

Exploring the Link between Workplace Spirituality and Emotional Intelligence with Workplace Attitudes in the Banking Sector of Northeast India

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Abstract

Workplace spirituality (WS) is one of the fastest growing areas of research in management and human development. It is a multi-faceted construct and numerous researches over the years have documented the beneficial effects of workplace spirituality leading to organizational success. Emotional intelligence (EI) as a cognitive capacity has the ability to generate self-awareness, positively regulate emotions, increase self-esteem and develop meaningful social relationships among co-workers, all of which can act as determinants in developing spiritual values in the workplace. The purpose of this paper is to investigate the relationship between workplace spirituality and emotional intelligence, as it relates to different workplace attitudes. Data from a sample of 163 (Male = 90, Female = 73) employees from public and private sector banks of Northeast India were collected and regression and correlational analysis showed that employee's WS and EI significantly predicted organizational commitment and organizational citizenship behaviour.

Keywords: Work; workplace spirituality; emotional intelligence; organizational commitment; organizational citizenship behaviour; workplace attitudes; beliefs; work outcomes

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Introduction

The striving towards a higher consciousness is a natural force in human beings. The positive aspects of engaging in spiritual practices have been established throughout history by means of different spiritual traditions. Spirituality is ingrained in eastern traditions and is most diverse in India, offering a multitude of ways to achieve sustained wellbeing. The concepts of spirituality and emotion does not find centerpiece in traditional management literature, and a spiritual workplace seems to be perceived as practically unattainable. However, the present times have started to witness a changing nature of the workplace. The workforce is now more diverse with constantly changing job demands and workers must learn to adapt to its dynamic nature and unpredictability. In such a turbulent work environment, the relentless striving for effectiveness and organizational growth can be a difficult battle to fight and can further weaken people's resilience and self-confidence. Finding positive and self-affirming methods for realizing full potential of their human resources is the need of the hour for most organizations today. In this context, the purpose of the study is to offer an interactive perspective by exploring the role of

workplace spirituality (WS) and emotional intelligence (EI) as it relates to two important constructs that is organizational commitment (OC) and organizational citizenship behaviour (OCB) in the Indian banking sector. In the first part, the theoretical background and literature linking the aforementioned variables are discussed. Second, correlation and regression analysis are used to map out the ways in which workplace spirituality and emotional intelligence affect the criterion variables, along with their interaction effects. Lastly, the practical implications of this framework are discussed.

Workplace Spirituality (WS)

Spirituality is about acknowledging the existence of the sacred within each person and a desire to transcend to a higher self. It is about finding meaning and purpose through work and considering work as an aspect of their life through which they are fulfilled. Such fulfilment is only possible when employees are not segmented in their place of work. Workers today seek meaning, purpose and fulfilment through their work, a need to feel connected to the organization and the society as a whole and being valued for their contribution to the group (Krahnke, Giacalone & Jurkiewicz 2003; Mitroff & Denton, 1999;

Cartwright & Cooper, 1997). Not being able to find expressions for their emotional and spiritual selves can be considered as one of the main reasons for increasing frustration, anxiety and behavioural problems in the workplace (Ashmos & Duchon 2000; Colgary & Pereira-Pasarin, 2016; Lueke & Gibson, 2015; Reb & Narayanan, 2014; Rosenstreich, 2016; Winning & Boag, 2015). The rising interest in spirituality in management could be explained by the growing need to transform the workplace from a toxic, stressed-out zone to a healthier and nurturing environment (Fry & Slocum, 2008; Gotsis & Kortezi, 2008; Schroevers & Brandsma 2010). Such a spirited workplace can guide employees in recognizing their purpose in life and constructing a clear path comprising of both spiritual and material benefits towards their career development. (Harrington 2004).

Spirituality can be considered as a dynamic process in which the organization's culture continually promote the worker's personal sense of transcendence and nourish those needs and values to bring about the desired outcomes in the organization (Giacalone & Jurkiewicz, 2003). It can be defined in terms of its components: (1) recognition of an inner life; (2) meaningful work and (3) an organizational culture committed towards spiritual growth (Ashmos & Duchon, 2000). Linking work to spirituality would bring about improvements in organizational performance and a sense of transcendence that is necessary for creating a holistic environment in the workplace (Daniel, 2010; Ferreira-Vasconcelos, 2010; Garcia-Zamor, 2003).

Pawar (2008) developed a comprehensive model of spirituality that outlined three aspects of WS facilitation: individual, group, organizational focused approach. Individual-focused view suggests WS facilitation through promoting employee experiences of spirituality in the workplace through mindfulness and meditation. The group-focused view suggests transforming groups into a community as a means of experiencing spirituality and this can be extended to workplace also. Organization-focused views focus on organizational aspects such as values and practices for WS facilitation. Thus, the three core

dimensions include "meaningful work" (individual level), having a "sense of community" (group level), and being in "alignment with the organization's values" and mission (organization level).

Emotional Intelligence (EI)

The construct of emotional intelligence (EI), rooted in Edward Thorndike's work on social intelligence in 1920s, accounts for knowing how to appropriately analyze, manage and utilize emotions in one's life. EI merges the fields of emotion and cognition and views emotions as a way to gather information to help navigate the social environment. The competencies of being able to (1) perceive emotions, (2) use emotions, (3) understand emotions, and (4) manage emotions effectively in the self and others comprise the core of EI (Salovey & Mayer, 1990). This ability based model of EI developed by Mayer and Salovey (1997), emphasizes cognitive capacities that individuals possess in varying degrees, allows them to carry out emotionally intelligent reasoning that manifest itself in certain adaptive behaviours.

This model has also been adopted extensively in research (Chan, 2003; Petrides & Furnham, 2000; Saklofske et al., 2003). Those with higher EI seem to have healthier, happier and more productive lives and better workplace performance (Bandura, 1976). Such people tend to be more self confident, have better management skills, social skills, leadership quality, better conflict management and teamwork (Jones et al., 2000). As we know from literature, that people can effectively improve their EI over time, therefore, helping workers cultivate and nurture their emotional regulation skills can effectively lead to higher productivity and greater success at work (Salovey & Mayer, 1990; Chan, 2003; Saklofske et al., 2003).

Relationship between Workplace Spirituality and Emotional Intelligence

Spirituality stems from inner personal experience, maintained through specific practices which have been demonstrated to impart significant inner strength to people (Mitroff & Denton, 1999), in terms of self-awareness,

emotional awareness, positive self-assessment and self-esteem. These are similar to the personal awareness competencies of EI. In addition, spirituality seems to bring about a sense of independence, self-supportiveness, and self-actualization. Such qualities tend to make people more self-managing and also managing and leading others in ways that are beneficial for both, by building bonds and being more collaborative (Giacalone & Jurkiewicz, 2003; Fry, 2009; Fry & Kriger, 2009). This is possible when the organizational features are effective in building a work culture that nurtures the employee's and organizations purpose simultaneously.

Developing positive perceptions about one's job plays a significant role in developing a sense of personal accomplishment and redefining and reimagining their jobs in meaningful ways (Wrzesniewski & Dutton, 2001). Specifically, higher EI tends to help people regulate their emotions and maintain consistently positive attitudes towards their work environment and the organization (Wong & Law, 2002). Such positivity leads them to realize the significance of their work, making them perceive that their job serves an important purpose (Miller & Ewest, 2013).

Workers' experience of spirituality in an organization can result when the personal values and goals of the individual coincide with that of the organization's purpose and goals. Alignment in this sense refers to the individual's beliefs that other employees in the organization share their values and that the organization genuinely promotes the employee's welfare (Ashmos & Duchon, 2000). Previous research has suggested that EI induces the individual to experience a strong sense of alignment between their personal values (i.e., inner life) and the values and culture of their organization (sense of community at work and creating a meaningful work). These attributes are considered fundamental factors for development of trust and to feel connected with a higher purpose at the workplace (Goleman, 1995; Mitroff & Denton, 1999; Ashmos & Duchon, 2000; Mayer et al., 2008).

Organizational Commitment (OC)

Typically, employees expressing more positive affect develop more meaningful personal and social relationships with their co-workers, exhibiting greater interest in organizational functioning, thereby reinforcing their decision to stay. Organizational commitment (OC) describes the nature of attachments formed by individuals to their place of work, identifying with its goals and choosing to remain a member. Allen and Meyer (1990) proposed three components to this construct. Affective commitment (AC) refers to the employee's emotional attachment to, and identification with, the organization. Continuance commitment (CC) refers to commitment based on the costs that the employee associates with leaving the organization. Normative commitment (NC) refers to the employee's feelings of obligation to remain with the organization (Meyer & Allen, 1991; Dunham et al., 1994).

Research on Workplace Spirituality, Emotional Intelligence and Organizational Commitment

In the context of workplace spirituality, organizational commitment may be imperative in fostering a collaborative bond between the employee and the organization to achieve higher organizational performance. In spiritually rich organizations where people find work meaningful and challenging, where they are able to utilize their full potential, are happier and spiritually healthy and thus, are more committed to the organization (Rego & Pina e Cunha, 2008; Garg, 2017). Vandenberghe (2011) proposed a model linking spiritual leadership to organizational commitment (OC), both facilitated by modifying the culture of the organization. Research has suggested a positive relationship between purposeful work and sense of community and organizational commitment (Fry, 2003; Mousa et al., 2016; Rego & Pina e Cunha, 2008), and a significant negative effect on intention to leave (Milliman et al., 2014). Finally, enabling such expressions of spirituality at work have been shown to have many positive effects as reduction of stress, conflict, absenteeism, and also enhancing work performance (Krahnke et al. 2003), employee well-being, and quality of life

(Karakas, 2010), higher levels of conscience, moral reasoning, ego development (Harung et al., 2009), managerial effectiveness (Schmidt-Wilk, 2000), improvements in communication, morale, teamwork among employees, and reduced turnover (Kinjerski & Skrypnek, 2008; Munda, 2015; Milliman et al., 2018).

Previous studies have suggested positive associations between emotional intelligence and employee commitment towards the organization (Guleryuz et al., 2008; Naderi & Sodani, 2010; Fu, 2014; Ouyang, Sang, Li & Peng, 2015). Emotional intelligence is vital in strengthening thinking capacity by allowing one to assess emotional and behavioural qualities in others. As a consequence, higher EI tends to generate greater communication skills and positively boosts social interactions (Abraham, 2000; Rezvani & Hashemi, 2018). Developing social relations and creating favourable working climate have been known to positively affect organizational commitment (Devece, Palacios-Marques & Alguacil, 2016). Nikolaou and Tsaousis (2002) found that employees with higher levels of emotional intelligence had enhanced self-worth along with lowered negative emotions with resulting increased feelings of loyalty and commitment towards their organizations. Ashkanasy et al. (2002) and Cherniss (2001) also showed that worker's higher emotional intelligence improves their coping mechanisms to stress and strain and positively mediates organizational commitment. Carmeli (2003) found that employee's positive emotional states heightened commitment to their organization. Positive emotional states intensify the worker's ability to cope with stressful demands by skillfully adapting to challenges (Petrides & Furnham, 2006). Sinha and Jain (2004) also found emotional intelligence to be positively associated with affective and normative commitment in the Indian context. Meta-analysis by Miao, Humphrey and Qian (2017) found EI to be significantly related to organizational commitment and turnover intentions.

Organizational Citizenship Behaviour (OCB)

Organizational Citizenship Behaviour (OCB) refers to any discretionary behaviour that

employees choose to do, spontaneously of their own accord, which often lies outside the obligations specified by their organization (Organ, 1988; Bateman & Organ, 1983; Ilgen & Pulakos, 1999). Individuals who identify with their organizations tend to invest their cognitive, physical, and emotional energies into their work achieve targets more efficiently than those who do not, thus promoting organizational effectiveness and performance (Smith, Organ, & Near, 1983; Organ, 1988; Podsakoff & Mackenzie, 1997; O'Reilly & Chatman, 1986). Feelings of accomplishment and fulfilment, together with mutual support and fair treatment, can generate greater positivity among employees which encourages them to exhibit extra-role behaviour (Avey et al., 2008).

Research on Workplace Spirituality, Emotional Intelligence and Organizational Citizenship Behaviour

Psychological attachment to an organization can lead to identification and involvement with their organizations and can be a motivational basis for displaying a high degree of citizenship behaviour (Scholl, 1981; Schappe, 1998; O'Reilly & Chatman, 1986). Employees with a high sense of community are more likely to help, protect, or promote the welfare of others and this pro-social behaviour motivates them to make discretionary contributions to their organization beyond their regular responsibilities (Li et al., 2010; Belwalker et al., 2018; Garg et al., 2019). Emotional regulation aspect of EI contributes to positive mood by regularly analyzing one's feelings and emotions to positively adapt to a situation (Salovey & Mayer, 1990). Spirituality has been known to increase worker's sensitivity and magnify helping behaviour; a spiritually enriched workplace can lead to enhanced organizational citizenship behaviour (OCB) and commitment to organizational goals (Kinjerski & Skrypnek, 2004; Pawar, 2009; Genty & Azeez, 2017; Anvari et al., 2017).

The capacity to regulate emotional reaction acts as the foundation on which empathic responses are built (Salovey & Mayer, 1990; Naseer et al., 2020). Pro-social behaviour is primarily related to empathy, as suggested by

the empathy-altruism hypothesis (Batson et al., 2007; Paciello et al., 2013). This aspect of EI is particularly important in citizenship behaviours (Carlson, Charlin, & Miller, 1988; Fiske & Taylor, 1991; Staw et al., 1994; Isen, 1993; Isen, Clark, & Schwartz, 1976). Earlier research has shown that EI is related to OCB (Wong & Law, 2002), job satisfaction and organizational commitment (Jain, 2009; Anari, 2012; Bhalerao & Kumar, 2016). Rathi and Rastogi (2009) found that EI and occupational self-efficacy are related to a variety of organizationally desirable outcomes such as organizational commitment and OCB. Emotionally intelligent employees have greater understanding of their own emotions, as well that of others which promotes helping behaviour. Emotional intelligence as a capacity to reinforce emotional acumen can generate self-awareness and conscientiousness is particularly essential in elevating citizenship behaviour. (Staw et al., 1994; Wong & Law, 2002; Kinjerski & Skrypnik, 2004; Eljadi, 2007). Finally, EI also tends to give rise to high self-esteem (Goleman, 1995), and people who experience self-affirming positive moods are more likely to nurture their inner life and focus on adding value and meaning to their work (Tischler et al., 2002; Chin et al., 2011).

Purpose of the Study

The idea of relating the spiritual dimension to emotional intelligence is intuitively attractive and the relationship has already been theoretically established by some researchers with EI functioning as a key antecedent for the development of spiritual values in an individual (Chatelain-Jardon et al., 2013; Chin et al., 2011). Based on literature review it has been found that although there have been a reasonable number of studies on workplace spirituality in the Indian context, most of them has been conducted in the northern and central regions of India. There is still a lack of evidence from different cultural groups and communities across the country, especially in Northeast India, where research in the aforementioned variables is scanty and highly insufficient. Emerging research has suggested that the meaning and manifestations of

spirituality and its practices may be different or even contradictory across cultures (Fineman 2006; McCormick., 1994; Emmons, 2000; Zohar & Marshall, 2001). Research on EI and the dimensions of WS both in the western academia and in the Indian context is mostly conceptual based research, thus there is a need to find empirical evidence supporting the interplay of these variables. Also, there are very few researches linking WS EI, OC and OCB, and even lesser in the Indian context.

In India, there is a growing need to psychologically empower employees and managers at all levels and across all sectors, particularly in banking, where employees work under severe pressure to cope with organizational changes. Given the present scenario of increased unethical and withdrawal behaviours, HR interventions to push towards positivity is immediately essential. In this context, the objective is to empirically investigate the impact that workplace spirituality and emotional intelligence has on individual outcomes such as organizational commitment and organizational citizenship behaviour.

Based on literature reviews, the conceptual framework (**Figure 1**) is designed to examine and demonstrate the relationship between workplace spirituality, emotional intelligence, organizational commitment and organizational citizenship behaviour. In this study, the proposed independent variables are: workplace spirituality and emotional intelligence. Organizational commitment and organizational citizenship behaviour function as dependent variables. Therefore, present study proposed the research hypotheses as:

H1: Workplace spirituality would be positively related to emotional intelligence.

H2: Workplace spirituality and emotional intelligence will have a significant positive effect on organizational commitment and all of its components.

H3: Workplace spirituality and emotional intelligence will have a significant positive effect on organizational citizenship behaviour and all of its components.

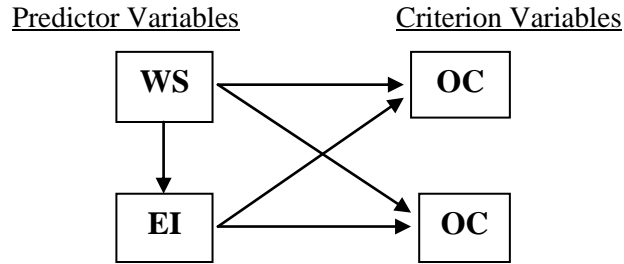


Fig. 1: Model representing the relationship between the predictor variables (Workplace Spirituality, Emotional Intelligence) and criterion variables (Organizational Commitment, Organizational Citizenship Behaviour).

Methodology

Sample

A total of 163 participants were chosen for the purpose of the study. Out of 163, 88 (54%) participants were from public sector banks and 75 (46%) from private sector banks. Information about five demographic variables (age, gender, designation, educational qualification, and tenure

in the organization) was also collected (**Table 1**). 55.2% of the employees were male (N=90) and 44.8% were females (N=73). The participants were, on average, between 26 and 58 years of age (mean age: 38.5 years) and on average had been employed in the organizations for 13.9 years. 53% of the employees had a bachelor degree and 47% had a master degree.

Table 1: Demographic characteristics of the studied sample (N=163)

Demographic Variables	n (%)	Demographic Variables	n (%)
Gender		Educational Qualification	
Male	90 (55.2)	Bachelors	86 (52.8)
Female	73 (44.8)	Masters	77 (47.2)
Sector		Designation	
Public	88 (54)	Senior Managers	11 (6.7)
Private	75 (46)	Service Managers	36 (22)
		Associates	72 (44.3)
		Clerks	44 (27)
Age		No. of Years Worked	
25-35	72 (44.46)	1-5	29 (17.7)
36-45	61 (37.42)	6-10	44 (26.9)
46-55	19 (11.65)	11-15	29 (17.7)
<55	11 (6.47)	16-20	27 (17)
		21-25	9 (5.5)
		26-30	20 (12.2)
		<30	5 (3)

Measures

1. Workplace spirituality (WS) scale developed by Milliman, Czaplewski, and Ferguson (2003), with 19 items based on the work of Ashmos and Duchon (2000), using a 5 point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). It includes three dimensions of workplace spirituality (a) meaningful work, (b) sense of community, and (c) alignment with organization values. The reliability coefficient

of the instrument for these three dimensions has a Cronbach's alpha value ranging from 0.88 to 0.94 (Milliman et. al., 2003).

2. Emotional intelligence (EI) was measured by the Multidimensional Self Report Emotional Intelligence Scale - Revised (MSREIS-R) (Pandey & Anand, 2003), based on Mayer and Salovey's conception of EI (Mayer & Salovey, 1997), containing 51 items with four sub-scales: ability to express and appraise emotions,

ability to utilize emotions, ability to manage emotions in self, and ability to manage emotions in others. The Cronbach's alpha for the overall scale was found to be .91 and .83 for ability to express and appraise emotions, .83 for ability to utilize emotions, .73 for ability to manage emotions in self, and .73 for ability to manage emotions in others sub-scales (Pandey & Anand, 2003, 2004).

3. Organizational commitment (OC) was measured using Meyer & Allen's (1997) Organizational Commitment Questionnaire (OCQ), containing 24 items, 8 items for each dimension: affective, continuance and normative commitment. Responses to each of the 8 items are rated using a 5-point Likert scale. Allen & Meyer (1990) reported .87 for affective, .75 for continuance, and .79 for normative. Dunham, Grube, & Castaneda (1994) found alpha ranges of .74 to .87 for affective, .73 to .81 for continuance, and .67 to .78 for normative.
4. Organizational Citizenship Behaviour Checklist (OCB-C) (Fox, Spector, Goh, Bruursema, & Kessler, 2012) includes 20 items and uses a 5-point frequency scale ranging from 1 = Never to 5 = Every day. The two subscales reflect beneficial behaviours directed toward the organization (OCBO) and those directed toward coworkers (OCBI). Coefficient alpha was found to be .97 for the total scale, .92 for OCBO and .91 for OCBI (Fox, Spector, Goh, Bruursema, & Kessler, 2009) for the 42-item version. Fox et al. (2009) reported coefficient alphas for the 20-item version of the OCB of .89 and .94 for two self-report samples.

Procedure

The present cross-sectional study used standardized questionnaires for data collection. The target population was composed of employees from public and private sector banks (State Bank of India, Bank of Baroda, Indian Overseas Bank, Bank of India, Axis Bank, HDFC Bank, ICICI bank, Kotak Mahindra Bank) of Guwahati, Jorhat, Dibrugarh and Sibsagar districts of Assam (India). Before starting with the data collection, informed consent was taken from the concerned authorities and the purpose of the study and the questionnaires were described to the participants and the confidentiality of the data was

assured. A total of 230 questionnaires were distributed out of which 160 were distributed by the researchers in the organizations and the remaining 70 were delivered through Google Survey and personal emails. 187 questionnaires were received back and after rejecting incomplete questionnaires, 163 (70.8%) were retained for the purpose of the study. Correlation and regression analysis was utilized to investigate the associations between workplace spirituality, EI, OC and OCB by using SPSS version 23.

Results

The aim of the study was to examine how workplace spirituality and emotional intelligence affects individual work outcomes of organizational commitment and organizational citizenship behaviour. For this purpose, first descriptive statistics and correlational analysis followed by regression analysis was carried out to test the connections between the predictor and criterion variables. The correlation matrix of the dimensions of workplace spirituality (WS), emotional intelligence (EI), organizational commitment (OC), and organizational citizenship behaviour (OCB) are displayed in **Table 2**.

Results of Pearson correlation showed a significant and positive correlation between WS and EI ($r = .561, p < .01$), thus supporting Hypothesis 1. WS is also significantly associated with the components of EI: ability to express and appraise emotions, ability to utilize emotions, ability to manage emotions in self, and ability to manage emotions in others ($r = .391, r = .410, r = .333, r = .419$ respectively, with $p < .01$). The dimensions of WS are also significantly and positively associated with EI i.e. meaningful work, sense of community, and alignment with organization values ($r = .437, r = .317, r = .519$ respectively, with $p < .01$). Findings also show that measures of WS contribute significantly ($F = 73.92, p < .01$) in the prediction of EI (**Table 3**) with WS accounting for 31.5 percent of the variance in employees' EI.

Pearson's correlation analysis indicated that WS is significantly and positively associated with OC ($r = .557, p < .01$) and its components AC, CC and NC ($r = .529, r = .513, r = .514$, with $p < .01$ respectively). Similarly there is a significant and positive effect of EI on OC ($r = .566, p < .01$) and its components ($r = .508, r = .512, r = .538$, with

p<.01 respectively) (Hypothesis 2). Results of multiple regression, as depicted in **Table 4**, showed that WS explained 31% of the variation in OC (F=72.4, p<0.1). The interaction effects of

WS and EI contribute significantly in predicting OC (F=54.19, p<.01) with WS and EI jointly accounting for 40.4 percent of the variance in employees' OC (R=.635, R²= .404).

Table 2: Mean, SD, and Correlation Coefficient between Workplace Spirituality, Emotional Intelligence, Organizational Commitment and Organizational Citizenship Behaviour of Bank Employees (N=163)

	Variable	Mean	S.D	WS	SoC	MW	OV	EI	E/A	UE	M/S	M/O	OC	AC	CC	NC	OCB	OCB-I	OCB-O	
1	WS	62.33	11.70	1																
2	SoC	10.99	2.70	.676**	1															
3	MW	21.06	3.70	.786**	.406**	1														
4	OV	13.44	3.70	.858**	.548**	.613**	1													
5	EI	214.58	20.00	.561**	.437**	.317**	.519**	1												
6	E/A	80.15	7.90	.391**	.368**	.330**	.355**	.800**	1											
7	UE	66.33	7.10	.410**	.366**	.195*	.378**	.799**	.661**	1										
8	M/S	39.25	5.40	.333**	.256**	.166*	.247**	.647**	.436**	.397**	1									
9	M/O	28.74	8.00	.419**	.242**	.340**	.438**	.568**	.409**	.441**	.415**	1								
10	OC	111.60	18.27	.557**	.304**	.431**	.532**	.566**	.454**	.411**	.332**	.373**	1							
11	AC	37.13	6.00	.529**	.290**	.381**	.476**	.538**	.433**	.372**	.335**	.284**	.929**	1						
12	CC	37.15	6.30	.513**	.267**	.399**	.482**	.512**	.398**	.366**	.280**	.366**	.916**	.753**	1					
13	NC	37.29	7.10	.514**	.306**	.423**	.521**	.508**	.425**	.401**	.291**	.370**	.936**	.851**	.770**	1				
14	OCB	65.57	12.30	.540**	.396**	.445**	.368**	.405**	.339**	.227**	.257**	.270**	.365**	.378**	.355**	.273**	1			
15	OCB-I	33.26	6.80	.515**	.347**	.436**	.316**	.377**	.310**	.276**	.274**	.215**	.326**	.354**	.295**	.250**	.930**	1		
16	OCB-O	32.26	6.40	.483**	.388**	.318**	.349**	.379**	.323**	.238**	.211**	.288**	.352**	.347**	.361**	.263**	.920**	.717**	1	

Significant at *p<0.05, **p<0.01

Note: WS= Workplace Spirituality, SoC= Sense of Community, MW= Meaningful Work, OV= Alignment with Organizational Values, EI= Emotional Intelligence, E/A= Ability to Express and Appraise emotions, UE= Ability to Utilize Emotions, M/S= Ability to Manage Emotions in Self, M/O= Ability to Manage Emotions in Others, OC= Organizational Commitment, AC= Affective Commitment, CC= Continuance Commitment, NC= Normative Commitment, OCB= Organizational Citizenship Behaviour, OCB-I= Organizational Citizenship Behaviour-Individual, OCB-O= Organizational Citizenship Behaviour-Organizational.

Table 3: Summary of Stepwise Regression Analysis of Workplace Spirituality as predictor variable and Emotional Intelligence as criterion variable (n=163)

Model	R	R ²	Adjusted R ²	SE of the estimate	F	Significance
1	.561	.315	.310	16.62	73.92	.000

Table 4: Summary of Stepwise Regression Analysis of Workplace Spirituality and Emotional Intelligence as predictor variables and Organizational Commitment as criterion variable (n=163)

Model	R	R ²	Adjusted R ²	SE of the estimate	F	Significance
1	.557	.310	.306	15.22	72.4	.000
2	.635	.404	.396	14.19	54.19	.000

Table 5: Summary of Stepwise Regression Analysis of Workplace Spirituality and Emotional Intelligence as predictor variables and Organizational Citizenship Behaviour as criterion variable (n=163)

Model	R	R ²	Adjusted R ²	SE of the estimate	F	Significance
1	.540	.292	.287	10.40	66.34	.000
2	.554	.307	.298	10.32	35.44	.000

WS was found to be significantly and positively associated with OCB ($r=.540$, $p<.01$) and its components OCB-I and OCB-O ($r=.515$, $r=.483$ with $p<.01$ respectively). Similarly, EI is also significantly and positively associated with OCB ($r=.405$, $p<.01$) and its components ($r=.377$, $r=.379$ with $p<.01$ respectively) (Hypothesis 3). Results of multiple regression (**Table 5**) revealed that WS can explain 29.2% of the variation in OCB ($F=66.34$, $p<.01$). The predictors (WS and EI) jointly account for a significant proportion variance in OCB ($F=35.44$, $p<.01$), which indicated that these variables accounted for 30.7 percent of the variance in employees' OCB ($R=.554$, $R^2=.307$).

Discussion and Implications

The objective of the study was to explore the links between workplace spirituality and emotional intelligence and their relation to specific work related outcomes. In sum, the results of the study support the proposed hypotheses. First, it provides empirical support that workplace spirituality has significant positive effect on emotional intelligence. Second, findings indicate that both workplace spirituality and emotional intelligence combine to exert greater influence on organizational commitment than on organizational citizenship behaviour.

Individually, WS seems to have the greatest effect on Affective Commitment, which suggests that as employees cultivate spiritual values in themselves, they feel greater emotional attachment towards their organization. In this line, the results are consistent with those of previous studies (Milliman et al., 2003; Pawar, 2009; Rego & Cunha, 2008). Also, the WS dimension alignment with organizational values has a higher correlation with Normative Commitment, which could suggest that when employees' personal values coincide with that of the organization's values and goals, they develop a sense of duty towards the organization and as a result feel responsible to work for the betterment of the organization. This finding has been corroborated by Neal and Bennett (2000) and Pradhan & Jena, (2016). The interaction effect of emotional intelligence between workplace spirituality and employee commitment shows that EI reinforces spiritual faculties by building on personal awareness competencies. In this regard, it is

especially important to appropriately manage and consciously work towards cultivating emotional regulation capacities both at the individual and organizational level. It also amplifies the role of the establishment in setting up a work culture dedicated towards encouraging interconnectedness and well-being among workers. This is in line with other findings which suggest that when organizational vision supports and promotes their worker's personal goals, they tend to be more committed as they come to consider their jobs as more meaningful (Giacolone & Jurkiewicz, 2003; Rego & Pina e Cunha, 2008; Desa & Koh Pin Pin, 2011; Milliman et.al., 2018).

There might also be a cultural connotation associated, with the north-eastern region being an amalgamation of numerous cultural sub-groups and ethnic tribes, each with their own particular and diverse ways of practicing spirituality. Rather than being individualized, spiritual beliefs are highly community-based, with their own distinctive practices and patterns. These community-based values underlie all their interactions. It also permeates in the way they relate to their fellow employees in the workplace. As such, a value-based organizational climate would likely be more conducive in harmonizing their work-roles with their personal goals (King-Kauanui et al., 2005), and bringing about positive perceptions towards their employers and increasing Affective Commitment (Mat Desa & Koh Pin Pin, 2011).

EI contributed a higher percentage to OC than WS, although by a small margin. Further, EI also seems to have a higher influence on Affective Commitment. Specifically, better emotional regulation have been known to generate greater social awareness and more positive social attitudes, which helps them to feel more connected to their co-workers, thus increasing their emotional attachment towards their organization (Baer et al., 2006; Brown & Ryan, 2003). The effect of WS on OCB was greater than the effect of EI on OCB. Nonetheless, WS and EI have a greater interaction effect on OCB than the individual elements. Empathy can be seen as a common denominator in EI and WS in promoting extra-role behaviours. People high on empathy might have a greater understanding of the nuances of emotional responses, self- insight, altruism and

self-awareness. These qualities are essentially related to EI, and can also effectively raise helping behaviour (Dudley & Cortina, 2008; Batson et.al. 2007; Paciello et.al. 2013). Likewise, empathy is a precondition for employees to develop a strong connection with their co-workers and also to feel connected to their work environment. As a result they are more likely to identify with their co-workers and make extra effort to promote the welfare of the organization. Consistent with previous studies (Ashmos & Duchon, 2000; Avey et al, 2009; Charoensukmongkol, 2015), this study has also found that employees with a high sense of community and feelings of interconnectedness would be more inclined to demonstrate prosocial behaviour. The results showed that when employees derive greater meaning and purpose from their work, they engage in frequent acts of OCB. Similar results have been reported by other researchers such as Milliman et al. (2003) and Pawar (2009). Maintaining positive relations, working together as a unit encourages one to care for one another and help other workers learn new tasks thus fostering interconnectedness among workers. This kind of shared environment becomes a nucleus for raising social awareness and effectiveness, thus increasing (desirable) extra-role behaviours by employees (Rastgar, 2012), which are vital for achieving organizational goals and managerial productivity (Organ, 1988; MacKenzie et al., 1993; Podsakoff & MacKenzie, 1994). Such positive social attitudes and helpful behaviours are also likely to make individuals feel strong attachment to their organizations will also tend to make greater contributions to the organization.

Research limitations and future research suggestions

This research sought to explore the links between workplace spirituality and emotional intelligence and their relation to specific work related outcomes. As is seen from the above discussion, the impact that spirituality has on a number of individual outcomes is vast, and its benefits limitless. In this context, incorporating spirituality into current management practices is one way to refocus the attention to build a community of individuals working towards developing an organizational culture of

sustainability, innovation and creativity. Emotional intelligence also plays a vital role in business environment to help the employees and managers to manage this dynamic change. Organizations and leaders have the crucial job of upholding spiritual values as the best of the organization and the individual can be brought forth by it.

This study was not without limitations. First, the dependent (workplace spirituality and emotional intelligence) and independent variables (Organizational commitment and organizational citizenship behaviour) were collected from the same source and at the same time, therefore common method variance could be a potential problem. Second, the sample size is relatively small to allow accurate generalizations. A more diverse sample from multiple industries can be examined for validity across different context. Third, the sample covered a limited geographical area. Employees from other cultures and regions of the Northeast could be examined for a more representative sample. Fourth, another limitation derives from the fact that our study focused on the direct effects of WS and EI on workplace outcomes, and does not include moderating and mediating variables. More research work on additional relevant variables may be particularly valuable (e.g. creativity and motivation of achievement) in examining the influences on their relationships.

Conclusion

Encouraging spiritual growth in individuals leads one to make accurate judgments about their own emotions and of others and effectively regulate their emotions resulting in greater well-being. (Chambers et al. 2009; Schutte & Malouff, 2011). In turn, successful management of emotion further strengthen the development of emotional competencies, giving rise to personal and social awareness, demonstrating greater self-acceptance and acceptance of other, greater self-esteem, more positive social attitudes and more empathy, all of which resemble EI skills.

This is especially relevant in the present scenario of rapid transformations in the Indian banking sector, with massive layoffs and the resulting increase in stress levels, frustration and absenteeism. In addition to this, social and

political upheaval in the North-eastern region combines to form greater uncertainty among employees about their jobs, leading to high turnover rates. It provides a background to understand the current quality of employment in the region and the aspirations they hold about the kind of employment opportunities they desire. In such cases, management of emotional and psychological well-being through spiritual techniques rooted in one's culture can be a potent remedy for the crisis (Bindlish et al., 2014). Meditation practices such as yoga, transcendental meditation, and insight meditation which have been known to increase empathy, positive attitudes, problem solving abilities, focus, concentration (Finlayson, 2001; Leigh, 1997; McDonald, 1999; Petchsawanga & Duchon, 2012) can be included as a part of the employee's curriculum. Pragmatic implementation of such value-based management practices goes above and beyond mere technical expertise to give rise to wholesome and spirited employees.

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