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Workplace spirituality and organisational commitment: Role of emotional intelligence among Indian banking professionals

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ABSTRACT

In present times the concept of “*workplace spirituality*” has been acknowledged as an important discipline so called a “*transient advantage*” in corporate world for supplementing a meaningful atmosphere to one’s workplace. The domains like behavioral science and human resource has embraced the topic as a promising research area with an assumption to offer fresh and significant insights to the business world. However, it is presumed that the present state of academic research in the field of workplace spirituality is in many ways reminiscent of where theories of leadership and other similar developmental intervention in HR domain were there some fifty years ago. Today’s organizations’ are seeking for a committed workforce as *organizational commitment* and *emotional involvement* in one’s respective job profile is viewed as a business necessity. This is apparently possible when the professionals in a work set-up are able to derive meaning and significance in their work profile. Therefore, this present study has attempted through a field survey to document the findings from selected executives of public and private sector banking industries of Indian sub-continent on the relationships between workplace spirituality, organizational commitment and emotional intelligence. Regression analysis has revealed that emotional intelligence stood as a potential moderator between workplace spirituality and organizational commitment. The paper has brought out the potential benefits of bringing spirituality into the workplace; providing suggestions for HR and behavioral practitioners to incorporate spirituality in organizations.

KEY WORDS

workplace spirituality, spiritual competence, organizational commitment, emotional intelligence

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1 INTRODUCTION

There is a paradigm shift happening from monetary and physical needs to psychological needs of job satisfaction in the business world of 21st century (Cacioppe, 2000). This is because of the growing spurt of knowledge workers in the employment market questioning their employers about the essence and meaning of their desired work-profile right from the entry level of their selection process. In this context, Ashmos and Duchon (2000) have sensitized organization to undergo a “major transformation” wherein they should make sufficient room for “*spiritual dimension*” which has to do with providing meaning, purpose and a sense of community to its continuing and aspiring workforce. This has been aided with the subsequent argument drawn in the findings of Miliman, Czaplewski and Ferguson (2003) stating as “spirituality in the workplace is a potential gateway through which individuals can perceive themselves as spirited beings, whose aspiration need to be invigorated through providing with a satisfying and challenging work profile”. It is also being understood during the interaction carried out with our sample for this present study that in contemporary times working professionals perceive work not only to be interesting/challenging, but also the profile is expected to fetch a deeper meaning for living one’s dream through expressing one’s inner life need throughout one’s career growth in an establishment.

We have also understood that spirituality expounds about *people sharing* that is through sharing some common attachment, attraction and togetherness with fellow colleagues in work units and the establishment as a whole (Karakas, 2010). This is making sufficient scope to state that companies that excel at engaging the hearts and minds of their people *together* inherently provides an element of spirituality in everyday working environment to its living resources. As a result of this trend, workplace spirituality has been documented in many empirical findings as a fundamental area of research for the academic world so as to complement more significance to one’s workplace

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(Garcia-Zamor, 2003; Giacalone & Jurkiewicz 2003; Adebayo, Akanmode & Udegbe, 2007; Gotsis & Kortezi, 2007; Petchsawang & Duchan, 2009; Daniel, 2010).

In this age of business competition, the urge for whole-hearted commitment from employees to realize the organizational goal is found as one of the most challenging and researchable concept in the fields of management and organizational behavior. At the same time research findings have enunciated that the employees with a considerable level of emotional intelligence is able to manage self and other's emotions in order to display organizationally desired level of work commitment (Moon & Hur, 2011). However, in spite of persistent commitment to one's work profile there are sufficient evidence from today's workplaces reporting the feeling of insecurity in job due to downsizing, restructuring, reengineering and layoffs (Sparrow & Cooper, 2003; Bartlett & Ghoshal, 1995).

Taking the consensus from earlier findings, it is assumed that the notion of spirituality at workplace is an important means to enable professionals to feel complete at one's work. In an earlier study of Krishnakumar and Neck (2002) the scope for research has suggested that encouragement of spirituality in the workplace may lead to benefits "in the areas of personal fulfillment, commitment, creativity which will ultimately lead towards increased organizational performance". Therefore, the construct of "workplace spirituality" has been found increasingly embracing research areas that connects psychological theories to explicate positive behavioral necessities for deriving organizational effectiveness (Mitroff & Denton, 1999; Freshmen, 1999; Ashmos & Duchon, 2000)

Hence, we have presumed in our study that, business establishments focusing on routes that include the spiritual element, such as bringing together employees' emotional need, motivation work and encouraging employees to find meaning in work, often increase organizational commitment and retention, which has a decided influence on its productivity and profitability. Therefore, this paper has intended to review the constructs of workplace spirituality, organizational commitment and emotional intelligence, because it is intuited that these variables together are expected to upsurge performance and efficiency of a business establishment catering the knowledge workers.

2 COMMITMENT AND WORKPLACE SPIRITUALITY

Today's organizations are compelling the need for committed professionals for its growth and development. Commitment in this context has been brought out by Allen and Meyer (2000) as a "psychological state characterizing an employee's relationship with the organization which reduces the likelihood that he/she may break the employment bond". Therefore, this stands as a prerequisite for an organization to create an environment where in there should be a promotion of hope and happiness among its employees (Catlette & Hadden, 1998). The positive employee centric motivational values are expected to develop a sense of belonging with greater loyalty, commitment from employees which contributes significantly to accelerate organizational performance (Hawley, 1993; Catlette & Hadden, 1998). These kinds of perspectives stresses on the fact that business establishments are not just machines for producing goods but rather it is in the form of human community towards fostering a meaningful and rewarding life experiences for individuals and society (Channon,1992).

The health of the organization is reliant on the health of its employees (*physically and spiritually*) and hence, studies have explored that spirituality at work-settings is a fundamental trait of an effective organization (Seaward, 1995). Spirituality in this context is about acknowledging that people come to work with more than their bodies and minds; as they bring individual talents and unique spirit (Zohar & Marshall, 2004; Aburdene, 2005). In this connection, findings made by White (2001) and Walt (2007) has accentuated that spirituality at workplace is becoming an important agenda for today's establishment because people want to feel connected to their job profile, and so also they do seek to get connected to each other at work. Therefore, in organizations with a sense of spirituality in their value system, creates a feel in its the employees that their organizations not only provide them with jobs for their livelihood, but also offer them a conducive environment where in the professional will have a regard to his job as purposeful and important (Mohrman, Galbraith & Lawler,1998). By emphasizing the workplace as a family (i.e. through benevolence- caring for each other and principles-rules, mottos and standards) an establishment can create the atmosphere where in the employees feel that they belong and connect with each other (May, et al. 2004).

It is observed that, professional employees whose career direction matches with their anticipated job profile are found of achieving job satisfaction and hence, getting committed within their chosen job and establishment (King & Nicol, 1999; Ashmos & Duchon, 2000; Dudeck, 2004). Ketchand and Strawser (2001) in their study have stated that when the working professionals are treated with consideration they use to display a greater level of commitment to their organization. Rego (2007) has conducted an empirical study to understand the relationship between spirituality and organizational commitment. The study has indicated commitment as a dependent variable and the findings has proved that "more committed people tend to devote higher efforts to work and thus contributing towards effective organizational performance". Finally, Guest (2005) has posited that organizational commitment is imperative for four prominent reasons:

1. “Committed employees go beyond contractual obligations to achieve higher organizational performance”.
2. “Committed employees are expected to exercise responsible autonomy and self-control, thus removing the need of strict supervision”
3. “Committed employees are more likely to stay with an organization and hence, ensuring a return on investment in training and development”; and
4. “Committed employees are unlikely to get involved in any kind of collective activity that might reduce their contribution towards the organization”

Therefore, we have felt that in the context of workplace spirituality a thorough understanding of organizational commitment could have important implications for understanding the psychological bond between a professional and their immediate profession. Meyer, Allen and Smith, (1993) has dissected the commitment construct into important dimensions – affective professional commitment (APC), continuance professional commitment (CPC), and normative professional commitment (NPC).

Affective professional commitment (APC) refers to identification with, involvement in, and emotional attachment to one’s profession. Therefore it may be inferred that the employees with strong affective professional commitment remain attached to their profession because they want to do so (Meyer, Stanley, Herscovitch & Topolnysky, 2002; Van Dick & Ulrich, 2013). Continuance professional commitment (CPC) refers to commitment based on the employee’s recognition of the costs associated with leaving their profession as it results from the motivation to avoid impending costs that would be linked to a possible change of employer (Allen & Meyer, 1990; Meyer et al., 2002, 2013). Employees with strong continuance commitment remain with their profession because they realize that they have much to lose by doing so. Normative professional commitment (NPC) refers to commitment based on a sense of obligation to the profession and it does not correspond to any individually felt attachment of the organizational members, but rather replicates their moral ethical obligation towards their organization (Wiener & Vardi, 1980; Wiener, 1982). Employees with strong normative professional commitment remain members of their profession because they feel they ought to do so. Kinjereski and Skrypnek, (2006) has supported the findings of commitment stating as “the belief that what a person have towards its employer and organization, creates a sense of collaboration for running the extra-mile to accomplish organizational objectives”.

3 EMOTIONAL INTELLIGENCE, ORGANISATIONAL COMMITMENT AND WORKPLACE SPIRITUALITY

Succeeding in life requires something more than general intelligence. An acknowledgement of this fact leads us to explore the emotional aspects human mind. The word “intelligence” is today supposed to include both the non-cognitive as well as cognitive aspects. In today’s world, a professional’s effectiveness is measured by a new yardstick i.e. how well one is able to handle oneself and one’s relations with others. This requirement led to the concept of emotional intelligence. Emotional intelligence in this context, is the ability of a person to understand his or her emotions, understands the emotions of other persons and to manage the emotions in interpersonal relationship (Wong & Law, 2002). Salovey and Mayer (1990) introduced the concept of emotional intelligence as a type of social intelligence that speaks about, “the ability to monitor one’s own and other’s feelings to discriminate among them and to use this information to guide one’s thinking and actions”. With the increasing popularity of the concept of emotional intelligence, several scientists and scholars have started locating its relationships with other aspects of human behaviour like leadership (Ashforth & Humphrey, 1995), group performance (Williams & Sternberg, 1998), individual performance, interpersonal and social exchange, managing change (Goleman, 1995).

Emotional intelligence provides the bedrock for developing psychological competencies. Goleman (1995) has tried to represent this idea by making a distinction between emotional intelligence and emotional competence. He has stated “emotional competence” as personal and social skills that lead to superior performance in the world of work. In his argument to differentiate both the terms he has mentioned that “the emotional competencies are linked to and are based on emotional intelligence. Therefore a certain level of emotional intelligence is necessary to learn the emotional competencies.” For instance, the ability to recognize accurately what another person is feeling enables one to develop a specific competency such, as “Influence”. Similarly, people who are better able to regulate their emotions will find it easier to develop a competency such as “Initiative” or “Achievement” drive which drives the commitment of a professional towards his/her profile (Carmeli, 2001). Prior to this findings Abraham (2000) has empirically documented that “social relations within the organization increases the probability of organizational commitment and loyalty of the staff and therefore, emotional intelligence highly correlates with individual’s ability to cooperate with others”.

We have found the most commonly used definition of organizational commitment proposed by Mowday, Steers, and Porter (1979) which is aligning to our objective of establishing its correlation with the proposed construct of

workplace spirituality & emotional intelligence. They have defined organizational commitment as, “the relative strength of an individual’s identification with and involvement in a particular organization. That can be characterized by three factors: (i) a strong belief in and acceptance of the organization’s goals and values, (ii) a willingness to exert considerable effort on behalf of the organization, and (iii) a strong desire to maintain membership in the organization.” These factors have also been empirically validated as significantly influencing the dimensions of spirituality at work and HR interventions (Fry, 2003; Milliman et.al 2003; Jurkiewicz & Giacalone, 2004).

4 OBJECTIVE OF THE STUDY

Reviewing the literature in this field reveals that service industries catering the knowledge workers can influence organizational commitment by improving emotional intelligence & workplace spirituality. Therefore, we have presumed that a combination of organizational spiritual practices & emotional intelligence may prove to be useful to make people committed towards realizing the organizational vision & objective. In this context, the present study was set to investigate the relationship between the dimensions of workplace spirituality and organizational commitment. In addition to it, this study has investigated the influence of EI on workplace spirituality and organizational commitment. The following hypotheses have been proposed for the study:

H₁: Workplace spirituality would positively influence organizational commitment.

H₂: Emotional intelligence would positively moderate the relationship between workplace spirituality and organizational commitment.

5 MEASURES OF THE STUDY

Participants and Procedures

The population for the survey has been drawn through simple random sampling and there was no deliberate bias in identifying the sample respondents. The author researchers have visited the public and private banking establishments of eastern Indian subcontinent and approached the executives through their respective departmental heads to undertake the survey. 208 questionnaires were distributed to respondents who are working full time as employees and executives in their present organizations. The identified sample respondents have been instructed that the present survey was being carried out primarily for academic purpose, and therefore the information and opinion collected from them would be kept confidential. They were also been assured that in the process of data analysis their individual identity would never be disclosed and the conclusion derived subsequently would be a generalized one for analysis and study.

As soon as the rapport was established with the respondent, they were provided with the questionnaire for exercising their responses. 169 questionnaires were returned, with a response rate of 81.13%, and all of which are deployed for further data analysis. The sample respondent consists of 32.5% female executives. 29.6% of the total respondents have worked for more than 5 years in their present establishments. The mean age of the participants was 32.7 years and 68.6% of them had professional post graduate level studies leading to CA, ICWAI, CFA and MBA level qualifications.

Measures

A set of standardized tools were used for data collection on workplace spirituality, organizational commitment, emotional intelligence. All these tools are presented in form of questionnaires to respondents for exercising their options. Each questionnaire consists of certain statements or questions and is answered on Likert’s five point rating scales varying from Strongly Disagree (1), Disagree (2), Neither Agree nor Disagree (3), Agree (4), Strongly Agree (5).

- a. *Workplace Spirituality (WS) scale*: The scale consists of 19 items and is proposed by Singh and Premrajan (2007). The scale measures the factors for service towards human being (caring hope, kindness, compassion, and empathy towards others), feeling of inner peace (happy with self, environment, work, and others. No complain with life, feeling positive about life); being vision and value led (it is reaching beyond, or having sense that things could be better); interconnectedness (everything is part and expression of oneness, interconnected with everything else); respect for others (personal privacy, physical space and belongingness, religion, gender life style); self- awareness (knowing oneself, what I believe in? What will I fight for?). The internal consistency

reliability is $\alpha = .66$ (.69=service towards human kind, .73=feeling of inner peace and calm, .67=being vision and value led, .50= interconnectedness, .66=respect for others and .62=self-awareness).

- b. *Organizational Commitment (OC) Scale:* The scale measures the three dimensional commitment dimensions proposed by Allen and Meyer (1990). The affective, normative and continuance commitment dimensions each composes of six items and they have been developed in the form of an instrument as Meyer, Allen and Smith (1993). There are 18 items in total and internal consistency reliability was found to be $\alpha = .79$ that is for affective commitment (.82), continuance commitment (.74) and normative commitment (.83).
- c. *Emotional Intelligence (EI) Scale:* The scale has been proposed by Wong & Law (2002) which is consisting of 16 items. The items are based on four sub-factors i.e The Self-Emotion Appraisal dimension assesses individuals' ability to understand and express their own emotions. A sample item is "I really understand what I feel." The Others' Emotion Appraisal dimension measures peoples' ability to perceive and understand the emotions of others. A sample item is "I always know my friends' emotions from their behavior." The Use of Emotion dimension denotes individuals' ability to use their emotions effectively by directing them toward constructive activities and personal performance. A sample item is "I always tell myself I am a competent person." The Regulation of Emotion dimension refers to individuals' ability to manage their own emotions. A sample item from this dimension is "I have good control of my own emotions." Earlier research carried out using this scale has found support for the underlying four-factor structure having a good reliability, along with convergent and discriminant validity (Law et al., 2004; Shi and Wang, 2007; Law, Wong, Huang, and Li, 2008). The internal consistency is adequate ($r = .78$ to $.89$) with similar consistency for the subscales. Item responses are summed or averaged to create a total score – the higher the score, the higher the level of emotional intelligence.

Responses in its items elicited from the sample were averaged to yield composite scores of each scale for total respondent for statistical analysis. A summary of all the scales is presented in Table-1, showing (a) the major constructs used in the study, (b) their factor-analytically derived dimensions with (c) abbreviations, the number of items constituting the factors, and (d) the Cronbach's alpha coefficients indicating the internal consistency of Workplace spirituality (WS), Organizational commitment (OC) and Emotional intelligence (EI).

Table 1: Summary of factors, Abbreviations, and Reliability of the Instruments (N = 169)

Concepts	Factors	Abbreviations	No. of items	Cronbach's Alpha (α)
Workplace Spirituality Scale (WSS)	Service towards human kind	STH	4	.69
	Feelings of inner peace & kind	FIP	3	.73
	Being vision & value led	BVL	4	.67
	Interconnectedness	IC	2	.50
	Respect for others	RFO	4	.66
	Self-awareness	SA	2	.62
Emotional Intelligence Scale (EIS)	Self-emotion appraisal	SEA	4	.86
	Others emotion appraisal	OEA	4	.85
	Use of emotions	UOE	4	.74
	Regulations of emotions	ROE	4	.87
Organizational Commitment Scale (OCS)	Affective commitment	AC	6	.82
	Normative commitment	NC	6	.74
	Continuance commitment	CC	6	.83

Data Analysis and Findings

The descriptive statistics and correlation matrix of the dimensions of workplace spirituality scale (WSS), emotional intelligence scale (EIS), organizational commitment scale (OCS) are displayed in Table 2. The correlation table shows that the results are consistent with the objective of the study as the dimensions of workplace spirituality (WS) are correlated at $r(169) = .727^{**}$ $p < 0.01$ with the overall dimensions of organizational commitment (OC).

Table 3 has brought out the results of step wise multiple regression analysis of the dimensions of workplace spirituality predicting the dimensions of organizational commitment. In this table, the regression analysis with its corresponding β value has shown the positive impact of factors associated with workplace spirituality on different factors of organizational commitment.

Table-2: Inter dimension correlations of Workplace spirituality, Emotional intelligence and Organizational commitment (N=169)

	M	SD	STH	FIP	BVL	IC	RFO	SA	WSS	AC	CC	NC	OCS	SEA	OEA	UOE	ROE	EIS
STH	3.72	.952	1															
FIP	3.44	.893	.106	1														
BVL	3.52	.939	.207**	.075	1													
IC	3.65	1.09	.049	-.068	-.018	1												
RFO	3.37	.862	.197*	.321**	.208**	.327**	1											
SA	3.85	.848	.427**	.126*	.172*	.321**	.155*	1										
WSS	3.59	.488	.496**	.329**	.473**	.542**	.532**	.567**	1									
AC	4.31	.732	.173*	.242**	.217**	.286**	.402**	.247**	.494**	1								
CC	4.41	.641	.562**	.324**	.271**	.297**	.143*	.255**	.373**	.334**	1							
NC	4.38	.736	.299**	.162*	.376**	.280**	.316**	.265**	.572**	.241**	.186*	1						
OCS	4.37	.475	.300**	.223**	.333**	.438**	.431**	.385**	.727**	.645**	.584**	.739**	1					
SEA	4.22	.438	.108*	.174*	.366**	.592**	.468**	.332**	.172*	.436**	.279**	.324**	.275**	1				
OEA	3.72	.642	.151*	.423**	.156*	.346**	.121*	.516**	.463**	.348**	.184*	.276**	.171*	.269**	1			
UOE	3.71	.658	.134*	.264*	.171*	.341**	.424**	.148*	.115*	.295**	.486**	.342**	.153*	.257**	.362**	1		
ROE	3.37	.582	.336**	.326**	.246**	.438**	.268**	.225**	.339**	.173*	.247**	.221*	.132*	.275**	.443**	.536**	1	
EIS	3.26	.531	.246**	.213**	.324**	.421**	.238**	.311**	.817**	.116*	.213**	.321**	.412**	.472**	.493**	.486**	.632**	1

** . Correlation is significant at the 0.01 level (2-tailed).

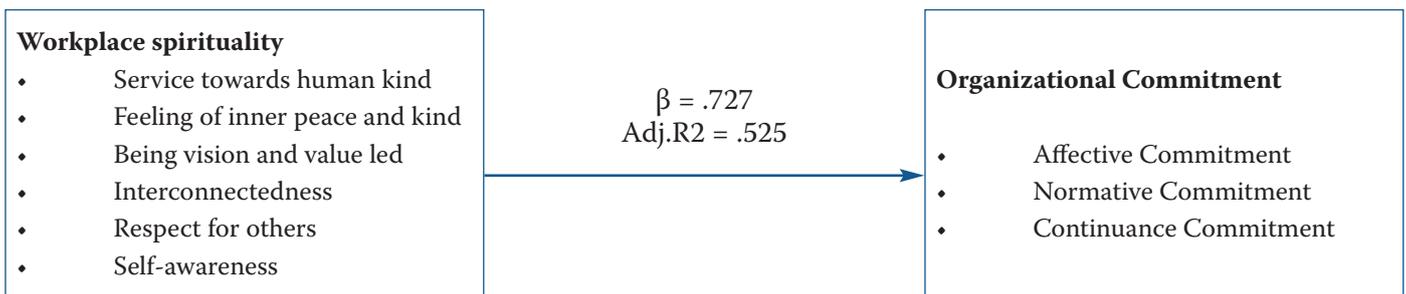
* . Correlation is significant at the 0.05 level (2-tailed).

Table 3: Summary of step wise multiple regression analysis of the dimensions of Workplace spirituality predicting the dimensions of Organizational commitment

Predictor Variable	Affective commitment		Continuance commitment		Normative commitment	
	β	R ²	β	Adj.R2	β	R ²
Service towards human kind	.173	.030	.052	.007	.299	.084
Feelings of inner peace & kind	.134	.012	.126	.010	.162	.021
Being vision & value led	.217	.042	.052	.003	.376	.136
Interconnectedness	.286	.076	.247	.083	.280	.078
Respect for others	.402	.156	.168	.022	.316	.095
Self-awareness	.247	.055	.255	.060	.256	.065

In table-3 service towards human kind of workplace spirituality (WSS) has shown a positive influence on normative commitment (at Adj. R2= .084) whereas respect for others has also shown a higher influence on normative commitment (at Adj. R2= .095). Interconnectedness dimension of workplace spirituality (WSS) is positively influenced with continuance commitment (at Adj. R2= .083). Respect for others dimension of workplace spirituality (WSS) has shown a positive influence with affective commitment (at Adj. R2= .156). Fig. 1 below has shown the overall strength of association between workplace spirituality as the predictor and organizational commitment as the criterion. The Adj. R2 of .525 at β = .727 between workplace spirituality and organizational commitment has satisfied our first hypothesis proving that workplace spirituality is significantly related to organizational commitment.

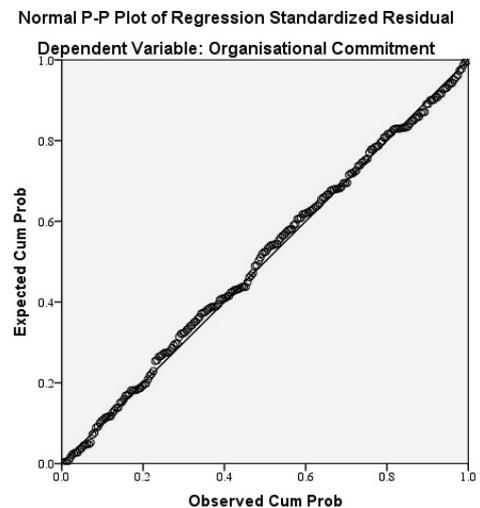
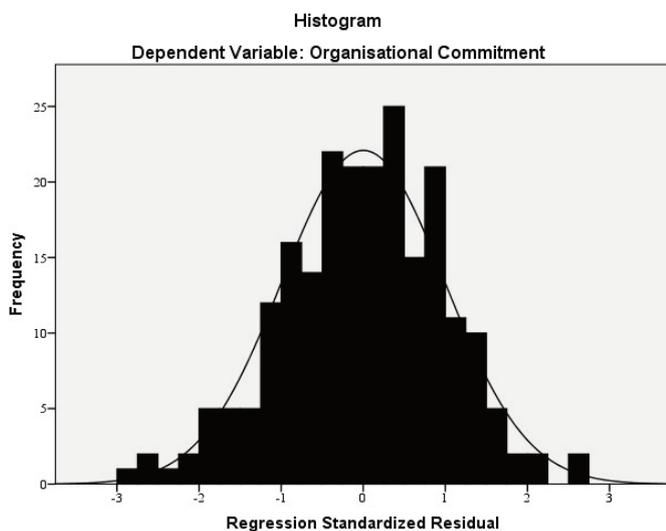
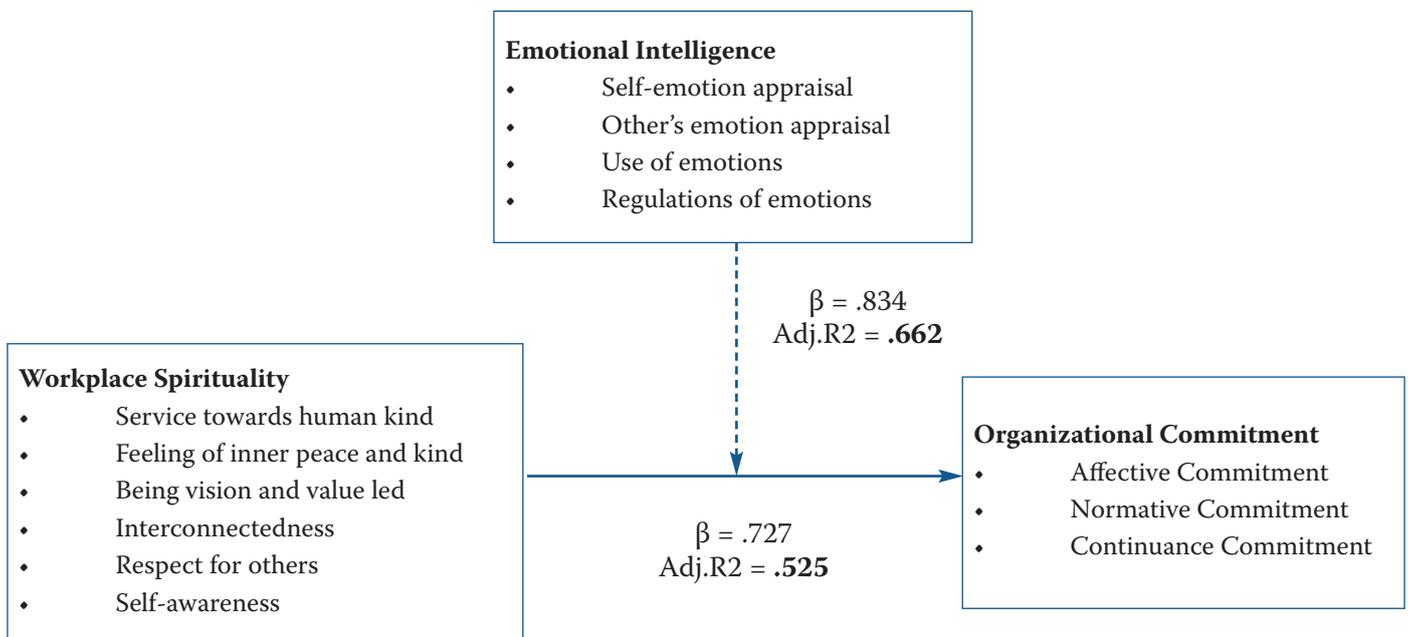
Fig-1: Regression weight of Workplace Spirituality on Organizational Commitment



To understand the influence of emotional intelligence (EI) between workplace spirituality (WSS) and organizational commitment (OC) a moderation analysis was performed using the causal-step approach proposed by Baron and Kenny (1986). In addition to it, bootstrapped confidence interval for the indirect effect was obtained using procedures described by Preacher and Hayes (2008). Therefore we have taken causal variable for the present study as workplace spirituality (WSS) whereas the outcome variable as organizational commitment (OC) and the proposed moderating variable is the dimensions of emotional intelligence (EI) proposed by Wong and Law (2002).

Preliminary data screening has suggested that there were no serious defilements of assumptions of normality and $\alpha = .01$ two-tailed is the criterion for statistical significance. Fig-2 has represented the effect of WSS on OC moderated with EI has found to be significant at $c = .718$, $t = 16.732$, $p < .001$. The corresponding β value obtained by multiple regression has shown the value of $.718$ at $\beta = .834$ with $Adj. R^2 = .662$. This proves our second hypothesis of the study validating that emotional intelligence is a significant moderator (66.2% influences) between workplace spirituality and organizational commitment. The interaction effect has defied the earlier regression findings at $Adj. R^2 = .525$ (52.5%) for the influence of workplace spirituality on organizational commitment. The histogram generated while moderating the factors of emotional intelligence has found to be fairly symmetrical suggesting that the residuals are normally distributed with no extreme outliers. The normal probability plot has also shown that it is approximately linear supporting the condition that the error terms are normally distributed.

Fig-2: Regression weight of Emotional Intelligence moderating between Workplace Spirituality and Organizational Commitment



6 DISCUSSIONS AND IMPLICATIONS OF THE STUDY

Workplace spirituality inhabits a dominant position in the field of positive psychology, organizational behavior and human resource development and this piece of empirical work has warranted for exploring its findings from executive professionals of Indian banking industries. During our survey we have apprehended the fact that today's banking industry is experiencing a rapid transformation in its working style. This is compelling these institutions to have committed & emotionally matured employee for its growth and development. Hence, we have proposed to study the interaction effect of emotional intelligence between workplace spirituality and employee commitment.

The research findings have established the fact that the dimensions of organizational commitment (affective, continuance and normative commitment) are reinforcing the spiritual competence of a professional well-being appropriately. In fact, organizations can heighten the level of employees' commitment by providing a sense of meaning to their job profile as the findings have supported the fact that the sense of self-awareness along with respect for others and interconnectedness lead towards fostering wellness at workplace. This is in line with the findings of Neal and Bennett (2000) as the level of interconnectedness in workplace spirituality dimension encompasses the emotional connections amongst peer professionals in establishments.

The findings signifies that the personification of community at workplace setting nurtures a deeper sense of connection among people, including support, freedom of expression, and genuine sense of caring for each other. The meaningfulness and alignment of personal goal with organizational vision has supported the findings made by Moorman & Blakely, (1995), Mat Desa and Koh Pin Pin, (2011) on deriving positive perceptions about their employer which enhances the affective commitment level of an employee. Our findings also supports the earlier empirical work carried out by Gouldner (1960), Settoon, Bennett and Liden (1996), Eisenberger, Armeli, Rexwinkel, Lynch, and Rhoades (2001) that irrespective of gender and seniority when employee professional gets a feels that the employer organization is able to uphold their dreams and hope during the course of their career progression gets emotionally inclined to organizational vision and objectives.

The results in this empirical finding have found harmonizing with other studies of spirituality in the workplace (Giacolone & Jurkiewicz, 2003; Moore & Casper, 2006) suggesting that when people find meaning in their work activities and feel involved in a connecting climate with their co-workers, becomes happier and healthier bringing their emotional selves to the organization. The findings have also supported the fact that, it is when people work with a sense of commitment they are able to derive a sense of meaning and purpose, a kind of fulfillment in the workplace (Rego, 2007). This kind of heightened spiritual level will not only reduce stress, conflict, and absenteeism, but also will enhance wellbeing, quality of life and work performance. This is supporting the earlier empirical study carried out by Naderu et.al (2008) which has shown a significant association between spiritual intelligence and life satisfaction. The study has brought out the fact that spiritual intelligence is associated with psychological well-being and exploring the purposeful existence of one's life.

7 LIMITATIONS AND SCOPE FOR FUTURE RESEARCH

The empirical findings has a number of inferences for the extension of existing knowledge about the role of positive affect in relationship of organizational commitment and workplace spirituality. Implicitly the study has explored that emotional intelligence moderates the relationship between workplace spirituality and employee commitment. However, the present study has used a relatively smaller sample of 169 respondents from banking industries. Therefore, the findings of this study need to be taken up for an all-inclusive study across industries and workplace settings to validate the findings.

During the study we have explored the fact that a more age-diverse and experienced sample may have more refined perceptions their commitment and emotional levels. Notwithstanding the limitations, this study has provided sufficient empirical evidence that workplace spirituality moderated through emotional competencies can foster organizational commitment. However, more research work on the associated variables of workplace spirituality in future with reference to job outcome variables by researchers and organizational experts may prove more beneficial. Furthermore, we have witnessed from existing studies that there is lack of universally accepted definition of the construct. This is suggesting an imperative need for further conceptual refinement to develop and measure the construct of workplace spirituality particularly in an organizational context.

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