

An Investigation on Role of Modern Management in Cultural Values and Spirituality for Organizational Development

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Abstract

One of the foremost organizational challenges of the future of work is how to maintain a culture when most, if not all, the employees are virtually distributed and may not even be employed by the organization in traditional ways. Spiritual values of the personnel are the prerequisites for the organizational health and development. This fact has made many organizations to think that personnel spiritual values be viewed as a potential resource in organization rather than as something to be ignored. There are very few studies that have investigated the role of spirituality as a yardstick for psychological change of personnel. The diagnostic questionnaire therefore has items with each item in this questionnaire being rated ranging from agree strongly to disagree strongly. The present study signifies that when working with personnel who are spiritually inclined, human resource managers promote better functioning by appealing to adopt more spiritually oriented values to guide their work and productivity. The findings with the experts and participants imply that workplace spirituality is one of the factors considered in organizational theory. Organizations must pay attention to employees spiritual needs to bring their entire self into the organization. In contrast, empirical findings prove the critical role of workplace spirituality in mediating the spiritual influence of leadership and organizational commitment. Thus, workplace spirituality can become a revolutionary antidote in overcoming contemporary human resource problems. This activity can increase employee loyalty, commitment, and performance.

Keywords: Development, Leadership, Management, Organization, Spirituality

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1. Introduction

Organisational Effectiveness is a critical factor to measure the success of an organization. Researchers and practitioners have studied, presented and practiced various models for the Organisational Effectiveness. After critical analysis, it is identified that all those models fail to answer prominent questions of inner life and higher self of an individual. In purview of Organisational Effectiveness, a conceptual model representing Spiritual Intelligence and organization effectiveness ecosystem is essential for any modern management. The ecosystem will be helpful in understanding the effectiveness of an organization holistically. This form of new spiritually inclined organization will identify, develop and present quantifiable methodological framework to generate index of Spiritual Intelligence and Organisational Effectiveness for an organization. The personal exploration of spirituality involves the recognition of a feeling or sense or belief that there is something greater than myself, something more to being human than sensory experience and that the greater whole of which we are part is cosmic or divine in nature. Spirituality means knowing that our lives have significance in a context beyond a mundane everyday existence at the level of biological needs that drive selfishness and aggression. It means knowing that we are a significant part of a purposeful unfolding of Life in our universe. Spirituality involves exploring certain universal themes like love, compassion, altruism, life after death, wisdom and truth, with the knowledge that some people such as saints or enlightened individuals have achieved and manifested higher levels of development than the ordinary person. Aspiring to manifest the attributes of such inspirational examples often becomes an important part of the journey through life for spiritually inclined people. The spiritual journey involves first healing and affirming the ego so that positive states are experienced; with secure self-esteem, belief in self-worth and a capacity for love and generosity, a person becomes less constrained by ego defences. The development of spirituality is generally recognised as requiring some sort of practice or discipline in order to make 'progress'. This can involve the aspirant in paradoxes such as non-striving, the gateless gate or coming home to oneself. Contemplative practices such as prayer and meditation are the common denominator of many religions and the foundation of spirituality. Without them, personal growth is much slower and haphazard. A teacher or mentor is usually recommended. In outlining a way to overcome reacting to the world limited by our self-preserving instincts and prior conditioning, Lord Buddha (Fig 1) advised spirituality as a direction that surpasses the confines of religious doctrine and as such may be perhaps part of the fundamental definition of spirituality.



Fig 1: Lord Buddha – The Buddhist spiritualism beyond religion

Lord Buddha's (Fig 1) path of buddhism is the new form of spiritualism that is beyond religion. The Four Noble Truths about true spiritualism are all life is suffering, suffering is caused by desire, suffering can be ended and the end of suffering is NIRVANA. Life involves suffering, regardless of one's position or status in life. The constant attachment to things, or even people, will produce suffering in one's life. The only true way to end this suffering is to extinguish it, or to reach nirvana. Nirvana is achieved through the Eightfold Path. The Eightfold Path represents good behaviour. In order to achieve nirvana, one must have the "right" or proper morality, wisdom, and mental discipline which consists of right understanding, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. The Eightfold Path is sometimes represented as a wheel in which all the spokes of the wheel must be present for the wheel to function effectively. The path to nirvana involves proper thinking, causing no harm to others, not overindulging, not having improper thoughts or intentions, being mindful of each moment and what we do, and practicing mental concentration or meditation. So, The Five Precepts of Buddhist spiritualism are broad based and provide the foundation for the path to enlightenment and are abstain from destroying life, abstain from stealing, abstain from sexual misconduct, abstain from false speech and abstain from intoxicants. The Buddhist spiritual teachings and practices can help the modern management for a successful organizational development. The Buddhist spiritual approach is to bring awareness to these problems and say this is suffering and there is a cure. Then we get to work in a clear, directed and harmless way to resolve issues, eliminate problems and achieve goals. According to (Guruge., 2006) and (Field., 2007), managers can apply buddhist spiritual teachings to managerial functions. The primary function is to ensure employees right livelihood by giving them appropriate workloads, proper compensations, company supported health insurance, paid vacations and leave and time off (Payutto., 1994; Essen., 2010; Zsolnai., 2013). Also, the modern management should support in developing mindfulness for the organization by improving employees job satisfaction, job enrichment, job security, self-improvement and self-leadership. It also repeatedly emphasizes the importance of maintaining sufficient profit to compensate employees, invest for growth, save for the future and support our societies (Schumacher., 1973) In management principles, appropriate profit allocations are equally crucial to healthy profit earning. The modern management is expected to allocate profits wisely to bring happiness to a firm, employees and all stakeholders. Particularly, happiness will come from making a firm secure against misfortunes and continuing philanthropic activities through adequate profit allocations. It is endorsed that the maximization of profit, business expansion, and organization size in extreme directions would create the wrong desire in human beings. Instead of the extreme orientations, it is suggested that the total profit optimization to maximize all stake holder overall well-being, including nature, to prevent the lousy desire. It is said that spiritual leaders must not encourage employee materialism. Mathieu and Peeter et al., 2016 discussed that all products and services should give consumers five types of happiness: the happiness of appropriate material comfort, using, being harmless to others and nature, buying and applying for a long time. Generally, it is believed that business cannot be managed following ethics and human values and spirituality do not hold any importance in the sphere of running a business. Whenever we talk about Spirituality, we talk about the execution of our acts following religions, ethics with human values. In fact, Spirituality is nothing but doing our acts as per the rules and regulations made by the Divine Supreme power of which we are all a part. We all know that for managing any organization, although the role of every member is important, the role of a leader is the most important because the leader is the person who shows the right path to his team members. The major conclusions which emerged from a survey are productivity will improve by 30 to 40% without any extra finance or make any technological development by improving spiritual leadership ability of

students, leadership styles taught in schools are not very useful, but the practical approach to leadership should be the basis for any training. This shows that spiritual leadership plays a very important role in the management of any organization. If we look at the history of various organizations, we can see that no organization survived for a long time that violated the principles of nature. Even the modern Management Thinkers are realizing today that only those organizations can survive and compete in the 21st century that will follow business ethics, human values and are sincerely responsible for society and environment. From this, it can be deduced that the best and stable way of Management is the Spiritual way instead of a Materialistic way. Earlier, there was a general belief that people to be successful needed to have higher Intelligence Quotient. Gradually this concept gave way to the thinking that presence of high emotional quotient is required to be successful. But now it is understood that real success and happiness can be achieved only when a person is spiritually intelligent and a good human being, that is, a person who sees himself in others and others in himself and is guided by larger good. In conclusion, it can be said that managerial effectiveness is the crux of any successful organization. Based on the literature review and discussion, the importance of spirituality cannot be ignored and it is highly crucial in today's times as the stress level and other negative feelings among people have soared which in turn has given rise to too many challenges at the workplace. Spirituality is one thing which can guide people towards being more empathetic and compassionate towards each other while attaining organizational goals with happiness and contentment. However, this is just an initial level study in Indian context, hence Spiritual Intelligence (SI) directly and indirectly impacts upon the contextual and task performances of employees and effects organizational effectiveness (Fig 2) (Upadhyay S., 2012). SI relates to the multiple ways of knowing and to the integration of inner life of mind and spirit with the outer life of work in the world. After the dominance of Intelligence Quotient (IQ) for almost decades, Daniel Goleman propounded a very significant type of human intelligence known as Emotional Quotient (EQ). EQ as juxtaposed to IQ relied solely on an individual's ability to identify assess and control the emotions of oneself, of others and of groups. A lot of research had been conducted on EQ in relation to performance management and management effectiveness. However, as IQ fails to understand the intricacies of human intelligence (Gavrilla., 2005). EQ fails to miserably to answer the call for creativity in the human spirit. EQ does equip an individual to effectively cope with and manage emotions but it does not make one realize whether to be in a particular situation. SI enable a person to make such choices and to take responsibility for a deeper meaning to transform by integrating with the inner self.

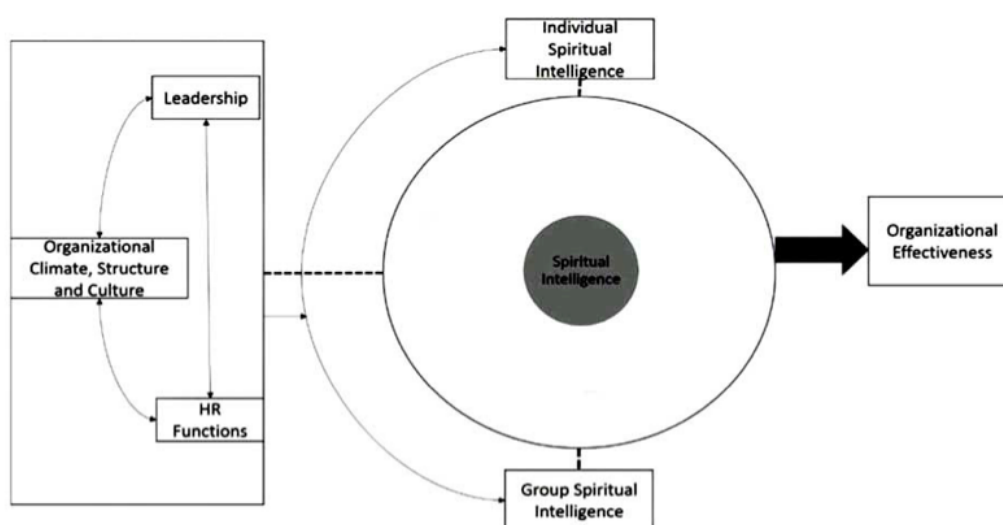


Fig 2: Spiritual Intelligence and Organisational Effectiveness

The spirituality is the indefinable urge to reach beyond the limits of ordinary human existence that is bounded by unconscious forces and self-interest, and to discover higher values in ourselves and to live them consistently in our relationships and roles. It involves developing practices that aid us in rising and expanding, perhaps beyond the merely good to the transcendent, in the process of looking inwards rather than outwards for our own morality and guidance. Above all, it means becoming a more loving and compassionate human being, in thought, word and deed. The spiritual development requires successive degrees of freedom based on the realisation that thoughts are not facts but simply transient mental phenomena, as indeed are our emotions. Spiritual leadership is thus a predictor of organizational commitment and an effort to improve organizational performance. Spiritual leadership is a leadership concept that aims to motivate and inspire through company vision and culture.

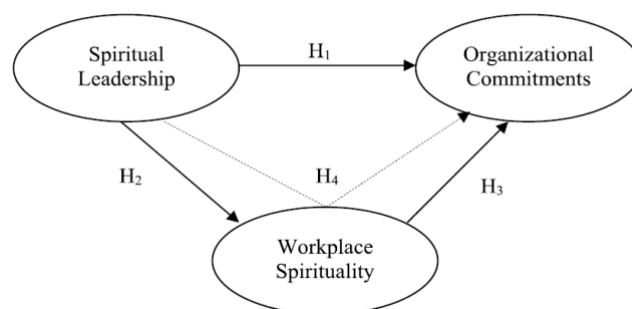


Fig 3: Hypothesis of Employees involvement

Spiritual leadership with organizational commitment will strive to facilitate a conducive work environment so that employees can achieve spiritual goals which increase workplace spirituality (Fig 3) thus are mutually interrelated. Individuals who have a high organizational commitment remain members of the organization and believe in accepting the organization values with goals have an instinct to make great efforts (Rustiarini et al., 2021).

2. Research Methodology

The study was conducted among the employees of private colleges majoring in Educational Institutions. The study comprised 35% women and 65% men, aged 30–40 years. The research was carried out in southern & Northern India. After obtaining the consent of the management and the employees on a designated day, the researchers asked to fill in a set of questionnaires. Each study lasted 30 min on average. After completing the questionnaires, the collected data were transferred to a spreadsheet and double-checked. The spiritual leadership questionnaire consists of statements adapted from previous studies (Fry & Cohen., 2009). Measuring spiritual leadership uses five indicators, including vision, altruistic love, meaning, calling and membership. Participant responses are measured using a five-point Likert scale with answers that strongly disagree = 1 to strongly agree = 5. The workplace spirituality variable consists of statements adapted from the research of (Ashmos & Duchon., 2000). The questionnaire contains three dimensions of variables, namely a sense of inner life, meaningful work and a sense of community. Participants responses are measured using a five-point Likert Scale with answers that strongly disagree = 1 to strongly agree = 5. The organizational commitment questionnaire consists of 4 item questions adapted from (Fry & Matherly., 2006). This study contains four indicators, namely: organizations as part of the family, happy to spend the rest of their careers in organizations, organizations as appropriate places to work and assume

organizational problems as own problems. Participants responses are measured using a five-point Likert Scale with answers that strongly disagree = 1 to strongly agree = 5.

3. Results

The results indicated that the spiritual leadership, workplace spirituality and organizational commitment were directly related with psychological well-being ($p < 0.001$). Workplace spirituality showed a positive relationship with health-related behaviours ($p < 0.001$). An indirect path of spirituality on psychological well-being through organizational commitment was also distinguished ($p < 0.001$). The indirect relationship quantified the changes in well-being which are predicted by health-related behaviours associated with spirituality aside from the direct relationship (Alwin et al., 1975). Although no direct relationship between psychological well-being and type of education was found, indirect relationships were with spirituality ($p < 0.001$) and both spirituality and health-related behaviour ($p < 0.001$), but not with health-related behaviour alone. The results suggest that acquiring education on psychosocial health and the human mind might be associated with a stronger relationship of spiritual leadership and workplace spirituality with organizational commitment. The study revealed significant relationships between spirituality, health-related behaviours, and psychological well-being, in terms of the type of acquired education. The results indicate that both spirituality and health-related behaviours were associated with psychological well-being. The research findings may be a valid contribution to the discussion on the development of study programs focused on improving and maintaining various dimensions of human health and well-being. As demonstrated by (Cotton et al., 2009), spiritual well-being is positively correlated with emotional and existential well-being in adolescents. In contrast, (Jafari et al., 2010) noted a significant relationship between spiritual well-being and mental health. Therefore, the results of the present study may find some practical application in the area of education. The findings of the study supplement the existing literature by indicting that multiple pro-health behaviours are positively related to psychological well-being. The study provides valuable information for employees responsible for curriculum development not only in the context of higher education but also for the enhancement of the contents of their educational programs with activities encouraging young people to lead a healthy lifestyle and build a healthy and resourceful society. The results of this study imply that these findings support the spiritual leadership theory and confirms the importance of a spiritual workplace in the organization thus workplace spirituality can enhance employee loyalty and commitment to the organization.

4. Discussion

This study attempts to examine the relationship between organizational culture traits (involvement, consistency, adaptability and mission), workplace spirituality dimensions (meaningful work, sense of community) and alignment with organizational values. The study considers knowledge sharing as a significant trait of organizational culture as it is imposed by the rapidness, creativity, technological advancements and other characteristics that distinguish our global economy nowadays. The results of this study highlight a positive relationship between knowledge sharing and work place spirituality dimensions. Such positive relationship urges to consider knowledge sharing as a vital trait of organizational culture. Moreover, instead of relying on teacher intentions to exchange knowledge and their work-related experience with each other, schools are required to design a planned approach to accelerate such exchange of experiences (Luthans F., 2011). This may occur through in-house training and coaching activities. The study results reveal that spiritual leadership

affects organizational commitment. The spiritual leadership will manage resources holistically by integrating the four elemental essences of human existence: body, heart, mind, and soul (Moxley., 2000). Also, spiritual leadership is needed to meet spiritual needs. Thus, employees will feel the meaning of life more and feel more understood and valued (Fry & Matherly., 2006). Employees will feel they have a community, so they are willing to be involved in a spiritual organization's climate. There are opportunities for employees to develop the self will actively foster psychological attachment to the organization. The most important thing is that employees become more committed and productive (Djafri & Noordin., 2017). The employees consider spiritual needs as inherent and personal aspects based on personal values and philosophies, not determined by others. A leader with spiritual leadership characteristics will encourage and help employees find work meaningful for themselves, others and society (Hudson., 2014). This character will motivate employees to think about themselves and pay attention to the balance between the natural and social environment. Spiritual leadership will focus on the meaningfulness of work, altruism, togetherness, and higher life goals (Afsar et al., 2016). They will make a community consisting of individuals with the same traditions, values and beliefs. These activities create harmony in the work environment. Thus, spiritual leadership will create workplace spirituality. This study states that workplace spirituality has a positive effect on organizational commitment. Organizational commitment is the psychological attachment of individuals to the organization. The stronger the engagement, the smaller the employee intends to leave the organization (Garg., 2018b) empirical exploration results to prove the existence of a relationship between workplace spirituality and organizational commitment. When employees have a deep sense of meaning and purpose at work, they will be creative and more committed to the organization (Djafri & Noordin., 2017).

5. Conclusion

This study formulates a concept that clearly represents the essence, qualities and attributes of organizational spirituality and finally it systematizes, categorizes the analysed content. There is a shift in the organization focus from purely economic and social activities towards spiritual development. Leaders cannot rely solely on employee arms but must also understand their minds. Workplace spirituality and spiritual leadership become one to align the vision and values of employees with organizational goals. The empirical result reveals that workplace spirituality can mediate the relationship between spiritual leadership and organizational commitment. It can further be empirically tested and validated. The sample size could be increased to understand and validate the findings that could also be added to have a broader understanding and more integrated understanding. The discussions generated as the outcome of this study may be helpful in boosting the moral fences of the organizational members as well as creating positive attitudinal change. This study can pave a way for developing effective models and techniques for development of spiritualistic management styles to manage the organizational affairs for achieving goals of the organization through better happiness and contentment. Buddhist education aims at purity of character.

6. New Concept Proposition

Individual spirituality is the primary component of organizational spirituality (Neng Tang et al., 2019) and this mainly refers to the spirituality of the leader. Individual spirituality is a personal identity, a way of life that represents habits, the pursuit of meaning and purpose, search for transcendence and connection with divinity. Individual spirituality is also a component of workplace spirituality because interactions of spirituality within the

organization occur in the workplace as the members search for meaning in their work so, too, the work itself is also part of organizational spirituality. The presence of spiritual values (Khari & Sinha., 2018) that are visible in the mission, vision, and organizational values are also part of spirituality because organizational practices and discourse must be compatible with spirituality (Pawar., 2017). Alignment between members and organizational spirituality must exist. In other words, members should identify themselves with the organization, so it is necessary that members (Kokalan., 2019) and management perceive organizational spirituality. Once spirituality presents itself as a phenomenon that brings connection between individuals, enlightening the purpose of their lives, it also connects individuals with other communities and generations. Thus, organizational spirituality must create social good and generate value. The benefits to organization members are indubitable (Thakur & Singh., 2016), but they ought to be extended to society as a whole and future generations and not just to stakeholders.

7. Future Research Suggestions

The directions for future research suggest areas for further study that would help overcome these limitations and enrich the field of organizational spirituality research. The future research should focus on empirically test existing theoretical models and concepts of organizational spirituality, including the concept proposed in this study. Also, because of the need to understand the basic movement, future research should use alternative and mixed methodologies to deepen the study of organizational spirituality, entering deeper into the phenomenon and its results for individuals, the organization, community, and future generations. The use of samples and measures that allow the generalization of results should also be considered. The study also indicate that the current research direction focuses on workplace spirituality, which leaves a gap on the other levels of organizational spirituality individual and organizational. To fill this gap, the effects of a change in leadership, from non-spiritual leadership to spiritual leadership and vice versa should be investigated along with changes in members spirituality after this leadership change.

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