

**MODELLING THE INFLUENCES OF WORKPLACE SPIRITUALITY,  
WORK-FAMILY INTEGRATION AND WELLBEING AT WORK  
ON EMPLOYEE LOYALTY:  
A STUDY AMONG FACULTY MEMBERS IN TECHNICAL INSTITUTIONS**

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*under the Faculty of Social Sciences*

*by*

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*Under the Supervision of*

**Dr. Manoj Edward**



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**Modelling the Influences of Workplace Spirituality, Work-Family Integration and Wellbeing at Work on Employee Loyalty: A Study among Faculty Members in Technical Institutions**

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## Certificate

This is to certify that the thesis entitled “**Modelling the Influences of Workplace Spirituality, Work-Family Integration and Wellbeing at Work on Employee Loyalty: A Study Among Faculty Members in Technical Institutions**” is a record of bonafide research work done by Ms. Nimitha Aboobaker, Part-time Research Scholar (Reg. No. 4602) under my supervision and guidance. The thesis is the outcome of her original work and has not formed the basis for the award of any Degree, Diploma, Associateship, Fellowship or any other similar title and is worth submitting for the award of the degree of Doctor of Philosophy under the Faculty of Social Sciences of Cochin University of Science and Technology. It is also certified that all the relevant corrections and modifications suggested by the audience during the pre-synopsis seminar and recommended by the Doctoral Committee of the candidate have been incorporated in the thesis.

Place: Kochi-22  
Date: 11/10/2018

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## *Declaration*

I hereby declare that the dissertation entitled “**Modelling the Influences of Workplace Spirituality, Work-Family Integration and Wellbeing at Work on Employee Loyalty: A Study among Faculty Members in Technical Institutions**” is a record of the bona fide research work done by me and that it has not previously formed the basis for the award of any Degree, Diploma, Associateship, Fellowship or any other title of recognition.

Place: Kochi-22  
Date: 11/10/2018

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## Abstract

Recent decade has witnessed an exponential scholarly interest in the inquiry of employees' workplace spirituality and its outcomes. Despite the ample research studies that have identified the relationship between workplace spirituality and different employee attitudes and behaviours, there has been no systematic attempt to investigate the underlying mechanisms through which workplace spirituality connects to important employee outcomes. The current research endeavour sought to examine the relationship between workplace spirituality, work-family integration, employee wellbeing at work and employee loyalty. This study is a pioneering attempt to investigate the relationships among the aforementioned constructs. The 'Job Demands – Resources model' and the 'Broaden and Build Theory of Positive Emotions' provides the overarching framework for this study. A cross-sectional survey design was used and data was collected using standardized questionnaires, from 523 faculty members in technical educational institutions in India. Primary data analysis was done using IBM SPSS 23.0 and structural equation modelling was done using IBM AMOS 21.0

The proposed model was found to have good fit with data and all dimensions of workplace spirituality were positively associated with wellbeing at work and sense of community (SOC) had the highest influence on wellbeing at work (H1, H2 and H3 supported). Meaningful work and SOC reduced WFC considerably while meaningful work and alignment with organizational values influenced WFE remarkably (H4, H5, H7, H9 supported). However, sense of community and alignment with organizational values were not significantly related to WFE and WFC respectively (H6 and H8 not supported). WFC has a negative influence on wellbeing at work (H10 supported) and WFE significantly improved wellbeing at work (H11 supported). Work-family integration (combined effect of WFC and WFE) significantly mediated the relationships between dimensions of workplace spirituality and wellbeing at work (H12, H13 and H14 supported). Wellbeing

at work was positively associated with all dimensions of employee loyalty (intention to stay, benefit insensitivity and word of mouth) and was related the most with word of mouth (H15, H16 and H17 supported).

The validation of the workplace spirituality-employee outcomes framework delivers a significant contribution to organizational literature, in its efforts to understand the role of workplace spirituality in organizational settings. The outcomes of this research endeavour suggest that workplace spirituality, work-family integration and wellbeing at work will definitely help organizations in their journey towards excellence and sustainability. Building on the research findings, implications for theory and practice are discussed and it is emphasized that managers can play a significant role in facilitating healthy workplaces leading to higher individual and organizational functioning. It is proposed that human resource managers can facilitate workplace spirituality through training programs that help nurture employees' self-discovery, improve interpersonal relationships at work and help build alignment with organizational vision, mission and values. Providing maximum avenues for personal values and social affiliation will benefit not only the employee, but also the organization as a whole.

**Keywords:** Workplace Spirituality, Work-Family Conflict, Work-Family Enrichment, Wellbeing at Work, Employee Loyalty

# Contents

## *Chapter 1*

<b>INTRODUCTION .....</b>	<b>01 - 19</b>
1.1 Background of the Study .....	01
1.2 Research Gap.....	07
1.3 Statement of the Problem .....	10
1.4 Specific context of the Study .....	12
1.5 Research Questions.....	13
1.6 Objectives of the Study .....	14
1.7 Sample and Research Process .....	15
1.8 Data Analysis Design .....	15
1.9 Implications for Theory and Practice .....	16
1.10 Chapter Scheme .....	18

## *Chapter 2*

<b>REVIEW OF LITERATURE.....</b>	<b>21 - 68</b>
2.1 Workplace Spirituality: Theoretical and Empirical Reflections .....	21
2.1.1 Defining Workplace Spirituality .....	22
2.1.2 Dimensions of Workplace Spirituality .....	25
2.1.2.1 Meaningful Work.....	27
2.1.2.2 Sense of Community .....	29
2.1.2.3 Alignment with Organizational Values .....	32
2.1.2 Workplace Spirituality and Job Attitudes .....	33
2.2 Work- Family Integration .....	38
2.2.1 Work–Family Conflict .....	39
2.2.2 Work-Family Enrichment .....	43
2.2.3 Originating-Domain v/s Cross-Domain Perspective.....	49
2.3 Wellbeing at Work.....	50
2.3.1 Job-related affective well-being .....	52
2.3.2 Antecedents and Outcomes of Wellbeing at Work .....	54
2.3.3 Wellbeing in the context of faculty members .....	56
2.4 Employee Loyalty.....	59
2.4.1 Defining Employee Loyalty .....	59
2.4.2 Factors Influencing Employee Loyalty .....	61
2.4.3 Loyalty in the Context of Faculty Members .....	65
2.5 Conclusion .....	67

### *Chapter 3*

<b>CONCEPTUAL FOCUS OF THE STUDY .....</b>	<b>69 - 94</b>
3.1 Significance of the Study .....	69
3.2 Influences of Workplace Spirituality on Wellbeing at Work.....	71
3.3 Influences of Workplace Spirituality on Work-family Integration.....	74
3.4 Influences of Work-Family Integration on Wellbeing at Work.....	80
3.5 Mediating role of Work-Family Conflict and Work-Family Enrichment.....	82
3.6 Influences of Wellbeing at Work on Employee Loyalty .....	84
3.7 Relevance of the Study in Technical Education Sector .....	87
3.8 Statement of the Problem .....	91
3.9 Objectives of the Study .....	94
3.10 Scope of the Study .....	94

### *Chapter 4*

<b>RESEARCH METHODOLOGY .....</b>	<b>95 - 120</b>
4.1 Relevance of the Study .....	96
4.2 Proposed Hypotheses of the Study .....	97
4.3 Variables and Definitions .....	98
4.3.1 Workplace Spirituality .....	98
4.3.2 Employee Wellbeing at Work .....	99
4.3.3 Work-Family Conflict.....	99
4.3.4 Work-Family Enrichment .....	100
4.3.5 Employee Loyalty .....	100
4.4 Research Design .....	101
4.5 Sampling Design .....	102
4.5.1 Unit of Study / Observation Individual .....	103
4.5.2 Sampling Process .....	103
4.5.3 Sample Size .....	104
4.5.4 Sample Selection Procedure.....	105
4.6 Source of Data.....	106
4.7 Data Collection and Measures of Constructs .....	106
4.7.1 Tool of Data Collection.....	106
4.7.2 Level of Measurement .....	106
4.7.3 Measures of Constructs .....	107
4.7.3.1 Workplace Spirituality .....	107
4.7.3.2 Employee Loyalty .....	107
4.7.3.3 Wellbeing at Work .....	108

4.7.3.4	Work-Family Enrichment .....	109
4.7.3.5	Work-Family Conflict .....	109
4.8	Pilot Study.....	110
4.8.1	Reliability and Factor Validity of Measures of Constructs.....	110
4.8.2	Exploratory Factor Analysis .....	111
4.9	Factor Structure of Constructs Under Study.....	112
4.9.1	Workplace Spirituality.....	112
4.9.2	Employee Wellbeing at Work.....	113
4.9.3	Work-Family Conflict .....	114
4.9.4	Work-Family Enrichment .....	115
4.9.5	Employee Loyalty .....	116
4.10	Instrument for Data Collection .....	117
4.11	Data Analysis Design .....	118
4.12	Conclusion .....	120

## *Chapter 5*

<b>DATA ANALYSIS .....</b>	<b>121 - 157</b>	
5.1	Demographic Profile of Sample Respondents .....	122
5.2	Preliminary Data Screening .....	125
5.3	Test of Common Method Variance Bias .....	131
5.4	Descriptive Statistics and Inter-scale Correlations .....	133
5.5	Confirmatory Factor Analysis of the Integrated Model.....	136
5.6	Analysis of Structural Equation Modeling .....	147
5.6.1	Path Analysis.....	149
5.6.2	Testing for Mediating effect of Work-Family Integration (Work-Family Conflict, Work-Family Enrichment) in Relationship Between Workplace Spirituality and Wellbeing at Work .....	154
5.6.3	Estimates of Squared Multiple Correlations .....	156
5.7	Conclusion .....	157

## *Chapter 6*

<b>DISCUSSION, IMPLICATIONS AND CONCLUSION .....</b>	<b>159 - 184</b>	
6.1	Findings of the Study .....	160
6.2	Influences of Workplace Spirituality .....	162
6.3	Influences of Work-Family Integration.....	168
6.4	Influences of Wellbeing at Work.....	173
6.5	Implications for Theory and Practice .....	174
6.6	Limitations and Further Scope of the Study .....	182
6.7	Conclusion .....	183

<b>REFERENCES .....</b>	<b>185 - 225</b>
<b>APPENDIX .....</b>	<b>227 - 236</b>
<b>LIST OF PUBLICATIONS.....</b>	<b>237 - 240</b>

## List of Tables

Table 2.1	Summary of relevant empirical research studies related to workplace spirituality .....	37
Table 2.2	Summary of relevant major research studies related to work-family constructs.....	48
Table 2.3	Summary of major empirical research studies related to wellbeing at work.....	58
Table 2.4	Summary of major research studies related to employee loyalty .....	64
Table 4.1	Reliability of scales (pilot study).....	111
Table 4.2	Measures of Sampling Adequacy.....	112
Table 4.3	Factor Loadings: Workplace Spirituality .....	113
Table 4.4	Factor Loadings: Wellbeing at Work .....	114
Table 4.5	Factor Loadings: Work-Family Conflict.....	115
Table 4.6	Factor Loadings: Work-Family Enrichment .....	116
Table 4.7	Factor Loadings: Employee Loyalty .....	117
Table 5.1	Respondents Demographic Profile.....	122
Table 5.2	Respondents Academic Profile .....	124
Table 5.3	Descriptive Statistics .....	126
Table 5.4	Durbin-Watson value of different models.....	127
Table 5.5	Reliability of measurement tools used in the study.....	133
Table 5.6	Descriptive Statistics of Measures used .....	134
Table 5.7	Inter-Construct Correlations.....	135
Table 5.8	Standardized Regression Weights .....	140
Table 5.9	Reliability and Validity Measures of Constructs .....	143
Table 5.10	Summary of Fit indices of Measurement Model.....	147
Table 5.11	Standardized Regression Weights in Integrated Model .....	152
Table 5.12	Summary of Hypotheses Testing .....	153
Table 5.13	Indirect Effects of MW, SOC, and AOV on EWB through WFC and WFE.....	155
Table 5.14	Squared Multiple Correlations in integrated model .....	156





## List of Figures

Figure 2.1	Conceptualizing Spirituality in the Workplace: Individual, Group, and Organization Levels of Interaction.....	27
Figure 2.2	Dimensions of Work-Family Conflict.....	42
Figure 2.3	Model of Work-Family Enrichment.....	45
Figure 3.1	Conceptual framework of the study .....	86
Figure 5.1	Histogram with Normal Curve of Intention to Stay .....	128
Figure 5.2	Normal P-P Plot of Intention to Stay .....	128
Figure 5.3	Histogram with Normal Curve of Benefit Insensitivity .....	129
Figure 5.4	Normal P-P Plot of Benefit Insensitivity .....	129
Figure 5.5	Histogram with Normal Curve of Word of Mouth.....	130
Figure 5.6	Normal P-P Plot of Word of Mouth.....	130
Figure 5.7	Measurement Model.....	137
Figure 5.8	Structural path diagram for the hypothesized model.....	150



# Chapter 1

## INTRODUCTION

<i>Contents</i>	1.1	<i>Background of the Study</i>
	1.2	<i>Research Gap</i>
	1.3	<i>Statement of the Problem</i>
	1.4	<i>Specific context of the Study</i>
	1.5	<i>Research Questions</i>
	1.6	<i>Objectives of the Study</i>
	1.7	<i>Sample and Research Process</i>
	1.8	<i>Data Analysis Design</i>
	1.9	<i>Implications for Theory and Practice</i>
	1.10	<i>Chapter Scheme</i>

*“The majority of our waking hours, and certainly our hours of greatest effort, are spent at work.” (Giacalone and Jurkiewicz 2003, p. XV20)*

### 1.1 Background of the Study

People spend a significant portion of their life at work and place increasing demands on the workplace for a sense of wholeness and connectedness with what they do in everyday life. As a result, there has been a paradigm shift in the consciousness of workers and managers at all levels of organizations to find more meaning, purpose, and fulfillment in their work, rather than just materialistic outcomes. Ever since the Academy of Management launched the special interest group ‘Management,

Spirituality and Religion’ in 2000, the concept of workplace spirituality has gained the attention of both academicians and practitioners as a salient area of inquiry. From an organizational perspective, workplace spirituality refers to the ‘framework of organizational values that are evident in a workplace culture that promotes employees’ experience of transcendence through the work they do’ (Giacalone and Jurkiewicz, 2003). From an individual perspective, workplace spirituality is the extent of connectedness an individual experience with his/her work and workplace (Ashmos and Duchon, 2000; Milliman et al., 2003). Since the focus of this research endeavor is to elaborate on employee’s experience of workplace spirituality and its relationship with their job attitudes, this study followed the latter perspective and conceptualized workplace spirituality as employees’ extent of connectedness with their work, co-workers and the organization as a whole.

Inclusive of the transcendent aspect, the pioneering survey on workplace spirituality (Ashmos and Duchon, 2000) extracted seven different dimensions of workplace spirituality (conditions for community, meaning at work, inner life, personal responsibility, positive connections with other individuals, contemplation and blocks to spirituality). However, as proposed by Milliman et al. (2003), and as identified by numerous studies over the past decade (Rego and Cunha, 2008; Pawar, 2016, Milliman et al., 2018), only three dimensions have been found to be significantly associated with organizational and job outcomes: meaningful work (individual level), sense of community (group level) and alignment with organizational values (organizational level). Since the focus of this study was on job outcomes, we adopted Milliman et al.’s (2003) conceptual

definition that workplace spirituality is the ‘effort to find one’s ultimate purpose in life through the work one does, to develop a good connection with coworkers and other people associated with work, and to have consistency/alignment with one’s individual core beliefs and the values of their organization’. The transcendence aspect of spirituality which has been more related to individual outcomes like life satisfaction (Zullig et al., 2006) has therefore been not considered in this study. Experience of spirituality at the workplace has been found to be positively associated with employee work attitudes such as intuition, creativity, honesty, trust, personal fulfillment, organizational commitment, organizational performance, customer orientation, adaptability, service orientation, ethical selling behavior, job satisfaction, reduced intentions to quit, organizational citizenship behavior and job involvement (Krishnakumar and Neck, 2002; Kolodinsky et al., 2008; Rego and Cunha, 2008; Braud, 2009; Nasina and Pin, 2011; Riasudeen and Prabavathy, 2011; Petchsawang and Duchon, 2012; Albuquerque et al., 2014; Pradhan et al., 2016).

Wellbeing is the balance point between an individual’s resource pool and the challenges faced (Dodge et al., 2012) and in this study, we conceptualize employee wellbeing as job-related affective wellbeing, as experiencing more positive emotions than negative emotions (Van Katwyck et al., 2000; Warr, 2003). Studies across the globe have ascertained that employee wellbeing is rapidly decreasing in academia (Boyd et al., 2011; Vesely et al., 2014; Kidger et al., 2016). More than 50% of all teachers report teaching to be “stressful” or “extremely stressful” (Collie et al., 2012; De Nobile and McCormick, 2010). Various individual and contextual factors influence wellbeing at work and lowered

wellbeing results in diminished individual and work outcomes like absenteeism, job turnover, and burnout (McCormick and Barnett, 2011; Brunetto et al., 2012; Scanlan et al., 2013).

Work-family integration has a significant influence on employee wellbeing, especially in collectivistic societies like India. The component approach of work family integration (WFI) relies on the concepts of work-family conflict (WFC) and work-family enrichment (WFE) to capture the multidimensionality of WFI. WFC refers to “a form of inter-role conflict in which role pressures from work and family are incompatible in some respect” (Greenhaus and Beutell, 1985) and has been proved to be negatively associated with employee outcomes such as low job and life satisfaction, emotional exhaustion, poor physical and psychological health, absenteeism, tardiness, and turnover intentions (Adams et al., 1996; Netemeyer et al., 1996; Allen et al., 2000; Frone, 2000; Boyar et al., 2005). More recently, in line with the positive psychology movement, researchers have gained interest in the positive side of work–family relationships, or the beneficial outcomes that result from the occupation of multiple life roles. The emergent focus on enrichment complements the prevailing conflict perspective that characterized work–family research in the past decades, and contributes to a balanced view of the work–family integration.

Work-family enrichment is seen as the perceived ease of fulfilling work and family demands owing to beneficial skills, support and resources gained from participation in the other (work or family) domain (Greenhaus & Powell, 2006). WFE has been proved to be positively

related with employee behaviors and outcomes like higher job satisfaction, organizational citizenship behaviour, organizational commitment, work engagement, subjective wellbeing and lower intention to quit the organization (Allis and O’Driscoll, 2008; Mauno et al., 2015b; Tang et al., 2014; Timms et al., 2015). Studies have identified that work-family conflict and enrichment can be experienced simultaneously and at the same level of intensity, interacting to form the total experience of work-family integration (Rantanen et al., 2011; Robinson et al., 2016; Bakker, and Demerouti, 2015). Researchers have recognized that by focusing on the outcomes of work-family conflict and work-family enrichment in isolation, the experiences of conflict and enrichment which together constitute the experience of work-family integration, might be overlooked. This aspect which largely remains unexplored in scholarly literature is addressed in this study.

Though WFC and WFE are theoretically defined as bi-directional in nature, with conflict/enrichment arising in one domain (work/family) influencing the quality of life in the other domain (family/work respectively), meta-analysis of empirical work in this area (McNall et al., 2010; Amstad et al., 2011; Shockley et al., 2011) reveals that it is the experience of work-to-family direction of conflict/enrichment that has higher influence on job attitudes (originating domain v/s receiving domain hypothesis). In view of that, our study has taken work-to-family conflict (referred to as work-family conflict (WFC) hereafter) and work-to-family enrichment (referred to as work-family enrichment (WFE) hereafter) as the focus of interest which would be related to the job outcome under focus: wellbeing at work. Work-family Integration is influenced by job and workplace

characteristics and drawing from the literature, it can be inferred that workplace spirituality could be a psychological job resource that would add more significance to an employee's job characteristics and work environment, resulting in lowered WFC and increased WFE and improved wellbeing at work. Also, work family conflict/enrichment could act as an underlying mechanism in explaining the relationship between workplace spirituality and wellbeing at work, such that, higher the workplace spirituality, lower/higher the conflict/enrichment and higher the wellbeing at work.

Loyalty towards the organization is a psychological state which describes the relationship between employees and their organizations, which has its implications on their decisions to stay or not with their organizations (Bloemer and Schroder, 2006; Turkyilmaz et al., 2011; Alton, 2017). Employee loyalty is demonstrated not only in terms of higher intention to stay with the organization, but also by being insensitive to fringe benefits offered by alternate employers and engaging in word of mouth about the organization (Yee et al., 2010; Ibrahim and Falasi, 2014). Loyal workers tend to exhibit higher productivity, provide enhanced customer service and reduced labor turnover costs (Matzler and Renzl, 2006; Mohsan et al., 2011; Albrecht and Andreetta, 2011), all of which yield additional revenues to firms, and employee loyalty thus becomes an imperative concern to the organization. Studies reveal that empowerment, job enrichment, interpersonal trust, job satisfaction, work engagement, relationship proneness, ethical leadership, psychological contract fulfillment and organizational identification have an influence on employee loyalty towards the organization (Neihoff et al., 2001; Bloemer and



Schröder, 2006; Jun et al., 2006; Pattanayak et al., 2017). In line with those studies, and drawing from the Broaden and Build theory of positive emotions (Fredrickson, 2013), it could be presumed that improved wellbeing at work would be reflected in higher loyalty towards the organization.

Teaching profession has undergone profound changes during the last decades, resulting in an ever expanding teaching role, less autonomy, an increase in accountability demands, and non-teaching related (largely administrative) workload (Vansteenkiste et al., 2016; Cooklin et al., 2014; Amzat et al., 2017). This study gains relevance among teachers, as teaching is a profession that demands work to be experienced as a calling and intrinsic motivation of teachers is the primary facilitating factor that have reflections on both student and organizational functioning (Mikami et al., 2011; Clotfelter et al., 2010; Rao, 2016; Imran et al., 2017). Furthermore, reports reveal that the faculty members in private educational institutions are overwhelmed with administrative works, rather than just teaching. Since private institutions heavily rely on human resources to get their work done, employees' work-family integration, their wellbeing at work, intention to stay and loyalty towards the organization are highly imperative and existing studies have largely ignored this aspect of research.

## **1.2 Research Gap**

Prior studies had generally focussed on examining the influence of workplace spirituality on different job outcomes (Milliman et al., 2003; Kolodinsky et al. 2008, Petchsawang and Duchon, 2012; Pawar, 2016;

Milliman et al., 2018). Giacalone and Jurkiewicz (2010) noted that researchers must investigate how ‘different dimensions of spirituality at work impacts work processes and help provide evidence to support or otherwise, the veracity surrounding spirituality’. Despite the burgeoning research interest in workplace spirituality, there is a dearth of studies that examine the underlying mechanism through which workplace spirituality connects to different job attitudes. Though the domain of workplace spirituality is increasingly recognized as a significant area of inquiry, not many studies have examined the inter-relationships between workplace spirituality, work-family integration, and wellbeing at work.

Conceptual studies have suggested that experience of connectedness at work has a particularly positive influence on increasing work-family enrichment (WFE) and on reducing work-family conflict (WFC) (Voydanoff, 2004, Dust and Greenhaus, 2013). But, to the best of researcher’s knowledge, no empirical study has been conducted to examine the association between workplace spirituality and these two constructs. Also, no study has attempted to examine the concurrent effect of WFC and WFE, on an employee’s Wellbeing at work. Also, studies are yet to examine the indirect effect of workplace spirituality on wellbeing at work, mediated through WFC and WFE. Understanding the relationships between workplace spirituality, work-family integration (reflected in terms of simultaneous experience of work-family conflict and work-family enrichment), and its influence on wellbeing at work will aid managers in developing more focused and personalized organizational and work-family policies.

Furthermore, this study seeks to examine the influence of wellbeing at work on different dimensions of employee loyalty. Scholarly studies report that teaching is one of the highly stressful occupation and wellbeing of academic faculty is considered to have a remarkable impact on student accomplishment and hence important for the attainment of educational goals (Capone and Petrillo, 2016; Gonzalez-Rico et al., 2018). Higher education institutions are more dependent on the intellectual capital, creativity, and commitment of their academicians than most other organizations, therefore making it critically significant to retain them (Pienaar and Bester, 2008). The costs of academic staff turnover, which is a significant indicator of employee loyalty, have a significant impact on quality of services and the image of the institution (Zhou and Volkwein, 2004). With abundant career opportunities presented, it is important for private educational institutions to recognize why do academic staff stay with their organizations. Govaerts et al., (2011) notes that appropriate retention strategies are grounded on the understanding of the influences that affect whether or not employees leave or stay, particularly noting that workplace climate has a positive influence on the retention of talented employees. Employee loyalty towards the organization depends on both personal and contextual factors and no study has examined the role of workplace spirituality as a contextual psychological job resource that would facilitate improved work-family integration, wellbeing at work and thus loyalty towards the organization, and hence the relevance of our current study.

### **1.3 Statement of the Problem**

Ever since the dawn of this century, management theory and practice have witnessed a paradigm shift in the business goals of organizations, from wealth maximization and economic growth, towards the quest of sustainability and holistic growth of the firm as a whole. The emergent interest in workplace spirituality among academicians and human resource professionals has resulted in numerous conceptual and empirical research studies seeking to explore and examine the antecedents and outcomes of the construct. The (in)effective combination of work and family roles results in work-family conflict and work-family enrichment as well, which has its reflections on individual and job outcomes, of which, employee wellbeing is a critical concern. Lowered wellbeing and the resultant unfavorable individual and job outcomes like attrition, cost profoundly to the organization and managers hence seek to develop policies aimed at improving the wellbeing of their employees, which in turn will be reflected in their positive in-role and extra-role behaviors.

In response to the need for greater theory development in workplace spirituality (Giacalone and Jurkiewicz, 2010), this work adds to the theory and practice of organizational literature by theoretically proposing and providing empirical evidences for workplace spirituality being an intrinsic motivational construct that will act as a psychological resource in fostering both individual and organizational outcomes. Drawing from the Job Demand-Resource model (Bakker et al. 2014; Demerouti et al. 2001), it is proposed that workplace spirituality is a psychological job resource that will help employees meet demands and manage tasks

effectively, thus leading to favorable job outcomes. Accordingly, workplace spirituality would help employees manage work and family tasks better, leading to improved work-family integration and wellbeing at work. Also, the Broaden and Build theory (Fredrickson, 2001, 2013) posits that positive emotions broaden peoples' momentary thought-actions (the broaden effect), which in turn prompts growth in personal and social resources, reflected through improved outcomes like job satisfaction and lowered turnover intentions (the build effect). In line with the theory, wellbeing at work would potentially result in higher employee loyalty.

The association between workplace spirituality, work-family integration, wellbeing at work and employee loyalty towards the organization remains unexplored. This study intends to empirically investigate the associations between workplace spirituality and the variables mentioned. Furthermore, the study will investigate if work-family integration will have an intervening effect in the relationship between workplace spirituality and wellbeing at work. Fostering workplace spirituality and related job outcomes will add towards organizational sustainability and therefore, it is argued that increasing our understanding of the inter-relationship between aforementioned variables would benefit both the employee and the organization alike and would add significantly to the body of management literature and strengthen the empirical foundation of organizational psychology and workplace research.

## 1.4 Specific Context of the Study

Scholarly studies report that teaching is one of the highly stressful occupations (Stansfeld et al., 2011; Wieclaw et al., 2005; Kinman et al., 2011; Kidger et al., 2016) and the wellbeing of academic faculty is considered to have a remarkable impact on student accomplishment and hence important for the attainment of educational goals (Capone and Petrillo, 2016; Gonzalez-Rico et al., 2018). Teachers in general seek to discover meaning and purpose in what they do at the workplace (Day, 2008; Khasawneh, 2011; Han and Yin, 2016), and workplace spirituality is the extent of connectedness they experience with the work they do, with their co-workers and with the organization as a whole, which has implications on their job attitudes and outcomes. This study gains more relevance among technical education sector faculty members in India, especially in the context of entry of foreign universities and lucrative offers from the corporate world makes it more critical for institutions to retain their talented educators.

Also, reports reveal that higher education institutions continue to be plagued by high shortages of faculty for both research and teaching focused positions (Pushkar, 2016). Since private educational institutions have commercialized most of their services, they heavily rely on their staff for quality services and outcomes (Day and Gu, 2014; Hanselman et al., 2016). In such a scenario, there is tremendous pressure to find and retain skilled teachers who possess the adequate subject matter knowledge that is both productive and relevant. Also, organizations look forward to have employees, who would not only just stay with them, but also would

engage in positive behaviors like recommendation of the organization to others, forgoing the fringe benefits offered by alternate employers. To the best of our knowledge, no study till date has investigated the inter-connectedness between the aforementioned constructs among educators. An attempt is herewith made, to extend the body of knowledge by exploring the relationships between workplace spirituality, work-family integration, wellbeing at work and employee loyalty towards the organization, among faculty members in technical higher education institutions in India. To the best of our knowledge, no study till date has investigated the inter-connectedness between the aforementioned constructs among educators.

## 1.5 Research Questions

The research questions generated from the above statement of the problem that this research attempt to address are:

- **Research Question 1:** In the context of work-family integration, what is the role of workplace spirituality, in enhancing wellbeing at work and employee loyalty towards the organization?.
- **Research Question 2:** To what extent these constructs are significant among teachers in higher education institutions?.

Specifically, the study aims to find answers to the following questions:

- Among the selected sample, what are the levels of experience of workplace spirituality, work-family integration, wellbeing at work and loyalty towards the organization?.
- Is there any significant relationship between dimensions of workplace spirituality, work-family integration, employee wellbeing at work and employee loyalty towards the organization?.

## **1.6 Objectives of the Study**

- 1) To examine the direct effect of workplace spirituality (meaningful work, sense of community and alignment with organizational values) on employees' wellbeing at work.
- 2) To examine the indirect effect of workplace spirituality (meaningful work, sense of community and alignment with organizational values) on wellbeing at work, mediated through work-family integration (work-family conflict and work-family enrichment).
- 3) To examine the influence of wellbeing at work on employee loyalty (intention to stay, benefit insensitivity and word of mouth) towards the organization.
- 4) To develop an integrated model comprising of workplace spirituality, work-family integration, wellbeing at work and employee loyalty towards the organization.



## **1.7 Sample and Research Process**

The study is descriptive and explanatory in nature and followed a cross-sectional survey design. The population of survey participants of the study included full-time faculty members in AICTE recognized technical educational institutions in India. Sampling unit of the study was a faculty member who is a full-time employee in private unaided institutions, approved by AICTE. The private unaided sector was selected as the study prospect, since employee loyalty assumes more relevance in this segment, as compared to public sector jobs. Data collection was conducted in three states namely Karnataka, Kerala and Tamil Nadu, during the period from September 2016 to March 2017 and the particular respondent was selected after screening for the inclusion criteria stipulated in the sampling design.

Standardized tools in existing literature were used to collect data from sampled respondents. All the responses of the aforementioned constructs were rated on a five-point Likert scale and the questionnaire included few questions relating to demographic factors too. A pilot study was done among 120 teachers and all scales were found to have adequate reliability (Cronbach Alpha > 0.07). The sample size for final data collection was estimated and 523 useable responses were obtained and used for final data analysis and drawing inferences.

## **1.8 Data Analysis Design**

The preliminary statistical analysis was conducted using IBM SPSS 23.0. Demographic profile and descriptive statistics of study variables

among the sample respondents who took part in the final survey were elaborated. Stringent checks for data quality, in terms of screening the data for missing values, outliers, multicollinearity, normality and linearity were done, as to ensure that the empirical results obtained could be interpreted accurately. Factor structure of the constructs under the focus of the study was checked and it was confirmed alongside the existing literature. Adequate validity and reliability concerns were taken into consideration and corroborated statistically. Covariance-based Structural Equation Modelling software IBM AMOS (21.0) and Stat Tools package were used for measurement model analysis and hypothesis testing.

## **1.9 Implications for Theory and Practice**

This research work advances the literature on organizational psychology by clarifying the mechanisms and relationships through which workplace spirituality connects to important employee outcomes. The study provides empirical evidence towards the theoretical assumption between workplace spirituality and work-family interface (Dust and Greenhaus, 2013). Our study confirmed the relevance of Job Demand-Resource model, in the context of workplace spirituality and work family interface, particularly the multilevel version of the Job Demand-Resource Model (Bakker, 2015) which considers positive and negative processes simultaneously. The study emphasized the significance of Broaden and Build theory (Fredrickson, 2001) and Social Exchange theory (Blau, 1964), in the framework of wellbeing at work and different dimensions of employee loyalty.

The findings of our study are illuminative with respect to many practical implications. Experience of workplace spirituality provides a means for individuals to integrate their work and their spirituality, which will provide them with direction, connectedness, and wholeness at work. Spirituality is reflected in the values framework of the organization and values are reflected in organizational culture and climate. Hence, the concept of work climate may be a promising mechanism for understanding spirituality at workplace (Chen and Yang, 2012). Managerial efforts should be focussed at designing and facilitating a organizational environment, where employees experience meaning and purpose in whatever work they do, experience a sense of community through constructive and positive relationships, and experience a congruence between one's personal and organizational values. The results of the study have implications for both employees and managers, and it is proposed to formulate strategies and policies aimed at focal level of interest, may it be the individual or the organization. The present work signifies that managers should facilitate a community experience at workplace, that will help enrich employee's social and psychological needs for inclusion and social affiliation. Socialization programmes that are designed to foster employee adjustment in the context of the workplace will prove fruitful for both the individuals and the organization alike.

Human resource managers should facilitate training programs as to enable experience of workplace spirituality through meaningful job designs, nurturing good interpersonal relationships among co-workers and building an organizational culture of values, based on the organization's mission and vision and aligning employees' with the same. Training

programs aimed at enhanced self-understanding and building constructive relationships with colleagues will aid to facilitate workplace spirituality. Nurturing and sustaining wellbeing and loyalty among employees is about managers making authentic connections with them, help them find meaning and purpose in what they do at workplace, support them cultivate team spirit and good inter-personal relationships in the context of workplace and align individual's deeply held values of ethics and integrity with that of the organization (Grant et al., 2007; Chen et al., 2016). Such practices affect how employees feel about their work and workplace and influences how long they choose to stay with the organization. The prevalence of an organizational culture that enhances experience of workplace spirituality can help nurture prosocial behavior and thus organizational sustainability.

### **1.10 Chapter Scheme**

The organization of the contents of this report is as follows. The first chapter outlines an overview of the research endeavor, highlighting the context of the study, research gap, statement of problem, objectives of the study, sample and procedure, measures of constructs, data analysis design, theoretical and managerial implications of the study. An elaboration on existing literature is done in the second chapter, discussing the concepts of workplace spirituality, work-family integration, wellbeing at work and employee loyalty. Chapter three elaborates the theoretical framework upon which the hypotheses are built. Chapter four discuss the rationale for the study, and describes the methodology adopted: research design, definitions of variables used in the study, sampling plan, sample size,

instruments used, and statistical tools used for analysis. Results of pilot study too are elaborated in detail. Chapter five details the data analysis procedures and results are reported chronologically. Chapter six focuses on detailing the findings of the research endeavour and their implications for theory and practice are also discussed, followed by limitations and further scope of the study.

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## REVIEW OF LITERATURE

<b>Contents</b>	2.1 <i>Workplace Spirituality: Theoretical and Empirical Reflections</i>
	2.2 <i>Work-Family Integration</i>
	2.3 <i>Wellbeing at Work</i>
	2.4 <i>Employee Loyalty</i>
	2.5 <i>Conclusion</i>

This chapter outlines a detailed review of the existing literature on the constructs under focus of the study. Definitions and dimensions of workplace spirituality, work-family conflict, work-family enrichment, wellbeing at work and employee loyalty are elaborated. In addition, the chapter addresses the antecedents and outcomes of each construct under study and summarizes why they are of imperative concern to an organization which strive for improved productivity and sustainability.

### **2.1 Workplace Spirituality: Theoretical And Empirical Reflections**

Since the last decade, the term ‘workplace spirituality’ has been the focal interest of contemporary management academicians and practitioners alike. This spiritual approach recognizes that people have an inner life, which is nurtured and actualized in an organizational context, where they

spent most of their time of life (Ashmos & Duchon, 2000). Spirituality at work addresses human activities relating to personal development, compassion, meaningfulness and joy at work, honesty, trust, job commitment, and wellbeing of employees (Marques, 2008; Petchsawange & Duchan, 2012). Workplace spirituality has emerged as an innovative organizational practice, particularly in the context of paradigm shift amongst employees, when they seek to find more meaning and purpose in what they do, rather than just materialistic outcomes. Workplace spirituality has been found to be positively associated with employee work attitudes and facilitating workplace spirituality as an innovative work practice is about organizational transformation and assimilating values that are congruent with both the employee and the organizational as well (Pawar, 2016).

### **2.1.1 Defining Workplace Spirituality**

Workplace Spirituality has recently received much attention in the popular press and in the organizational literature (Vallabh and Singhal, 2014; Afsar et al., 2016; Pawar, 2016; Milliman et al., 2018). Spirituality as a construct is considered to be a kind of subjective experience which is complex, multifaceted, and is difficult to define precisely (Ottaway, 2003). Karakas (2010) suggests that the “fuzziness, ambiguity, and the complexity of the construct makes spirituality a difficult research topic to investigate”. The term “spirituality” is a personal one that can mean many things to many people, (Krishnakumar and Neck, 2002; Marques et al., 2005). In academic literature, one can find numerous definitions of the



term ‘spirituality’ and there is a lack of universally accepted definitions (Gotsis and Kortezi, 2008; Kolodinsky et al., 2008).

In the context of deeply held values, spirituality is defined as an inner experience the individual that is evidenced in his or her behavior (Mc Cormick, 1994). Spirituality is about “expressing our desires to find meaning and purpose in our lives and is a process of living out one’s set of deeply held personal values” (Neck and Milliman, 1994). Mitroff and Denton (1999) were the first to systematically define spirituality as “the basic feeling of being connected with one’s complete self, others and the entire universe”. Workplace spirituality is intended to provide a means for individuals to integrate their work and their spirituality, which will provide them with direction, connectedness, and wholeness at work. Spirituality is reflected in the values framework of the organization (Jurkiewicz and Giacalone, 2004) and values are reflected in organizational climate.

Another broad definition of spirituality elaborates the construct as “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 social and natural environment having sense of interconnectedness within it” (Pandey et al., 2009). Sanders et al. (2004) define spirituality in the workplace as the “extent to which the organization encourages a sense of meaning and interconnectedness among their employees. Smith and Rayment (2007) defined spirituality in general as “a state or experience that can offer individuals with direction or meaning, or provide feeling of understanding,

support, inner wholeness or connectedness”. Dehler and Welsh (1994) described spirituality as an individual’s inner source of inspiration. To comprehend the definitions in a general framework, spirituality is regarded as an “internal substance”, “a value, belief, attitude, or emotion”, “that affects people’s behavior” (Moore, 2008)

Although workplace spirituality is reflected as a subjective and philosophical idea, the academic definitions describe that spirituality as encompassing a sense of wholeness, connectedness at work, and deeper values (Mirvis, 1997; Dent et al., 2005). Spirituality at workplace is about people sharing and feeling a sense of mutual connectedness and togetherness with their immediate department and the organization as a whole (Neal, 2000; Barrett, 2003; Harrington, 2004). The most popular and authenticated definition of workplace spirituality is that it is “the effort to identify one’s ultimate purpose in life, to develop a strong connection to coworkers at workplace, and to have consistency (or alignment) between one’s core beliefs and the values of their organization” (Mitroff and Denton, 1999). Workplace spirituality has nothing to do with religion or about obliging to a particular belief system. Spirituality at work is about building and sustaining an organizational culture, where employees are able to find meaning and purpose at their workplace. It is also about experiencing a sense of community where people connect to one another and their organization as a whole. Synthesis of numerous definitions reveals that workplace spirituality is a subjective perception that is reflected on an employee’s experiences with having a sense of meaning, purpose, community and transcendence at workplace.

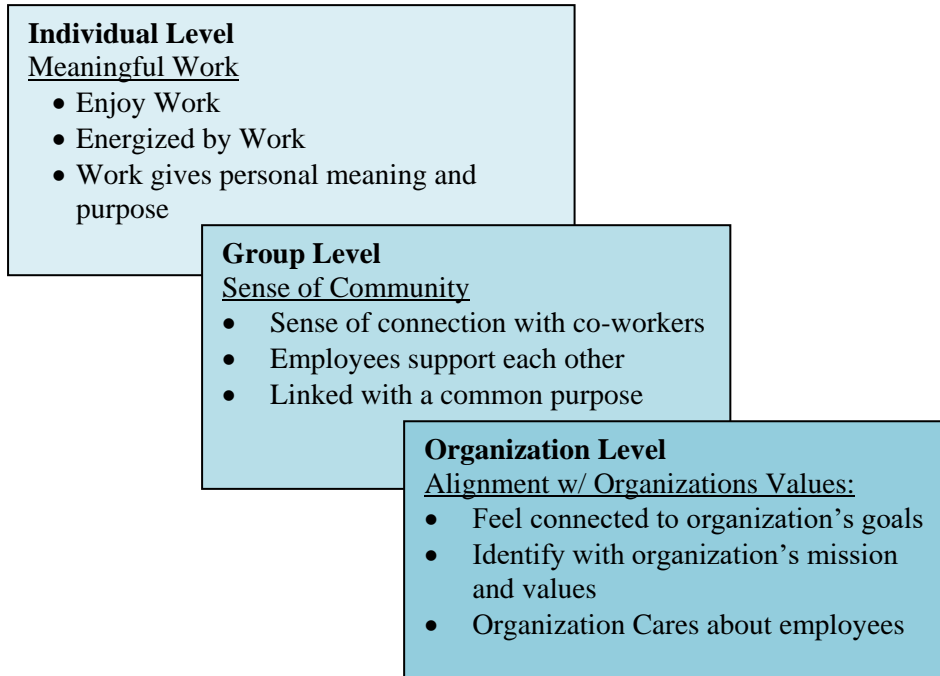
### **2.1.2 Dimensions of Workplace Spirituality**

The intrinsic-origin view of spirituality argues that spirituality is a sensation that instigates within an individual (Guillory, 2000). The existentialist view of spirituality is associated to the concepts like the search for meaning in what we do at the workplace, especially in the context of people who are involved in jobs which are immensely repetitive and boring (Krishnakumar and Neck, 2002). Kinjerski and Skrypnek's (2006) definition of individual spirituality at work has three dimensions: engaging work (meaningful work), sense of community, and spiritual connection (inner life). More recently, a number of scholars have noted that a common definition of workplace spirituality has emerged around three primary dimensions of the meaningful and purposeful work, a sense of community and alignment with organizational values. These three dimensions, originally conceptualized by Ashmos and Duchon (2000), have been the base of majority of empirical studies in the area of workplace spirituality.

Meaningful and purposeful work refers to the notion that people seek meaning in their work and an alignment between their work and a higher purpose that has overall value (Duchon and Plowman 2005; Marques et al., 2007; Chawla and Guda, 2013). It involves creating a sense of joy by fully engaging one's potential and becoming connected with things that one sees as truly important in life. A sense of community and connectedness is based on the idea that people seek to live in connection with others through processes of sharing, mutual obligation, and commitment. A true sense of connectedness and belonging occurs

when individuals see themselves as an integral part of a community and its work.

Clearly defining and measuring the construct of workplace spirituality is a tedious task. In the principal paper on workplace spirituality, Ashmos and Duchon (2000) had developed a survey and conducted principal components factor analysis, extracting seven different dimensions of workplace spirituality (conditions for community, meaning at work, inner life, personal responsibility, positive connections with other individuals, contemplation and blocks to spirituality). The empirical research in this area flourished with the crisp definition of Milliman et al. (2003), who focused on only three major dimensions of Ashmos and Duchon (2000). Those three dimensions were representative of employees' involvement in spirituality in the workplace at three levels of analysis suggested by Neal and Bennett (2000): individual; group; and organization. The transcendent characteristic of workplace spirituality is believed more likely to impact an individual's personal life. Studies have shown that the dimensions chosen by Milliman et al. (2003) are more likely to have closer relationships with employee work attitudes and behaviors. The three core dimensions include experiencing purpose in the work one does or "meaningful work" (individual level), experiencing a "sense of community" (group level), and being in "alignment with the organization's values" and mission (organization level), empirically assessed at the individual level of analysis (Figure 2.1).



Source: Milliman et al., (2003)

**Figure 2.1:** Conceptualizing Spirituality in the Workplace: Individual, Group, and Organization Levels of Interaction

### 2.1.2.1 Meaningful Work

Although the extrinsic purposes of work are important, research findings indicate that individuals’ perceptions of their jobs do not depend entirely on the objective characteristics of the job (Piccolo & Colquitt, 2006; Arnold et al., 2007). Hackman and Oldham’s (1980) job characteristics inventory model describes meaningful work as related to jobs with characteristics such as task variety, identity and significance, feedback, and autonomy.

People spend the majority of their time at work, which often serves as a primary source of purpose, belongingness, and identity (Rosso et al.

2010). Meaningful work is considered as the most important feature that they seek out in a job, ahead of income, job security and other materialistic benefits (Cao et al., 2014; Michaelson et al., 2014). Meaning is an outcome of having made sense of something, such as when an individual employee interprets what one's work or organizational life connotes (Gray et al., 1985). Meaningfulness refers to the magnitude or amount of significance one feels (Pratt & Ashforth, 2003). Two individuals may assign the same meaning to a work activity and yet differ in the valence of meaningfulness. There have been numerous studies of meaning at work and more recently, meaning is associated with objective virtue of work (Kashdan et al., 2008).

The first dimension of workplace spirituality, meaningful work, symbolizes the concept that people pursue meaning at whatever work they do (Duchon and Plowman, 2005). Meaning at work is the sensation of higher purpose at work, which is of larger importance than the materialistic outcomes associated with the job (Ashmos and Duchon, 2000; Thomas, 2009). Other features of meaningful work in workplace spirituality literature include experiencing a sense of joy, connecting employees to things viewed by them as important in life (Duchon and Plowman, 2005), and involves revitalizing oneself by the complete use of one's talents and potentials (Fry, 2003).

One's sense of meaning in life refers to the degree of importance one feels for his or her life, and existence (Steger et al., 2006). Having a clear sense of life's meaning and purpose is regarded as a positive trait and a psychological strength (Seligman and Csikszentimihalyi, 2000), and

an indicator of well-being (Ryff, 1989), that can promote one's continual growth and recovery from adverse life events. Having a sense of meaningful job prompts employees to learn the necessary skills and to develop a better sense of responsibility (Wrzesniewski, 2001; Lent, 2004). De Klerk (2005) points out that the feeling of work being meaningful will motivate employees to work harder and to aim at a greater level of performance, which will lead to a greater sense of job satisfaction and thus self-satisfaction and psychological well-being.

Significance and meaningfulness of work are more valued job outcomes, than most of the external rewards (Scroggins, 2008) and employees who experience meaningful work can also provide value to the organization. Meaningful work has been associated with positive work outcomes like work engagement, organizational citizenship behavior and employee retention (May et al., 2004; Piccolo and Colquitt, 2006), organizational commitment and identification (Liden et al., 2000), organizational commitment and identification (Cardador et al. 2011) and occupational identification (Wrzesniewski, 2003; Bunderson and Thompson, 2009).

#### **2.1.2.2 Sense of Community**

Community psychologists have documented the workplace as a significant community space (Klein and D'Aunno 1986; Chioneso and Brookins, 2013; Speer et al., 2013; Zani and Cicognani, 2012) and developing communities in organizational settings have been the priority of organizational scholars and managers alike. Mintzberg (2009) and Kraatz and Block (2008) noted that successful organizations develop a

genuine sense of community at workplace and proposed that healthy organizations encompass a sense of belongingness, a sense of community, and a preparedness to help others.

Interpersonal relationship has significant impact on people at work place. According to Dutton and Heaphy (2003) and Marcial and Heaphy (2004), connectivity assists individuals to gain possible benefits and to build a trustful environment at workplace. Experience of interconnectedness and interdependence of employees has been empirically proven to be associated with favorable individual and organizational outcomes. Nowell and Boyd (2010) explained that if the relationship partners have more connectivity, they will be able to create a strong bond with each other; they will feel more secure to share their ideas, feelings and emotions to each other and will be able to work on new things boldly and confidently. For people to work together, they need a level of easiness and satisfaction so that they can feel enjoyment at their work. When an employee respects other employee, it demonstrates a positive regard for each other and thus develop a sense of social respect (Dutton and Ragins, 2007). When people understand that they are valued for their work, it encourages them to share and speak about their problems without any apprehension of being judged and misunderstood.

Collegiality, positive relationships, encouragement, and support from co-workers may lead to a collaborative work climate that will increase employee job satisfaction (Collie et al. 2012). Supportive organizational climate, representing social support, is also a key factor in management and managers should strive to promote a good working climate in their organizations (Monnot and Beehr, 2014). There are study findings



suggesting that interpersonal forms of stress are particularly important in determining job satisfaction (Kirkcaldy et al., 2002). The degree of social support an employee receives is typically related to individual well-being, but support sometimes interacts with stressors to produce ambiguous results (Beehr et al., 1990; Beehr et al., 2003).

Ashmos and Duchon (2000) were the first to propose ‘sense of community’ as a dimension of workplace spirituality. Later, Milliman et al. (2003) empirically tested the conceptual framework proposed by Ashmos and Duchon (2000) and found that all dimensions of workplace spirituality were significantly related to positive job outcomes. Despite the growth of observations on the role and prominence of community in the workplace in the literature till date, empirical studies are scarce (Boyd & Nowell, 2017). The community experience framework developed by Nowell and Boyd (2010, 2014) posits that an individual’s sense of community serves as a resource for meeting key physiological and psychological needs such as the need for affiliation, influence, and connection.

Recently, studies have shown that millennials, who constitute a major proportion of the workforce, put strong emphasis on the concept of ‘There is a family or team feeling here’ (Sedgwick and Yonge, 2008; Hershatter and Epstein, 2010). Nowell and Boyd’s (2010) Community theory define sense of community as ‘a feeling of duty or obligation to protect or enhance the well-being of a group and its members and will have a strong direct effect on positive job outcomes’. Furthermore, Nowell and Boyd (2017) propose that a direct relationship between sense of community and well-being cannot be assumed because it is most likely

to be mediated or moderated by community engagement and other related factors. In all, experience of community can be found to be a resource that will help improve employee attitudes and outcomes.

### **2.1.2.3 Alignment with Organizational Values**

Studies have proved that organizational productivity and individual performance will improve when there is a congruity between an individual's and the organization's values, beliefs and goals (Schneider et al., 2015). When the individuals' needs are mostly satisfied alongside with that of the organizations', both the employee and the organization are said to be aligned with each other's values, goals and mission. Evidenced by the concept of reciprocity or social exchange (Blau, 1964), this in turn leads to favorable job attitudes like greater commitment and lower intention to leave the organization (Kristof, 1996; Lauver and Brown 2001). As long as the employees and the organization are satisfied with the needs, expectations, and preferences about each other, the employees will continue to stay with the organization. Individuals may place themselves in organizations that best suit their value systems and are more likely to remain in organizations that provides a positive match. Workplace spirituality helps the individual to identify himself with the goals of the organization, and the individual desires to aid the organization in accomplishing its goals (Van Vianen, 2000; Ketchand and Strawser, 2001).

The concept of workplace spirituality can be conceptualized at the individual or organizational levels (Kolodinsky et al., 2008; Pawar, 2009; Benefiel et al., 2014). The definition and three-dimensional framework of workplace spirituality as outlined above, has generally been conceptualized

and measured at the individual level in terms of individual perceptions of inner life, meaningful and purposeful work, and a sense of community and connectedness (Milliman et al., 2003). In contrast, organization-level workplace spirituality describes the spirituality of the organization itself and may be described as the spiritual climate or culture of the organization as reflected in the organization's values, vision, and purpose (Giacalone and Jurkiewicz, 2003; Kolodinsky et al., 2008). These are two different perspectives of workplace spirituality of which, we adapt the former one for this study.

### **2.1.2 Workplace Spirituality and Job Attitudes**

Literature review suggests that spirituality at workplace makes the employees motivated, adaptable, and committed to their work. Workplace spirituality has positive effect on employees in form of increased job, serenity, job satisfaction and commitment (Reave, 2005) and positive effects on personal well-being and job performance (Neck and Milliman, 1994). Milliman et al. (2003) found significant relationships between the dimensions of workplace spirituality: meaningful work, sense of community, and alignment of values and organizational commitment. Crawford et al. (2009) established that higher levels of organizational commitment was experienced among the employees of a hotel management group, which actively promoted workplace spirituality as compared to those employees of another hotel management group, which did not promote workplace spirituality. Pawar (2009) reported significant direct effects of 'meaning in work', 'community at work', and 'positive organizational purpose' on organizational commitment. Nasina and Pin (2011) reported a positive

influence of sense of community, on a higher sense of contribution to society, and enjoyment at work on employee affective commitment, while Kazemipour and Amin (2012) provided evidence for a mediating role of affective commitment on the relationship between workplace spirituality and OCBs.

Workplace spirituality has been found to be an antecedent to performance, enhancing relationship-oriented selling characteristics, including customer orientation, adaptability, service orientation, and ethical selling behavior (Chawla and Guda, 2013). Studies have demonstrated significant predictive influence of the workplace spirituality dimensions of meaningful work and sense of community on intrinsic work satisfaction (Milliman et al., 2003; Crawford et al. 2009; Marschke et al., 2011; Hall et al., 2012; Gupta et al., 2014; Van der Walt and de Klerk, 2014; Schneider et al., 2015). Altaf and Awan (2011) established that workplace spirituality has a positive influence on job satisfaction and it also moderated the negative effects of work overload on job satisfaction. Marques et al. (2005) suggested that spirituality results in cohesive and pleasant performance and quality orientation of workforce which in turn results in outstanding output and community orientation. Hall et al. (2012) found that greater levels of sanctification of work demonstrated lower inter-role conflict, higher positive affect, and higher job satisfaction for working mothers.

Riasudeen and Prabavathy (2011) found a negative association between alignment of values, meaningful work and intention to quit, but not for a sense of community. Studies have also examined the relationship between workplace spirituality and OCB, which involves extra-role

behaviors beyond basic job duties, as a possible outcome of workplace spirituality (Nur and Organ, 2006; Riasudeen and Prabavathy, 2011; Nasurdin et al., 2013; Movassagh and Oreizi, 2014). Another potential valuable consequence of workplace spirituality is job involvement. For instance, Milliman et al. (2003) identified significant paths between meaningful work and sense of community and job involvement in their comprehensive study of workplace spirituality and employee work attitudes. Kolodinsky et al. (2008) and Pawar (2009) identified varying influences of organizational-level spirituality and personal-level spirituality on job involvement. These findings indicate that workplace spirituality may have differential effects at the individual and organizational levels.

Bell and Taylor (2001) assert that today's organizations must care for the whole employee in order to increase organizational efficiency and effectiveness. Workplace spirituality is intended to provide a means for individuals to integrate their work and their spirituality, which will provide them with direction, connectedness, and wholeness at work. According to Zinnbauer, et al. (1997), people who considered themselves spiritual and religious were more likely to feel interconnected with others (group cohesion) and exhibit self-sacrificing behavior (altruism). Krahnke et al. (2003) found individual level outcomes such as improved physical and mental health of employees, progressive personal growth, and enhanced sense of self-worth were all associated with experience of workplace spirituality. Studies also found evidence of a significant negative relationship between factors of spirituality and turnover intentions. According to Jurkiewicz and Giacalone (2004), organizations that embraced workplace spirituality developed at faster rates, had higher rates of return, and improved

their efficiencies and elaborates that higher ethical behavior is an organizational benefit of spirituality. Neck and Milliman (1994) found that organizations benefit from workplace spirituality through the generation of augmented creativity and intuition. Enhanced leadership was also found to be positively related to spirituality (Conger, 1994; Moore and Casper, 2006).

Workplace spirituality scholars have often recommended an association between spirituality and general employee well-being (Karakas, 2010). Kumar and Kumar (2014) found that workplace spirituality moderates the negative relationship between stress and health. Workplace spirituality has been suggested to have an influence on employee well-being (Sheep, 2006), and Pawar (2016) had carried out an empirical examination of the relationship of workplace spirituality with four forms of employee well-being: emotional well-being, psychological well-being, social well-being, and spiritual well-being. Though few studies have lately attempted to examine the relationship between workplace spirituality and employee wellbeing, these studies were either focused on experience of individual spirituality, which included transcendental aspects (Arnetz et al., 2013) or had measured wellbeing in a loosely defined manner; either in terms of positive emotions alone (Pawar, 2016) or on a broader level of subjective wellbeing (Zou & Dahling, 2017) or as a collective experience of employee commitment, job satisfaction and work–life balance satisfaction (Garg, 2017). Lack of studies relating to different dimensions of workplace spirituality and affective wellbeing at work (comprehensively measured in terms of experiencing both positive and negative emotions at work) signifies the relevance of this current research endeavor. Table 2.1 outlines the major studies that were discussed in this section.

**Table 2.1:** Summary of relevant empirical research studies related to workplace spirituality

	<b>Authors</b>	<b>Journal</b>	<b>Inferences from the Study</b>	<b>Usefulness for present study</b>
1	Ashmos, D.P. & Duchon, D. (2000)	Journal of Management Inquiry; pp. 134-145	The study provided a comprehensive conceptualization and measure of Spirituality at work.	This study provided the theoretical base for the construct workplace spirituality and its seven dimensions
2	Milliman John, Andrew J. Czaplewski & Jeffery Ferguson, (2003)	Journal of Organizational Change Management, pp. 426 – 447.	First empirical study on workplace spirituality and job attitudes	The study identified the three main dimensions of workplace spirituality, that were related to work outcomes
3	Rego, A., & Cunha, M. P. E. (2008)	Journal of Organizational Change Management, pp 53–75.	Identified that there is a significant relationship between workplace spirituality and organizational commitment	Helped identify that workplace spirituality is related to employee attitude to stay/quit the organization
4	Karakas, F. (2010)	Journal of Business Ethics, pp 89-106	Provided an elaborate review of definitions of workplace spirituality	Helped to boil down to the most accepted conceptual and operational definition of workplace spirituality
5	Gupta, M., V. Kumar, and M. Singh. (2014)	Journal of Business Ethics pp 79–88.	Discussed the role of workplace spirituality in creating satisfied employees	Helped provide evidences for the relevance of workplace spirituality in an Indian context
6	Willems, M., & Deacon, E. (2015)	SA Journal of Industrial Psychology, pp 1-9	Discussed the influence of meaningful work on teachers' work attitudes.	Helped to reinforce the relevance of this study among teachers
7	Houghton, J. D., Neck, C. P., & Krishnakumar, S. (2016)	Journal of Management, Spirituality & Religion, pp 177-205	Provided a 14 year update and review on studies in workplace spirituality	Helped reinforce the relevance of the construct of workplace spirituality
8	Imran Rabia, Kamaal Ailil, Ali Bassam Mahmood, (2017)	Journal of Educational Management, pp.828-842	Discussed the impact of motivation and organizational commitment on teacher's turnover intentions	Helped develop conceptual framework of the study and the relevance of selected sample

### **Concluding Remarks: Workplace Spirituality**

Workplace spirituality can help in integrating and be instrumental in bridging the often condemned gap between the employer and the employee. Facilitating workplace spirituality is about organizational change management, through an organizational culture that has inputs and feedback from both the employer and the employee alike. The approaches to implementation are generally divided into two perspectives: the organization-centered perspective and the individual-centered perspective. Organization-centered perspective suggests that spirituality should be implemented to the organization as a whole. They suggest that since there are a lot of conflicting preferences and interests between different individuals, it would not be possible to allow spirituality on an individual basis; rather the organization should change as a whole. The individual-centered perspective assumes that the organization is a collection of individuals, and that there is an abundance of different views about spirituality among organizational personnel. Accordingly, the individual-centered model of implementation or encouragement of spirituality starts with the individual and this study thus focus on individual perspective of workplace spirituality and its related work outcomes.

### **2.2 Work-Family Integration**

Dual-earner households in which both partners take part in the paid labor-force have increased over the preceding decades, impacting both families and workplaces (Lin et al., 2015). Interconnecting the jobs and family responsibilities every so often leads to strain and burnout in their



lives (Haddock et al., 2006). Recent studies reveal that modern day workforce are 9% more likely to describe themselves as “family-centric”, than as “work-centric” (Hershatter and Epstein, 2017). It thus becomes imperative for managers to understand their employees’ experience of work-family integration and the factors that influence an improved work-family experience. The component approach of work family integration relies mostly on the concepts of work-family conflict and work-family enrichment to capture the multidimensionality of work-family integration (WFI). Researchers have recognized that by focusing on the outcomes of work-family conflict and work-family enrichment separately, the fact that experiences of conflict and enrichment together constitute the experience of work family integration within an individual is neglected (Rantanen et al., 2013). Frone (2003) has stated that the absence of role conflict is not enough for work family integration to exist; instead both “low levels of inter-role conflict and high levels of inter-role facilitation [enrichment] represent work-family balance”. Studies have identified that work-family conflict and enrichment can be experienced simultaneously and at the same level of intensity, interacting to form the total experience of WFI (Rantanen et al., 2011).

### **2.2.1 Work–Family Conflict**

Work and family have become more and more antagonist poles, demanding equal amounts of energy, time and responsibility. WFC has been defined as “a form of inter-role conflict in which the role pressures from the work and family domains are mutually incompatible in some respect” (Greenhaus & Beutell, 1985) and WFC occur when the demands

of work comes in conflict with the time or consideration given to the family. Various workplace factors like total working hours, over time requisites, inflexible work schedules, unaccommodating peers and an uncongenial organizational culture create conflict between the work and family roles (Thomas and Ganster, 1995; Carlson et al., 2000; Haar, 2004; Hsieh et al., 2005; Wesley and Muthuswamy, 2005; Bardoel et al., 2008; Rathi and Barath, 2013). Modern day workplace is characterized by long working hours, shorter deadlines, higher competition, lesser holidays, frequent tours and job transfers. Similarly, family–work conflict (FWC) arises out of inter-role conflicts between family and work and results in lower life satisfaction and greater internal conflict within the family unit.

Conceptually, conflict between work and family is bi-directional. Studies differentiate between WFC and FWC (Gutek et al., 1991; Netemeyer et al., 1996; Carlson et al., 2000; Hill et al., 2001; Boyar et al., 2005). Work-to-Family conflict occurs when experiences at work interfere with family life, arising from inflexible work hours, work overload, job stress, interpersonal conflict, extensive travel, career transitions, and non-supportive supervisor or manager (Greenhaus et al., 1989). Family-to-Work Conflict arises when experiences in the family interfere with one's functioning at workplace, arising out of elder care responsibilities, presence of young kids and unhelpful family members (Hsieh et al., 2005; Luk and Shaffer, 2005; Kinnunen & Mauno, 2007; Yu Ru Hsu, 2011; Haar et al., 2012).

Researchers consider different forms of WFC: (a) time-based conflict, (b) strain-based conflict and (c) behaviour-based conflict (Greenhaus and Beutell, 1985; Carlson et al., 2000; Rajadhyaksha & Velgach, 2009; Zhang et al., 2012). Time-based conflict occurs when the amount of time spent in one role takes away the amount of time available for the work, inclusive of the time spent in commuting, over time and shift work. Family-related time conflict involves the amount of time spent with family or dealing with family members detracting from time that could be spent at work (Greenhaus & Beutell, 1985). Strain-based conflict occurs when the strain (or stressors) experienced in one role, makes it difficult to effectively and efficiently perform the other role (Boyar et al., 2008; Trachtenberg et al., 2009; Alsam et al., 2013). Work-related strain is related to strenuous events at work, resulting in fatigue or depression, role ambiguity etc. Family-based strain conflict primarily occurs when spousal career and family expectations are not in congruence. Each of these three forms of WFC has two directions: (a) conflict due to work interfering with family and (b) conflict due to family interfering with work. When these three forms and two directions are combined six dimensions of WFC result: (1) time-based WFC; (2) time-based FWC; (3) strain-based WFC; (4) strain-based FWC; (5) behaviour-based WFC and (6) behaviour-based FWC (Figure 2.2).

<b>Directions of Work Family Conflict</b>			
		Work Interference with Family	Family Interference with Work
<b>Forms of Work- Family Conflict</b>	Time	Time Based Work Interference with Family	Time Based Family Interference with Work
	Strain	Strain Based Work Interference with Family	Strain Based Family Interference with Work
	Behaviour	Behaviour Based Work Interference with Family	Behaviour Based Family Interference with Work

*Source: Carlson et al. 2000*

**Figure 2.2:** Dimensions of Work-Family Conflict

Many prominent researchers have associated WFC with numerous negative outcomes: domestic violence, poor physical activity, poor eating habits, poor emotional health, excessive drinking, substance abuse among women, decreased marital satisfaction, decreased emotional well-being and neuroticism (Aboobaker and Edward, 2017; Powell and Greenhaus, 2006; Kinnunen and Mauno, 2007; Rajadhyaksha and Velgach, 2009; Rajadhyaksha and Ramadoss, 2010; Zhang et al., 2012; Hagqvist et al., 2016). Conflict between work and family is associated with increased occupational stress and burnout, intention to quit the organization, lower health and job performance, low job satisfaction and performance, high absenteeism rates, reduced career commitment, increased psychological distress, increased parental conflict and marital distress, increase in child behavior problems and poor parenting styles and lower satisfaction with

parenting (Voydanoff, 2005; Diaz et al., 2012; Arlinghaus and Nachreiner, 2013; Schieman and Young, 2013; Dettmers et al., 2016; Aboobaker et al., 2017).

Employers need to look into the work practices like long working hours, work overload and poor supervisory support which cause a high degree of work interference in family life. Employee assistance programs need be more of collaborative in nature and customized employee support may prove useful. To manage work-family and family-work conflict of employees, organizations should aim at improved workplace support, as coordination based employment at workplace helps better balancing different roles both at work and family (Kang and Sandhu, 2012; Muhammed and Waseef, 2012). Workplace support is facilitated through family friendly policies, supervisory supportive practices and the existence of family oriented benefits or outcomes. Numerous studies have proved that supportive work environment has a significant impact on workplace (Hammer et al., 2003; Boddy, 2014). Family oriented benefits like family related remuneration, work from home opportunities for individuals to spend appropriate time with family, maternity leave for female, child care programs, training to cope up in tough working schedule etc. would prove fruitful in managing work-family and family-work conflict in a more balanced manner.

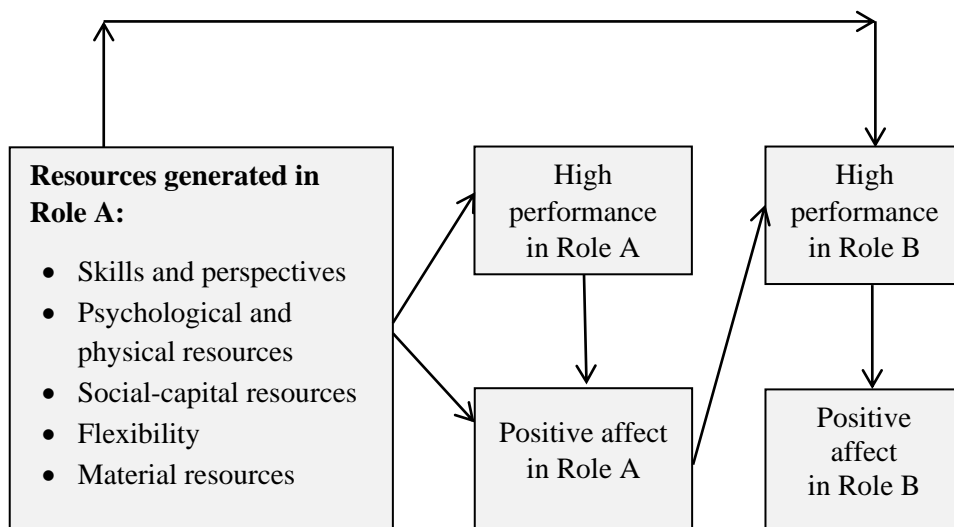
### **2.2.2 Work-Family Enrichment**

In parallel with the rise of positive psychology in the past decade, there has also been an increased interest on the bright side of organizational life. Positive psychology, refers to “the study and application of positively

oriented human resource strengths and psychological capacities that can be measured, developed, and effectively managed for performance improvement in today's workplace" (Luthans, 2002). Previous research in work-family area had largely focused on the negative aspects of work-family interface, while ignoring its positive aspects. More recently, in line with the positive psychology movement, researchers have gained interest in the positive side of work-family relationships, or the beneficial outcomes that result from the occupation of multiple life roles (Carlson et al., 2006; McNall et al., 2010; Noraani et al., 2011; Shein and Chen, 2011).

The emergent focus on enrichment complements the prevailing conflict perspective that characterized work-family research in the past decades, and henceforth contributes to a balanced view of the work-family interface. Work and family act as "allies" rather than being "enemies" (Greenhaus and Powell, 2006). For instance, work effectively develops skills, knowledge, values and confidence in an individual, which in turn act as resources that can benefit the family. The positive facet of work and family interface has been described using various terms by different researchers. Some of them have used the term "enhancement" (Ruderman et al., 2002), enrichment (Greenhaus and Powell, 2006; Wayne et al., 2006), positive spillover (Edwards and Rothbard, 2000; Hanson et al., 2006), synergy (Beutell and Wittig-Berman, 2008) and facilitation (Frone, 2003; Hill, 2005). Work-family enrichment is a construct that represents how work and family benefit each other and lately, scholarly articles haven recently exploring the relationship between work family enrichment and job attitudes and outcomes.

Work-family enrichment is defined as the “extent to which experiences in one role or function improves the quality of life, performance or affection, in another role or function” (Friedman and Greenhaus, 2000; Greenhaus and Powell 2006). They suggested that ‘the enrichment occurs when benefits of obtained resources in role A, promote an improvement in individual performance in role B’. More specifically, the enrichment occurs when resources (skills and perspectives, flexibility, physical and psychological, social-capital and material resources) obtained in one role improve the performance in another role either directly (known as the instrumental route) or indirectly through its influence on positive affect (the affective route) (Figure 2.3).



Source: Greenhaus and Powell (2006)

**Figure 2.3:** Model of Work-Family Enrichment

Work-family enrichment is seen as the perceived ease of fulfilling work and family demands owing to beneficial skills, support and resources gained from participation in the other (work or family) domain. This is based on the role expansion and accumulation theories, according to which multiple roles provide benefits in the form of privileges, status security, psychological energy and psychological growth which in turn facilitate performance and expand individual resources (Sieber, 1974; Marks, 1977). Similar to work-family conflict, work-family enrichment is also differentiated into enrichment arising from work-related resources improving the quality of life in the family domain (work-to-family enrichment, WFE) and enrichment arising from family-related resources improving the quality of life in the work domain (family-to-work enrichment, FWE) (Greenhaus & Powell, 2006). WFE has been proved to be positively related with employee behaviors and outcomes like higher job satisfaction, organizational citizenship behaviour, organizational commitment, work engagement, subjective wellbeing and lower intention to quit the organization (Tang et al., 2014; Mauno et al., 2015; Timms et al., 2015).

Improved social interactions and relationships with supervisor or co-worker will help protect an individual from the detrimental effects of stress (Nielson et al., 2001). Employees who have compassionate supervisors and co-workers tend to accomplish a sense of energy and confidence from work that enhances the family domain (Carlson et al., 2007). Similarly, higher levels of social support from supervisors and coworkers were associated with greater work-family enrichment (Grzywacz and Marks, 2000). Existing literature have tested the association



between sense of community (as a dimension of workplace spirituality) and several job outcomes like job satisfaction, organizational commitment, organizational citizenship behaviors and performance. Despite the growth of observations on the role and prominence of community in the workplace in the literature till date, empirical studies are scarce (Boyd, 2014; Boyd and Nowell, 2017). To the best of researcher's knowledge, no study till date has examined the relationship between sense of community, work-family conflict, work-family enrichment and wellbeing at work. The present study seeks to address this gap, examining the relative contribution of community experience (sense of community) in relation to work-family conflict, work-family enrichment and employee well-being at work.

Practitioners should develop intervention strategies and organizational initiatives that are more precisely targeted, specifically to reduce the extent that work interferes with family or enhance the extent that work enriches family. Previous research suggests that flexible work arrangements, supervisory support, family-supportive cultures, and resource-rich job components enable positive work-to-family outcomes. Such interventions should not only effectively foster work-family interactions but in turn will also positively impact the employee and thus the organization and society at large. Providing employees with flexibility, being lucid and focused on outcomes as well as encouraging an open and supportive culture can positively influence their wellbeing, engagement levels and other positive job attitudes. Table 2.2 lists the major research studies in the area of work-family conflict and work-family enrichment.

Table 2.2: Summary of relevant major research studies related to work-family constructs

Authors	Journal	Inferences from the Study	Usefulness for present study
1 Greenhaus, J. H., & Beutell, N. J. (1985)	Academy of management review, pp 76-88	Discussed the different sources of conflict between work and family roles.	Helped identify different personal and contextual factors that influence work-family conflict
2 Carlson, D. S., Kacmar, K. M., & Williams, L. J. (2000)	Journal of Vocational behavior, pp 249-276	Discussed the construction and initial validation of a multidimensional measure of work-family conflict	Helped identify the most validated tool to measure work-family conflict
3 Eby, L., Casper, W., Lockwood, A., Bordeaux, C. & Brimley, A. (2005)	Journal of Vocational Behavior, pp 124-197	Provided a comprehensive content analysis and review of the literature of Work and family research in IO/OB	Helped develop the theoretical framework of this study
4 Amstad, F. T., Meier, L. L., Fasel, U., Elfering, A., & Semmer, N. K. (2011)	Journal of occupational health psychology, pp 151	Well-articulated meta-analysis of work-family conflict and various outcomes with a special emphasis on cross-domain versus matching-domain relations	Helped identify the cross-domain versus matching-domain relations of work-family conflict
5 Mathews, R. A., Kath, L. M., & Barnes-Farrell, J. L. (2010).	Journal of occupational health psychology, pp 75	Discussed the psychometric properties of short, valid, predictive measure of work-family conflict	Helped identify a short scale for measuring work-family conflict
6 Greenhaus, J. & Powell, C. (2006)	Academy of Management Review, pp 72-92	Provided the seminal discussion on work-family enrichment	Provided evidences for work and family not just being allies
7 Carlson, D.S., Kacmar, K.M., Wayne, J.H., Grzywacz, J.G., (2006)	Journal of Vocational Behaviour, pp 131-164	Developed and validated a work-family enrichment scale.	Provided the scale to measure work-family enrichment
8 Baral, R. and Bhargava, S. (2010)	Journal of Managerial Psychology, pp 274-300	Discussed the relevance of work-family enrichment in influencing job outcomes	Helped develop the framework of this study
9 Mauno Saita, Mervi Ruokolainen, Ulla Kimmunen, (2015)	Applied Ergonomics, pp 86- 94	Discussed work family conflict and enrichment from the perspective of psychosocial resources	Helped to identify that work-family conflict and work-family enrichment is experienced simultaneously
10 Schaufeli, W. B., & Taris, T. W. (2014)	Bridging Occupational, Organizational and Public Health (pp. 43-68)	Provided a critical review of the Job Demands-Resources Model and its implications for improving work and health	Helped frame the theoretical framework of the study
11 Bakker, A. B., & Demerouti, E. (2017)	Journal of Occupational Health Psychology, pp 273	Through review of job demands-resources theory	Helped relate the relevance of the findings of this study

### **2.2.3 Originating-Domain v/s Cross-Domain Perspective**

Though work-family conflict and work-family enrichment is theoretically defined as bi-directional in nature, with negative/positive spillover from work/family domain affecting quality of life in other family/work domain, meta-analysis of empirical work in this area reveals that it is the work-to-family direction of conflict that influences job attitudes the most (Amstad et al., 2011; Shockley et al., 2011; Crawford et al., 2016). In view of the recent ‘originating domain v/s receiving domain hypothesis’ in work-family research, our study has taken the work-to-family direction of conflict (referred to as work family conflict (WFC) hereafter) and work-to-family direction of enrichment (referred to as work-family enrichment (WFE) hereafter) as the focus of interest, which would be related to a within-domain outcome: employee wellbeing and employee loyalty towards the organization. Though several studies had sought to examine the contextual factors that influence work-family conflict/work-family enrichment, the role of workplace spirituality in influencing them has not been previously examined in published literature and this study seeks to fill this gap in existing literature.

Also, the study endeavors to examine if work-family conflict and work-family enrichment will simultaneously mediate the relationship between dimensions of workplace spirituality and employee wellbeing at work. The significant role of work family indicators in predicting the wellbeing of employees has long been accomplished. But, rather than understanding the effects of work-family enrichment and work-family conflict in isolation, the simultaneous effect of both the positive and

negative spillover from work and family have been the focus of interest since recent years. Only a handful of studies have been conducted in that aspect and no study till date have explored the role of work-family enrichment and work-family conflict, in the context of workplace spirituality and wellbeing at work. The mediation model draws upon the principles of the Job Demand-Resource Model (Demerouti et al. 2001; Bakker et al. 2014) and in this research we propose that workplace spirituality (meaningful work, sense of community and alignment with organizational values) is a psychological resource gained at work, which can reduce work family conflict and more importantly contribute to the enrichment process.

### **2.3 Wellbeing at Work**

Traditional research focused on understanding psychological problems and remedies for them. Negative emotions pose grave harm to both the individual and the society, extending from various phobias and anxiety disorders, aggression and violence, to depression and suicide. With the advent of positive psychology, theorists have emphasized the importance of positive emotions, both at work and life in general. Positive approach to the study of organizational behaviour tries to achieve a more integrated perspective of work attitudes and outcomes, thus providing a comprehensive understanding of employee well-being, and not solely its negative side. Experiences of positive emotions prompt individuals to engage with their environments and participate in extra-role activities (Fredrickson, 2013). In contrast to the earlier research, which focused mainly on negative affective states, recent research in the field of organizational psychology has progressively emphasized the role of positive emotions at work.

With downsizing and lay-off becoming the norm in contemporary organization, employees have to work longer hours with fewer resources (Jazzar and Algozzine, 2006) which results in their decreased wellbeing. Organizations are becoming increasingly aware of the importance of employees in gaining and maintaining competitive advantage (Cai, 2010; Remus et al., 2015) and scholarly interest in employee well-being has risen significantly over the recent decade (De Jonge et al., 2000; Illies et al., 2015). Employee well-being is a feature of healthy organizations (Wilson et al., 2004) and has long term consequences on organizational functioning. The happy worker-productive worker thesis proposes that workers who experience higher levels of well-being also perform well and vice versa. However, organizations need to know how to ensure such happy and productive workers (Remus et al., 2015; John, 2016).

Wright and Huang (2012) describe the concept of well-being as an umbrella term and within the academic literature there are many definitions of well-being (Hassan et al., 2009; Dodge et al., 2012). The two approaches to comprehend well-being research are '(a) the hedonic approach, which focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance; and (b) the eudemonic approach, which focuses on meaning and self-realization and defines well-being in terms of the degree to which a person is fully functioning' (Ryff, 1989; Ryan and Deci, 2000; Deci and Ryan, 2008). Scholarly literature in this area of inquiry uses various definitions and conceptualizations of well-being, and employs a multitude of measurement approaches (Fisher, 2014; Makikangas et al., 2016). Warr (1999) differentiated between well-being as a broader concept that could be context-free (life satisfaction) and

context-specific well-being (job satisfaction in the context of a workplace). Lately, Hassan et al. (2009) elaborated that context-free and context-specific well-being is not mutually exclusive and consistent with the notion of “spill over” (Danna and Griffin, 1999), experiences in work may affect a person outside of work and vice-versa. Dodge et al. (2012) proposed a simple definition that “[...] wellbeing is the balance point between an individual’s resource pool and the challenges faced”.

### **2.3.1 Job-related Affective Well-being**

The overall balance of peoples’ positive and negative emotions has been shown to contribute to their subjective well-being (Diener et al. 1991). General affective well-being, a subjective estimation of whether a person is feeling well or unwell, is considered to be the core of mental health and human experience (Muchinsky, 2000). Watson and Tellegen (1985) divided emotions into two dominant dimensions; positive and negative affect and elaborated that this “two-dimensional framework is complementary to, rather than competitive with, multifactorial structures”. In the occupational health psychology context too, the structure of affective well-being has been classified in the same manner, as comprising of both positive and negative emotions experienced at work (Warr, 1990). Bakker and Oerlemans (2011), based on Diener et al.’s (1991) definition, have conceptualized work-related well-being as the situation where an employee is 1) satisfied with his/her job and 2) experiences frequent positive emotions, such as joy and happiness, and infrequent negative emotions, such as sadness and anger. This was further empirically confirmed by Van Katwyk et al. (2000) and they developed a scale ‘Job-related

Affective Well-being Scale’, the JAWS Scale, which measured emotional reactions of respondents to their work and workplace.

While affective well-being constitutes the core dimension of subjective well-being at work (Warr, 2007), other aspects of well-being have also been illustrated in various renowned studies. Social wellbeing (environmental mastery and quality of social functioning), cognitive wellbeing (cognitive weariness), and psychosomatic well-being (lack of symptoms of distress) have also been deliberated as components of employee well-being (Van Horn et al., 2004). In this study, we focus on affective well-being (Warr, 2007), as it is widely considered to be the core of well-being and mental health (Diener et al., 2009). It is proposed that both positive and negative concepts are needed to comprehensively understand employee well-being and this conceptualization has been empirically tested and confirmed in recent organizational literature (Salanova et al., 2014; Mäkikangas et al., 2015).

Psychological research in management mainly focuses on affective well-being as an indicator of job-related mental health (Johan and Schaufeli, 1998; Eger and Maridal, 2015). Drawing from thorough review of literature, in this study, we conceptualize and measure employee well-being via job-related affective well-being, as experiencing more positive emotions than negative emotions (Warr, 1990, 1994, 2003; Katwyck et al., 2000). According to Warr’s theoretical model, job related affective states are classified into four quadrants that encompass both ‘unpleasant affective states of high or low activation, and pleasurable affective states of high or low activation. Our study measures the

well-being of a respondent in one dimension, from low quality (negative, bad) to high quality (positive, good). Studies have confirmed this factor structure across various samples (Makikangas et al. 2007; Makikangas et al. 2013; Makikangas et al. 2015), which is grounded on the two-factor model based on the theory of affective states (Watson and Tellegen 1985). The affective-wellbeing measure using the ‘Job-related Affective Well-being Scale’ (Van Katwyk et al., 2000) represent experiences of positive and negative emotional states over a short recall period (“the past few weeks”) and may represent a more accurate reflection of wellbeing.

### **2.3.2 Antecedents and Outcomes of Wellbeing at Work**

Job Demand-Resource model (JD-R) (Bakker et al. 2014; Demerouti et al. 2001) forms the overarching theory that connects various antecedents and outcomes of wellbeing at work that are under the scope of this study. Resources are defined as “anything perceived by the individual to help attain his or her goals” (Halbesleben et al., 2014). Resources enable employees to successfully complete their tasks and goals, as a way to enhance their well-being and capacity to perform well (Balducci et al., 2011; Bakker & Demerouti, 2017). One of the basic premises of the Job Demand-Resource (JD-R) model is that the notion of job resources, that are crucial for employee well-being. According to the JD-R model, job resources are ‘physical, psychological, social, or organizational aspects of the job that help the person to cope with job demands, increase learning and development as an employee, and are useful in achieving work-related goals’ (Bakker et al. 2014; Demerouti et al. 2001). In this research study, we focus on resources present and facilitated in the



workplace that will potentially help employees achieve their work related goals and thus higher individual and organizational functioning.

Studies have identified that resources that influence employee wellbeing could exist at individual, group and organizational level (Claessens et al., 2007; Balkundi and Harrison, 2006; van De Voorde et al., 2012; Matthews et al., 2014). In the context of our study, we propose that experience of ‘meaningful work’ is a resource at individual level, experience of ‘sense of community’ is a resource at group level and experience of ‘alignment with organizational values’ is a resource at organizational level, all of them which have positive reflections on employee wellbeing at work. Studies have found that supportive organizational climate is a crucial job resource for employees (Noblet et al., 2001) and co-worker support and organizational culture has been related to increased general psychological well-being and job-related well-being (Hausser et al., 2010; Mauno et al., 2015a; Parker et al., 2003; Che et al., 2016). Though studies have found that work-family conflict will negatively and work-family enrichment will positively influence wellbeing at work, their concurrent influence on wellbeing has not been previously examined. Though studies have found that wellbeing at work has effects on favorable job outcomes, hardly any study could be identified that has examined the influence of wellbeing on employee loyalty towards the organization. In view of the thorough review of literature, this study seeks to fill this gap by examining the relationships between aforementioned antecedents and outcomes of employee wellbeing at work.

### 2.3.3 Wellbeing in the Context of Faculty Members

Organizations are becoming increasingly aware of the importance of employees in gaining and maintaining competitive advantage. With mounting institutional demands and work intensification, workload has become the norm in many higher educational institutions (Jacobs and Winslow, 2004). Teachers' occupational wellbeing is defined as 'a positive emotional state resulting from harmony between the sum of specific environmental factors on the one hand, and personal needs and expectations of teachers on the other' (Bobek, 2002; Aelterman et al., 2007). Teachers, like social workers, counselors, nurses and advocates, are human service professionals, whose primary task is physically and/or psychologically helping clients, patients, or students (Dollard et al., 2003; Oginska-Bulik, 2005). Teachers are largely intrinsically motivated and strongly identify with their profession, making them emotionally more susceptible for disappointments (Struyven et al., 2012). Teachers reported lower participation in decision-making and lesser co-worker support than other social professionals (Heus and Diekstra, 1999).

Lowered wellbeing not only relates to absenteeism, job turnover, and lack of motivation (Bridger et al., 2013; Kyriacou, 2011; Schlichte et al., 2005), but also leads to general mental health problems such as psychological distress, anxiety, sleeping disorder and burnout (Ahola et al., 2014; Ganster & Rosen, 2013; Russ et al., 2012). Changes in the teaching profession in the last decades have generated a lot of strain and it has been continually revealed that burnout plays a critical role in the attrition of teachers (Van Droogenbroeck & Spruyt, 2014; Leung & Lee, 2006;

Skaalvik & Skaalvik, 2011; Gu, 2014). In line with the movement of the positive psychology literature (Reivich et al., 2011; Yates & Masten, 2004), various studies have attempted to understand the underlying reasons on why teachers remain in an organization, the factors that sustain them, the resources they connect to manage the challenges, and how they cope with increased workloads (Beltman et al., 2011).

Studies across the globe have concluded that employee wellbeing is rapidly decreasing in academia (Gillespie et al., 2001; Katsapis, 2012; Kern et al., 2014) Research related to employee wellbeing at work in higher education is limited. Earlier studies in this context have focused on faculty and administrator job satisfaction (Smerek and Peterson, 2007), and faculty turnover and intention to leave (Johnsrud et al., 2000). The wellbeing of academic faculty is considered to have a remarkable impact on student accomplishment and is suggested to be important for the attainment of educational goals (González-Rico et al., 2016). Therefore, the psychological integration of employees towards their work and workplace needs to be deliberated within the higher education settings. In the context of Indian higher education, a lack of existence and focus on such studies compounds multiple problems. In India, there is an increased level of absenteeism and turnover intention in the academic profession which is an indication of their lowered level of wellbeing (Raina and Khatri, 2015). In this context, this research study attempts to identify the relationships between experiences of workplace spirituality, work-family integration and employee loyalty, as correlates of employee wellbeing at work. Table 2.3 lists the critical articles that helped identify gaps in literature related to wellbeing at work.

**Table 2.3:** Summary of major empirical research studies related to wellbeing at work

Authors	Journal	Inferences from the Study	Usefulness for present study
1 Warr, P. (2003)	Well-being: Foundations of hedonic psychology, pp 392.	Comprehensive book on wellbeing as a concept and measure	Helped identify different dimensions of wellbeing and its implications for individual and organizational outcomes
2 Van Katwyk, P. T., Fox, S., Spector, P. E., & Kelloway, E. K. (2000)	Journal Of Occupational Health Psychology, pp 219.	Developed the Job-Related Affective Well-Being Scale (JAWS) to investigate affective responses to work stressors	Helped identify the relevance of job-related affective wellbeing and its most widely used tool
3 Basinska, B., Gruszczyńska, E., & Schaufeli, W. (2014),	International Journal of Occupational Medicine and Environmental Health, pp 993-1004	Described the psychometric properties of Job-related Affective Well-being Scale	Helped to identify a short version of Job-related Affective Well-being Scale
4 Hair, J., Black, W. C., Babin, B. J., & Anderson, R. E. (2010)	Multivariate data analysis (7th ed.)	Provided comprehensive elaboration of statistical tools	Helped to identify the relevant tools for testing the proposed hypotheses of the study
5 Kidger, J., Brockman, R., Tilling, K., Campbell, R., Ford, T., Araya, R. & Gunnell, D. (2016)	Journal of Affective Disorders, pp 76-82.	Discussed a large cross sectional study on teachers' wellbeing and depressive symptoms, and associated risk factors	Helped identify the relevance of the research problem

## **2.4 Employee Loyalty**

In modern dynamic business organizations, employees are the competitive advantage for business and retaining key experts and central skilled workers is of imperative concern to managers. For organizations, the enormous cost of recruitment and selection, the delay and loss in productivity and the loss of business opportunities have consequently emphasized the significance of retaining loyal employees as competitive advantage for sustainable development. Based on internalization and identification (O'Reilly and Chatman, 1986; Cascio, 2003), employee loyalty refers to “the manifestation of organizational commitment, the relative strength of an individual’s identification with and involvement in a particular organization” (Mowday et al., 1982). Loyalty is considered a strong desire to continue being a membership with an organization (Eskildsen and Nussler, 2000; Turkyilmaz et al., 2011). Loyal workers enthusiastically participate in their organization’s objectives and act in alignment with their organization’s vision and mission, and neither seek alternative employment nor respond to outside offers of higher pay or fringe benefits (Niehoff et al., 2001; Abdullah et al., 2011; Guillon and Cezanne, 2014; Linz et al., 2015).

### **2.4.1 Defining Employee Loyalty**

Organizations are becoming increasingly aware of the importance of employees in gaining and maintaining competitive advantage. In an employee context, loyalty is the behaviour that ‘reflects commitment to the organization through the promotion of its interests and image to outsiders’ (Bettencourt et al., 2001; Peloso, 2004). Loyalty is broadly viewed

as an employee's feeling of attachment to an organization (Buchanan, 1974). Loyalty is "the willingness to make an investment or personal sacrifice to strengthen a relationship" (Reichheld, 2001). Despite the extant scholarly research in this area, the concept of employee loyalty remains loosely defined (Aityan and Gupta, 2012). Attitudinal employee loyalty can be defined as a psychological attachment or commitment to the organization, a psychological inclination and identification with the organization (Sverke and Goslinga, 2003; Allen and Meyer, 2009; Johnson et al., 2009; Yee et al., 2009). Behavioral component of loyalty is about demonstrating loyal behaviors, including stay with the organization and advocacy of the organization to others. Behavioural loyalty is demonstrated by the employee by not only choosing to remain in the organization, but also by adopting constructive extra-role behavior (Allen and Tushman, 2009; Guillon and Cezanne, 2014).

Grounded on the extensive review of literature on customer loyalty, Bloemer and Schroder (2006) conceptualized the same concept in an employee context and elaborated behavioural loyalty and its diverse manifestations. In an employee context, positive WOM relates to 'an employee's willingness to say positive things about the bank and the readiness to recommend the organization to others'. Intention to stay refers to 'an employee's willingness to remain a steady employee of the organization, in other words not considering quitting the organization and considering the firm as a first choice. Benefit insensitivity relates to an employee's propensity to be unresponsive with respect to the remuneration (salary or fringe benefits) offered by alternative employers.

## **2.4.2 Factors Influencing Employee Loyalty**

Relentless business environmental changes like lowered job security and downsizing, have dramatically altered and intensified the diverse range of expectations and demands that employees place on their work and workplace. Managers are now pursuing innovative people management practices aimed at fostering employees' positive work attitudes and outcomes, of which their loyalty towards the organization is of imperative concern. Despite considerable scholarly attention to the concept, loyalty and its dimensions remain loosely defined. Turkyilmaz et al. (2011) theorizes loyalty as a psychological state which describes the relationship between employees and their organizations, which has its implications on their decisions to stay or not with their organizations. Though several authors operationalize loyalty as similar to organizational commitment, loyalty differentiates itself in that loyal employees are characterized by those who would stay with the organization, with a sense of belongingness, as well as enact themselves as ambassadors of the organization.

Employee loyalty is demonstrated not only in terms of higher intention to stay with the organization, but also by being insensitive to fringe benefits offered by alternate employers and engaging in word of mouth about the organization (Yee et al., 2010; Ibrahim and Falasi S., 2014). Employee loyalty is earned by creating a stable and challenging workplace (Hart and Thompson, 2007; Kumar and Shekhar, 2012). Loyal workers actively engage in their organization's objectives, act in accordance with their organization's long-term well-being, and neither

seek alternative employment nor respond to outside offers even when offered slightly higher pay (Niehoff et al., 2001; Abdullah et al., 2011). Loyal workers tend to exhibit higher productivity, provide enhanced customer service and reduced labor turnover costs (Matzler and Renzl, 2006; Albrecht and Andretta, 2011; Mohsan et al., 2011), all of which yield additional revenues to firms, and henceforth, employee loyalty becomes an imperative concern to the organization.

Reports indicate that employees may not essentially want to switch jobs, but their organizations aren't 'giving them persuasive reasons to stay' (Dolyniuk, 2017). Employees will stay with the organization if they appreciate and get aligned themselves with the organizational values and culture (Ozcelik, 2015). Reports reveal that 57% of employees would leave their current job for an offer from an alternate employer with better compensation packages and 48% of the employees admit that a healthier organizational culture elsewhere would drive their decision to change jobs (Wade, 2017). If managers are able to help employees get attached to their workplace and exhibit loyalty towards the organization, it will have significant influences on organizational performance and productivity (Roehling et al., 2001; Al-Refaie, 2015). Studies have identified that workplace spirituality positively influences job satisfaction, organizational commitment, job involvement and similar job attitudes (Guillon and Cezanne, 2014; Linz et al., 2015; Haar, 2017). However, there has been a dearth of studies validating the relationship between workplace spirituality and employee loyalty. To fill the above-mentioned gap in organizational literature, this study seeks to examine if workplace spirituality would influence employees' loyalty towards the organization, in



an Indian context that embodies the contextual characteristics of a typical developing economy.

In an attempt to retain valuable employees, organizations strive to build a positive organizational culture and climate. Studies have highlighted the need for having a good fit between the individual employees' values and the organization's values in the recruitment and selection phase (Van Vianen, 2000), providing employees with sufficiently stimulating and interesting work (Kraut and Korman, 1999). Also, giving rightful remuneration that echoes their performance (Boyd and Salamin, 2001; Parker and Wright, 2000), recognizing efforts and contributions of employees (Davies, 2001), providing them with sufficiently challenging and interesting work (Kraut and Korman, 1999), and make available opportunities for training and career development (Wetland, 2003) are some of the sustainable human resource practices that would help retain talented employees. In the context of increased competition and technological advancements in contemporary business environment, organizations need to attract and retain skilled, reliable and loyal workforce for improved productivity and sustainability (Mohsan et al., 2011; Ibrahim and Falasi, 2014). Loyal workers tend to exhibit higher productivity (Brown et al., 2011; Drizin and Schneider, 2004; Yee et al., 2010), reduce labor turnover costs (Branham, 2000; Hoffman, 2006; Ton and Huckman, 2008), and provide enhanced customer service (Duboff and Heaton, 1999), all of which yield additional revenues to firms. Table 2.4 summarizes the major literature related to employee loyalty.

**Table 2.4:** Summary of major research studies related to employee loyalty

Authors	Journal	Inferences from the Study	Usefulness for present study
1 Bloemer, J., & Odekerken-Schröder, G. (2006)	International Journal of Bank Marketing, pp 252-264	Provided a comprehensive measure of employee loyalty	Helped to underpin the significance of behavioural aspect of employee loyalty and provided scale to measure the same
2 Cropanzano, R., & Mitchell, M. S. (2005).	Journal of management, pp 874-900	Discuss Social exchange theory	Helped develop theoretical framework of the study
3 Flynn, F.J., (2005)	Academy of Management Review, pp 737-750	Discuss the identity orientations and forms of social exchange in organizations	Helped related dimensions of workplace spirituality and employee loyalty
4 Bechner, C. G., & Blackwell, M. J. (2016)	Journal of Management, Spirituality & Religion, pp 304-323	Discussed the impact of workplace spirituality on worker turnover intention	Helped identify the linkage between workplace spirituality and turnover intention
5 Hair, J., Black, W. C., Babin, B. J., & Anderson, R. E. (2010)	Multivariate data analysis (7th ed.)	Provided comprehensive elaboration of statistical tools	Helped to identify the relevant tools for testing the proposed hypotheses of the study
6 Chen, C. Y., & Yang, C. F. (2012)	Journal of Business Ethics, pp. 107-114.	Examined the impact of spiritual leadership on organizational citizenship behavior	Helped to identify that spiritual orientation improves OCB (reflected in dimensions of employee loyalty)

### **2.4.3 Loyalty in the Context of Faculty Members**

With the emergence of positive psychology, academicians and practitioners now focus on employees' 'intention to stay', rather than their 'turnover intention'. Intention to stay refers to an employee's conscious and deliberate willingness to stay with the organization, hence the likelihood of him or her staying in his or her present job (Tett and Meyer, 1993). The factors that influence intention to stay are not the same as drivers for turnover intention (Nancarrow et al., 2014). Retention of teachers is crucial to bring about organizational productivity and sustainability in the long term (Simmons, 2002; Torquati et al., 2007), particularly in the context of private educational institutions who rely more on teachers, even for their administrative jobs. Teachers' intention to stay with the organization depends on both personal and contextual factors and no study has examined the role of workplace spirituality as a contextual psychological job resource that would facilitate higher intention to stay and hence the relevance of our study. Also, experience of work-family conflict is of imperative concern in a collectivistic society like India, particularly in the context of higher percentage of dual-earner and nuclear families, with little or no social support.

Recent reports reveal that higher education institutions in India continue to be overwhelmed by more than 30% faculty shortage (Pushkar, 2016). Henceforth, it becomes critical to understand the underlying factors of intrinsic motivation, which will help retain the talented teachers; especially in the context of entry of foreign universities and lucrative offers from the corporate world. This research study is thus

aimed at identifying the relationship between employees' experience of workplace spirituality, their perceived work-family conflict, work-family enrichment, wellbeing at work and loyalty the organization. The study gains more relevance among teachers in private-sector higher educational institutions, as they face higher demands, both in terms of teaching effectiveness and administrative workloads, limited career opportunities and less job security (OECD, 2005; Watt & Richardson, 2007; Xu, 2008; Han & Yin, 2016)

In India, the number of higher educational institutions is rapidly increasing to keep stride with the escalating demand for advanced studies (KPMG, 2017). However, these institutions are confronted with fierce competition from the foreign universities due to the recent governmental policy of 100% FDI in higher education sector. Consequently, the educational institutions are facing the challenge of retaining their talented faculty members, who forms their core competitive advantage (Gupta et al., 2014). Adding to this, recent reports have revealed that Indian universities and other higher education institutions continue to be plagued by high shortages of suitably qualified faculty for both research and teaching focused positions (Pushkar, 2016). In such a scenario, there is tremendous pressure to find and retain skilled teachers who possess the adequate subject matter knowledge that is both productive and relevant. Also, organizations look forward to have employees, who would not only just stay with them, but also would engage in positive behaviors like recommendation of the organization to others, forgoing the fringe benefits offered by alternate employers. Scholarly research reveals that

the wellbeing of employees is the core apprehension, which would lead to the above mentioned job attitudes and outcomes. This concern forms the base of this research endeavor.

## **2.5 Conclusion**

From thorough review of literature, we identified several gaps, which were worthy of perusal. For any institution aiming at competitive excellence, an emphasis on its academic faculty is crucial. Academic staffs form the competitive advantage of all quality- oriented educational institutions, because replacing their expertise or experience may not always be possible. Survival of higher educational institutes or any other center of excellence is not possible without a highly engaged staff, which experiences a sense of connectedness and wholeness with their organization. Educational institutes rely more on the commitment and engagement of their academic faculty than other organization. Moreover, paradigm shifts in job market orientations have made employees very prone to leave their organizations in search of better career options.

Retention of human capital is crucial for organizations whose financial sustainability and survival is dependent on scarce human skills. In this context, attracting and retaining engaged academic staff in the education sector is a critical driver for success. Employers look forward to build and maintain employees who would not only just stay with them, but also engage in in-role and extra-role behaviors like advocacy and recommendation of the organization to others. The impression that a job in an educational setting is less attractive may have far-reaching

negative consequences for higher education and society as a whole. Therefore, it is imperative to identify and address an employee's spirituality at workplace, their work family interface, wellbeing at work, and loyalty towards the organization, in a higher education sector workplace.

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## CONCEPTUAL FOCUS OF THE STUDY

<b>Contents</b>	<ul style="list-style-type: none"> <li>3.1 <i>Significance of the Study</i></li> <li>3.2 <i>Influences of Workplace Spirituality on Wellbeing at Work</i></li> <li>3.3 <i>Influences of Workplace Spirituality on Work-Family Integration</i></li> <li>3.4 <i>Influences of Work, Family Integration on Wellbeing at Work</i></li> <li>3.5 <i>Mediating role of Work-Family Conflict and Work-Family Enrichment</i></li> <li>3.6 <i>Influences of Wellbeing at Work on Employee Loyalty</i></li> <li>3.7 <i>Relevance of the Study in Technical Education Sector</i></li> <li>3.8 <i>Statement of Problem</i></li> <li>3.9 <i>Objectives of the Study</i></li> <li>3.10 <i>Scope of the Study</i></li> </ul>
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### 3.1 Significance of the Study

Organizations facing volatile business environments, characterized by change and disruption, necessitate the need for innovative HR programs, policies and strategies. Ever since the Academy of Management launched the special interest group ‘Management, Spirituality and Religion’ in 2000, the concept of workplace spirituality has gained the attention of both academicians and practitioners as a salient area of inquiry. In an organizational context, employees now look forward to find

more meaningful outcomes and fulfillment in their work, rather than just materialistic outcomes. The domain of workplace spirituality is thus increasingly recognized as a significant area of inquiry and research in this area has become more legitimate and mainstream to organizational studies. Exploring the antecedents, outcomes and underlying mechanisms has thus become an imperative concern for contemporary business organizations who strive hard towards sustainability.

Workplace spirituality is essentially an employee's experience of spirituality in the context of the workplace. It is conceptualized at three levels: having a deep sense of meaning and purpose in one's work, experiencing connectedness with co-workers and experiencing a strong sense of alignment between one's personal values and their organization's mission and purpose (Milliman et al., 2003). There has been an exponential growth in the number of scholarly articles in this area of inquiry (Krishnakumar and Neck, 2002; Karakas, 2010; Petchsawang and Duchon, 2012; Gatling et al., 2016; Houghton et al., 2016; Milliman et al., 2018). Despite the burgeoning research interest in area, there is a dearth of knowledge about how the same can foster employee attitudes and behaviours like work-family integration, wellbeing at work and employee loyalty towards the organization. This research endeavor attempts to fill this gap in existing literature and add to the body of organizational theory and practice by examining the relationships between aforementioned constructs. This chapter outlines and discusses the overarching theoretical framework of the study, upon which propositions are drawn.



### **3.2 Influences of Workplace Spirituality on Wellbeing at Work**

Workplace Spirituality is a multidimensional and inclusive construct and at its deepest level, spirituality is defined at an individual level (Starks et al., 2014). Workplace spirituality, also referred to as ‘Spirituality in the Workplace’ and ‘Spirit at work’, has over 70 definitions (Karakas, 2009). From an organizational perspective, workplace spirituality is defined as a “framework of organizational values evidenced in the culture that promotes employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provided feelings of completeness and joy” (Giacalone & Jurkiewicz, 2003). This value-based definition of workplace spirituality, as a system that connects employees to the organization, represents a passive voice (Tombaugh, 2011). Individual level of emphasis has been the focus in majority of empirical research in the area of workplace spirituality and our study too takes into consideration how workplace spirituality, as perceived by the individual, influences his or her job attitudes and outcomes.

Workplace spirituality is the effort to connect oneself with his/her work, to develop a strong connection to coworkers, and to have consistency (or alignment) between one’s core beliefs and the values of their organization (Ashmos and Dunchon, 2000; Milliman et al., 2003). Researchers have identified several dimensions of workplace spirituality, of which three are found to be the most relevant to job outcomes: (a) meaningful work (individual level), (b) sense of community (group level) and (c) alignment with the organization’s values and mission

(organizational level) (Mitroff and Denton, 2012; Honiball et al., 2014; Ghasemi and Nuruyi, 2016; Fangidda et al., 2016; Alas and Moousa, 2016; Kiyanzad et al., 2016; Nuzulia and Ruputi, 2016; Pawar, 2016; Boyd and Nowell, 2017). Experience of spirituality at the workplace has been found to be positively associated with employee work attitudes such as intuition, creativity, honesty, trust, personal fulfillment, organizational commitment, organizational performance, customer orientation, adaptability, service orientation, ethical selling behavior, job satisfaction, reduced intentions to quit, organizational citizenship behavior and job involvement (Krishnakumar and Neck, 2002; Kolodinsky et al., 2008; Rego et al., 2008; Braud, 2009; Petchsawang and Duchon, 2012; Gupta et al., 2014; Pradhan et al., 2016). From thorough review of literature, it was identified that hardly few studies have explored the relationship between workplace spirituality and affective wellbeing at work.

As discussed in the previous chapter, the Job Demand-Resource model postulates that all working conditions can be characterized as a demand or resource, regardless of the occupational field (Demerouti et al. 2001; Bakker et al. 2014). Job demands consist of any physical, social, or psychological requirements of the job that call for sustained mental or physical effort. Work pressure and information overload are examples of typical job demands in a knowledge industry like the higher education sector, whereas typical job resources include job autonomy and organizational support (Bakker et al., 2014). Job resources are those physical, psychological, social, or organizational aspects of the job that help the person to cope with job demands, increase learning and development opportunities, and are useful in accomplishing work-related

goals. Numerous studies have examined how different job characteristics like supervisory support, autonomy, feedback, and task significance act as resources, resulting in improved job outcomes (Crawford et al., 2010; Alarcon, 2011).

Studies have identified that centrality of work is pivotal to an individual's wellbeing (Burack, 1999; Warr, 2003). The meaningfulness that employees experience at their work is a central aspect of individual lives and may contribute to an overall sense of wellbeing (Blustein, 2008, Steger & Dik, 2010). Employees experience meaningful work through work designs that will facilitate enjoyment and purpose in what they do at workplace. Managers help experience meaningfulness by providing challenges, clarity and authenticity associated with each work, so that employees will enjoy their work and finds it connected to the larger good of the society. Job characteristics like autonomy, variety, task identity, task significance and feedback help employees experience a sense of meaning, derive a sense of personal fulfilment and motivation which has reflections of their attitude and behaviours towards the organization (Hackman and Oldham 1980). The dimension of meaningful work in workplace spirituality is thus conceptualized as a job resource, as the same is facilitated by managers, in the work environment.

Sense of community refers to the togetherness experienced by co-workers and managers play a great role in facilitating a work climate that nurtures and nourishes team-spirit, companionship and good personal relationships amongst organizational members. Managerial practices aimed at improving the social and organizational context have been

proved to add value to employee wellbeing at work (Bakke, 2005; Tehrani et al., 2007; Van Aerden et al., 2015). Sense of community is accordingly conceptualized as an organizationally determined and facilitated job characteristic and hence a job resource. Alignment with organizational values, the extent to which employees perceive that their personal and organizational values are congruent, is put across as a job resource, which is facilitated by managers and leaders, through innovative and collaborative organizational culture and value framework. Concluding the above discussion, workplace spirituality is conceptualized as a job resource that will help employees in realizing enhanced wellbeing at work and accordingly we put forward the following hypothesis:

**H1:** Meaningful Work has a positive influence on Wellbeing at work.

**H2:** Sense of Community has a positive influence on Wellbeing at work.

**H3:** Alignment with Organizational Values has a positive influence on Wellbeing at work.

### **3.3 Influences of Workplace Spirituality on Work-Family Integration**

Work-family interface has recently been ascertained to be one of the robust determinant of well-being across many countries (Eurofound, 2012) and is of prior importance to both the individual and organizational functioning, particularly in a collectivistic society like India. Work-family integration is considered to be comprised of two components: work-family conflict (WFC) and work-family enrichment (WFE) (Frone, 2003; Aryee et al., 2005). WFC is defined as “a form of inter-role conflict which arises when the role pressures from the work and family domains

are mutually incompatible in some respect'' (Frone et al., 1992; Greenhaus, 2002). WFC is conceptualized as a bidirectional construct where work interferes with family functioning (work-to-family conflict) and family interferes with work functioning (family-to-work conflict). Various antecedents of WFC include work-role stressors, work-role involvement, work-social support, work characteristics, personality (Greenhaus and Beutell, 1985; Byron, 2005; Micheal et al., 2011; Sonnentag et al., 2013). Outcomes of WFC include increased stress, depression, alcoholism (Crain et al., 2014; Wayne et al., 2017), low level of life satisfaction (Anderson et al., 2002), higher turnover intention (Aryee, 2002; Aryee et al., 2005; Amstad et al., 2011), lower job satisfaction, organizational commitment (Kelly et al., 2014; Young et al., 2014), lower organizational citizenship behavior and task performance (Nohe et al., 2014; Cookling et al., 2014; Liu et al., 2015). Though work-family conflict is theoretically defined as bi-directional in nature, with negative spillover from work/family domain affecting quality of life in other domain family/work, meta-analysis of empirical work in this area reveals that it is the work-to-family direction of conflict that influences job attitudes the most (Amstad et al., 2011; Shockley et al., 2011). In view of the recent 'originating domain v/s receiving domain hypothesis' in work-family research, our study has taken the work-to-family direction of conflict (referred to as work family conflict (WFC) hereafter) as the focus of interest, which would be related to a within-domain outcome: wellbeing at work.

One of the basic premises of the Job Demand-Resource model is that every job is associated with a set of demands and resources (Boyd et al., 2011; Bakker et al., 2014; Bakker and Demerouti, 2017). Evidence

from longitudinal studies suggests that job demands and social relationships have the biggest impact on one's wellbeing (Netterstrom et al., 2008). Mansfield et al., (2016) established that 'teachers who were equipped with personal resources (motivation, efficacy), contextual resources (good interpersonal relationships with coworkers and students) and strategies (problem solving, work-life balance and mindfulness) were likely to have resilience and therefore to experience wellbeing'. Motivation or, "inner drive" (Hong, 2012) or intrinsic motivation (Kitching et al., 2009) is an important antecedent that influences wellbeing at work. Factors like sense of purpose, in particular, a sense of 'moral purpose' (Day, 2014), can act as a buffer against burnout (Meister & Ahrens, 2011; Mackenzie, 2012). Meaningful work is positively associated with a higher sense of meaning in life, life satisfaction (Steger et al., 2012), positive affect, and psychological health (Arnold et al., 2007). As opposed to a job demand, meaningful work, sense of community and organizational alignment acts as job resources, as it stimulates a sense of comprehension and purpose and a sense of belongingness (Johnson et al., 2005; Steger & Dik, 2010; Hoge and Schnell, 2012). Numerous studies have confirmed that support from managers and co-workers (Allen, 2001; Lapierre and Allen, 2006; Mauno and Rantanen, 2013; Pisarski et al., 2014) and job control (Byron, 2005; Balmfort. and Gardner, 2006) are associated with low WFC, particularly in the work-to-family direction.

Dust and Greenhaus (2013) proposed a conceptual framework, instigating the potential association between workplace spirituality and work-family integration. The empirical establishment of association between workplace spirituality and the work-family integration has the

potential to shed light not only on the dynamics underlying construct of spirituality but also on the intersection of work and personal lives. Meaningful work, sense of community and alignment with organizational values are modelled as work resources in our current study, because of their positive influence on different job attitudes as described in aforementioned literature. Accordingly, we postulate that workplace spirituality is a psychological job resource that would help employees cope with increased demands (work family conflict), and therefore, we put forward the following hypotheses:

- H4:** Meaningful Work has a negative influence on Work-Family Conflict.
- H5:** Sense of Community has a negative influence on Work-Family Conflict.
- H6:** Alignment with Organizational Values has a negative influence on Work-Family Conflict.

Work family enrichment (WFE) is defined as “the extent to which experiences in one role improve the quality of life in the other role” (Greenhaus and Powell, 2006). Work family enrichment take place when “resources (skills and perspectives, psychological and social capital, and material resources) acquired during the work experiences either directly improve performance in one’s family role (referred to as the instrumental path) or indirectly through their influence on positive affects (referred to as the affective path)” (Greenhaus and Powell, 2006). As the case with WFC, WFE is also theoretically defined in two directions: work-to-family enrichment and family-to-work enrichment. Recent meta-analytic reviews

and few other studies have established that WFE is positively associated with more of job outcomes than family outcomes (McNall et al., 2010; Zhang et al., 2018). In purview of the emerging ‘originating domain v/s receiving domain hypothesis’ in work-family research, this study takes into account the work-to-family direction of enrichment (referred to as work-family enrichment (WFE) hereafter), which would be related to wellbeing at work.

Baral and Bhargava (2010) reported that work-family culture, supervisory support, job characteristics and perceived work-family balance policies act as predictors of work family enrichment. Other antecedents of WFE include family support, supervisor support and job characteristics (Wayne et al., 2006; Bhargava & Baral, 2009; Siu et al., 2015; Wayne et al., 2017). Outcomes of WFE include higher job satisfaction, OCB, organizational commitment (McNall et al., 2010), improved work engagement (Baral & Bhargava, 2010), family satisfaction (Kelly et al, 2008; Beutell & Wittig, 2008; Carlson et al., 2010), psychological well-being (Van Steenbergen et al., 2007; Jaga, & Bagraim, 2011), subjective wellbeing (Rantenen 2008; Rantenen et al., 2013; Carvalho, 2014; Gunesh, 2015) and lower turnover intentions (Carlson,2011; Russo, 2012; Wang, 2014; Mihelic, 2014). Greenhaus and Powell's (2006) enrichment model posits that resources derived from the work role will enhance one's non-work life directly via an instrumental pathway and/or indirectly via an affective pathway. Thus, resource generation is a crucial driver of the enrichment process (Grzywacz et al., 2002; Steger and Dik, 2010; Tummers and Dulk, 2013). Also, studies have found that rise in psychological resources like work-family enrichment leads to higher self-worth, positive emotions (Rothbard, 2001). Support from managers and co-workers, job involvement



and job control are associated with high WFE (Mauno and Rantanen, 2013; Voydanoff, 2004), particularly in the work-to-family direction.

Drawing from the literature, we postulate that workplace spirituality is a psychological job resource that would add more significance to an employee's job characteristics and work environment and thereby result in increased work family enrichment and thus more of wellbeing at work. We propose that work family enrichment would act as an underlying mechanism in explaining the relationship between workplace spirituality and wellbeing at work, such that, higher the workplace spirituality, higher the enrichment and higher the wellbeing at work. While role theory provides a foundational understanding for the process of enrichment, the broaden-and-build theory (Fredrickson and Branigan, 2001; Fredrickson, 2013) provides insights into how this beneficial effect of enrichment translates into wellbeing at work. According to Fredrickson's (2001) broaden-and-build theory, positive emotions expand awareness (attention and thinking), the broaden effect. The expansive awareness in the form of work-family enrichment can prompt growth in terms of personal and social resources amongst employees, which in turn will enhance their well-being, the build effect. Therefore, we hypothesize that:

**H7:** Meaningful Work has a positive influence on Work-Family Enrichment.

**H8:** Sense of Community has a positive influence on Work-Family Enrichment.

**H9:** Alignment with Organizational Values has a positive influence on Work-Family Enrichment.

### **3.4 Influences of Work-Family Integration on Wellbeing at Work**

As work and family are two primary roles in an individual's life, the positive interface between the two domains ought to be a significant predictor of well-being, particularly in collectivistic societies like India. Work-family conflict and work-family enrichment is theoretically defined as negative/positive spillover from one domain (originating domain), which has influence on another domain (receiving domain). Accordingly, conflict arising in work domain will have its effect on family domain and vice versa. Similarly, enrichment through resources in domain will positively influence outcomes in the spillover domain. Consequences of work–family conflict and work-family enrichment can be divided into three distinct categories: work-related outcomes like job satisfaction, organizational commitment, intention to quit etc., family-related outcomes like marital satisfaction, family satisfaction and family related strain, and domain- unspecific outcomes like life satisfaction, somatic disorders and substance abuse (Shaffer et al., 2001; Grzywacz & Bass, 2003; Aryee et al., 2005; Bellavia & Frone, 2005; Voyandoff, 2005; Amstad et al., 2011; Rubel et al., 2017).

The wellbeing of employees is in the best interest of communities and organizations and the workplace is a significant part of an individual's life that affects his or her individual and job outcomes (Harter et al., 2002). Managers always seeks to improve the wellbeing of employees and influence their organizational citizenship behaviors, their individual performance and on the long run, the organization's performance. Greenhaus and Powell (2006) argued that both instrumental paths and affective paths can be applied to explain the relationships between work-family enrichment and outcomes. Instrumental paths refer to

when “a resource can be transferred directly from Role A to Role B, thereby enhancing performance in Role B” whereas affective paths refer to when “a resource generated in Role A can promote positive affect within Role A, which, in turn, produces high performance and positive affect in Role B” (Greenhaus and Powell, 2006). Empirical studies have established that when employees gain resources from work, these resources have direct effects on positive affect in work domain (Mignonac & Herrbach, 2004; Zhao et al., 2007; Carlson et al., 2011). As suggested by the affective path, we propose that the positive affect generated within the current domain (work-family enrichment in the context of our study), will improve the performance within the same domain (well-being at work in the context of our study), providing the rationale for cross-domain effects of work-family enrichment on resource and affective outcomes.

More recently, meta-analysis of empirical research in work-family research supports the less popular ‘source-attribution’ perspective, which proposes that inter-role conflict/enrichment exhibits stronger relationships to same-domain outcomes than to cross-domain outcomes (Amstad et al., 2011; Shockley and Singla, 2011; Zang et al., 2018). In line with the matching-domain/ source-attribution hypothesis, we propose that work-family conflict and work-family enrichment would be related to a within-domain outcome: wellbeing at work. Accordingly, we put forward the hypotheses that:

**H10:** Work-Family Conflict has a negative influence on an employee’s Wellbeing at work.

**H11:** Work-Family Enrichment has a positive influence on an employee’s Wellbeing at work.

### **3.5 Mediating role of Work-Family Conflict and Work-Family Enrichment**

Typically, the component approach to work-family interface has been applied to work-family research by examining whether it is the work-family conflict or work-family enrichment that is more relevant for psychological well-being and organizational outcomes (Aryee et al., 2005). However, by focusing on the outcomes of work-family conflict and work-family enrichment separately, the fact that experiences of conflict and enrichment together constitute the experience of work family integration within an individual is neglected. However, in the less acknowledged, typological view of work family interface it is emphasized that what ultimately matters for individual well-being is the combined influence of work-family conflict and enrichment, and not conflict or enrichment in isolation (Rantanen et al., 2011; Robinson et al., 2016). Studies have established that work-family enrichment occurs independently of conflict and could even outweigh its costs (Powell and Greenhaus 2006, 2010).

WFC and WFE are co-occurring processes and understanding their simultaneous effect upon different outcomes will provide a more comprehensive understanding of the complexity of work-family integration. Evidences from different countries has shown also that enrichment and conflict co-occur within individuals at different levels (Demerouti and Geurts 2004, in Netherlands; Rantanen 2008, in Finland; Rantanen et al. 2011, in Finland and US; Rantanen et al. 2013, in Finland and Slovenia; Boz et al., 2015, in Spain; Robinson et al., 2016, in Australia). To the best of our knowledge, there is hardly any published work that has examined the concurrent model and its consequences in an Indian context, which is very

much different from the aforementioned nations, both in terms of recent exponential growth in female participation in workforce and with regard to the conservative gender roles. This research study seeks to fill this gap in existing literature and contribute to the emerging area of ‘concurrent experience of WFE and WFC’ by confirming or otherwise, the work-family model, which is mostly tested in the western contexts.

On a theoretical level, the simultaneous experience of WFE and WFC can be understood through the lens of ‘multilevel version of the Job Demand-Resource Model’ (Bakker, 2015), which considers both positive and negative processes of resource gain and loss,8 simultaneously. The model specifies a loss cycle by which daily job demands, stress, and exhaustion are related, and a gain cycle by which daily job resources like engagement, and job involvement and experience of meaningful work are related. While WFE and WFC may coexist, they have common and distinct determinants and consequences (Grzywacz & Marks, 2000; Voydanoff, 2005;). Thus it is imperative for managers to examine the relationships between dimensions of workplace spirituality, work-family integration (work-family conflict and work-family enrichment) and wellbeing at work. Accordingly, we put forward the hypotheses:

**H12:** Work-family conflict and work-family enrichment mediates the relationship between meaningful work and wellbeing at work.

**H13:** Work-family conflict and work-family enrichment mediates the relationship between sense of community and wellbeing at work.

**H14:** Work-family conflict and work-family enrichment mediates the relationship between alignment with org.values and wellbeing at work.

### **3.6 Influences of Wellbeing at Work on Employee Loyalty**

Employee Loyalty has emerged as an imperative concern and challenge for contemporary business organizations, who strive hard to make it big in the globalized dynamic business environment. Indian workforce reports the lowest employer loyalty in Asia (Indian workforce reports lowest employer loyalty in Asia, 2014) and as per the survey, 82% or 4 out of 5 employees have confessed that they will switch their jobs in the next 12 months (Michael Page India Employee Intentions report, 2015). Employees stay with the organization and engage in both in-role and extra-role organization citizenship behaviors, when they experience high levels of job attitudes like job satisfaction, organizational commitment, job involvement, work engagement and like. Loyal employees are characterized by those who would stay with the organization, with a sense of belongingness, as well as enact themselves as ambassadors of the organization. Companies who report high employee loyalty enjoy high levels of customer loyalty and corporate profitability (Reichheld, 1996). Loyal workers actively engage in their organization's objectives, act in accordance with their organization's long-term well-being, neither seek alternative employment nor respond to outside offers even when offered slightly higher pay (Niehoff et al., 2001; Abdullah et al., 2011).

The Broaden and Build theory (Fredrickson, 2013) posits that positive emotions broaden peoples' momentary thought-actions (the broaden effect), which in turn prompts growth in personal and social resources, reflected through improved outcomes like job satisfaction and lowered turnover intentions (the build effect). Experience of positive

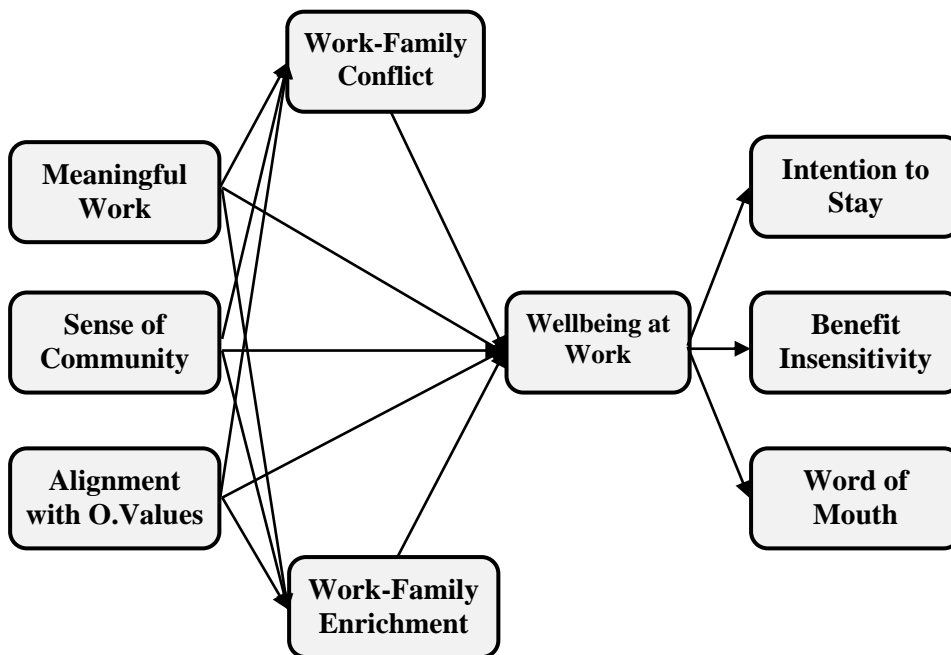
emotions ‘expand the obtainable array of potential thoughts and actions that come readily to mind’ (Fredrickson & Branigan, 2001) and has an enduring effects on employee job attitudes and outcomes like lower turnover intentions, higher organizational performance and productivity (Cotton and Hart, 2003; Siu et al., 2015). The role of economic, social and emotional resources as predictors of employees’ intention to leave or stay with the organization have been reported in many studies (Blau, 1964; Aryee et al., 2002; Martin, 2011; Bambacas and Kulik, 2013). Based on such findings, we presume a relationship between wellbeing at work and intention to stay with the organization, as wellbeing at work reflects one’s emotional resource. Hence we propose that when employees’ experience higher levels of wellbeing at work it would be reflected in improved intention to stay with the organization. Also, when employees experience higher wellbeing, they are less likely to be attracted to the fringe benefits offered by alternate employers. Word of mouth or advocacy of the organization to others is yet another extra-role behaviour that employees would engage in, when they experience positive job attitudes. Drawing from the Broaden and Build theory of positive emotions and in line with the existing studies, it is hypothesized that:

**H15:** Wellbeing at Work has a positive influence on an employee’s intention to stay with the organization.

**H16:** Wellbeing at Work has a positive influence on an employee’s insensitivity to fringe benefits offered by alternate employers.

**H17:** Wellbeing at Work has a positive influence on an employee’s word of mouth about the organization.

To conclude, it is of special interest to investigate the extent of connectedness that the teachers experience with their work and workplace, to identify the level of work–family integration they are able to achieve and its impact on their wellbeing at work. Also, investigating the relationships between wellbeing at work and loyalty towards the organization will provide valuable information for designing prevention and intervention programs aimed at both individual and organizational excellence. Underlying theories and previous empirical studies supports the basic proposition that workplace spirituality is a job resource that will have enduring effects on various job outcomes at an individual level. The conceptual framework arrived at though extensive review of literature and theoretical support is depicted in Figure 3.1.



**Figure 3.1:** Conceptual framework of the study



### **3.7 Relevance of the Study in Technical Education Sector**

India has one of the largest higher education systems in the world, with 25.9 million students enrolled in more than 45,000 degree and diploma institutions in the country. Over the past decade, there has been a marked progress in the expansion of higher education sector India, with a rapid proliferation of educational institutions in the tertiary sector, as well as student enrollment. There are 799 universities, 39071 colleges and 11923 stand-alone institutions in India ((MHRD, 2016). 64% of the total institutions were private- unaided and 3867 of the stand-alone institutions were in the technical education sector and roughly 70% of them are in the private unaided sector (AISHE, 2015-2016). Institutions offering technical/professional courses play a critical role in addressing economic imperatives of the nation, and focus on creating industry-ready employable graduates.

Talented academicians play a crucial protagonist in shaping and molding the young minds towards achieving academic and career excellence. 80% of the faculty teachers possess industry experience and the average industry experience of a faculty member is 7-10 years (E& Y, 2013). The faculty student ratio remained at 1: 15 (E& Y, 2013) and the faculty members acts as mentors to students guiding them on their careers in the industry. Reports reveal that universities and other higher education institutions in India are overwhelmed by more than 30% faculty shortage (Pushkar, 2016) and it becomes critical to retain the talented educators, especially in the context of entry of foreign universities and lucrative offers from the corporate world. Recent studies have identified

that factors like improved job satisfaction, organizational commitment, organizational culture, and perceived supervisor support have a positive influence on an employee's wellbeing and intention to stay with the organization (Chew and Chan, 2008; Chew and Chan, 2008; Cao et al., 2014; Sarooghi et al., 2015; AbuAlRub and Nasrallah, 2017). Since private educational institutions have commercialized most of their services, they heavily rely on their staff for quality services and outcomes, thus making their retention more imperative (Hanselman et al., 2016).

Retention of faculty members, who are the competitive advantage, has thus become one of the critical concerns faced by institutions. This becomes more imperative in the context of private unaided sector, as there are plenty of corporate opportunities available for endowed academicians. Especially in the disciplines such as computer science, pharmacy or management/business studies, unless there is an intrinsic motivation to be a teacher/educator, one is less likely to seek an academic career because the returns in industry are significantly higher, both in terms of financial and career prospects (Le Cornu, 2013). Also, possession of technical degrees gives them the choice of autonomy and opportunities for intrapreneurship and stand-alone entrepreneurship. Strategic staffing and loyalty of employees thus becomes a concern to technical education institutions, because the ability to hold on highly talented faculties can be crucial for their future survival.

In addition to the personal and health costs of many educators parting their jobs, there is also an effect on the competence of the organization as a whole, to uphold the dependability of staffing and to

cover the costs of teachers who undergo rigorous training and mentoring during their early years of work, only to have them leave. The wellbeing of academic faculty is considered to have a remarkable impact on student accomplishment and hence important for the attainment of educational goals (Hancock et al., 2013; Capone and Petrillo, 2016; Gonzalez-Rico et al., 2016) and earlier studies in this context have focused only on faculty and administrator job satisfaction, faculty turnover and intention to leave (Smerek and Peterson, 2007; Ryan al., 2012). Therefore, the psychological integration of employees towards their work and workplace needs to be deliberated within the higher education settings as teachers in general seek to discover meaning and purpose in what they do at the workplace (Khasawneh, 2011). In the context of Indian higher education sector, there is an increased level of absenteeism and turnover intention in the academic profession which are potential indicators of their lowered level of wellbeing (Raina and Khatri, 2015) and the lack of existence and focus on such studies compounds the obstacles towards formulation of policies and strategies aimed at improving wellbeing at work of educators.

Since 2000, scholarly literature has seen a surge in the number of studies on workplace spirituality and various job outcomes. Yet, most of the studies on workplace spirituality and work outcomes have been done mostly among commercial business workplaces. Hence, there is an apparent gap in the literature that needs to address workplace spirituality, employee wellbeing and other work outcomes in the higher education sector. The relevance of workplace spirituality as a precursor to wellbeing at work gains more relevance amongst teachers, as teaching is a profession

that demands a high degree of intrinsic motivation and a sense of calling, which has implications for individual, student and organizational functioning. Only if teachers are able to experience connectedness with their work and workplace, can they identify themselves with the profession and the organization as a whole.

Because higher education academicians, especially in the private unaided sector, are the critical human capital who not only deliver lectures, but also actively take part in various administrative responsibilities, their wellbeing is of great concern to the organization. However, to the best of our knowledge, hardly any study has been conducted to examine the relationship between workplace spirituality and employee wellbeing in an academic context. The significant role of work family indicators in predicting the wellbeing of employees has long been accomplished. But, rather than understanding the effects of work-family enrichment and work-family conflict in isolation, the simultaneous effect of both the positive and negative spillover from work and family have been the focus of interest since few years. Only a handful of studies have been conducted in that aspect and no study till date have explored the role of work-family enrichment and work-family conflict, in the context of workplace spirituality and wellbeing at work. Owing to numerous reasons discussed above, this research among faculty members, on workplace spirituality, work family conflict, work family enrichment, wellbeing at work and employee loyalty, gains more relevance.

### **3.8 Statement of the Problem**

The rapidly increasing scholarly interest in workplace spirituality has resulted in numerous studies that have examined the antecedents and outcomes of one's experience of spirituality at workplace. Factors like spiritual leadership, organizational justice, culture of openness, trust and integrity facilitate the experience of connectedness an employee has towards his/her work and workplace. When individuals experience connectedness, it is reflected in their improved individual, job and organizational outcomes (Krishnakumar and Neck, 2002; Karakas, 2010; Petchsawang and Duchon, 2012; Milliman et al., 2018). Though several studies have investigated the relationship between workplace spirituality and several job outcomes, hardly few studies have sought to examine the underlying mechanisms through which workplace spirituality connects to different job outcomes. Studies have found that the (in)effective combination of work and family roles results in work-family conflict and work-family enrichment as well, which has its reflections on individual and job outcomes, of which, employee wellbeing is a critical concern. Lowered wellbeing and the resultant unfavorable individual and job outcomes like attrition cost profoundly to the organization and managers hence seek to develop policies aimed at improving the wellbeing of their employees.

Drawing from the Job Demand-Resource model (Bakker et al. 2014; Demerouti et al. 2001), it is proposed that workplace spirituality is a psychological job resource that will help employees meet demands and manage tasks effectively, thus leading to favorable job outcomes. Accordingly, workplace spirituality would help employees manage work

and family tasks better, leading to improved work-family integration and wellbeing at work. Also, the Broaden and Build theory (Fredrickson, 2013) posits that positive emotions broaden peoples' momentary thought-actions (the broaden effect), which in turn prompts growth in personal and social resources, reflected through improved outcomes like job satisfaction and lowered turnover intentions (the build effect). In line with the theory, wellbeing at work would potentially result in higher employee loyalty.

The association between workplace spirituality, work-family integration, wellbeing at work and employee loyalty towards the organization remains unexplored. This study intends to empirically investigate the associations between workplace spirituality and the variables mentioned. Furthermore, the study will investigate if work-family integration will have an intervening effect in the relationship between workplace spirituality and wellbeing at work. Fostering workplace spirituality and related job outcomes will add towards organizational sustainability and therefore, it is argued that increasing our understanding of the inter-relationship between aforementioned variables would benefit both the employee and the organization alike and would add significantly to the body of management literature and strengthen the empirical foundation of organizational psychology and workplace research.

Teachers in general seek to discover meaning and purpose in what they do at the workplace (Khasawneh, 2011), and workplace spirituality is the extent of connectedness they experience with the work they do, with

their co-workers and with the organization as a whole, which has implications on their job attitudes and outcomes. Over the past few decades, there has been a noticeable advancement in the growth of higher education, with the rapid proliferation of private higher educational institutions in India. Eventually, workplaces have been undergoing a major transformation with a significant impact on the roles and working practices of the academics (Barry et al., 2001; Barbosa and Cardoso, 2007; Hur et al., 2016). This study gains more relevance among technical education sector faculty members in India, especially in the context of entry of foreign universities and lucrative offers from the corporate world makes it more critical for institutions to retain their talented educators. Also, reports reveal that higher education institutions continue to be plagued by high shortages of faculty for both research and teaching focused positions (Pushkar, 2016).

An attempt is herewith made, to extend the body of knowledge by exploring the relationships between workplace spirituality, work-family interface, wellbeing at work and employee loyalty towards the organization, among faculty members in technical higher education institutions in India. To the best of our knowledge, no study till date has investigated the inter-connectedness between the aforementioned constructs among educators. This study attempts to be part of the advancement and development of theory on workplace spirituality, facilitating organizational psychologists and organizations to better understand the subject of workplace spirituality as it relates to employee wellbeing and employee loyalty.

### **3.9 Objectives of the Study**

- 1) To examine the direct effect of workplace spirituality (meaningful work, sense of community and alignment with organizational values) on wellbeing at work.
- 2) To examine the indirect effect of workplace spirituality (meaningful work, sense of community and alignment with organizational values) on wellbeing at work, mediated through work-family integration (work-family conflict and work-family enrichment).
- 3) To examine the influence of wellbeing at work on employee loyalty (intention to stay, benefit insensitivity and word of mouth) towards the organization.
- 4) To develop an integrated model comprising of workplace spirituality, work-family integration and wellbeing at work, to explain variations in employee loyalty towards the organization.

### **3.10 Scope of the Study**

The study is cross-sectional in nature and data collection was conducted during the period from September 2016 to March 2017, from faculty members across selected states in southern part of India.

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## RESEARCH METHODOLOGY

<i>Contents</i>	4.1 <i>Relevance of the Study</i>
	4.2 <i>Proposed Hypotheses of the Study</i>
	4.3 <i>Variables and Definitions</i>
	4.4 <i>Research Design</i>
	4.5 <i>Sampling Design</i>
	4.6 <i>Source of Data</i>
	4.7 <i>Data Collection and Measures of Constructs</i>
	4.8 <i>Pilot Study</i>
	4.9 <i>Factor Structure of Constructs Under Study</i>
	4.10 <i>Instrument for Data Collection</i>
	4.11 <i>Data Analysis Design</i>
	4.12 <i>Conclusion</i>

This chapter discusses the various methods and procedures adopted in the current research endeavor. The relevance of the study and the identified research gap is elaborated, followed by the statement of research problem, objectives and proposed hypotheses. Conceptual and operational definitions of variables under the focus of this study are deliberated. The chapter then proceeds to discuss the sampling process and the instruments used for data collection. Results of pilot study, including reliability scores and exploratory factor analysis are elaborated, followed by the final data collection procedure.

## 4.1 Relevance of the Study

People spend a significant part of their life at workplace and in their quest to find more meaning and purpose in what they do at work, employees place more demands on their workplace for a sense of wholeness and connectedness. Workplace spirituality, which is the experience of one's connectedness with work and workplace, has gained the rave attention of academicians and practitioners alike and there has been an exponential growth in the number of scholarly articles in this area of inquiry (Krishnakumar and Neck, 2002; Karakas, 2010; Petchsawang and Duchon, 2012; Milliman et al., 2018). Experience of spirituality at the workplace has been found to be positively associated with employee work attitudes such as intuition, creativity, honesty, trust, personal fulfillment, organizational commitment, organizational performance, customer orientation, adaptability, service orientation, ethical selling behavior, job satisfaction, reduced intentions to quit, organizational citizenship behavior and job involvement (Krishnakumar and Neck, 2002; Kolodinsky et al., 2008; Rego et al., 2008; Braud, 2009; Petchsawang and Duchon, 2012; Gupta et al., 2014; Pradhan et al., 2016).

Though few studies have lately attempted to examine the relationship between workplace spirituality and employee wellbeing, these studies were either focused on experience of individual spirituality, which included transcendental aspects (Arnetz et al., 2013) or had measured wellbeing in a loosely defined manner; either in terms of positive emotions alone (Pawar, 2016) or on a broader level of subjective wellbeing (Zou & Dahling, 2017) or as a collective experience of

employee commitment, job satisfaction and work–life balance satisfaction (Garg, 2017). Lack of studies relating to different dimensions of workplace spirituality and affective wellbeing at work (comprehensively measured in terms of experiencing both positive and negative emotions at work) signifies the relevance of this current research endeavor.

## 4.2 Proposed Hypotheses of the Study

Based on the discussed literature, conceptual framework and the objectives of the study, the following alternative hypotheses are proposed:

- H1:** Meaningful work has a positive influence on wellbeing at work.
- H2:** Sense of community has a positive influence on wellbeing at work.
- H3:** Alignment with organizational values has a positive influence on wellbeing at work.
- H4:** Meaningful work has a negative influence on work-family conflict.
- H5:** Sense of community has a negative influence on work-family conflict.
- H6:** Alignment with organizational values has a negative influence on work-family conflict.
- H7:** Meaningful work has a positive influence on work-family enrichment.
- H8:** Sense of community has a positive influence on work-family enrichment.
- H9:** Alignment with organizational values has a positive influence on work-family enrichment.
- H10:** Work-family conflict has a negative influence on an employee’s wellbeing at work.

- H11:** Work-family enrichment has a positive influence on an employee's wellbeing at work.
- H12:** Work-family conflict and work-family enrichment mediates the relationship between meaningful work and wellbeing at work.
- H13:** Work-family conflict and work-family enrichment mediates the relationship between sense of community and wellbeing at work.
- H14:** Work-family conflict and work-family enrichment mediates the relationship between alignment with org.values and wellbeing at work.
- H15:** Wellbeing at work has a positive influence on an employee's intention to stay with the organization
- H16:** Wellbeing at work has a positive influence on an employee's insensitivity to fringe benefits offered by alternate employers
- H17:** Wellbeing at work has a positive influence on an employee's word of mouth about the organization

### **4.3 Variables and Definitions**

#### **4.3.1 Workplace Spirituality**

**Conceptual Definition:** Workplace spirituality is defined as an effort to connect oneself with his/her work, to develop a strong connection to coworkers, and to have consistency (or alignment) between one's core beliefs and the values of their organization (Mitroff and Denton, 1999; Ashmos and Dunchon, 2000; Milliman et al., 2003)

**Operational Definition:** In this study, drawing from the literature (Milliman et al., 2003), workplace spirituality is operationalized as the extent of connectedness an employee experience at three levels:

- a) the purpose in one's work or "meaningful work" (individual level)
- b) having a "sense of community" (group level) and
- c) being in "alignment with the organization's values" and mission (organization level).

#### **4.3.2 Employee Wellbeing at Work**

**Conceptual Definition:** Wellbeing at work is the balance point between an individual's resource pool and the challenges faced (Dodge et al., 2012). Job-related affective wellbeing is the relative presence of positive affect, and the relative absence of negative affect, in the context of the workplace (Van Katwyk et al., 2000, Avey et al., 2010).

**Operational Definition:** In the context of this study, drawing from the literature (Van Katwyck et al., 2000), wellbeing at work is operationally defined as the experiences of positive and negative emotional states, over a short recall period ("the last 30 days"), which may represent a more accurate reflection of wellbeing.

#### **4.3.3 Work-Family Conflict**

**Conceptual Definition:** Work-family conflict is defined as "a form of inter-role conflict in which the role pressures from the work and family domains are mutually incompatible in some respect" (Greenhaus & Beutell, 1985)

**Operational Definition:** In this study, drawing from the literature (Carlson et al., 2000), work-family conflict is operationalized as the extent to which an employee experience negative spillover from work

to family and from family to work directions, across three domains namely:

- a) Time-based conflict
- b) Strain-based conflict
- c) Behaviour-based

#### **4.3.4 Work-Family Enrichment**

**Conceptual Definition:** Work-family enrichment is defined as “the extent to which experiences in one role improves the quality of life, namely performance or affect, in the other role” (Greenhaus & Powell, 2006)

**Operational Definition:** In this study, drawing from the literature (Carlson et al., 2006), work-family enrichment is operationalized as the extent to which an employee experience positive spillover from work to family and from family to work directions, across three dimensions namely:

- a) Affect
- b) Development
- c) Capital/Efficiency

#### **4.3.5 Employee Loyalty**

**Conceptual Definition:** Employee Loyalty is conceptually defined as “the strong desire to maintain membership in the organization, and to involve in both in-role and extra-role behaviors at workplace” (Becker et al.

1995, Allen and Grisaffe 2001, Peloso 2005, Organ et al., 2006, Wu and Norman, 2006).

**Operational Definition:** In this study, drawing from the literature (Bloemer and Schroder, 2006), employee loyalty is operationalized as the extent to which employees engage in behavioral aspects like:

- a) the likelihood of remaining with the organization (Intention to Stay)
- b) of being insensitive to salary and fringe benefits offered by alternate employers (Benefit Insensitivity)
- c) willingness to say positive things about the organization and the readiness to recommend the organization to others (Word of Mouth)

#### **4.4 Research Design**

The study is descriptive and explanatory in nature and followed a cross-sectional survey design. The study assumes its descriptive nature as it provides a narrative of the extent to which sample respondents (faculty members in technical education sector) experience workplace spirituality, work-family conflict, work-family enrichment, wellbeing at work and loyalty towards the organization they work with. The study also analyzes the effects of different dimensions of workplace spirituality (meaningful work, sense of community and alignment with organizational values), on work-family conflict, work-family enrichment, wellbeing at work and employee loyalty. The study is explanatory too in nature as it endeavors to empirically explain

the theorized relationships between aforementioned independent and dependent variables, employing the structural equation modeling.

#### **4.5 Sampling Design**

The All India Council for Technical Education (AICTE) is the statutory body and a national-level council for technical education, under the Department of Higher Education, Ministry of Human Resource Development. It is the statutory authority for planning, formulation, and maintenance of norms & standards, quality assurance, funding and management of technical education in India. All faculty members working in private-unaided AICTE recognized technical educational institutions in India formed the universe of this study. The population of the study included full-time faculty members in AICTE recognized technical educational institutions in India, who fulfilled the inclusion criteria. The private-unaided sector was selected as the study prospect, since employee loyalty assumes more relevance in this segment, as compared to public sector. The respondents in the population were selected after screening for the inclusion criteria, mentioned below:

##### **Inclusion Criteria**

- a) Selected teachers are full-time faculty members in the AICTE approved technical institutions and had a minimum of one year experience with the current organization.
- b) The sampled institutions should have at least four years of maturity since inception and start of academic courses. It is presumed that by four years, they would have established an



organizational culture and stable work environment of their own, which will have influences on employee work attitudes and outcomes. Samples drawn from a relatively homogeneous work environment will help empirically build a stable model.

- c) Principals/Directors of the institution are excluded from the study because of limited accessibility and approachability.

#### **4.5.1 Unit of Study / Observation**

Individual faculty member, who works on a full-time basis, in a private-aided AICTE recognized technical educational institution having four years of existence, with atleast one year of experience with current organization, is the unit of observation/sampling unit of this study.

#### **4.5.2 Sampling Process**

All faculty members working in private-aided AICTE recognized technical educational institutions and fulfilled the inclusion criteria were chosen as the population of this study. Since AICTE prescribes minimum standards for approval of technical institutions, facilities such as faculty, library, laboratories etc., it is presumed that all AICTE approved institutions will be homogeneous with respect to basic academic and infrastructural environment. Hence we choose to select technical institutions from the three states Kerala, Karnataka and Tamil Nadu for data collection. AICTE approved courses include graduate and postgraduate degree programs in engineering, post graduate degree program in management, post graduate degree program in computer application, graduate and post graduate

degree in pharmacy, hotel management and catering, architecture, town planning, and applied arts and crafts. Since one of the selected states did not have any private-unaided institutions that offered graduate/postgraduate programs in town planning and applied arts and crafts, these courses were excluded from the sampling frame altogether. Accordingly, only faculty members in the streams of engineering, management, computer applications, pharmacy, architecture and hotel management were considered in the sampling frame henceforth. Finally, faculty members under different streams were randomly and proportionately chosen as survey respondents.

### **4.5.3 Sample Size**

A sample is a subset of a population under focus that is used to represent the entire group as a whole. When the sample is truly representative of the population under inquiry, researchers can then extrapolate their results to the larger group. Though an extensive number of scholars have discussed on what an ‘appropriate sample size’ is, there is no strict norm as to what is the prescribed sample size to be followed (Flynn and Percy, 2001). Different eminent scholars propose determination of sample size based on the ratios of items to respondents (1: 5 or 1:10). (Hinkin, 1995; Pallant, 2005; Bryne, 2010). Based on the considerations of multivariate normality, estimation technique, model complexity, the amount of missing data and the average error variance among the reflective indicators, this research endeavor followed the guidelines of eminent scholars, as to determine the required sample size (Hair et al., 2010). In line with the aforementioned guidelines, since the survey questionnaire had 48 items, any sample size greater than 500 would be justified.

#### **4.5.4 Sample Selection Procedure**

AICTE website dashboard provides an exhaustive list of approved institutes across different states. In the first stage of sample selection, institutions were randomly selected in proportion with their stream of courses. A total of 20 institutions from Kerala, 40 from Karnataka and 60 from Tamilnadu were randomly selected. In the next stage, 1500 faculty members from selected states, working on full time basis, were randomly chosen from among the selected institutions and utmost care was taken to identify those teachers who met the inclusion criteria. Nevertheless, a covering letter was sent along with the questionnaire, which included a screening question “Kindly respond to the attached survey only if you are a full-time employee, with a minimum experience of one year with the current organization”. Questionnaires were distributed online, proportionately among the three states, and most of the responses were obtained back in a week’s time. In order to maximize the response rate, administration of online questionnaires followed the ‘Total Design Method’ (Dillman, 1978; Dillman et al., 2014). After a week of initial questionnaire distribution, non respondents received an email reminder to take the survey. Two weeks later, a reminder was again e-mailed to all non-respondents and a final email reminder was sent to non-respondents one month after the initial mailing. After rejecting all response sets that were either incomplete or didn’t qualify the inclusion criteria, these procedures yielded a total of 480 completed questionnaires (32% response rate). Though this response rate is considered adequate for online surveys (Baruch and Holtom, 2008; Nulty, 2008), to improve response rate further, the researcher personally visited and collected data from sampled

faculty members, who were easily accessible and the final data set comprised of 523 responses.

The sample size adequacy for the study was also verified by referring to Hoelter index, obtained as AMOS output (Table 5.11). By convention, sample size is adequate if Hoelter's N is greater than  $> 200$  (Hair et al., 2013). The Hoelter index was revealed to be 277 at 95% significance level ( $p < .05$ ) and 286 at 90% significance level ( $p < .01$ ). The Hoelter's N-value of 277 indicates that 277 is the largest sample size for which we could accept the model, at the .05 significance level, the hypothesis that the Default model is correct. The current study had a larger sample size with reference to both the item: respondent ratio and Hoelter index, thus providing evidence for satisfactory sample size.

## **4.6 Source of Data**

Primary data was collected using structured questionnaires, from faculty members who were selected through sampling process.

## **4.7 Data Collection and Measures of Constructs**

### **4.7.1 Tool of Data Collection**

Questionnaire (self-report) has been used for data collection.

### **4.7.2 Level of Measurement**

All the variables of the study have been measured by means of interval scales.

### **4.7.3 Measures of Constructs**

#### **4.7.3.1 Workplace Spirituality**

Workplace Spirituality was measured using the 21 items adapted from Milliman et al. (2003). The instrument included six items for measuring ‘meaningful work’, seven items for measuring ‘sense of community’ and eight items for measuring ‘alignment with organizational values’. Sample items included “I experience joy in my work.”, “I experience a sense of togetherness with my department members” and “I feel connected with the mission of the institution I work with”. The items were measured on a five-point Likert scale. The respondents were asked to indicate their feelings and opinion about your work and workplace and to indicate their level of agreement/disagreement with each of these statements, by putting a tick (✓) mark in the appropriate box (Strongly Disagree, Disagree, Neither Agree or Disagree, Agree and Strongly Agree).

#### **4.7.3.2 Employee Loyalty**

Employee Loyalty was measured using the scales developed by Price and Mueller (1986); Bloemer & Schroder (2006) and is measured using the dimensions:

- (a) Intention to Stay (3 items)
- (b) Benefit Insensitivity ( 2 items)
- (c) Word of Mouth about the organization ( 2 items)

Sample items included “I intend to stay with this organization for the next few years”, “I would easily accept an offer from an alternative employer that offers better fringe/additional benefits” (reverse scored) and “I would recommend this organization to others as a good place to work.” The items were measured on a five-point Likert scale. The respondents were asked to reflect their opinion and evaluation about their current employer/organization and to indicate their level of agreement/disagreement with each of the given statements, by putting a tick (√) mark in the appropriate box (Strongly Disagree, Disagree, Neither Agree or Disagree, Agree and Strongly Agree).

#### **4.7.3.3 Wellbeing at Work**

Employee wellbeing at work was measured using eight items from the Job-Related Affective Wellbeing at work Scale (JAWS), originally developed by Van Katwyk et al. (2000) and short version developed by Basinka et al. (2014). It is measured using the dimensions

- (a) Positive Affect/Emotions at work
- (b) Negative Affect/Emotions at work

Sample items included “Over the past 30 days, my job made me feel cheerful” and “Over the past 30 days, my job made me feel angry”. The items were measured on a five-point Likert scale. The respondents were asked to reflect their feelings towards work, co-workers, supervisor, students, pay etc. and to provide response for each item that best indicates how often they had experienced each emotion at work, over the past 30 days, by putting a tick (√) mark in the appropriate box (Never, Rarely, Sometimes, Quite often and Extremely often).

#### **4.7.3.4 Work-Family Enrichment**

Work-Family Enrichment was measured using the scale adapted from Carlson et al. (2006). Short versions of the scale, with six items (Kacmar, 2014) was used for data collection. Sample items included “My involvement in teaching helps me to understand different viewpoints and this helps me be a better family member.” and “My involvement in teaching helps me feel personally fulfilled and builds my self-esteem, and this enriches my personal life”. The items were measured on a five-point Likert scale. The respondents were asked to indicate their feelings and opinion about work and family roles and to indicate their level of agreement/disagreement with each of these statements, by putting a tick (√) mark in the appropriate box (Strongly Disagree, Disagree, Neither Agree or Disagree, Agree and Strongly Agree).

#### **4.7.3.5 Work-Family Conflict**

Work-Family Conflict was measured using the scale adapted from Carlson et al. (2000). Short versions of the scale, with six items (Matthews et al., 2010) was used for data collection. Sample items included “I have to miss my family activities, due to the amount of time I must spend on work responsibilities” and “I am often so emotionally drained when I get home from work, that it prevents me from contributing to my family”. The items were measured on a five-point Likert scale. The respondents were asked to indicate their feelings and opinion about work and family roles and to indicate their level of agreement/disagreement with each of these statements, by putting a tick (√) mark in the appropriate box (Strongly Disagree, Disagree, Neither Agree or Disagree, Agree and Strongly Agree).

## **4.8 Pilot Study**

The objective of conducting a pilot study was to obtain an overall assessment of the instrument and to further eliminate those scale items that did not contribute significantly to the value of the instrument. Content validity of the questionnaire was ensured through detailed literature review of theoretical and empirical studies. Face validity was ensured through rigorous review of the draft questionnaire by three senior faculty members working in sampled institutions and three senior professors in management. After critical scrutiny of the questionnaire and based on the feedback from experts, few items in the draft questionnaire were modified and used for the pilot study.

### **4.8.1 Reliability and Factor Validity of Measures of Constructs**

The pilot questionnaire was administered to a convenient sample of 120 faculty members across the three selected states. Reliability of a scale is the degree to which an instrument consistently measures a construct. It is a check of assessing the quality of the measurement procedure used to collect data in the research study. The internal consistency of a scale is commonly estimated using the Cronbach's alpha ( $\alpha$ ) reliability coefficient. A coefficient value of 0.70 or above is considered to be the benchmark for adequate internal consistency of scales used. Table 4.1 reveals that all scales had Cronbach alpha value above 0.70, which assured the reliability of the instrument.



**Table 4.1:** Reliability of scales (pilot study)

Scale	No. of Items	Cronbach Alpha
Meaningful Work	6	.837
Sense of Community	7	.921
Alignment with Org. Values	8	.934
Work-Family Conflict	6	.911
Work-Family Enrichment	6	.810
Wellbeing at Work	8	.909
Intention To Stay	3	.915
Benefit Insensitivity	2	.908
Word of Mouth	2	.928

#### 4.8.2 Exploratory Factor Analysis

Exploratory factor analysis is useful as an initial test of the theoretical assumptions about the constructs under investigation. Using the data collected for pilot study, the present study employed exploratory factor analysis (EFA) with principal axis factoring, for extracting the underlying factors. Varimax rotation was performed on the extracted factor structure for a concise factor solution, with the help of IBM SPSS 23.0. Sampling adequacy measures of Kaiser-Meyer-Olkin (KMO) and Bartlett's Test of Sphericity were computed for assessing the sampling adequacy for principal component analysis. Table 4.2 depicts the sampling adequacy measures of the scales used for measuring different construct under focus of the study.

**Table 4.2:** Measures of Sampling Adequacy

Scale	Kaiser-Meyer-Olkin (KMO)	Bartlett's Test of Sphericity (Sig.)
Workplace Spirituality	0.949	.000
Work Family Conflict	0.728	.000
Work Family Enrichment	0.784	.000
Wellbeing at Work	0.903	.000
Employee Loyalty	0.763	.000

As mentioned above (Table 4.2), KMO measure, which calculates the sampling adequacy for factor principal component analysis, of all the measurement scales were well above the mandatory minimum of 0.5 (Kline, 2013). Also, Bartlett's Test of Sphericity, which tests correlation among the items of the scales was significant in all cases.

## 4.9 Factor Structure of Constructs Under Study

### 4.9.1 Workplace Spirituality

Principal component analysis using varimax rotation resulted in the extraction of three components with Eigen values greater than one. Factor loadings of 0.5 or higher were taken as significant loadings (Hair et al., 2010). Workplace Spirituality was measured using 21 items adapted from Ashmos and Dunchon (2000). The instrument included six items for measuring 'meaningful work', seven items for measuring 'sense of community' and eight items for measuring 'alignment with organizational values'. In line with the existing literature, three factors emerged: 1) Meaningful Work 2) Sense of Community and 3) Alignment with

Organizational Values (Table 4.3). All items had adequate loadings (Field, 2013; Stevens, 2002) and the three-factor structure accounted for 66.718% variance in workplace spirituality of the sample under study.

**Table 4.3:** Factor Loadings: Workplace Spirituality

Items	Factors		
	Alignment With Organizational Values	Sense of Community	Meaningful Work
WS_MW1			0.748
WS_MW2			0.739
WS_MW3			0.798
WS_MW4			0.648
WS_MW5			0.683
WS_MW6			0.668
WS_SOC1		0.835	
WS_SOC2		0.530	
WS_SOC3		0.743	
WS_SOC4		0.852	
WS_SOC5		0.845	
WS_SOC5		0.787	
WS_SOC7		0.765	
WS_AOV1	0.741		
WS_AOV2	0.759		
WS_AOV3	0.857		
WS_AOV4	0.824		
WS_AOV5	0.845		
WS_AOV6	0.832		
WS_AOV7	0.841		
WS_AOV8	0.787		

#### 4.9.2 Employee Wellbeing at Work

Principal component analysis using varimax rotation resulted in the extraction of two components with Eigen values greater than one and factor

loadings of 0.5 or higher were taken as significant loadings. Employee wellbeing at work was measured using the Job-Related Affective Wellbeing at work Scale (JAWS), originally developed by Van Katwyk et al. (2000) and short version (8 items) developed by Basinka et al. (2014) and it measured wellbeing across two dimensions (a) Positive Affect/Emotions at work and (b) Negative Affect/Emotions at work. In line with the existing literature, two factors emerged (Table 4.4). All items had adequate loadings and the two-factor structure accounted for 77.013% variance of wellbeing at work of the employees' under study.

**Table 4.4:** Factor Loadings: Wellbeing at Work

Items	Factors	
	Positive Affect	Negative Affect
PWB1	0.861	
PWB2	0.877	
PWB3	0.884	
PWB4	0.829	
NWB1		0.876
NWB2		0.874
NWB3		0.811
NWB4		0.804

### 4.9.3 Work-Family Conflict

Work-Family Conflict was measured using the scale adapted from Carlson et al. (2000). Short version of the scale, with six items (Mathews et al., 2010) were used for final data collection. Principal component

analysis using varimax rotation resulted in the extraction of two factors with Eigen values greater than one and factor loadings of 0.5 or higher were taken as significant loadings. In line with the existing literature, two factors emerged: Work to Family Conflict and Family to Work Conflict (Table 4.5). All items had adequate loadings and the two-factor structure accounted for 88.961% variance of Work-Family Conflict of the employees' under study.

**Table 4.5:** Factor Loadings: Work-Family Conflict

Items	Factors	
	Work to Family Conflict	Family to Work Conflict
WFC1	0.894	
WFC2	0.946	
WFC3	0.949	
FWC1		0.828
FWC2		0.961
FWC3		0.961

#### 4.9.4 Work-Family Enrichment

Work-Family Enrichment was measured using the scale adapted from Carlson et al. (2006). Short versions of the scales, with six items (Kacmar, 2014) were used for final data collection. Principal component analysis on varimax rotation resulted in the extraction of two factors with Eigen values greater than one and factor loadings of 0.5 or higher were taken as significant loadings. In line with the existing literature, two

factors emerged: Work to Family Enrichment and Family to Work Enrichment (Table 4.6). All items had adequate loadings and the two-factor structure accounted for 76.617% variance of Work-Family Enrichment of the employees' under study.

**Table 4.6:** Factor Loadings: Work-Family Enrichment

Items	Factors	
	Work to Family Enrichment	Family to Work Enrichment
WFE1	0.719	
WFE2	0.882	
WFE3	0.868	
FWE1		0.822
FWE2		0.858
FWE3		0.834

#### 4.9.5 Employee Loyalty

Principal component analysis using varimax rotation resulted in the extraction of three components with Eigen values greater than one and factor loadings of 0.5 or higher were taken as significant loadings. Employee Loyalty was measured using the scales adapted from existing literature (Price and Mueller, 1986; Bloemer and Schroder, 2006) and measured the dimensions: Intention to Stay, Benefit Insensitivity and Word of Mouth. In line with the existing literature, three factors emerged (Table 4.7). All items had adequate loadings and the three-factor structure

accounted for 79.066% variance of Employee Loyalty of the employees' under study.

**Table 4.7:** Factor Loadings:-Employee Loyalty

Items	Factors		
	Intention to Stay	Benefit Insensitivity	Word of Mouth
IStay1	0.864		
IStay2	0.884		
IStay3	0.916		
B11		0.917	
B12		0.931	
WOM1			0.907
WOM2			0.908

From the results of exploratory factor analysis, it was thus concluded that the factor structure of the scales used in the study were in line with the theoretical assumptions in existing literature. All items in the questionnaire were retained as they had adequate factor loadings and reliability coefficient.

#### 4.10 Instrument for Data Collection

The instrument for final data collection consisted of 48 scale items, measured on an interval scale. The entire questionnaire was organized into five sections and each section header provided brief instructions for filling out the questions.

Part one of the instrument consisted of 21 items measuring workplace spirituality. This included six items to measure meaningful work, seven items to measure sense of community and eight items to measure alignment with organizational values. Part two had statements measuring work-family conflict and work-family enrichment of employees. The section included six items for measuring work-family conflict and six items for measuring work-family enrichment.

The third section of the research instrument included eight items to measure wellbeing at work and the fourth section has statements pertaining to measuring loyalty towards the organization. The last section collected the basic demographic details of the respondent and included questions pertaining to age, educational qualification, years of teaching experience, tenure in the organization and number of organizations he/she has previously worked with.

#### **4.11 Data Analysis Design**

The preliminary statistical analysis was conducted using IBM SPSS 23.0. Descriptive statistics provided the demographic profile of sample respondents who took part in the final survey. Stringent checks for data quality, in terms of screening the data for missing values, outliers, multicollinearity, normality and linearity were done, as to ensure that the empirical results obtained could be interpreted accurately. Factor structure of the constructs under concern was checked and it was confirmed alongside the existing literature. Adequate validity and reliability concerns were taken into consideration and corroborated statistically. Stat Tools package was used during the confirmatory factor analysis stage. Finally, the conceptual



model comprising of the hypothesized linkages among the variables of the study was tested using covariance-based Structural Equation Modelling software IBM AMOS 21.0. Model building steps were followed cautiously, as laid down by Kline (2011).

The primary step was to specify the model by accurately and diagrammatically represent the hypothesized relationships. Being the next step, model identification attempts to obtain an exclusive solution and focuses on whether or not there is a unique set of parameters consistent with the data. The hypothesized model could be over-identified, under identified or just identified (Arbuckle, 2010). A just-identified model is a one to one correspondence between the data and the structural parameters (Byrne, 2001). Though the just identified model is capable of yielding a unique solution, it can never be rejected because it has no degrees of freedom. An over-identified model is one in which the number of estimable parameters is less than the number of data points. Our aim is to specify such a model that results in positive degrees of freedom that allows for rejection of the model, thereby signifying empirical evidence of theory confirmation. An under-identified model is one in which the number of parameters to be estimated exceeds the number of data points. Such a model contains insufficient information and hence doesn't yield any useful outcome.

Next step in structural equation analysis includes measure selection, data cleaning, and data preparation. At least two observed items are necessary to measure every latent construct (Henseler et al., 2015). During this phase, the sufficiency of the observed variables to measure

the latent variables are analyzed and other checks of data quality are done. Model evaluation by means of AMOS software involves the use of different model-fit indices as to review the adequacy of model fit- the ability of the model to replicate the data. Different baseline fit indices (NFI, CFI, TLI etc.) model comparison parsimony fit indices (PNFI, PCFI) and information theory measures (AIC, BIC, ECVI etc.) are reported and interpreted as the case maybe.

#### **4.12 Conclusion**

This chapter outlined the framework of research methodological procedures adopted in the study. Research gap and statement of the problem were elaborated, followed by the objectives and hypotheses of the study. Research design, sample design, and measures of data collection were discussed. Details of pilot study were briefed and the related outcomes are mentioned. Particulars of the instrument used for data collection, final data collection procedure, and data analysis design were comprehensively deliberated. The next chapter proceeds to elaborate the analysis of data collected and the results obtained are summarized.

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# Chapter 5

## DATA ANALYSIS

### Contents

- 5.1 *Demographic Profile of Sample Respondents*
- 5.2 *Preliminary Data Screening*
- 5.3 *Test of Common Method Variance Bias*
- 5.4 *Descriptive Statistics and Inter-scale Correlations*
- 5.5 *Confirmatory Factor Analysis of the Integrated Model*
- 5.6 *Analysis of Structural Equation Modeling*
- 5.7 *Conclusion*

The current study had sought to assess the relationship between workplace spirituality and employee work attitudes, employing structural equation modelling (SEM) to test and statistically validate the conceptual model. This chapter details the analysis of the data and its elucidation in the context of the research objectives. Insights into the descriptive aspects of the research investigation are provided and the reliability and validity of the survey instrument is illustrated. Underlying factor structure of the scales used were examined using both exploratory and confirmatory factor analysis. The conclusion part details the analysis of the proposed hypothesis and model assessment through the use of Structural Equation Modeling using IBM AMOS 21.0.

## 5.1 Demographic Profile of Sample Respondents

**Table 5.1:** Respondents Demographic Profile

	Frequency	Percent	Valid Percent	Cumulative Percent
<b>State of Employment</b>				
Kerala	255	48.8	48.8	48.8
Tamilnadu	157	30.0	30.0	78.8
Karnataka	111	21.2	21.2	100.0
<b>Gender</b>				
Male	265	50.7	50.7	50.7
Female	258	49.3	49.3	100.0
<b>Age</b>				
25 years - 35 years	308	58.9	58.9	58.9
36 years - 45 years	143	27.3	27.3	86.2
46 years - 55 years	32	6.1	6.1	92.4
above 55 years	40	7.6	7.6	100.0
<b>Educational Qualification</b>				
Graduation	13	2.5	2.5	2.5
Post-Graduation	347	66.3	66.3	68.8
M.Phil.	41	7.8	7.8	76.7
Ph.D.	122	23.3	23.3	100.0
<b>Marital Status</b>				
Single	94	18.0	18.0	18.0
Married	417	79.7	79.7	97.7
Separated	6	1.1	1.1	98.9
Widowed	6	1.1	1.1	100.0
<b>Stay at Native Place</b>				
Yes	280	53.5	53.5	53.5
No	243	46.5	46.5	100.0

Table 5.1, describes the demographic profile of the respondents, of which 255 respondents were from Kerala, 157 from Tamilnadu and 111 from Karnataka. 265 (50.7%) of the respondents were male and 258

(49.3%) of them were females. 58.9 % of the respondents (308) were in the age group 25 years - 35 years, and 27.3% of them (143) were in the age group 36 years - 45 years, while 32 (6.1%) and 40 (7.6%) of the respondents were of 46 years - 55 years and above 55 years of age respectively. This is in line with the current nation-wide proportion, where a large division of the India's demographics belongs to the millennial generation (Wolf et al., 2017). Majority of the faculty members (66.3%) included in the survey had Post-Graduation degree and more than 30% had M.Phil. or Ph.D. Degree. Almost 80% of the total respondents were married and 53.5% of them were staying at their native place and 243 (46.5%) among the total 523 faculty members were staying away from the native place, for employment.

Of the total respondents, 218 were faculty in Engineering (B.Tech and M.Tech), 158 were faculty in Management (MBA), 58 were faculty in Computer Applications (MCA), 68 were faculty in Pharmacy (B. Pharm and M. Pharm) and 21 were faculty in Architecture (B.Arch). Following the sampling process, though the questionnaires were reached out to faculty members in hotel management course too, only 3 useable responses were obtained and hence these responses were excluded from final analysis. Majority of the respondents (75.5%) of the participants were of the designation Assistant Professor with the remaining being Associate Professors (14.5%) and 9.9 % Professors. Most of them had many years of teaching experience and handles more than one administrative responsibilities, in addition to their teaching roles (refer Table 5.2)

**Table 5.2:** Respondents Academic Profile

	Frequency	Percent	Valid Percent	Cumulative Percent
<b>Stream</b>				
Engineering	218	41.7	41.7	41.7
Management	158	30.2	30.2	71.9
MCA	58	11.1	11.1	83.0
Pharmacy	68	13.0	13.0	96.0
Architecture	21	4.0	4.0	100.0
<b>Current Designation</b>				
Assistant Professor	395	75.5	75.5	75.5
Associate Professor	76	14.5	14.5	90.1
Professor	52	9.9	9.9	100.0
<b>Administrative Responsibilities</b>				
No	140	26.8	26.8	26.8
Yes (1 or 2 responsibilities)	248	47.4	47.4	74.2
Yes (more than 3 responsibilities)	135	25.8	25.8	100.0
<b>Total Teaching Experience</b>				
Less than 3 years	91	17.4	17.4	17.4
3 years-7 years	138	26.4	26.4	43.8
7 years - 12 years	143	27.3	27.3	71.1
12 years- 18 years	100	19.1	19.1	90.2
18 years - 25 years	49	9.4	9.4	99.6
more than 25 years	2	.4	.4	100.0

## 5.2 Preliminary Data Screening

The primary step in data analysis process is the use of data screening procedures, which helps us to inspect for data quality and this involved screening for missing values, outliers, normality, linearity and multicollinearity (Tabachnick and Fidell, 2013; Hair et al., 2010). Primarily, it was ensured that the final sample size was in line with the recommendations of response rates in existing literature. Next, the data of the 523 respondents who met the study criteria were screened for missing responses. It was found that there were no missing values since the response set was finalized after stringent and thorough check.

With regard to the probable concerns for multicollinearity, the highest inter-construct correlation was observed between alignment with organizational values and word of mouth about the organization ( $r = 0.686$ ;  $p < .01$  (refer Table 5.4)), which is well below the threshold of  $r > 0.9$  for multicollinearity (Field, 2013). Variance Inflation Factor (VIF) statistics were also calculated to examine for multicollinearity and VIF statistics nearer or greater than 10 are generally regarded as indicators of multicollinearity (Hair et al., 2010). The highest VIF value amongst study variables was 2.001 and based on the observed correlations values and VIF statistics, it was verified that multicollinearity was not a concern in the study.

Next, variables were examined for approximate normal distribution and linearity. Histograms and Q-Q plots were inspected, and skewness and kurtosis were calculated for each variable, as to confirm the underlying assumptions of normality. Skewness in absolute values was

considered high, if they were outside the acceptable range of +/-1.5 (Tabachnick and Fidell, 2013) and it was found that both skewness and kurtosis of all constructs were within the prescribed range (Table 5.3).

**Table 5.3:** Descriptive Statistics

	<b>Skewness</b>	<b>Kurtosis</b>
<b>Meaningful Work</b>	-0.973	1.400
<b>Sense of Community</b>	-0.226	-1.178
<b>Alignment with Org. Values</b>	-0.705	0.070
<b>Work-Family Conflict</b>	0.127	-0.957
<b>Work-Family Enrichment</b>	-0.277	-0.463
<b>Wellbeing at Work</b>	-0.633	0.045
<b>Intention To Stay</b>	-0.519	-0.392
<b>Benefit Insensitivity</b>	0.106	-0.655
<b>Word of Mouth</b>	-0.867	0.511

The data analysis procedures adopted in this study followed the underlying assumptions of linearity. A visual evaluation of the histogram and P-P plot of residuals suggested that the model structure was normal and linear. P-P plots provide a complementary visual evaluation of normal distribution and based on the visual evaluation, normality of distribution and linearity may be assumed (Field, 2009). Homoscedasticity was estimated through the Durbin-Watson test (Table 5.4), which showed a value of 1.593 for the dependent variable of intention to stay, 1.423 for



Benefit Insensitivity and 1.448 for Word of Mouth. Values less than 1 or greater than 3 alone would be a cause for concern (Field, 2013). Homoscedasticity was also examined visually by observing the residuals by means of bivariate scatterplots shown below in Figure 5.1- 5.6, and was examined for an oval shape versus a cone or funnel shape (Mertler and Reinhart, 2016). The scatterplot showed a generally oval shape, and both the visual and numerical indicators suggest homogeneity and independence of errors.

**Table 5.4:** Durbin-Watson value of different models

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin-Watson
1	.659 <sup>a</sup>	.434	.428	.78892	1.593
2	.532 <sup>a</sup>	.283	.275	.94126	1.423
3	.697 <sup>a</sup>	.486	.480	.69708	1.448

a. Predictors: (Constant), EWB, WFE, WFC, AOV, SOC, MW

1. Dependent Variable: Intention to Stay
2. Dependent Variable: Benefit Insensitivity
3. Dependent Variable: Word of Mouth

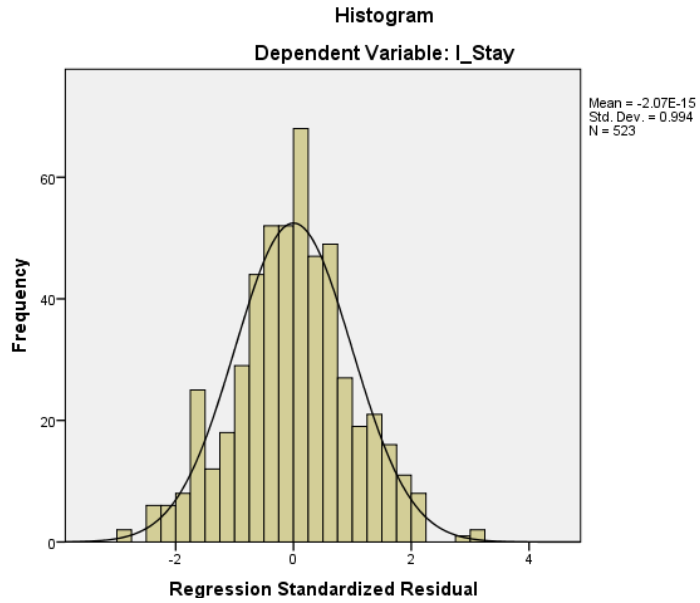


Figure 5.1: Histogram with Normal Curve of Intention to Stay

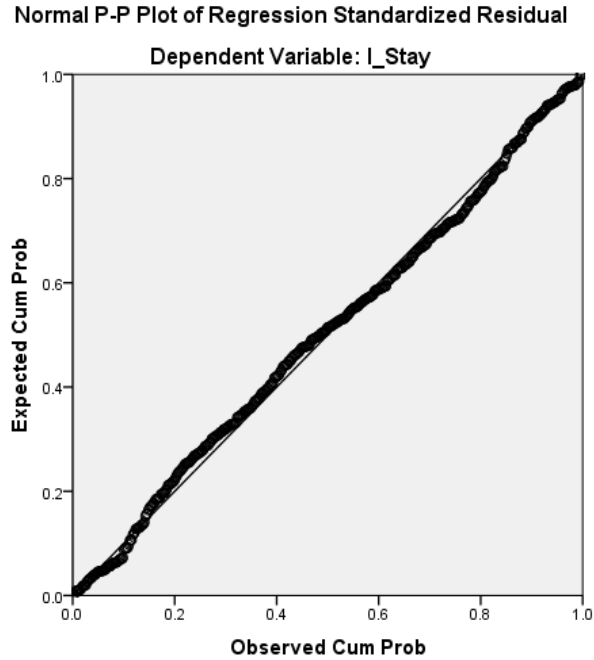


Figure 5.2: Normal P-P Plot of Intention to Stay

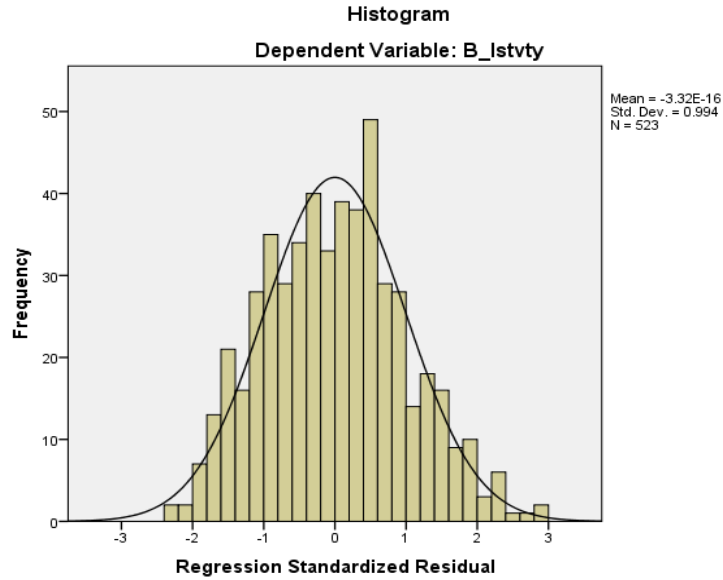


Figure 5.3: Histogram with Normal Curve of Benefit Insensitivity

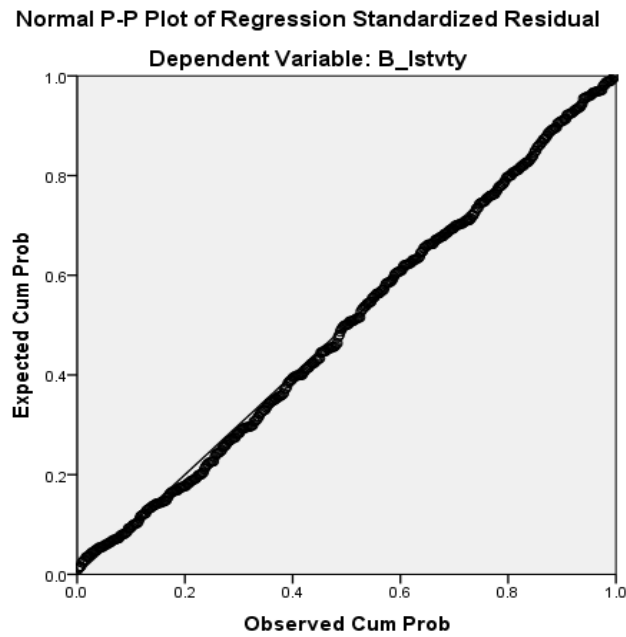


Figure 5.4: Normal P-P Plot of Benefit Insensitivity

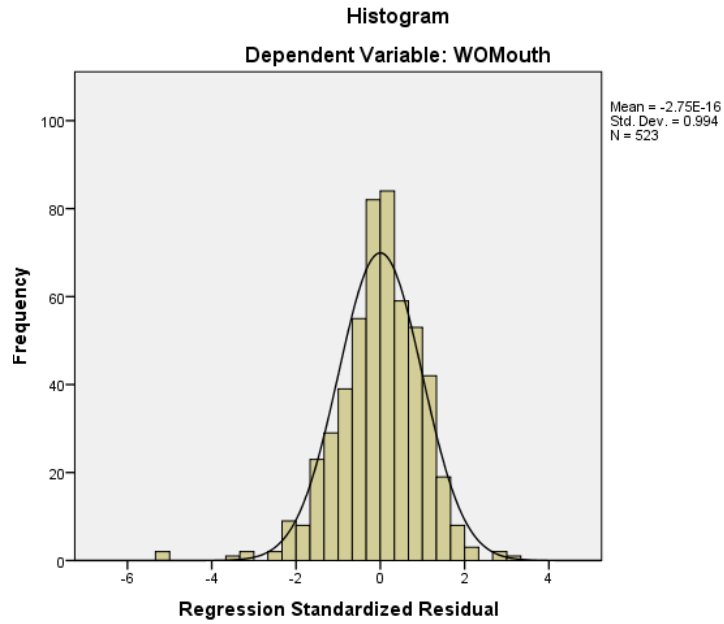


Figure 5.5: Histogram with Normal Curve of Word of Mouth

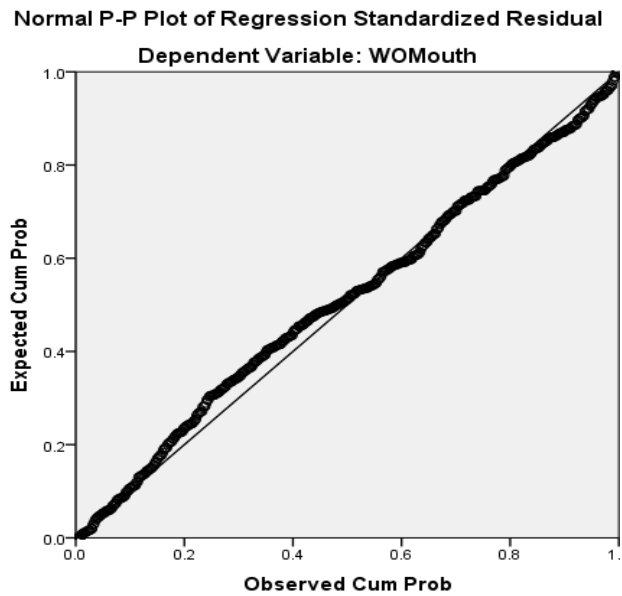


Figure 5.6: Normal P-P Plot of Word of Mouth

### **5.3 Test of Common Method Variance Bias**

A prevalent methodological concern in the organizational literature is the possibility that observed results are due to the influence of common-method variance or mono-method bias (Donaldson and Grant-Vallone, 2002). Method variance is generally defined as the systematic variation in an observed variable due to the method used. Various factors like social desirability, mood states, item priming effects, scale length and item ambiguity may result in common method variance bias (Podsakoff et al., 2003). Though procedural remedies like improving scale items and protecting respondent anonymity were employed as to reduce evaluation apprehension, common method variance bias was checked using Harman's Single Factor Method (Podsakoff et al., 2003)

In this method, we load all items (measuring latent variables) into exploratory factor analysis and examine the unrotated factor solution and determine the number of factors that account for the variance in the variables. If the total variance for a single factor is less than 50%, it suggests that common method variance (CMB) does not affect the data, and hence the results. Accordingly, the test was conducted using IBM SPSS 23.0 and results revealed that about nine factors emerged, with 34.16% variance being the maximum explained by a single factor. Since this value is less than the 50% threshold, it was established that common method variance bias didn't pose a serious threat in the data set for final analysis. However, it should be noted that Harman's approach is to test for common method variance, but not to control for the same.

Common method variance was further checked using the correlation coefficients between latent variables (Pavlou et al., 2007). In this method, inter-construct correlations greater than 0.90 are regarded as an indication of common method variance. As evident from Table 5.7, the highest inter-construct correlation was found to be 0.641 (between alignment with organizational values and word of mouth), which is well below the ceiling suggested by Pavlou et al. (2007) and hence it could be inferred that common method bias is not a major concern in this study.

Data were collected using the survey questionnaire that employed five instruments and all items were measured on a five-point Likert scale. Measurement items for the study's focal constructs were adopted from existing measures, but were adapted for this study. All scales that were used in this study have been previously validated and proven to be reliable in various studies. However, "when one modifies an instrument or combines instruments in a study, the original validity and reliability may not hold for the new instrument, and it becomes important to reestablish validity and reliability during data analysis" (Creswell, 2009). Accordingly, checks of reliability and validity were done systematically. Cronbach's alpha is a measure of reliability, assessing the internal consistency of a scale by finding inter-correlations of items in the scale (Cronbach, 1951). An alpha of 0.70 or above is usually taken as the cut-off for the reliability of a scale (Tavakol and Dennick, 2011) and in the present study, all scales were found to have Cronbach Alpha well above the prescribed 0.70 threshold (Table 5.5).

**Table 5.5:** Reliability of measurement tools used in the study

Scale	No. of Items	Cronbach Alpha
Meaningful Work	6	0.857
Sense of Community	7	0.957
Alignment with Org. Values	8	0.945
Work-Family Conflict	6	0.943
Work-Family Enrichment	6	0.804
Wellbeing at Work	8	0.918
Intention To Stay	3	0.949
Benefit Insensitivity	2	0.932
Word of Mouth	2	0.930

#### 5.4 Descriptive Statistics and Inter-construct Correlations

Descriptive statistics including mean and standard deviation, for the measures of workplace spirituality, work-family conflict, work-family enrichment, wellbeing at work and employee loyalty are reported in Table 5.6. Examination of the mean scores indicated that employees scored above average scores on all dimensions of workplace spirituality: meaningful work (mean score = 4.22; SD = 0.53) sense of community (mean score = 3.39; SD = 1.031) and alignment with organizational values (mean score = 3.52; SD = 0.84). The mean score of work-family conflict was 2.88 (SD = 1.09) and that of work-family enrichment was 4.16 (SD = 0.58), indicating that respondents in general experienced low conflict and high enrichment. The mean score of wellbeing at work stood

at 3.68 (SD=0.77). Respondents appraised their intention to stay with the organization at a mean score of 3.54 (SD=.1.04) and benefit insensitivity at a mean score of 2.98(SD=.1.10) and the mean score of word of mouth was 3.79 (SD=0.97).

**Table 5.6:** Descriptive Statistics of Measures used

	Mean	Std. Deviation
<b>Meaningful Work</b>	4.220	0.528
<b>Sense of Community</b>	3.386	1.030
<b>Alignment with Org. Values</b>	3.517	0.842
<b>Work-Family Conflict</b>	2.886	1.094
<b>Work-Family Enrichment</b>	4.161	0.577
<b>Wellbeing at Work</b>	3.679	0.773
<b>Intention To Stay</b>	3.541	1.042
<b>Benefit Insensitivity</b>	2.975	1.105
<b>Word of Mouth</b>	3.784	0.966

Correlations among the variables were in line with the existing literature on organizational psychology and all correlation coefficients were significant at the .01 level. The strong positive correlation between dimensions of workplace spirituality and outcomes like work-family enrichment, wellbeing at work, intention to stay, benefit insensitivity and word of mouth indicates that when workplace spirituality improves, work intentions would follow in tandem. Moderate correlations ranging



between -0.162 to and 0.412, was reported between different dimensions of workplace spirituality and work-family conflict and work-family enrichment respectively. The significant negative correlation with work-family conflict indicates that as workplace spirituality increases, work-family conflict decreases (Table 5.7). Overall, alignment with organizational values and word of mouth reported the strongest correlations ( $r = 0.641^{**}$ ;  $p < .05$ ). In summary, it can be inferred that respondents who scored high on experience of meaningful work, sense of community and alignment with organizational values reported higher positive job attitudes and lower work-family conflict.

**Table 5.7: Inter-Construct Correlations**

	MW	SOC	AOV	WFC	WFE	EWB	I_Stay	B_I	WOM
MW	1								
SOC	0.417 <sup>**</sup>	1							
AOV	0.434 <sup>**</sup>	0.524 <sup>**</sup>	1						
WFC	-0.162 <sup>**</sup>	-0.246 <sup>**</sup>	-0.169 <sup>**</sup>	1					
WFE	0.412 <sup>**</sup>	0.254 <sup>**</sup>	0.298 <sup>**</sup>	-0.104 <sup>*</sup>	1				
EWB	0.571 <sup>**</sup>	0.531 <sup>**</sup>	0.455 <sup>**</sup>	-0.377 <sup>**</sup>	0.362 <sup>**</sup>	1			
I_Stay	0.380 <sup>**</sup>	0.593 <sup>**</sup>	0.469 <sup>**</sup>	-0.176 <sup>**</sup>	0.252 <sup>**</sup>	0.530 <sup>**</sup>	1		
B_I	0.360 <sup>**</sup>	0.442 <sup>**</sup>	0.414 <sup>**</sup>	-0.208 <sup>**</sup>	0.130 <sup>**</sup>	.409 <sup>**</sup>	0.517 <sup>**</sup>	1	
WOM	0.407 <sup>**</sup>	0.458 <sup>**</sup>	0.641 <sup>**</sup>	-0.132 <sup>**</sup>	0.365 <sup>**</sup>	0.496 <sup>**</sup>	0.570 <sup>**</sup>	0.404 <sup>**</sup>	1

## 5.5 Confirmatory Factor Analysis of the Integrated Model

The key objective of carrying out a confirmatory factors analysis is to examine the ability of the predefined conceptual model to fit an observed set of data. It provides estimates for each latent constructs and their indicator variables. The assessment and confirmation of measurement model validity should precede the detailed analysis of structural analysis of the proposed model (Hair et al., 2010). This study conducted measurement model testing through confirmatory factor analysis (CFA) using IBM AMOS 21.0. In the hypothesized model, the study considered nine latent factors namely, meaningful work, sense of community, alignment with organizational values, work-family conflict, work-family enrichment, wellbeing at work, intention to stay, benefit insensitivity and word of mouth. These all latent constructs were measured using a total of 42 manifest or observed variables. In a measurement model analysis, since the study expected a correlation between the hypothesized factors, all these factors are allowed to correlate with each other (Figure 5.7).

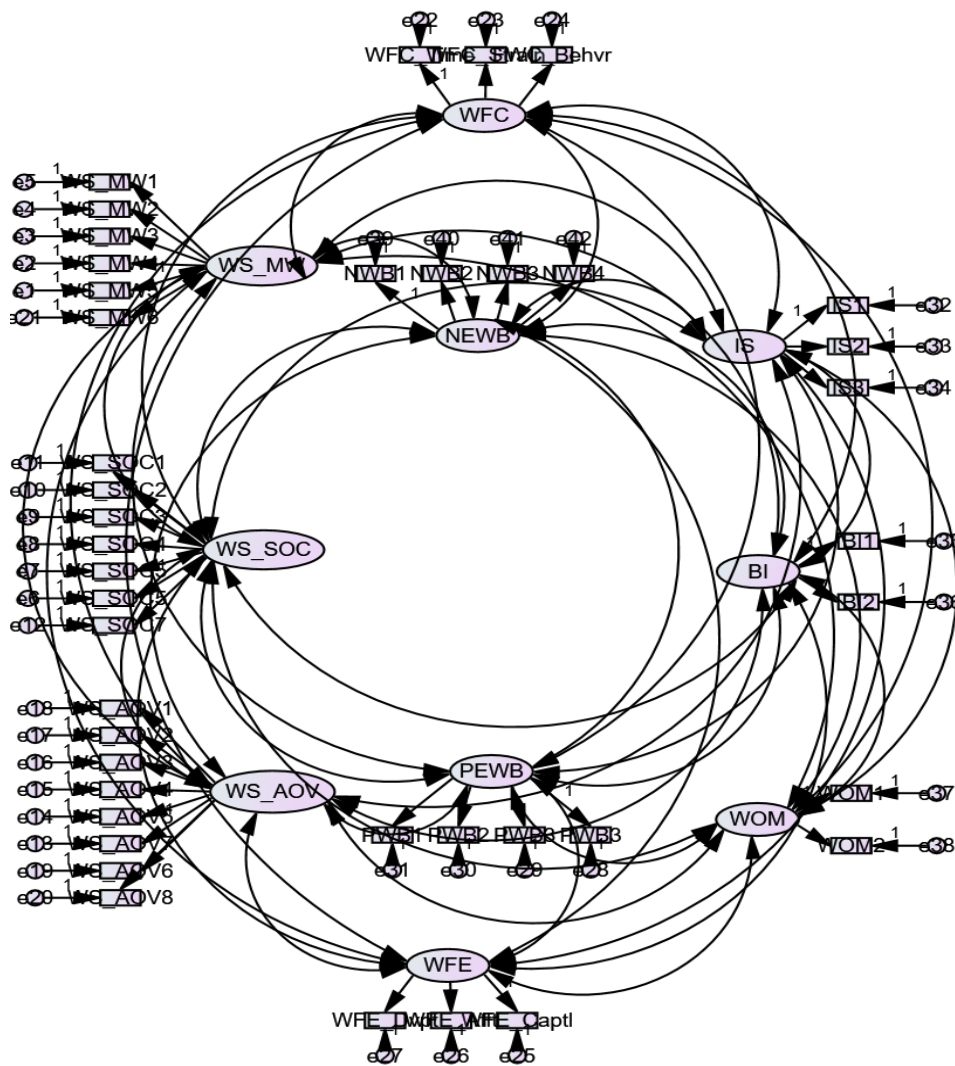


Figure 5.7: Measurement Model

As a preliminary step in interpreting the results of measurement model analysis, the output was examined for offending estimates (negative error variance, standardized loadings of the manifest variables exceeding 1, and high standard errors for the estimated coefficients (Hair et al., 2010). There were no offending estimates which indicated recommendation to proceed with the analysis of the measurement model.

Before examining the fit indices of confirmatory factors analysis of the proposed conceptual model, it is necessary to assess the validity and reliability tests, as to diminish the probability of misspecification (Field, 2013). The statistical package Stat Tools Package was used to conduct the tests. The measures that are usually reported in organizational psychological research are:

- Composite Reliability (CR)
- Average Variance Extracted (AVE)
- Maximum Shared Variance( MSV) and
- Discriminant Validity

Reliability of a survey questionnaire refers to how reliable or consistent is the instrument, in accurately measuring the construct for which it has been designed. Hair et al. (2010) defined reliability as ‘a measure of the degree to which a set of indicators of the latent construct is internally consistent based on how inter-related the indicators are with each other. Cronbach Alpha score for all measurement tools was checked

earlier (Table 5.5). In addition to the assessment of reliability using Cronbach's Alpha coefficient, this study also scrutinized the composite reliability (also known as construct reliability) value for each latent variable. Table 5.9 depicts the composite reliability values for each of the components, which exceeded Bagozzi and Yi's (1988) 0.60 threshold.

Convergent validity is ascertained by examining the average variance extracted (AVE). When AVE is greater than 0.50, it indicates that the items were able to extract and explain a good percentage of variance of the construct under concern (Fornell & Larcker, 1981; Malhotra and Dash, 2011). For instance, when AVE = 0.703 (Sense of Community), it indicates that all the seven items together were capable of explaining 70.3 % variance in Sense of Community. Accordingly, as described in Table 5.9, AVE values of all constructs were found to be higher than 0.5, thus confirming the convergent validity of the construct measurements. Additionally, it is also recommended to use standardized factor loadings to confirm validity indicators. All scale items had standardized loadings in the range of 0.59 to 0.99 (Table 5.8), exceeding the minimum cut of 0.50 (Hair et al., 2010).

**Table 5.8:** Standardized Regression Weights

Item	Estimate
WS_MeaningfulWork1	0.805
WS_MeaningfulWork2	0.681
WS_MeaningfulWork3	0.786
WS_MeaningfulWork4	0.591
WS_MeaningfulWork5	0.682
WS_MeaningfulWork6	0.686
WS_SenseOfCommunity1	0.834
WS_SenseOfCommunity2	0.864
WS_SenseOfCommunity3	0.803
WS_SenseOfCommunity4	0.857
WS_SenseOfCommunity5	0.835
WS_SenseOfCommunity6	0.811
WS_SenseOfCommunity7	0.864
WS_AlignmentWithOrgztlValues1	0.826
WS_AlignmentWithOrgztlValues2	0.782
WS_AlignmentWithOrgztlValues3	0.889
WS_AlignmentWithOrgztlValues4	0.859
WS_AlignmentWithOrgztlValues5	0.823
WS_AlignmentWithOrgztlValues6	0.835
WS_AlignmentWithOrgztlValues7	0.773
WS_AlignmentWithOrgztlValues8	0.827

WFC_Time	0.781
WFC_Strain	0.996
WFC_Behaviour	0.995
WFE_Capital	0.879
WFE_Affect	0.811
WFE_Development	0.593
Positive_WellBeing1	0.882
Positive_WellBeing2	0.891
Positive_WellBeing3	0.856
Positive_WellBeing4	0.778
Negative_WellBeing1	0.856
Negative_WellBeing2	0.815
Negative_WellBeing3	0.834
Negative_WellBeing4	0.772
EL_IntentiontoStay1	0.905
EL_IntentiontoStay2	0.900
EL_IntentiontoStay3	0.991
EL_BInsensitivity1	0.959
EL_BInsensitivity2	0.911
EL_WOM1	0.949
EL_WOM2	0.916

Discriminant validity (the latent factor being explained by its own observed variables than other variables) of the instruments used in the study was confirmed by scrutinizing whether the square root of AVE (diagonal elements in Table 5.9) of a construct is greater than the inter-construct correlation between itself and other constructs under study (Fornell & Larcker, 1981). The diagonal entries (in bold and italics) in the table are the square root of AVE values of the constructs and are greater than any inter-construct correlations, thus establishing discriminant validity of the measurement instruments used in the study. Also, Maximum Shared Variance (MSV) of all constructs was less than their respective AVE, which is yet another validation for discriminant validity. Another method of assessing discriminant validity is to check whether any two constructs have a correlation coefficient above 0.85 (Kline, 2011). Inter construct correlations revealed that none of the correlation coefficients exceed the 0.80 thresholds (Table 5.9). Through different checks, it is therefore concluded that the measurement tools were able to conform to validity and reliability thresholds as mentioned in literature.



**Table 5.9:** Reliability and Validity Measures of Constructs

	CR	AVE	MSV	WS_SOC	WS_MW	WS_AOV	WFC	WFE	PEWB	IS	BI	WOM	NEWB
<b>WS_SOC</b>	0.943	0.703	0.311	<b>0.839</b>									
<b>WS_MW</b>	0.857	0.502	0.445	0.510	<b>0.709</b>								
<b>WS_AOV</b>	0.945	0.685	0.471	0.558	0.476	<b>0.827</b>							
<b>WFC</b>	0.950	0.864	0.223	-0.242	-0.221	-0.187	<b>0.930</b>						
<b>WFE</b>	0.811	0.594	0.253	0.241	0.503	0.361	-0.144	<b>0.771</b>					
<b>PEWB</b>	0.914	0.727	0.508	0.355	0.667	0.458	-0.277	0.451	<b>0.853</b>				
<b>IS</b>	0.953	0.870	0.328	0.249	0.414	0.472	-0.197	0.279	0.558	<b>0.933</b>			
<b>BI</b>	0.933	0.875	0.286	0.226	0.401	0.440	-0.239	0.149	0.423	0.535	<b>0.935</b>		
<b>WOM</b>	0.930	0.870	0.471	0.403	0.461	0.686	-0.149	0.435	0.518	0.573	0.436	<b>0.933</b>	
<b>NEWB</b>	0.891	0.672	0.508	0.445	0.535	0.434	-0.472	0.316	0.713	0.458	0.390	0.460	<b>0.820</b>

Note: The values on the diagonal (in bold and italics) represent the sq. root of average variance extracted (AVE) for each factor, while the variables below the diagonal represent the correlations between each pair of factors

The final stage of measurement model analysis is the examination of different model fit indices, with reference to the prescribed threshold levels in the literature (Hair et al., 2010). The measurement model verifies the fit of the data set, to the hypothesized conceptual model. Commonly reported model fit indices include:

- a) **Chi-square ( $\chi^2$ ):** The chi-square for the model, also termed as the discrepancy function, likelihood ratio chi-square, or chi-square goodness of fit, compares if the observed covariance matrix is similar to the predicted covariance matrix. If the chi-square is significant, the model is considered as unacceptable. However, many researchers disregard this index if the sample size exceeds 200 or so and if other fit indices are in acceptable range.
- b) **Ratio of Chi-square to Degree of Freedom ( $\chi^2/df$ ):** The relative chi-square, also called the normed chi-square, is the value of chi-square index divided by the degrees of freedom and this index is less sensitive to sample size. Acceptable values of CMIN/DF ( $\chi^2/df$ ) ranges from less than 2 (Ullman and Bentler, 2012) or less than 5 (Schumacker and Lomax, 2004).
- c) **Comparative fit index (CFI):** CFI uses Chi-Square distribution and is considered to a very important measure of goodness of fit for the proposed model. The values of CFI range from 0 to 1, with 1 indicating a perfect fit, and values greater than 0.90 are considered to be an indication of good model fit (Bentler, 1990).

- d) **Goodness-of-fit index (GFI):** A commonly reported measure of model fit, GFI ranges from 0 (poor fit) to 1 (perfect fit) and higher the GFI, the better the model fit is considered to be. Though there is no standard value for the assumption of good model fit, indices greater than 0.80 is generally considered to be a good fit between the observed data and the proposed theoretical model (Cheung and Rensvold, 2002).
- e) **Adjusted Goodness-of-fit index (AGFI):** AGFI is a measure similar to GFI, but adjusted by the ratio of degrees of freedom of the proposed model, to the degrees of freedom of the null. Scores higher than 0.80 are considered as an indication of good model fit (Schermelehh-Engel et al., 2003).
- f) **Standardized RMR (SRMR):** SRMR is a measure calculated by transforming the sample covariance matrix and the predicted covariance matrix into correlation matrices. Values less than 0.08 are considered favorable (Schreiber et al., 2006)
- g) **Root mean square error of approximation (RMSEA):** RMSEA is a population-based index and estimate the amount of error of approximation based on degrees of freedom and is sensitive to sample size. Values closer to or less than 0.50 indicates close approximate fit (Hooper et al., 2008). RMSEA is a ‘badness- of-fit’ index in that, lower values indicate better fit.
- h) **Tucker-Lewis Index (TLI):** TLI is an indication of convergent validity of the questionnaire and values greater 0.90 is an indication of good convergent validity (Cheung and Rensvold, 2002)

- i) **Hoelter Index:** Hoelter's 'critical N' for a significance level of .05, refers to the largest sample size for which one would accept a model (at the .05 level) with the resulting chi-square statistic and degrees of freedom.

The analysis of goodness of fit indices for the measurement model (Table 5.10) showed that all of them were within the generally accepted thresholds and supported a good fit to the data. The chi-square test of the measurement model was significant ( $\chi^2 = 1588.378$ ,  $df = 774$ ;  $p < 0.01$ ), but was considered acceptable as chi-square value is highly sensitive to large sample size. The ratio of chi-square to degrees of freedom was considered good ( $df = 774$ ,  $\chi^2/df = 2.052$ ), with an acceptable fit. Other goodness of fit indices such as GFI (0.879), AGFI (0.859), the NFI (0.921), CFI (0.958), SRMR (0.34), TLI (0.953), as well as the RMSEA (0.045) were within the acceptable limits, indicating a good fit (Field, 2013; Hair et al., 2013). The Hoelter's N-value for the current study was revealed to be 277, indicating that 277 is the largest sample size for which we could accept, at the .05 level, the hypothesis that the Default model is correct. This is again a check for sampling adequacy for the accurate assessment of outcome estimates. This study employed a sample size of 523, which was well above the statistical requirement.

**Table 5.10:** Summary of Fit indices of Measurement Model

Indices	Threshold limits	Model indices
Chi-square ( $\chi^2$ )	Lower value shows good model fit	1588.378 (p = 0.000)
Ratio of Chi-square to DF ( $\chi^2/df$ )	Ratio of $\chi^2$ to df $\leq 2$ or 3	$\chi^2/df = 2.052$ (df =774)
Normed fit index (NFI)	>0.95	0.921
Comparative fit index (CFI)	> 0.95	0.958
Goodness-of-fit index (GFI)	$\geq 0.95$	0.879
Root mean square residual (RMR)	Smaller, the better; 0 indicates perfect fit	0.32
Standardized RMR (SRMR)	$\leq 0.08$	0.34
Root mean square error of approximation (RMSEA)	< 0.06 to 0.08	0.879
HOELTER		277 (p<.05)
Default model		286 (p<.01)

## 5.6 Structural Equation Modeling

“Structural Equation Modeling or SEM is an attempt to model causal relations between variables by including all variables that are known to have some involvement in the process of interest” (Field, 2005). It is a statistical technique that assists researchers to assess specific relationships that are hypothesized amongst the predefined set of

variables. SEM allows us to examine the structure of interrelationships which are expressed in a series of expressions, similar to a series of multiple regression equations (Hair et al., 2010). SEM differentiates itself from traditional multiple regression models and procedures, by taking into account the measurement errors in observed variables in the study, unlike multiple regression which ignores potential measurement errors in independent variables. SEM is a visual technique that permits researchers to develop, test and estimate multidimensional models and study their direct and indirect effects in the model simultaneously.

For path analysis estimation and model fit evaluation, different indices of model fit were taken into consideration. The chi-square goodness-of-fit statistic ( $\chi^2$ ), indicates the extent to which the original and estimated matrices are similar, and therefore, a nonsignificant value is desirable. However, since the power of the chi-square test is sensitive to the sample size under consideration of the study, and the estimates of correlations (Kline, 2013), the relative chi-square (CMIN/DF) was also reported. The CMIN/DF index is desirable not exceed a value of three (Lomax and Schumacker, 2004). Model fit was further evaluated using other indices like root mean square error of approximation (RMSEA), which tested the null hypothesis for poor fit and should not be higher than 0.06 (Hu and Bentler, 1999). The Bentler comparative fit index (CFI) equates the existing model fit with a null model and should preferably have a minimum value of 0.90 (Cheung and Rensvold, 2002).

The path analysis procedure employed the bias-corrected bootstrap confidence intervals criteria, to estimate the statistical significance of the indirect effects (Hayes and Scharkow, 2013), using IBM AMOS 21.0 user-defined estimates. Recently, bootstrap procedure is widely used to construct better confidence intervals (Young et al., 2012) as they generate improved and reliable inferences for indirect effects. The bootstrap resampling procedures were fixed at 2000 samples, with the bias-corrected confidence intervals set at 95%. This method is extensively suggested for drawing inferences about indirect effects in mediation analyses (Hayes and Scharkow, 2013).

### **5.6.1 Path Analysis**

The hypothesized conceptual model linking the relationships between meaningful work, sense of community, alignment with org. values, work-family conflict, work-family enrichment, wellbeing at work, intention to stay, benefit insensitivity and word of mouth, was tested using IBM AMOS 21.0. One item that measured meaningful work, two items each that measured sense of community and alignment with organizational values were removed to improve model fit indices and the final model was found to have good fit indices, adhering to the thresholds in literature:  $\chi^2= 1415.190$ ;  $\chi^2/df = 2.316$ ; GFI=.876; AGFI =.857; CFI= .953; SRMR= .0489; RMSEA= .050; HOELTER (.05) =247 and HOELTER (.01) =256.

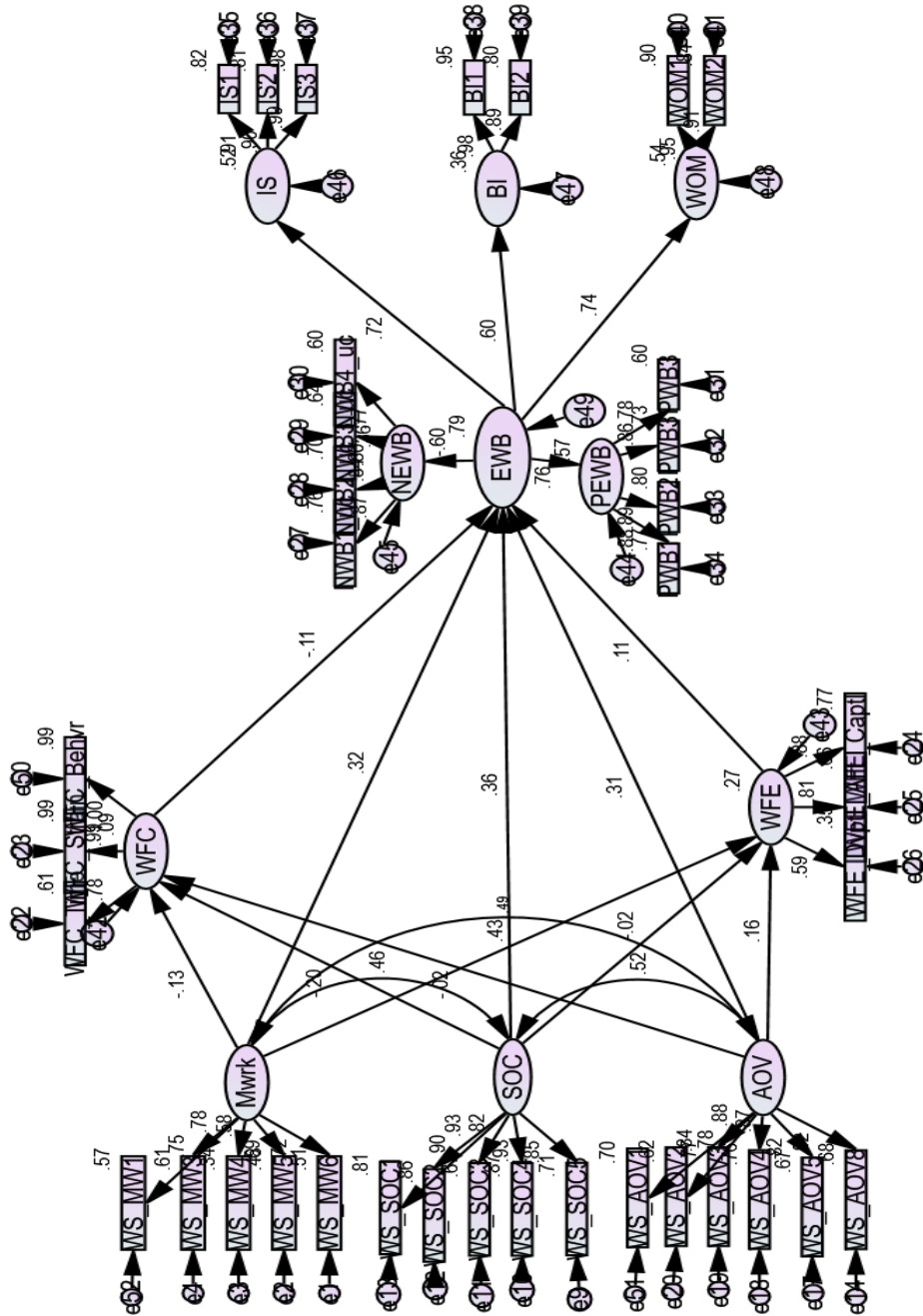


Figure 5.8: Structural path diagram for the hypothesized model



It may duly be noted that null hypotheses were the statistically tested ones, and rejection of null hypothesis thus support the proposed alternative hypotheses. From Table 5.11, it can be observed that there exists a significant negative relationship between meaningful work and work-family conflict and between sense of community and work-family conflict ( $\beta = -.130$ ;  $p = .021$  and  $\beta = -.202$ ;  $p < .001$  respectively). The proposed relationship between alignment with organizational values and work-family conflict emerged insignificant (C.R =  $-.429$ ;  $p = .668$ ). There was a significant positive relationship between meaningful work and work-family enrichment and between alignment with organizational values and work-family enrichment ( $\beta = .434$ ;  $p = .021$  and  $\beta = .159$ ;  $p < .001$  respectively). The proposed relationship between sense of community and work-family enrichment emerged insignificant (C.R =  $-.327$ ;  $p = .743$ ). Work-family conflict had a significant negative relationship with wellbeing at work ( $\beta = -.106$ ;  $p = .001$ ) and work-family enrichment had a significant positive relationship with wellbeing at work ( $\beta = .107$ ;  $p = .009$ ) (Figure 5.8).

**Table 5.11:** Standardized Regression Weights in Integrated Model

	Relationships		Estimate	S.E.	C.R.	P
<b>WFC</b>	<---	<b>MW</b>	-.130	.129	-2.303	.021
<b>WFC</b>	<---	<b>SOC</b>	-.202	.067	-3.765	***
<b>WFE</b>	<---	<b>SOC</b>	-.018	.035	-.327	.743
<b>WFC</b>	<---	<b>AOV</b>	-.024	.076	-.429	.668
<b>WFE</b>	<---	<b>AOV</b>	0.159	.041	2.808	.005
<b>WFE</b>	<---	<b>MW</b>	0.434	.071	7.321	***
<b>EWB</b>	<---	<b>WFC</b>	-0.106	.015	-3.272	.001
<b>EWB</b>	<---	<b>WFE</b>	0.107	.037	2.621	.009
<b>EWB</b>	<---	<b>MW</b>	0.315	.054	6.346	***
<b>EWB</b>	<---	<b>SOC</b>	0.359	.026	8.057	***
<b>EWB</b>	<---	<b>AOV</b>	0.312	.029	6.981	***
<b>IS</b>	<---	<b>EWB</b>	0.718	.104	12.977	***
<b>BI</b>	<---	<b>EWB</b>	0.600	.108	11.532	***
<b>WOM</b>	<---	<b>EWB</b>	0.736	.097	13.299	***

All dimensions of workplace spirituality were positively associated with wellbeing at work. Meaningful work ( $\beta= 0.315$ ;  $p<.001$ ), sense of community ( $\beta= 0.359$ ;  $p<.001$ ) and alignment with organizational values ( $\beta= 0.312$ ;  $p<.001$ ) were significant constructs that explained high variance in wellbeing at work (Table 5.11). Wellbeing at work had a significant positive relationship with different dimensions of employee loyalty. Wellbeing at work had the highest influence on word of mouth ( $\beta= 0.736$ ;  $p<.001$ ), followed by an intention to stay ( $\beta= 0.718$ ;  $p<.001$ ) and benefit insensitivity ( $\beta= 0.600$ ;  $p<.001$ ). Results of the tested hypotheses are reported below (Table 5.12).

**Table 5.12:** Summary of Hypotheses Testing

Sl. No	Hypothesis	Result
H1	Meaningful work has a positive influence on well-being at work.	Supported
H2	Sense of community has a positive influence on well-being at work.	Supported
H3	Alignment with organizational values has a positive influence on well-being at work.	Supported
H4	Meaningful work has a negative influence on work-family conflict.	Supported
H5	Sense of community has a negative influence on work-family conflict.	Supported
H6	Alignment with organizational values has a negative influence on work-family conflict.	Not Supported
H7	Meaningful work has a positive influence on work-family enrichment.	Supported
H8	Sense of community has a positive influence on work-family enrichment.	Not Supported
H9	Alignment with organizational values has a positive influence on work-family enrichment.	Supported
H10	Work-family conflict has a negative influence on an employee's well-being at work.	Supported
H11	Work-family enrichment has a positive influence on an employee's well-being at work.	Supported
H15	Well-being at work has a positive influence on an employee's intention to stay with the organization.	Supported
H16	Well-being at work has a positive influence on an employee's insensitivity to fringe benefits offered by alternate employers.	Supported
H17	Well-being at work has a positive influence on an employee's word of mouth about the organization.	Supported

### **5.6.2 Testing for Mediating Effect of Work-Family Integration (Work-Family Conflict, Work-Family Enrichment) in the Relationship Between Workplace Spirituality and Wellbeing at Work**

The component approach of work family integration (WFI) relies on the concepts of work-family conflict (WFC) and work-family enrichment (WFE) to capture the multidimensionality of WFI. Earlier work-family research had investigated the effects of WFC and WFE in isolation (McNall et al., 2010). However, recent literature articulates that WFC and WFE are co-occurring processes, and can be experienced simultaneously and at the same level of intensity, interacting to form the total experience of work-family integration (Rantanen et al., 2011; Bakker, 2015; Robinson et al., 2016). To the best of researcher's knowledge, no empirical study till date has investigated the aforementioned relationships and hence hypotheses were framed and tested consequently. Drawing from the literature, it was proposed that work-family conflict and work-family enrichment would simultaneously mediate the relationship between workplace spirituality and wellbeing at work.

Assessing the simultaneous relationship of multiple mediators over specifying and testing separate simple mediation models allows for both considerations of the overall associations of a set of variables and the likelihood of parameter bias due to omitted variables is reduced (Preacher and Hayes, 2008). The indirect effects were tested using the bootstrapping procedure, at 95% confidence interval and bootstrap resamples of 5000 and bias-corrected confidence (Table 5.13). Bootstrapping is a statistical re-sampling method that estimates the parameters of a model and their standard errors, strictly from the sample (Preacher and Hayes 2008). The

standardized indirect effects between hypothesized paths were scrutinized and it was found that there was a significant indirect effect of meaningful work, sense of community and alignment with organizational values, on employee wellbeing at work, through work-family integration (WFC and WFE) (Table 5.13).

The results showed that the two-sided bias-corrected bootstrap confidence interval for the indirect effect of meaningful work on wellbeing at work through WFC and WFE was found to be significant [std. indirect effect = 0.060, 95% LICI=0.024; ULCI=0.10], the indirect effect of sense of community on wellbeing at work through WFC and WFE was significant [std. indirect effect = 0.020, LICI=0.001; ULCI=0.043] and the indirect effect of alignment with organizational values on wellbeing at work through WFC and WFE was also significant [std. indirect effect = 0.020, LICI=0.002; ULCI=0.048]. Thus, the indirect (mediated) effects of meaningful work, sense of community and alignment with organizational values on wellbeing at work were found to be significant, thus supporting H12, H13 and H14.

**Table 5.13:** Indirect Effects of MW, SOC, and AOV on EWB through WFC and WFE

Path	$\beta$	S.E.	Bootstrap 95% Confidence Interval		Remarks
			Lower	Upper	
<b>H12</b> MW→EWB	0.060	0.023	0.024	0.100	Supported
<b>H13</b> SOC→EWB	0.020	0.013	0.001	0.043	Supported
<b>H14</b> AOV→EWB	0.020	0.014	0.002	0.048	Supported

### 5.6.3 Estimates of Squared Multiple Correlations

Squared multiple correlation measures the proportion of total variance on the dependent variables, that is accounted for by a set of predictors and it provides an estimate for the overall predictive power of a set of independent variables under the focus of the study. Structural equation modelling results provides insights about how well the hypothesized model could predict various dependent variables. From the results, it can be estimated that meaningful work, sense of community and alignment with organizational values explained 27.2 percent of variance in work-family enrichment and 9.1 percent of variance in work-family conflict. Together, meaningful work, sense of community, alignment with organizational values, work-family enrichment and work-family conflict predicted 79.5 percent of variance in wellbeing at work (Table 5.14).

**Table 5.14:** Squared Multiple Correlations in Integrated Model

Outcome Variable	Estimate
1. Work-Family Enrichment	0.272
2. Work-Family Conflict	0.091
3. Wellbeing at Work	0.795
4. Intention To Stay	0.516
5. Benefit Insensitivity	0.541
6. Word of Mouth	0.361

The integrated model was able to explain 51.6% variance in intention to stay, 36.1% variance in benefit insensitivity and 54.1 % variance in word of mouth (Table 5.14). The model emphasizes the role

of workplace spirituality, work-family indicators and wellbeing at work, in explaining remarkable variations in different dimensions of employee loyalty (intention to stay, benefit insensitivity and word of mouth). The theoretical model which was developed and tested in this research study thus proves to be highly relevant in the context of understanding the mechanisms through which workplace spirituality connects to wellbeing at work and employee loyalty towards the organization.

## **5.7 Conclusion**

This chapter described the demographic and academic profile of sample respondents of the study. Data screening was elaborated in detail, followed by testing of common method variance. Descriptive statistics of constructs under focus and inter-construct correlations were detailed. Confirmatory factor analysis was done to ensure the validity and reliability of the measurement methods. This study attempted to test a model on the relationship between workplace spirituality, work-family conflict, work-family enrichment, wellbeing at work, and intention to stay, benefit insensitivity and word of mouth. The results of structural equation modelling provided evidence towards the theoretical assumption that dimensions of workplace spirituality would significantly influence work-family integration, eventually leading to improved wellbeing at work, which would be reflected in terms of higher loyalty towards the organization.

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## DISCUSSION, IMPLICATIONS AND CONCLUSION

### Contents

- 6.1 *Findings of the Study*
- 6.2 *Influences of Workplace Spirituality*
- 6.3 *Influences of Work-Family Integration*
- 6.4 *Influences of Wellbeing at Work*
- 6.5 *Implications for Theory and Practice*
- 6.6 *Limitations and Further Scope of the Study*
- 6.7 *Conclusion*

The validation of the theoretical framework proposed in this study makes a significant contribution to the organizational literature, in its efforts to understand the role of spirituality in organizational settings. This study provides the first empirical investigation into the relationship between dimensions of workplace spirituality (meaningful work, sense of community and alignment with organizational values) and work-family integration (work-family conflict and work-family enrichment). The study also attempted to identify the role of aforementioned constructs, in understanding the outcomes of well-being at work and employee loyalty towards the organization, which has not been previously examined in literature. This study attempts to empirically test the ‘source-attribution v/s cross-domain’ perspective in the work-family research, which has not been explored much. Although extensive studies have deliberated the empirical reflections of workplace spirituality on different job outcomes,

hardly few studies have examined the underlying mechanisms through which dimensions of workplace spirituality connect to important employee outcomes. Also, in response to the need for greater theory development in workplace spirituality, our study elaborated workplace spirituality and its outcomes under the overarching theory of Job Demand-Resource Model. Overall, the findings supported the basic propositions of the ‘job demand-resource framework’ and the ‘broaden and build theory of positive emotions’. Elaborations are made to provide the reasonable clarifications for the research outcomes. Implications for theory and practice are discussed and the chapter concludes with directions for future research.

## **6.1 Findings of the Study**

Based on the thorough analysis of data (covered in chapter 5), the following findings were arrived at:

- 1) Meaningful work has a positive influence on wellbeing at work.
- 2) Sense of community has a positive influence on wellbeing at work.
- 3) Alignment with organizational values has a positive influence on wellbeing at work.
- 4) Meaningful work has a negative influence on work-family conflict.
- 5) Sense of community has a negative influence on work-family conflict.
- 6) Alignment with organizational values did not have a significant influence on work-family conflict.

- 7) Meaningful work has a positive influence on work-family enrichment.
- 8) Sense of community did not have a significant influence on as a positive influence on work-family enrichment.
- 9) Alignment with organizational values has a positive influence on work-family enrichment.
- 10) Work-family conflict has a negative influence on an employee's wellbeing at work.
- 11) Work-family enrichment has a positive influence on an employee's wellbeing at work.
- 12) Work-family conflict and work-family enrichment mediates the relationship between meaningful work and wellbeing at work.
- 13) Work-family conflict and work-family enrichment mediates the relationship between sense of community and wellbeing at work.
- 14) Work-family conflict and work-family enrichment mediates the relationship between alignment with organizational values and wellbeing at work.
- 15) Wellbeing at work has a positive influence on an employee's intention to stay with the organization
- 16) Wellbeing at work has a positive influence on an employee's insensitivity to fringe benefits offered by alternate employers
- 17) Wellbeing at work has a positive influence on an employee's word of mouth about the organization

## 6.2 Influences of Workplace Spirituality

Teaching is a profession that demands work to be experienced as a calling and intrinsic motivation of teachers is the primary facilitating factor that has reflections on both student and organizational functioning (Clotfelter et al., 2010; Mikami et al., 2011; Rao, 2016; Imran et al., 2017). The conceptual framework hypothesized that the different dimensions of workplace spirituality (meaningful work, sense of community and alignment with organizational values) will be positively related to work-family enrichment and wellbeing at work. Also, it was proposed that all dimensions of workplace spirituality would have a negative influence on work-family conflict. In accordance with Mitroff and Denton's (1999) initial appraisal of workplace spirituality as being a competitive advantage for organizations, and in line with the existing studies in literature (Rego and Cunha, 2008; Petchsawang and Duchon, 2012; Gupta et al., 2014; Pawar, 2016; Milliman et al., 2018), findings of our study too document the significant role of workplace spirituality in fostering different job outcomes under focus. Consistent with the job demand-resource model (Demerouti et al., 2001; Bakker et al., 2015) meaningful work, sense of community and alignment with organizational values were found to be positively related wellbeing at work.

Meaningful work connotes a sense of positivity and achievement for the employee and thus, is largely subjective in nature (Klein, 2008). It signifies the employee's experience that his/her work contributes to the larger good of the organization and society at large. Meaningful work is a function of the collaboration between work responsibilities, the

environment in which the work is executed, and the individual's self-concept. When job tasks match the individual's self-concept, the individual will perceive the work as meaningful (Scroggins, 2008). Path analysis in the fully specified model indicates that opportunities for meaningful work was significantly related to lowered work family conflict and improved work family enrichment and wellbeing at work (H1, H4 and H7 supported). Studies have found that the experience of meaningful work fosters goal accomplishment and encourages positive work behaviors amongst employees (Amabile and Kramer, 2012).

Experiences of meaningful work, positive emotions and stronger intrinsic motivation at work are strong driving forces that would influence employee attitudes and outcomes which in turn act as the vital source of competitive advantage for organizations (Steger et al., 2012; Wilkesmann and Schmid, 2014). Different aspects of job design, like task variety, job complexity and autonomy, helps employees perceive their job as challenging and stimulating, which in turn will trigger the intrinsic motivation. This experience of meaningful work among employees is an important predictor of work-family integration and wellbeing at work (Long et al., 2010). When employees feel intrinsically motivated for work, they tend to accomplish even the most critical goals (Fredrickson, 2001; Niemiec and Ryan, 2009; Steger et al., 2016). When employees are provided an opportunity to meaningfully identify and express who they are as individuals, in the context of both workplace and the larger society, they experience higher wellbeing at work (Dik and Duffy, 2009; Gupta et al., 2014).

Sense of community at work refers to the employee's experience of connectedness with others in the workplace characterized by "sharing, mutual obligation and commitment" (Ashmos and Duchon, 2000; Milliman et al., 2003; Duchon and Plowman, 2005). The wider research literature has shown that social support is associated with enhanced psychological wellbeing in general and the workplace in particular (Fenlason and Beehr, 1994; Diener and Seligman, 2004; Siedlecki et al., 2014). Previous studies have found that social conditions, including supportive collegial relationships and an organizational culture of trust, respect and openness, are important factors in determining employee wellbeing (Klassen and Anderson, 2009). Consistent with the literature, this study identified a strong positive association between sense of community and employee wellbeing (H2 supported).

Rego and Cunha (2008) demonstrated that a spirit of companionship among workers is predictive of affective well-being. Indhira and Shani (2016) proposes that employees always looks forward to work in organizations which will provide opportunities for experimentation of ideas, taking initiatives, autonomy and freedom to express opinions. Since most of these dimensions were reflected in our conceptual and operational definition of sense of community, the finding that sense of community is positively related to wellbeing at work is as anticipated. Of the three dimensions of workplace spirituality, sense of community had the strongest relationship with wellbeing at work. This could be attributed to the improved socialization experienced by them at the workplace (sense of community), which may be a stimulating factor leading to higher wellbeing. The findings of our study suggest that reinforcement

environmental factors like sense of community at workplace, build resources among employees, leading to favorable individual and organizational outcomes.

In line with the existing studies that supervisor support and co-worker support helps mitigate work family conflict, our study also found that when employees experience a sense of togetherness at work, they experience lower levels of work-family conflict (H5 supported). However, in our study, sense of community was not found as a significant predictor of WFE (H8 not supported). Though such a relationship was expected, it is not very clear why such a relationship was non-existent. Such a discrepancy has been noted in few other studies too (Baral and Bhargahava, 2011; Kossek et al., 2011). Few previous qualitative studies have revealed a culture among teachers of coping alone and unwillingness to approach senior managers for support due to concerns about appearing weak or incompetent (Kidger et al., 2016) and this could be one of the possible reasons that despite experiencing connectedness with colleagues, it didn't translate into enriching work-family resource. Also, additional managerial efforts like spiritual leadership styles and organizational support and interventions might be required to translate the same into a favorable job outcome. Also, it could be the case that only positive perceptions of work-family-specific organizational support are strongly related to work-family enrichment. There could be other mediating or moderating variables which has not been captured in our study.

Alignment with organizational values was positively related to wellbeing at work and lowered work-family enrichment significantly (H3

and H9 supported). Reports suggest that employees prefer to work for an employer who shares their values (Alton, 2017). Humanistic organizational values improve workers' self-esteem and helps promote happiness and personal growth in them. Organizations which support employees to exercise ethical values and beliefs in their workplace are in turn empowering them. Managers can play a great role in facilitating effective ethical organizational culture and climate that would nurture and help sustain alignment with organizational values and mission among their employees (Kaplan et al., 2011). When employees are able to bring their entire self (physical, social, emotional and spiritual) to the organization, positive individual and organizational outcomes do follow in the long run. When employees feel that they are looked upon fairly and respectfully by their managers, and are appreciated as emotional and intellectual beings, rather than just "human resources", they tend to experience lower levels of stress and exhibit improved job attitudes (Posner, 2010). Also, experiences of sense of psychological and emotional safety results in higher wellbeing at work.

When employees are in alignment with organizational values and mission, they are able to transcend the materialistic demands at workplace, and interpret their tasks as having a spiritual significance (Rego and Cunha, 2008), thereby experiencing less of work-family conflict and more of wellbeing at work. On the other hand, when employees' don't find their personal and organizational lives aligned, they experience lowered wellbeing, lack of connectedness, further contributing to higher stress, burnout, lowered job satisfaction and commitment towards the organization. However, in our study, alignment with organizational values was not



significantly related to work-family conflict (H6 not supported). Limitations in terms of the chosen sample and the sample size could have led to smaller effect size, thus revealing no significant relationship between alignment with organizational values and wellbeing at work. Also, it could be that more than just alignment with the organization, employees seek to have personalized support systems as to mitigate demands that arise out of work-family conflict.

Organizations can play a vital role in supporting and promoting the wellbeing of their valuable employees by facilitating an organizational environment of connectedness (Corry et al., 2014; Gulyani and Bhatnagar, 2017). The present work indicates that managers should put in efforts to build a working environment which is conducive for workers to meet their social-psychological needs for inclusion, influence, and membership, which will have a constructive consequence on their wellbeing. Creating greater opportunities for affiliation, influence, and connection needs of employees through an array of management interventions will prove fruitful. In addition to testing theory, the findings showed that sense of community was the most significant factor that had influence on employee outcomes in a workplace. This finding is significant in that it emphasizes and demonstrates that community factors are important in the milieu of organizational life (Nowell and Boyd, 2014; Boyd & Nowell, 2017). Managers play an imperative role in setting the organizational culture and should model and nurture the types of positive affiliative relationships that are kind, supportive and humane (Drummond et al., 2016). Future studies should look into organizational antecedents that would stimulate sense of community at workplace.

### **6.3 Influences of Work-Family Integration**

With an increasing number dual-earning families, partners grapple with the dilemma of managing both work and family roles. Work-family conflict is an increasingly critical concern of both the employees and the managers in today's workplace. Work-family conflict has been consistently associated with adverse mental, behavioral, and physical health outcomes, both at the individual level and organizational level. Heightened workplace stress has made it critical for personnel psychologists and managers to better understand the workplace linkages to work-family conflict. Earlier, work-family research focus emphasized on how employees' access and use of formal workplace supports (work-family policies, on-site child care) can reduce work-family conflict (Mathews et al., 2014; Mauno et al., 2015). Recently, scholars have been emphasizing on informal workplace support, such as co-worker support or a supervisor being sympathetic to work-family issues or a positive work-family organizational climate (Beutell et al., 2008). Experiencing spirituality at work is about the individual having a feel of being part of something greater than oneself and is able to move ahead in a developmental path toward self-actualization. As discussed in the preceding section, dimensions of workplace spirituality had varying influences on work-family integration. Meaningful work and sense of community considerably lowered work-family conflict, whereas meaningful work and alignment with organizational values enhanced work-family enrichment significantly.

Next we proceed to discuss how work-family conflict and work family enrichment would influence wellbeing at work. Drawing from the

Job Demand-Resource model (Bakker and Demerouti, 2007), we examined the role of work–family conflict and work– family enrichment in predicting wellbeing amongst employees. The theory postulates that every job is associated with two characteristics: job demands and job resources. Job demands consist of organizational, social and psychological component in one’s job and it requires persistent efforts to meet those demands. Resources are entities that are valued by an individual and can include objects, conditions and job/personal characteristics. When resources have been depleted, people may address the resource loss rather than continue to address job demands. Abundant resources decreases proneness to resource loss and intensify the likelihood of resource gain, whereas a lowered level of resources increases the susceptibility for resource loss and lowers the prospects of resource gain (Crain et al., 2014).

The Job-Demand resources model suggests that excessive demands results in negative psychological states like higher stress, burnout and lowered wellbeing. When the extent of efforts required to meet the job demands increases, the accompanying costs also increase, resulting in depletion of employees’ resources and leads to consequences like absenteeism, lowered job satisfaction and organizational commitment (Schaufeli and Taris, 2014; Wayne et al., 2017). However, the availability of job resources can help employees meet job demands and avert the ensuing costs related with meeting demands (Bakker and Oerlemans, 2011). Studies have shown that organizational/ job characteristics, co-worker support, favorable work-family culture, work-life benefits and policies lead to enhanced work-family integration and thus favorable job outcomes (Hammer et al., 2005; Noraani et al., 2011).

Consistent with the Job Demand-Resource model, it was hypothesized that there would be a significant positive influence of work family enrichment on wellbeing at work. In line with the existing literature, it was found that experience of work-family conflict had a negative impact on wellbeing at work (H10 supported). Also, results revealed that work family enrichment was significantly associated with wellbeing at work (H11 supported). The results were consistent with other studies which found that WFE was associated with favorable job outcomes (Russo and Buonocore, 2012; Akram et al., 2014; Mauno et al., 2015). Accumulation of resources lead to enrichment processes, defined as “the extent to which experience in one role improves the quality of life, namely performance or affect, in another role” (Greenhaus & Powell, 2006).

Enrichment in terms of development, affect, capital and efficiency can occur through positive employee work experiences (conceptualized as ‘experience of workplace spirituality’ in this study). Greenhaus and Powell (2006) argued that both instrumental paths and affective paths can be applied to explain the relationships between work-family enrichment and outcomes. Instrumental paths refer to when “a resource can be transferred directly from Role A to Role B, thereby enhancing performance in Role B” whereas affective paths refer to when “a resource generated in Role A can promote positive affect within Role A, which, in turn, produces high performance and positive affect in Role B”. As suggested by the affective path, the positive affect generated within the current domain improves performance within this role while also producing positive affect and improved performance in the other life role. This in turn produces more

positive attitudes and affect in the original focal domain, providing the rationale for both within and cross-domain effects of work-family enrichment on resource and affective outcomes.

In prior studies (Kolodinsky et al. 2008, Petchsawang and Duchon 2012; Pawar, 2016), the impact of spirituality on various organizational outcomes was the central research inquiry and as discussed earlier, not many studies have examined the underlying mechanisms through which workplace spirituality connects to different job outcomes. An important contribution of the present study exists in examining the relationship between workplace spirituality and wellbeing at work mediated through work-family conflict and work-family enrichment simultaneously. Drawing from the multi-level version of employee wellbeing and the job demand-resource theory, it was hypothesized that an individual would experience both gain cycle of job resources and loss cycle of job demands (Bakker and Demerouti, 2017), which will have a combined effect on individual and job outcomes.

Results of the study reveal that work-family integration (work-family conflict and work-family enrichment) significantly mediated the relationships between all dimensions of workplace spirituality (meaningful work, sense of community and alignment with organizational values) and an employees' wellbeing at work (H12, H13 and H14 supported). As hypothesized, the spillover effect of workplace spirituality into personal/family life is anticipated to enrich satisfaction with work/family, reduce work-family conflict and thus help improve wellbeing, which in turn may improve their organizational commitment and work performance

and live an integrated life (Jurkiewicz and Giacalone, 2004; Hougston et al., 2016). These results corroborate with past research that identified the mediating role of work-family conflict and work-family enrichment in the relationship between job characteristics, job demands and job outcomes (Baral and Bhargava, 2010; McNall et al., 2010; Rantenen et al., 2013; Cooklin et al., 2014; Drummond et al., 2016). Results of our mediational hypotheses elaborate the positive and negative spillover mechanisms in work-family research. This study illustrates how imperative it is for organizations to capitalize in selecting and developing managers who will provide positive workplace social support for employees both on the job and for work–family-specific issues.

The practical significance of the present investigation stems directly from its research implications. It is well established that high-quality jobs are those associated with higher levels of work–family enrichment and lower levels of work family conflict (Eby et al. 2005; Greenhaus & Powell 2006; Allen et al., 2010). High-quality jobs, those that optimize opportunities for work-family enrichment, ultimately improving both work and family environments are characterized by manageable workloads, reasonable hours, flexibility, optimal supervisor support, job security and a sense of control/autonomy over work (Gronlund, 2007; Strazdins et al., 2010). In order to develop organizational initiatives and intervention strategies that foster positive employee outcomes (e.g. job satisfaction), practitioners must understand the factors that drive these outcomes. That is, the types of programs that would be implemented to target work to family conflict/work to family enrichment (such as flexible work arrangements), may differ considerably from those meant to influence

family to work conflict/ family to work enrichment (such as dependent care supports). It thus become imperative for managers to focus on and understand the matching-domain and cross-domain hypotheses in work-family research and articulate their work-family policies accordingly, for enhanced employee and organizational outcomes.

#### **6.4 Influences of Wellbeing at Work**

The centrality of employee wellbeing is pivotal to the success and sustainability of any organization, and particularly to the higher education sector in India. To have an uninterrupted cycle of teaching and research excellence in a higher institution, a focus on retaining recruited and developed staff is crucial. Since it is difficult to replace the knowledge, skills and experience of the faculty, the retention of such talented employees should be a strategic priority (Torquati et al., 2007; Cameron and Lovett, 2014). The top management of educational institutions needs to recognize that employee wellbeing is an on-going and a long-term progression that demands sustained interactions and connectedness between employer and employees, as to generate loyalty in the long run (Guillon and Cezanne, 2014). From the discussion on path analysis, it is evident that workplace spirituality and work-family integration has significant influence on wellbeing at work. Next, we proceed to discuss the outcomes of wellbeing at work.

As hypothesized and consistent with the Broaden and Build theory of positive emotions and Social exchange theory, our study revealed that wellbeing at work (higher positive emotions) was positively associated with all dimension of employee loyalty towards the organization

(intention to stay with the organization, benefit insensitivity towards alternate employers and work of mouth about the organization) and thus H15, H16 and H17 was supported. Psychological well-being has been consistently predicting favorable job outcomes like less employee turnover (Griffeth et al., 2000; Feldt et al., 2013; Gordon, 2014). The relationship was the most robust with word of mouth, which implied that when employees are happy at workplace, they exhibit greater advocacy of their organization to others. Studies have reported that employees stay with the organization when they enjoy doing their work and see work as a calling, as the case with most of the teachers (Dik and Duffy, 2009; Bullough and Hall-Kenyon, 2012). People are attracted to teaching because of various intrinsic (teaching as a calling and intellectual fulfillment) and extrinsic reasons (job security, high remuneration, and long holidays) (Butt et al., 2010; Kyriacou, 2011; Mee et al., 2012; Azman, 2013). Our study emphasizes the substantial influences of workplace spirituality, work-family integration and wellbeing at work, in predicting employee loyalty towards the organization, thus significantly contributing to literature on workplace literature.

## **6.5 Implications for Theory and Practice**

The findings of our study are illuminative with respect to many theoretical and practical implications. The validation of the workplace spirituality-employee outcomes framework delivers a significant contribution to organizational literature, in its efforts to understand the role of workplace spirituality in organizational settings. This research work advances the literature on organizational psychology by clarifying



the mechanisms and relationships through which workplace spirituality connects to important employee outcomes. The study provides empirical evidence towards the theoretical assumption between workplace spirituality and work-family interface (Dust and Greenhaus, 2013). Our study confirmed the relevance of Job Demand- Resource model, in the context of Workplace Spirituality and Work Family Interface, particularly the multilevel version of the Job Demand-Resource Model (Bakker, 2015) which considers positive and negative processes simultaneously. Dimensions of workplace spirituality: meaningful work, sense of community and alignment with organizational values, acted as psychological job resources which helped reduce work-family conflict and improve work-family enrichment and wellbeing at work. We thus provided empirical evidence for the relevance of Job-Demand resource model in theory development of workplace spirituality. Also, results with regard to significant combined effect of work-family conflict and work-family enrichment, provided empirical evidences for the lately emerged spiral model of job-demand resource theory.

The study emphasized the significance of Broaden and Build theory (Fredrickson, 2001) in the framework of wellbeing at work and different dimensions of employee loyalty. The theory posited that when employees experience positive emotions, it will be reflected in their improved attitudes and behaviours. As hypothesized, it was empirically identified that wellbeing at work is reflected in higher loyalty towards the organization: higher intention to stay with the organization, higher insensitivity towards benefits offered by alternate employers and higher advocacy and recommendation of the organization to others. Furthermore,

the findings of this study contribute towards the growing literature on work-family enrichment model (Greenhaus and Powell, 2006), and elucidates the resource generation and experience of enrichment. The study provides additional evidence on the antecedents and consequences associated with work-family enrichment and work-family conflict, as well as wellbeing at work. The results of the study underscores the importance of dedicating greater efforts to understanding the underlying mechanisms through which workplace spirituality connects to different employee job outcomes.

The findings of our study are illuminative with respect to many practical implications. Designing and facilitating an organizational environment where employees have the opportunity to experience meaning and purpose in their work, experience sense of togetherness through positive and sturdy relationships with co-workers, and experience congruence or alignment of personal and organizational values, it results in improved individual and organizational functioning. The results of the study have implications for both employees and managers, and it is proposed to formulate strategies and policies aimed at focal level of interest, may it be the individual or the group or the organization as a whole. It is imperative for managers to match the individual's self-concept with job tasks for work motivation and experience of meaningful work.

Steger and Dik (2010) describe meaningful work as a “general sense that work matters, makes sense, is significant, and is worth engaging in, at a deep, personal level.” Our finding supports this proposal by revealing that perceived meaningfulness of work is positively related

to employee wellbeing at work and work-family enrichment and lowered work-family conflict. Individuals stay with the organization because they feel they fit and experience meaning through the performance of job tasks and hence it is imperative for managers to design jobs such that employees would experience meaning and purpose at what they do every day (Gagné and Deci, 2005; Lu & Roto, 2015).

Reflecting on the results, it is proposed that managers should conduct training programs that will enable experience of self-discovery and help teachers realize their potential and develop a passion for teaching, which in turn will be reflected in enriched work-family integration, wellbeing at work and loyalty towards the organization (Cameron and Lovett, 2014; Low et al., 2017). The results of this study also indicate that managers should seek to empower employees to experience the intrinsic value of work and thereby gaining a sense of higher purpose in their work. In addition, organizations can take steps, via interviews or surveys, to learn about the personal motivations and goal needs of employees and then provide jobs that are most oriented to their abilities and interests that promote a sense of making a significant contribution to others. This study further contributes to the understanding of the underlying mechanisms and conditions by which meaningful work may lead to positive outcomes, an area that has been called for more research (Rosso et al., 2010).

As hypothesized, sense of community had a positive influence on employees' work-family enrichment and wellbeing at work. Studies reveal that open, informal and personal connections with one's co-

workers help built facilitating environments for kindling and fostering wellbeing amongst employees. The present work signifies that managerial efforts should be focused towards making the workplace a community that enriches employee's social and psychological needs for inclusion and social affiliation. Socialization programmes that are designed to foster employee adjustment in the context of the workplace will prove fruitful for both the individuals and the organization alike. Promotion of an organizational climate that nurtures interpersonal bonding among department members would help build much more wellbeing and intention to stay. Since sense of community and alignment with organizational values didn't emerge as a predictor of work-family enrichment and work-family conflict respectively, additional efforts and interventions like employing personnel programs, policies, and procedures that are responsive to the disparate work-family demands of employees are required. To improve the effects of sense of community on work-family integration, managerial efforts should be focused on providing employees with community-building programs and training programs aimed at building enhanced constructive relationships with colleagues.

Although it is well established that high job demands are always associated with higher stress and other negative outcomes, it is not always possible for organizations to offset these concerns by reducing job demands, particularly in today's competitive business environment. Nevertheless, the results of our study suggest that organizations could help employees cope with high job demands by developing and implementing initiatives that will enhance employee resources, as the case

with workplace spirituality, in the context of this study. For example, providing workers with more job resources, meaningful job designs, experience of community and alignment with organization, will empower them to handle job demands more efficiently (Grawitch et al., 2010; McNall et al., 2010; Chawla and Guda, 2013; Kossek et al., 2014). Capitalizing on community building exercises, training and development, will possibly assist workers to improve their positive experience of their work and help accumulate more resources, thereby resulting in improved wellbeing at work.

Nurturing and sustaining wellbeing and loyalty among employees is about managers making authentic connections with them, help them find meaning and purpose in what they do at workplace, support them cultivate team spirit and good inter-personal relationships in the context of workplace and align individual's deeply held values of ethics and integrity with that of the organization. Such practices affect how employees feel about their work and workplace and influences how long they choose to stay with the organization and engage in extra-role behaviours like being insensitive to fringe benefits offered by alternate employers and advocacy of organization to others. The prevalence of an organizational culture that enhances experience of workplace spirituality can help nurture prosocial behavior and thus organizational sustainability (Kossek, 2016).

As organizations are getting more and more diverse due to different backgrounds, cultures, nationalities, and dissimilar values, leaders are faced with the challenge of managing individuals whose values are congruent

with the organizational values. Managers who are effective at developing and maintaining working environments that are characterized by spiritual values, such as openness, ethics, accepting diverse viewpoints and values, and a servant-orientation/leadership, are more likely to engage their employees in extra-role behaviours (Dent et al., 2005; Long et al., 2010). In line with the studies that organizational policies and practices have significant influence on employee work attitudes, our study also revealed that employees' alignment with organizational values have a significant positive influence on wellbeing at work (Eby et al., 2000; Pandey et al., 2016). An organization's vision, mission and goals provide long term perspective on the extent to which the management strives for sustainability of its employees. To realize alignment between individual and employee goals and values, managers must focus on individual behaviors, the functioning of teams and the organizational processes as a whole. Extent of alignment or connectedness can be enhanced through improved business processes, systems, structures, and culture that are aligned in tune with both employee and organizational perspectives (Lyman and Daloisio, 2018). At the organizational level, organizations should seek to develop a climate characterized by openness, respect, and trust, to foster the feelings of belongingness amongst their employees and embrace a pro-social orientation to enhance their employees' sense of self-transcendence (Pandey et al., 2009). When supported by an organization and management culture that enhances employee social responsibility values, prosocial behavior can result. Thus, when organizations congruently stimulate employee responsibility values, employees are more likely to experience work-family integration, wellbeing at work and be loyal towards the organization.

From an organizational perspective, recruiting and selecting an individual who is compatible with the organization's long-term vision is the first step in building loyalty towards the organization. The overheads echoed in training resources and loss of organizational productivity can be mitigated by hiring, training and maintaining the right person who will potentially experience connectedness at their workplace. Human resource personnel should thus reengineer their existing recruitment and selection policies and procedures, and device right procedures to identify individuals who are passionate about what they do at their workplace and tend to connect with co-workers. Though this strategy may slow down the process of selection and recruitment and reflect itself on lowered performance indicators for a short while. However, in the long term, it is always fruitful to employ someone who truly is a fit with the organization's culture (Scroggins, 2008). Organizational philosophies that emphasizes the values of integrity, trust, mutual respect and personal growth, will contribute to teamwork and a sense of purpose (Long and Helms, 2010). By strategically employing aspirants whose goals and values align with the enterprise, managers can retain them for longer and nurture extra-role citizenship behaviors in them. Providing clear job descriptions, emphasizing the organizational culture of co-worker bonding and giving note of ethics and values prevailing in the organization will help ensure to make the right hire every time.

In general, it can be inferred that organizations that facilitate workplace spirituality as defined by the values framework (benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility and trust), and "creates an environment where integration of

the personal and professional selves is possible, engaging the whole person in the work process” (Jurkiewicz and Giacalone, 2004), thus leading to favorable individual and job outcomes. Managers should support employees to take time to reflect on what makes their work personally meaningful to them and how their work impacts the lives of themselves and others. To conclude, it is proposed that managers must make authentic connections with employees, help them find meaning and purpose in what they do at workplace, support them cultivate team spirit and good inter-personal relationships in the context of workplace and align individual’s deeply held values of ethics and integrity with that of the organization. Managers and supervisors may provide subordinates with frequent feedbacks about organizational values because individuals who obtain less direct feedback may feel less connected spiritually with the workplace. Such practices can have an impact on how employees feel about their work and workplace and consequently influence how long they will choose to stay with the organization.

## **6.6 Limitations and Further Scope of the Study**

Despite the contributions of this study, it also has few limitations worth mentioning. The theoretical framework could be tested across different industry sectors, for better generalizability of results and interpretations. Self-reports may be highly influenced by respondent characteristics such as social desirability bias. Though statistical tests were applied to rule out common method variance, since the study relied solely on self-reports for both predictor and outcome variables, the established relationships might have been slightly influenced by common



method variance problems. Nevertheless, the pattern of findings is consistent with both the theoretical propositions and empirical evidences in existing literature. Future studies could explore the curvilinear effects of workplace spirituality, as suggested in few conceptual studies. The influence of various personal and contextual factors, that the researchers might have overlooked, should be examined. Longitudinal designs and multiple sources of data would definitely prove more fruitful in establishing casual relationships, particularly in the case of work-family related constructs. It should be noted that corroboration through several studies that employ different research methods will likely be the necessary course to advance this area of research. Finally, it is recommended for future studies to look into organizational antecedents that would stimulate experience of workplace spirituality. Such studies will help further deepen our understanding about workplace spirituality and its underlying mechanisms.

## **6.7 Conclusion**

In pursuit of sustainability and holistic growth of all its stakeholders, organizations have shifted their focus from mere economic progress and the concept of workplace spirituality has been gaining the attention of both academicians and practitioners. The current research endeavor sought to examine the relationship between workplace spirituality, work-family indicators, employee wellbeing at work and employee loyalty. The validation of the workplace spirituality-employee outcomes framework delivers a significant contribution to organizational literature, in its efforts to understand the role of workplace spirituality in organizational settings. Findings of the study were remarkably consistent with the theoretical

propositions in existing literature. Overall, the findings supported the basic propositions between workplace spirituality, work family integration, wellbeing at work and employee loyalty.

This study provides the first empirical investigation into the capacity of workplace spirituality in influencing work-family conflict and work-family enrichment. Results further revealed a direct as well as an indirect (mediated by work-family enrichment and work family conflict) relationship of workplace spirituality and wellbeing at work. Therefore workplace spirituality impacts employee wellbeing at work positively, which in turn positively influences employee loyalty, reflected in terms of intention to stay, benefit insensitivity and word of mouth about the organization. Grounded on Job Demand-Resource model and the Broaden and Build Theory of Positive Emotions, this study advocates that employees who experience greater workplace spirituality are more likely to recompense this job resource, reflected through higher levels of work-family integration, wellbeing at work, intention to stay, benefit insensitivity and word of mouth about the organization. This work possibly will help to verify both antecedents and consequences of psychological job constructs under focus, as well as help managers to determine how a sequence of psychological constructs can aid in the promotion of healthy workplaces where employees flourish and at the same time produce significant outcomes for organizations.

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## Appendix

### QUESTIONNAIRE

**Dear Madam/Sir,  
Greetings!**

This survey is conducted as part of my Doctoral programme in Management, at School of Management Studies, Cochin University of Science and Technology. The study is conducted in the functional area of Organizational Psychology and Behaviour. The research is purely academic in nature and I assure you that the information collected will be kept strictly confidential. The data collected will not be used for any other purpose and your anonymity is assured. Thank you very much for your time and support.

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**Directions:** The following statements indicate your feelings and opinion about your work and workplace. Kindly indicate your level of agreement/disagreement with each of these statements, by putting a tick (✓) mark in the appropriate box. There is no right or wrong answer.

Statement	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1. I experience joy in my work.					
2. My work is connected to what I think is important in life					
3. My work energizes my spirit.					
4. I see a connection between my work and the larger social good of my community.					
5. I look forward to coming to work.					
6. I understand what makes my work meaningful.					
7. I experience a sense of togetherness with my department members.					
8. Working cooperatively with others is valued at my workplace.					
9. I feel free to express opinions at my workplace.					
10. I believe that the members of my department support each					

other.					
11. I feel that the members of my department genuinely care about each other.					
12. I feel that the members of my department are linked with a common purpose.					
13. At my workplace, I feel that there is a sense of being a part of a family.					
14. I feel positive about the values prevailing in my institution.					
15. The institution I work with, is concerned about the poor in our community.					
16. The institution I work with, cares about all its employees.					
17. The institution I work with has a conscience ( <i>sense of right and wrong</i> ).					
18. I feel connected with my institution's goals.					
19. The institution I work with, is concerned about the health of its employees.					
20. I feel connected with the mission of the institution I work with.					
21. The institution I work with, cares about whether my spirit is energized at workplace.					

**Directions:** *The following statements indicate your feelings or opinion about your work and family roles. Kindly indicate your level of agreement/ disagreement with each of these statements, by putting a tick (✓) mark in the appropriate box. There is no right or wrong answer.*

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1. I have to miss my family activities, due to the amount of time I must spend on work responsibilities.					
2. I am often so emotionally drained when I get home from work, that it prevents me from contributing to my family.					
3. The behaviors I perform, that make me effective at work, do not help me to be a better family member					
4. I have to miss my work activities due to the amount of time I must spend on family responsibilities.					
5. Because I am often stressed from family responsibilities, I have a hard time concentrating on my work and career prospects.					
6. The behaviors I perform, that make me effective at family, do not help me to be a better employee at workplace					



7. My involvement in teaching helps me to understand different viewpoints and this helps me be a better family member.					
8. My involvement in teaching makes me feel happy and enhances my personal life.					
9. My involvement in teaching helps me feel personally fulfilled and builds my self-esteem, and this enriches my personal life.					
10. My involvement in my family helps me to acquire different skills like multitasking, and this helps me be a better teacher.					
11. My involvement with my family puts me in a good mood, and this helps me be a better teacher at the institution.					
12. My commitment towards my family makes my job a necessity and hence encourages me to focus and avoid wasting time at work.					

**Directions:** *The following statements reflect your feelings towards your work, co-workers, supervisor, students, pay etc. Please check one response for each item that best indicates how often you have experienced each emotion at work, over the past 30 days.*

	<b>Never</b>	<b>Rarely</b>	<b>Sometimes</b>	<b>Quite often</b>	<b>Extremely often</b>
1. Over the past 30 days, my job made me feel angry.					
2. Over the past 30 days, my job made me feel anxious.					
3. Over the past 30 days, my job made me feel cheerful.					
4. Over the past 30 days, my job made me feel discouraged.					
5. Over the past 30 days, my job made me feel energetic.					
6. Over the past 30 days, my job made me feel thrilled.					
7. Over the past 30 days, my job made me feel tired.					
8. Over the past 30 days, my job made me feel relaxed.					

**Directions:** The following statements reflect your opinion and evaluation you have towards your current employer/organization. Kindly indicate your level of agreement/disagreement with each of these statements, by putting a tick (✓) mark in the appropriate box. There is no right or wrong answer.

	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
1. I intend to stay with this organization for the next few years.					
2. Under no circumstances will I voluntarily leave this institution.					
3. I consider this organization my first choice.					
4. I would easily accept a job from an alternative employer that offers a better salary.					
5. I would easily accept an offer from an alternative employer that offers better fringe/additional benefits.					
6. I would recommend this organization to others as a good place to work.					
7. I would recommend this organization to someone who seeks my advice.					

**Directions: Kindly respond to the following items, in order to provide the background information for the research.**

1. Gender :       Male                       Female
2. Age:       25- 35 years       36-45 years       46-55 years  
                  above 55 years
3. Educational Qualification:       Graduation       Post Graduation  
    M.Phil               Ph.D
4. Marital status:       Single       Married       Separated  
    Widowed
5. Religion :       Christian       Hindu       Muslim  
                                  Others       Atheist
6. Is your spouse/partner working?       Yes       No  
    Not Applicable
7. Type of Family:       Joint       Nuclear
8. Are you working in your native place?       Yes       No
9. Current Working Status :       Probation/ On Contract  
    Permanent
10. Present Designation:       Assistant Professor  
    Associate Professor  
    Professor
11. Of the career preferences you have, is teaching your first career choice? :       Yes       No
12. Do you have administrative responsibilities at your college? :  
                  No       Yes (1 or 2 responsibilities )  
                  Yes (3 or more responsibilities)

13. Total years of teaching experience : \_\_\_\_\_(write in years)
14. Years of service in present organization: \_\_\_\_\_ (write in years)
15. No. of academic organizations you have worked before:  
\_\_\_\_\_ (write number excluding the present one)
16. What is the maximum number of years you have worked with one  
academic organization : \_\_\_\_\_ (write in years)

**\*\*\*Thank you very much for your time and cooperation \*\*\*\*\***

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## ||| List of Publications |||

### Journal Articles and Book Chapters

- [1] (Accepted) Nimitha Aboobaker, Dr. Manoj Edward and Dr. Zakkariya K.A., "Workplace spirituality, employee wellbeing and intention to stay: A multi-group analysis of teachers' career choice", International Journal of Educational Management, Emerald Publications, **(ABDC listed-‘B’ journal; Scopus indexed)**. (Tentative date of Publication: February 2019).
- [2] (Accepted) Nimitha Aboobaker, Dr. Manoj Edward and Dr. Zakkariya K.A., "Workplace Spirituality and Employee Loyalty: an empirical examination among millennials in India", Journal of Asia Business Studies **(ABDC listed-C’ journal; Scopus indexed)**, Emerald Publications (Tentative date of Publication: September 2019).
- [3] (Accepted) Nimitha Aboobaker and Dr. Manoj Edward, "Collective Influence Of Work-Family Conflict And Work-Family Enrichment on Turnover Intention - Exploring The Moderating Effects Of Individual Differences", Global Business Review **(ABDC listed-‘C’ journal; Scopus indexed)**, Sage Publications (Tentative date of Publication: September 2020).
- [4] Nimitha Aboobaker, Dr. Manoj Edward and Pramadha K.P, (2017), "Work-Family Conflict, Family-Work Conflict and Intention to Leave the Organization - evidences across five Industry Sectors in India", Global Business Review , Sage Publications, Vol 18, Issue 2, pp. 524 – 536 **(ABDC listed-‘C’ journal; Scopus listed)**

- [5] Nimitha Aboobaker, Dr. Manoj Edward (2019), “Facilitating Workplace Spirituality and Employee Wellbeing in a digitized workplace: a conceptual framework”, in Edited Book titled “Research perspectives in Human Capital Development: Insights in Learning, Development and Entrepreneurship”, Excel Publishers, ISBN: 978-93-88237-50-5.
- [6] Nimitha Aboobaker, Dr. Manoj Edward, (2017), “Influence of Work-Family Conflict and Work-Family Enrichment on Turnover Intentions: Examining the role of Individual Differences among Employees”, in Edited Book titled “Methodological Developments in Business Research”, Excel Publishers, ISBN: 978-93-86724-23-6.
- [7] Nimitha Aboobaker, Dr. Manoj Edward, (2017), “Work-Family Conflict and Family-Work Conflict As Predictors of Psychological Wellbeing, Job Satisfaction and Family Satisfaction: A Structural Equation Model”, ZENITH International Journal of Business Economics & Management Research, Vol.7 (8), pp. 63-72, ISSN 2249- 8826.
- [8] Nimitha Aboobaker, Dr. Manoj Edward, (2017), “Workplace Spirituality and Intention to Stay in Higher Education Sector”, in Edited Book titled “Emerging Paradigms in Business: Marketing and HR perspectives”, Directorate of Public Relations and Publications, CUSAT, ISBN: 978-93-80095-99-8.
- [9] Nimitha Aboobaker, Dr. Manoj Edward, (2017), “Work-Family Conflict and Family-Work Conflict Among Employees across Five Business Sectors in India-Examining The Role of Individual Differences”, South Asian Journal of Marketing & Management Research, Volume: 7, Issue: 2 p. -24-34. ISSN: 2249-877.



### **Doctoral Consortium**

- [1] “Examining the relationship between Workplace Spirituality, Work-Family Interface, Wellbeing at Work and Employee Loyalty”, at Doctoral Colloquium (COSMAR-2017), organized by Indian Institute of Science, Bangalore, on November 20<sup>th</sup> and 21<sup>st</sup>, 2017.

### **Paper Presentations**

- [1] “Facilitating Organizational Spirituality ad Employee Wellbeing in a digitized workplace: a conceptual framework” at International Conference on HRD “Technology-Led Economy: Prospects and Challenges for Human Capital” organized by DDUKK, CUSAT, on March 21<sup>st</sup> and 22<sup>nd</sup>, 2018.
- [2] “Workplace Spirituality and Employee Loyalty among Higher Education Sector Academicians: exploring the mediating effect of Wellbeing at Work”, at Doctoral Colloquium: 11<sup>th</sup> ISDSI International Conference, hosted by IIM Triruchinapilli, on December 27<sup>th</sup> - 30<sup>th</sup>, 2017.
- [3] “Workplace Spirituality and Intention to Stay in Higher Education Sector”, at National Conference on New Paradigms in Business and Management, organized by School of Management Studies, CUSAT, on 20<sup>th</sup> and 21<sup>st</sup> of March 2017.
- [4] “Influence of Work Family Conflict and Work Family Enrichment on Turnover Intentions- exploring the moderating effects of individual differences” at International Conference on Methodological Developments in Business Research, organized by XIME, Kochi, on 3<sup>rd</sup> and 4<sup>th</sup> of March 2017.

- [5] “Role of workplace spirituality in facilitating ethical behavior among employees” at International Conference on Ethics and Sustainable Business Practices, organized by Rajagiri Centre for Business Studies, Kochi, on 21<sup>st</sup> of February 2017.
- [6] “Workplace Spirituality as a precursor to Employee Wellbeing at Work - a structural equation model”, at International Conference on Spirituality & Skill For Leadership And Sustainable Management, organized by School of Management Studies, Varanasi, on 18<sup>th</sup> and 19<sup>th</sup> of February 2017.
- [7] “Workplace Spirituality as a precursor to sustainable Employee Wellbeing “, at International Conference on Triple Bottom Line for Sustainability, jointly organized by DIST Angamaly and School of Public Service ,Chicago, on 19<sup>th</sup> and 20<sup>th</sup> of December 2016.
- [8] “Work-Family Conflict and Work –Family Enrichment as predictors of Employee Wellbeing at Work“, at UGC Sponsored National Seminar on Emerging Trends in Indian Banking Sector, organized by MES College, Marampilly, Aluva, on 15<sup>th</sup> and 16<sup>th</sup> of December 2015.
- [9] “Relationship between Work-Family Conflict and Turnover Intentions”, at UGC sponsored International Conference on Emerging Trends in Finance and Management, organized by MES Asmabi College, Thrissur, on 26<sup>th</sup> and 27<sup>th</sup> of November 2015.
- [10] “Rootedness in God and Executive Well-Being”, at International Conference on “Leadership and Management through Spiritual Wisdom”, organized by School of Management Studies, Varanasi and Centre for Spiritualism and Human Enrichment on 22<sup>nd</sup> to 24<sup>th</sup> February 2013

