

Factors Influencing Workplace Spirituality in Super Specialty Hospitals of Chhattisgarh

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Abstract: Given that labour and spirituality appears to be inherently exclusive fields, workplace spirituality cannot be described by simply adding the phrases "workplace" and "spirituality" together. According to earlier research, a number of factors can be used to determine how spirituality affects the workplace. The authors conducted a study to identify the variables impacting workplace spirituality in Chhattisgarh's Super Specialty hospitals as a result of the mounting evidence suggesting the advantages of workplace spirituality for companies as well as their stakeholders. Employing convenient and judgmental sampling, a sample size of 300 Super Specialty hospital staff from Raipur, Bilaspur, and Durg-Bhilai were included in the study. First, exploratory factor analysis (EFA) was used to assess the data in order to determine the validity and dependability of the measuring device. Using EFA, five factors—inner life, meaning and purpose, spirituality and religion, spiritual learning, and spiritual outcomes—were discovered. According to earlier research, this analysis supported the idea that super specialised hospital staff who have good connections at work, important tasks to complete, and who can adapt their characteristics and authoritarian abilities will probably produce superior results.

Index Terms: Workplace, Spirituality, Employees, Meaning, Inner Life

I. INTRODUCTION

There are many ways to define spirituality. The word "spirit," from the Latin "spiare," means to breathe. In essence, spirit can be defined as the life force that permeates us when we are breathing and conscious. All of them include the conviction that a force greater than oneself is in charge of the entire world, the sense of interconnectedness with this force and with all other living things, the understanding of the meaning and purpose of existence, and the growth of one's own ideals and aspirations. Traditional definitions of spirituality include one's personal search for the divine and the idea that it need not be taken seriously in relation to any particular religious tradition. Many people emphasise the presence of various "spiritual routes," placing value on discovering one's own unique road to spirituality and fully accepting God. It speaks of the inner self, which is distinct from the bodily and intellectual selves. It is the capacity to recall the ethereal, spiritual, and life-affirming forces present in all others as well as oneself (Fairholm, 1997). Spirituality manifests as spiritual ideals (such as humility, openness, moral leadership, trust, and integrity) and spiritual behaviours (such as showing compassion, being humble, practising spirituality, etc.).

Workplace spirituality is a method of being, thinking (values and morality), acting (rituals and practises), and interacting (community and connections) so that one works toward an overarching goal or value (God or Other). It is a culture that acknowledges that workers have both a soul and a mind, that they want to connect with one another, that they want to find meaning and purpose in their job, and that they want to belong to a community. According to reports, lacking a sense of purpose or meaning at work can lead to employee frustration, productivity decline, and alienation from oneself (Naylor et al., 1996). According to Moore (1992), a career helps one contribute more significantly to the workplace. According to authors, one's ability to find meaning in their work is essential for developing their spirituality at the workplace.

II. SPIRITUALITY AT WORKPLACE

The only way spirituality can be controlled is by a clear and total separation from work, according to Mitroff and Denton's quantitative study on spirituality in the workplace from 1999. The writers also discovered that for religion, science, and art to advance into more developed forms, they needed to be kept apart. Moore (2008) went on to say later that another aspect of individual variation is spirituality. If evidence is to be discovered that supports spirituality as a characteristic of individual variations, the author highlighted the need for the development of a completely new line of research to comprehend its consequences. Bosch (2009) also discussed the numerous spiritual praxis notions in order to assess the necessity, usefulness, and relevance of each to the working environment. These include mindfulness, detachment, compassion, and love as well as the components of mindful meditation. These factors were examined in terms of managers' attitudes and perceptions, as well as their subjective evaluations of morality, stress, and caring in a non-environment. A clearer understanding of work and its deeper significance was developed, along with a greater reflection on career goals and paths, a stronger sense of personal responsibility and integrity, higher engagement, and a sense of spiritual well-being, according to Marques et al. (2010). They also examined workshop dialogues for greater awareness of workplace practises that are beneficial for the sustenance of the spirit.

Similar to this, Long and Mills (2010) promoted the idea that workplace spirituality is essential for the success of both businesses and the people who work there, a thesis that was further developed in books by Mitroff and Denton. Such texts might also demonstrate a kind of pastoral power that reinforces a good self-concept through the cueing effects of language that is used in certain circumstances for this function. According to Chin et al. (2011), a setting with both spiritual and emotional intelligence will be more favourable. As "the ability to understand, feel, and successfully employ the power and acumen of emotions as a source of influence, connection, information, and influence," emotional intelligence can be characterised (Cooper & Sawaf, 1997). A person's ability to embody, manifest, and use spiritual characteristics, ideals, and resources in ways that improve their daily functioning and wellbeing is referred

to as having spiritual intelligence (Amram & Dryer, 2007). They exhibit a cohesive workforce, which eventually results in higher productivity.

III. IMPORTANCE OF SPIRITUALITY FOR ORGANIZATIONS

Rust and Gabriels (2011) investigated whether there was a connection between corporate values and employee values. The study's findings not only revealed a connection but also that employees attempt to incorporate spiritual ideals into their work and identify as spiritual. Two studies on the manifestation of employees' spiritual self and how an organisation can promote more productive work practises by implementing the same in eastern countries were reported by Petchsawanga and Duchon (2012). According to one study, those who frequently practised meditation outperformed those who did not in terms of their level of workplace spirituality. The results of a quasi-experimental study in which persons engaged in insight meditation were published in the second study. Sheng and Chen (2012) claimed that a framework that enables leaders to recognise difficult spiritual growth in the workplace leads to an awareness of the existence of spirituality and profound spiritual consciousness internally. Thus, the study of a person's spiritual experiences enables managers to recognise the potential of workers at different spiritual levels to influence workers' work attitudes. In their 2014 study, Benefiel et al. examined the history, unstated presumptions, empirical data, and current theories surrounding religion and spirituality in the workplace. They gave a history of attempts to integrate religion and spirituality into the workplace, tracing their origins back to the Protestant work ethic and the Faith at Work movement. Illes (2016) showed that profound customs support the integration of practises and positive traits into daily life, which can lead to a more fulfilling and happier living. They also place human presence in a larger context. In an effort to find connections, meanings, and purposes between the cases, the foundational ideas of Christianity and Hinduism were discussed. People can interact with others in meaningful ways, overcome political, social, and religious barriers, and develop more effective methods of cooperation by making use of the timeless cunning of the human legacy.

Paul and Saha (2015) made the suggestion that employees with personal disorders and other work-related issues could benefit from different spiritual philosophies that influence contemporary enterprises. These characteristics, which put an emphasis on allowing for employee expression, employee empowerment, trust and transparency, and individual development, set spiritual organisations apart from other types of businesses. All of these are useful strategies for fostering a sense of belonging among employees. According to Bhatti et al. (2016), the findings are crucial not only for the Pakistani Muslim organisations that oversaw the research, but they also have global implications for all laws intended to curtail restrictions on human rights and inappropriate behaviour in the modern world. Positively, workers who exhibited ideal behaviour, such as honesty, integrity, hard work, and loyalty, had stronger spiritual foundations.

Using data from employees at Jordanian public universities, Khasawneh (2011) assessed the amount of spirituality in the workplace and found that respondents generally felt a moderate-to-high level of spirituality in their working environments. In terms of attitudes of employees, they discovered no appreciable differences based on gender, experience, experience level, or university affiliation. In their study, Hassan et al. (2016) came to the conclusion that having spirituality in the workplace would allow employees to communicate with coworkers and get fully immersed in their work, which would result in success for both the company and the employees. Additionally, it was advised that firms in the twenty-first century regularly assess and improve workplace spirituality.

IV. FACTORS INFLUENCING WORKPLACE SPIRITUALITY

Fernando (2005) did an empirical investigation on selfactualizing workplace spirituality earlier, and the results showed that such spirituality can feel independent of religious doctrine and practise. However, there are various arguments against the use of workplace spirituality based on religion in the Western literature on the subject. This is because the relationship between religion and spirituality is complex and there is confusion about the difference between spirituality and religion. According to research by Pawar (2009), there is a strong correlation between workplace spirituality and attitudes. The research's findings only offered slender support for the interactive effect hypothesis, which postulated that personal spirituality would operate as a moderator in the relationship between workplace spirituality and work attitudes.

In two primary healthcare settings, family health units and health centres, Albuquerque et al. (2014) investigated the effects of three factors—sense of community, meaningful work, and inner life—related to workplace spirituality as well as their effects on actual and perceived organisational performance. According to Fachrunnisa (2014), government officials must effectively communicate with the community about the programme in order to increase employee performance within the organisation and have an impact on spiritual welfare. According to Aravamudhan and Krishnaveni (2014), businesses that engaged their employees by their minds, intellect, and pay would no longer succeed. If employees feel that they are a member of the organization's community and are emotionally connected to its mission, this will increase employee motivation and loyalty. According to Daniel (2015), internal life and a sense of community were found to be irrelevant for the two countries under consideration. Nevertheless, it was shown that in both Mexico and the US, important work was strongly and adversely connected with work stress. The findings revealed that when workers engaged in worthwhile activities, less stress was felt in both countries. The study also looked into the connection between workplace spirituality and stress at work.

Bhunja and Das (2012) investigated workplace spirituality and the motivating factors that have an impact on revenue management. They came to the conclusion that different people experience spiritual awakening and organisational spirituality. The authors' analysis also supported the idea that there is a bad correlation between financial management and workplace spirituality. By examining the moderating role of gender in the relationship between workplace spirituality and individual results, Nasurdin et al. (2013) demonstrated the influence of workplace spirituality on employee outcomes. The author illustrated the setting in which workers can develop their ideas, put them into practise, and express their spirituality. By using trust as a mediator, Hassan et al. (2016) investigated the link between workplace spirituality characteristics and job happiness. Trust, which had a significantly favourable association with workplace spirituality, acted as a mediator for the influence of workplace spirituality on job satisfaction. Because workplace spirituality has a favourable effect on job happiness through the involvement of trust, offering employees greater means to interact and communicate will further improve communication and will help them develop their trust, hone, and sense of integrity.

According to Chand (2012), organisational emotional ownership and job satisfaction were predictors of how well people handled work-related stress. Job stress has a bad link with organisational emotional ownership and job happiness. Additionally, it was established that workplace spirituality was a significant predictor of ability to manage job stress. In 2016, Singh and Chopra found a link between grit, work engagement, and workplace spirituality. The idea of spirituality includes improved work performance by fostering employees' spirits at work. The author emphasised the value of environmental factors and personality traits in fostering worker well-being and productivity. Sorakraikitikul and Siengthai (2014) investigated the possibility of partial knowledge sharing behaviour mediation in the association between positive organisational learning culture and workplace spirituality. Additionally, the relationship between workplace spirituality and the knowledge-sharing behaviours promoted by organisational learning culture was examined. According to one of the studies, it is incorrect to assume that all organisational culture factors have a significant impact on workplace spirituality dimensions (Alas & Mousa, 2016). Only a sense of community and fulfilling work were found to be related to organisational commitment strategies in a different study (Mousa & Alas, 2016). In their 2017 study, Zsolnai and Illes explored the connection between spirituality and creativity in the workplace. The writers provided examples of innovative business ideas with a spiritual foundation. It was discovered that fostering compassion and creativity in business required a strong feeling of spirituality and connectedness.

V. RESEARCH OBJECTIVES

- To study the concept of workplace spirituality in super specialty hospital setting in Chhattisgarh
- To explore the factors influencing workplace spirituality in super specialty hospital of Chhattisgarh.

VI. RESEARCH METHODOLOGY

The purpose of this study is to pinpoint the variables that affect workplace spirituality in Chhattisgarh's super-specialty hospitals. A total of 15 super-specialty hospitals from Bilaspur, Raipur, and Durg-Bhilai city were chosen (5 from each), and utilising convenience and judgement sampling approaches, a sample of 20 respondents were chosen from each hospital, resulting in a total sample size of 300 respondents for this study. The doctors, nurses, wardboys, and administrative employees from the hospitals make up the sample. Data from the chosen respondents present at the hospitals during the researcher's visit have been gathered through personal interviews with the aid of standardised questionnaires. The hospital management has given their consent in advance to conduct the interviews. SPSS 21.0 was used to enter the interview-derived data for further analysis.

VII. DATA ANALYSIS & DISCUSSION

According to Kaiser and Rice (1974), the sample adequacy for the Kaiser-Meyer-Olkin test is 0.878, above the minimum requirement of 0.6, and the significant result for the Bartlett's test of sphericity is 0, falling short of the maximum requirement of 0.05. Accordingly, it suggests that the sample is suitable for factor analysis. Utilizing Principal Component Analysis and Varimax rotation, exploratory factor analysis was conducted. Items with factor loadings less than 0.5 were eliminated (Hair et al., 1995). The values obtained from the extraction of five factors, each of which had 23 items and had an eigenvalue of one or above, are shown in Table 1. Each of the instrument's proposed components was able to account for a total variance of 73.6% (which exceeded 60%), indicating the technique was appropriate.

Table 1: EFA of Workplace Spirituality

Items	Factor Loadings	Cronbach Alpha
Spirituality increases the level of satisfaction of employees	0.74	0.836
You can work longer after meditation	0.611	
You think you are personally responsible for your job and work	0.596	
Spirituality at work brings the best out of you	0.593	
Workplace spirituality helps to develop the personality of an individual	0.579	
Spirituality can make you more focused and confident	0.575	
Workplace should be on theme of tolerance and patience	0.709	0.885
Spirituality can develop leadership quality in people	0.653	
Workplace spirituality helps people to improve their performance	0.587	
Organizations should incorporate spirituality at workplace	0.575	
Inner life (values, spiritual health) affects your work	0.548	
You are able to take a stand on your decisions	0.533	
Spirituality can boost morale of people	0.53	0.828
One should find strength in faith or spiritual beliefs	0.685	
You share your thoughts with other people	0.655	
One should seek meaning and purpose in the workplace	0.628	
Self-motivation influences workplace spirituality	0.56	
You feel connected to a higher power	0.543	
Importance of spirituality in your life	0.836	0.718
Spirituality is understood different from religion	0.651	
Importance of religion in your life	0.543	
Employees use their salary to fund spiritual learning	0.757	0.697
Organizations should arrange spiritual learning programmes like meditation or yoga	0.528	

The outcomes demonstrated a convergence of the 23 variables into five factors. The following factors have been identified as having an impact on workplace spirituality:

- **Spirituality Outcomes** – According to the analysis, respondents thought this component was the most significant factor with the greatest amount of explained variance. On this factor, six out of the 23 statements load considerably. This includes raising your level of happiness, working more diligently after meditation, being accountable for your work, bringing your best self to work, developing your unique identity, and becoming more focused and self-assured via spirituality.
- **Inner Life** - According to the analysis, respondents ranked this characteristic as the second most crucial factor. 23 statements out of 70 load this factor heavily. Incorporating spirituality into the workplace, inner life (values and spiritual health) affecting your work, taking a position on your decision, and boosting employee morale are a few of them. Others include the theme of tolerance and patience.
- **Meaning and Purpose** – According to the analysis, this factor was ranked third in importance by the respondents. 23 statements out of 53 load this factor heavily. This involves having a strong sense of faith or spirituality, sharing your thoughts with others, looking for meaning and purpose in your work, letting your own drive affect your workplace's spirituality, and feeling that you're connected to a higher power.
- **Spirituality and Religion** – According to the analysis, respondents ranked this factor as the fourth most crucial one. 23 statements load this factor heavily in three of those statements. This includes the importance of both religion and spirituality in your life, though they should be understood differently.
- **Spiritual Learning** – According to the analysis, respondents ranked this factor as the sixth most significant factor. 43 statements load this factor heavily in three of those statements. This includes setting up some yoga or meditation and using their salary to pay for spiritual education.

VIII. CONCLUSION

The findings of the study and the discussion above allow for the following conclusions to be made. Employees first experience a strong sense of connection to other people and other people's work, which boosts performance, personality development, and levels of pleasure. Employees' finest qualities are brought out by workplace spirituality. Employee engagement levels that are greater suggest a link to a higher power. Since this study is focused on spirituality rather than religion, the experience of a close relationship with God is not included. Employees develop a different notion of spirituality than they do of religion. Employees feel that work has value for them beyond the tangible rewards thanks to spirituality, which gives their lives purpose. Meaningful employment fosters energy and excitement at the workplace. The question of why one is in the workplace can also be answered by realising that one's profession allows him or her to express their inner selves. The aspects affecting workplace spirituality are widely categorised by the study into inner life, meaning and purpose, spiritual learning, and spirituality distinct from religion. This study supported the claim that Indian employees will likely produce greater results if they have quality connections at work, important tasks to complete, and adjust their qualities and authoritative traits. This was expected given the research conducted in western countries.

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