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A Study on Relationship of Various Dimensions of Workplace Spiritualism and Gender with Special Reference to Faculties in Higher Education

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Abstract

Developing the youth and embedding them with values that will make them not only successful but also attach them to certain beliefs and experiences that they can treasure. Developing such behaviors is majorly a part of teachers and accountability in higher education. To develop and embed value education in students, workplace spirituality is amongst the important factors that plays a key role in developing values in youth, as spiritually intelligent faculties can transfer not only knowledge and wisdom but also values to be a good citizen. This paper examines the effect of workplace spirituality on embedding value education amongst the faculties of Higher education in India. After providing a working definition on “workplace spirituality and its four dimensions compassion, meaningful life, transcendence, and mindfulness (proposed by Petchsawang and Duchon (2009, 2012), the study aimed at measuring the relationship of these four dimensions of workplace spiritualism and gender with special reference to higher education faculties. Data was collected from 102 higher education faculties of Engineering and Management colleges of India. Results revealed different variations of relationship between WS and gender.

Keywords: Workplace spiritualism, gender, higher education, job performance, compassion, meaningful life, transcendence, and mindfulness

Introduction

India has the world’s highest population in the age group of 5-24 of about 500 million and this provides an excellent opportunity for education sector. India have a very vital position in the global education industry. In this globalized and dynamic business environment, all organizations

whether they are educational institutions or non-educational institutions have to face huge risks and competitive pressure. To cope up with competition faced by both national and international institutions and the constantly changing environment educational Institutions expect their faculties to take less holidays and work more, use innovative methods of teaching, do lot research so that the targets set by their employers' can be met. But all these expectations on teachers result in stress and anxiety leading to poor performance by them. The result leads to problems such as spiritual emptiness, loneliness, depression and psychological issues. In an effort to improve organization environments, organizations have implemented numerous activities aimed at building a better work culture. One of these efforts is to inculcate spirituality in the workplace. Although infusing and promoting spirituality won't solve all the problems faced by employees but will definitely give them a relief and make difference in their professional as well as personal lives. There has been a rapid growth in the number of researches conducted to study workplace spirituality in management as well as business fields but despite this fact the same level of importance and attention have not been given in educational field. It is the role of teachers to set right example and create right environment where students can learn how to deal with the evil factors of the society.

Literature Review

Since the past two decades research in the area of spirituality at workplace have become popular among researchers, professors as well as professionals. Workplace spirituality have become a buzz word among businesses and organization literature (Alas, Ruth and Musa,2016). Despite this fact, the application of spirituality is workplace is not adequate. This can be due of the lack of clarity and high confusion in its concept and meaning. There are various definitions of workplace spirituality, but among those definitions there is no such definition that explain the concept entirely. This is because of the subjectivity of this concept (Gull and Doh,2004).Workplace spirituality includes the attempt to discover one's eventual motive or aim in life, to evolve a powerful connection to co-workers and others connected with work, and to have values aligned with that of organization (Mitroff and Denton,1999).Workplace spirituality is based on the fact that every individual has a need that their mind, body and soul is nourished in ways which are meaningful through the work they do at their jobs(Ashmos and Duchon 2000).It is a framework of organizational values evidenced in the culture that facilitates their sense of being connected to others in a way that provides feelings of completeness and promote employees' experience of transcendence through the work process (Giacalone and Jurkiewicz, 2003).

Even though workplace spirituality is assumed to be an extremely personal and philosophical construct, almost every one of the academic definitions recognize and acknowledge that

spirituality involves a sense of wholeness, connectedness at work and deeper values. (Gibbons,2000)

Workplace Spirituality: A Reality

Hart and Braddy (2005) have said that organizations should pay attention to and not ignore the fact that workplace spirituality is now a reality which should not be disregarded by them as spirituality and is undoubtedly a need of every person and Fry (2003) have also pointed that workplace spirituality is need of the hour. Deshpande (2012) have also interpreted that workplace spirituality actually exists and have become a reality which should not be ignored. These contribute to what have been emphasized by Jurkiewicz and Giacalone(2004) when they stated that spirituality at workplace is a primary and critical necessity for personal development of employees because of diminishing part of families, neighborhood and other main societal players.

Experiencing and sensing the existence of spirituality at workplace would include that the employees who are working in the organization feels that they are involved in something bigger than themselves and are walking towards a path which leads to the achievement of self-actualization (Ashforth and Pratt,2003). Gupta et al (2014) pointed out that both anxiety and stress which are the results of heavy workloads and high targets required from employees are the main factors behind the emergence and maintenance of workplace spirituality at both academic and non-academic working environment. Spirituality at Workplace have become highly important in current scenario as there is a shift in the consciousness of employees at all the existing levels of a business organization rather than just those outcomes which are materialistic (Mukherjee,2016).

Benefits of workplace spirituality

Various researches have indicated that organizations practicing workplace spirituality would lead to being benefited from it and bringing positive results for them. According to Labbs (1995) and Quatro (2004) incorporating and encouraging spirituality at workplace promotes teamwork and result in participation instead of fear. Rego and Cunha(2008) have suggested that the level of employees commitment increases if there is presence of spirituality in the workplace i.e. they believe that they are doing meaningful work and they feel a sense of connection and oneness with their colleagues. Fernando (2005) have concluded in his research that if workplace spirituality is acquired as “best practice” then its acquisition would result into it being economically beneficial to the organizations practicing it. Also, it is believed to act as a motivational tool for employees who spend lengthy hours at work (Neck and Milliman,1994). Organizations that are “more

spiritual” have high chances to get more results from their employees. By encouraging spirituality organizations can lead to bringing benefits of creativity, emotions , intelligence (Mitroff and Denton,1999) , honesty and trust (Burback,1999) .These factors will ultimately lead to enhancing personal fulfillment and commitment towards organization among its employees and thus will result into better organization performance (Krishnakumar and Neck,2002)

Workplace spirituality and religion

The concept of Workplace Spirituality has been often confused with religion in the past. Some thought that workplace and religion are same concepts but according to Gupta et al (2014) religion is an inappropriate and personal topic which should be avoided and ignored to discuss at a workplace whereas spirituality should be not only be discussed but promoted too. Rego and Cunha (2008) have gave a clear picture through their research that religion is related to behaviors of an individual, but spirituality is related to values and beliefs in an individual.

Research on spirituality and its relationship to personal relational values, such as teaching role and interactions with students, has been especially limited and hampered by a lack of empirically validated methods of assessment. Therefore, a study by Cecero and Esquivel (2007) was designed to address gaps in the literature. They assessed the associations between spirituality and teaching style based on student perceptions. There is an impact of cultural significance on spirituality as touted by many researchers (Krishnakumar and Neck, 2002). Most of the research on spirituality at work has addressed in a Western context, and, few studies have addressed this in Eastern context especially India.

Workplace spirituality and gender

According to Lease (2003) the traditional view of the females as homemaker and males as a breadwinner has changed over time. Social norms has changed and resulted men and women placing higher value on both family and work (Gordon & Whelan-Berry, 2005).

Gender stereotypes have two different properties : descriptive and prescriptive (Burgess & Borgida, 1999 , Eagly & Karan, 2002 , Heilman, 2001). Normative expectations from men’s and women’s behaviour results in the devaluation of women which effects or violates the gender norms and values (Heilman 2001, Heilman & Parks-Stamm, 2007). Some researchers like Abele, 2003 , Diekman & Eagly 2000 beliefs on how the men and women consists descriptive properties. According to Hentschel, Heilman & Peus, 2012 a sample of respondants consist of male and female in which it is observed that men are higher than women on agentic properties and women

are higher than men on communal properties. Holt, V., Skagerberg, E., & Dunsford, M. (2016), While women are found to be less work-centric than men in the aggregate, further classification suggests that this is true mainly in the groups of intermediate socioeconomic status (SES), but not in others. The author suggests that this is due to the greater ambiguity of status experienced by women in these SES groups, and to their dual position as wives and mothers as well as working workers. Kaufman, D., & Fetters, M. L. (1980), in the study said that there were no significant differences between males and females on any of the job incentive components measured. That is, on any of the motivational factors, in the incentives they appreciated on the job, or on the work attributes they valued, women didn't appear substantially different from men. In general, it does not appear that the "deficit myths" concerning women workers extend to the women accountants under review.

Research Methodology

Sample Design and Data Collection

The population comprised of all the faculties working in Indian Private Universities and was selected through a simple random technique, structured questionnaire was used. A total of 102 respondents responded. Scale created by Petchsawang and Duchon (2009), for estimating workplace spirituality in Asian context was utilized. They developed a 4 dimensional, 22-item scale to estimate workplace spirituality in Eastern context with a sample from an Eastern Buddhist-centric culture.

Research Procedure

The questionnaire included the questions which were based on already existing and established models. There were two main sections in the questionnaire-Demographic variables and Workplace Spirituality.

Section 1- Demographic variables like gender, age, marital status and experience of teaching were included in the questionnaire which was asked from the respondents.

Section 2-To study the workplace spirituality 4 dimensions were used: Compassion, Meaningful Work, Transcendence and Mindfulness, Petchsawang and Duchon (2009),The questionnaire includes 4 sub-scales, the first sub-scale has 4 questions about compassion, the second sub-scale have 7 questions about meaningful work, the third sub-scale have 5 questions related to transcendence and the last and fourth sub-scale have 6 questions about mindfulness.

A five-point Likert scale have been used for all the items in the section of workplace spirituality where 1=Strongly disagree and 5=Strongly agree.

Dimensions Used to Measure Workplace Spirituality

Although workplace spirituality has many dimensions but, in this research, the following dimensions (Petchsawang and Duchon (2009), were used to measure the relationship of four dimensions of workplace spiritualism and gender with special reference to higher education faculties:

DIMENSION 1: COMPASSION

Compassion is a feeling of empathic relation with the other individual. It is a desire for mutual caring and leads to supporting those who are less fortunate than us (Delgado ,2005). Compassion is having full awareness or sympathy for others (Twiggy and Parayitam, 2006). A spiritual person would always be aware about the needs of others and help them (Ingersoll,2003).

DIMENSION 2: MEANINGFUL WORK

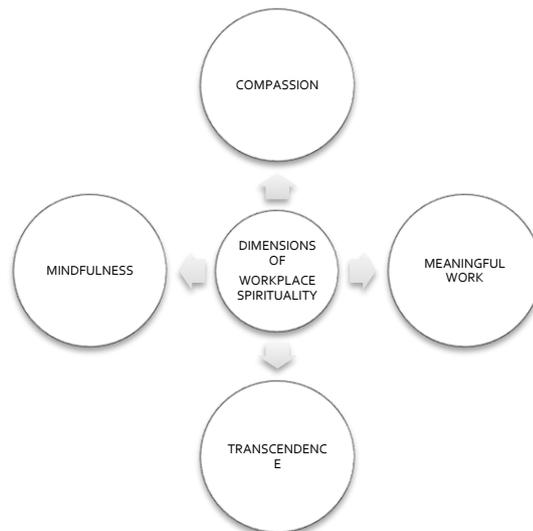
Meaningful work is defined as one's experience that the work they are doing is an important and meaningful part of their life and not just a 9-5 job. Rigolioso (1999) believed that the reason behind the quest for more meaning in work was the increasing hunger in individuals to nourish their spirit. Meaningful work creates a sense of joy and energy at the workplace. Also, the employees should perceive work which is worth their time and have some meaning in it. (Duchson and Plowman,2005)

DIMENSION 3: TRANSCENDENCE

Transcendence focuses to association to higher power (Delaney, 2005). According to (Coward, 1991) Transcendence have a direct influence on the emotional well-being of a person. It does not include a sentiment of being associated with God as it is not about religion, but about spirituality. Transcendence is the ability to go past ordinary breaking points or limits.

DIMENSION 4: MINDFULNESS

Mindfulness is about a person's mind not wandering in past, future or in any other direction and being present in the current situation so that they are better able to control their behavior and emotions. It is a state of consciousness from within in which an individual is aware about his/her thoughts and actions. Mindfulness is about taking actions with full awareness and thus it stands in contrast to the notions of "automatic pilot" i.e. acting without being aware (Baer,Smith and Allen 2004)



Statistical methods like central tendency, correlations, and inferential statistics such as ANOVA are used to understand relationships between study variables. The study is an attempt to understand the different dimensions of workplace spirituality among cross section of faculty members working in private sector educational Institutions in India. Table 1 presents the demographic characteristics of the 102 participants.

LIMITATIONS OF THE STUDY

The study is limited to Education sector. The data collected for the study is limited to 102 respondents out of 150 respondents chosen as samples. The ratio of male and female faculties differentiated. The study was conducted in few regions of India. These constraints may not represent the universe in an absolute manner

Summary of Sample Characteristics (In %)

TABLE 1: Demographic Characteristics (in %)

VARIABLES	GROUPS	N	%
1. Gender	Male:	38	37.62%
	Female:	63	62.38%
2. Age group	20-30:	23	22.77%
	31-40:	44	43.56%
	41-50:	23	22.77%
	Above 50	11	10.89%
3. Marital status	Married:	75	74.26%
	Unmarried:	26	25.74%
4. Experience of teaching	0-5 years:	13	37.62%
	5-10 years:	25	17.82%
	More than 10 years:	18	44.55%
		45	

The above result show that majority of respondents are female (63%), and the remaining are male (38%). 22.77% of the respondents are in the age of 20 to 30, followed by 43.56% of the respondents with an age group of 31 to 40 years, whereas 22.77 % of them falls between 41 to 50 years of age and 10.89% are above 51 years of age. With regard to marital status almost 75% of the respondents are married and rest 25% are unmarried. 44.55% of the respondents have more than 8 years of teaching experience, while 17.82% have 5 to 8 years of experience and the rest have less than 5 years of experience.

Analysis

1. Gender and Compassion

Table 1.1

A. I can easily put myself in other people's shoes
B. I am aware of and sympathize with others.
C. I try to help my coworkers relieve their sufferings.
D. I am aware of my co-worker's needs.

Table 1.2: Mean

Gender	A	B	C	D
Female	3.90	4.37	4.35	3.97
Male	3.82	4.29	4.13	3.95

Table 1.3 Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Significance
A	0.061	1	99	0.805
B	1.167	1	99	0.283
C	0.012	1	99	0.914
D	1.748	1	99	0.189

Table 1.4 ANOVA TABLE

		Sum of Squares	df	Mean Square	F	Significance
A	Between Groups	000.188	1	0.188	0.177	0.675
	Within Groups	105.139	99	1.062		
	Total	105.327	100			
B	Between Groups	000.135	1	0.135	0.390	0.534
	Within Groups	034.419	99	0.348		
	Total	034.554	100			
C	Between Groups	001.123	1	1.123	3.207	0.076
	Within Groups	034.660	99	0.350		
	Total	035.782	100			
D	Between Groups	000.010	1	0.010	0.018	0.893
	Within Groups	055.831	99	0.564		
	Total	055.842	100			

Table 1.1 shows the four statements A, B, C and D of dimension 1 i.e. compassion

Table 1.2 shows that statements A, B, C and D are the strong influencing factors of gender. From the analysis, mean value >3.5 , depicts that the first dimension of W S i.e. compassion varies in both male and females, females are more compassionate and likely to follow workplace spiritualism to their benefit at their workplace compared to males. The strongest indicator is B which is 4.37

Table 1.3 shows the homogeneity of variance. This table depicts the statements A, B, C, and D are homogenous as the level of significance >0.05 .

Table 1.4 This table shows that A, B and D are the strongest indicators for Compassion. C is nearly not supportive indicator as it >0.05 , i.e. 0.076.

2. Gender and Meaningful work

Table 2.1

E. I experience joy in my work.
F. I look forward to coming to work most days.
G. I believe other experience joy as a result of my work.
H. My spirit is energized by my work.
I. I see a connection between my work and the larger social good of my community.
J. I understand what gives my work personal meaning.
K. The work I do is connected to what I think is important in life.

Table 2.2

Gender	E	F	G	H	I	J	K
Female	4.33	4.29	4.16	4.40	4.37	4.38	4.46
Male	4.50	4.32	3.92	4.32	4.21	4.26	4.29

Table 2.3 Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Significance
E	1.585	1	99	0.211
F	0.038	1	99	0.845
G	0.107	1	99	0.744
H	0.482	1	99	0.489
I	1.736	1	99	0.191
J	2.820	1	99	0.096
K	0.634	1	99	0.428

Table 2.4 ANOVA Table

		Sum of Squares	df	Mean Square	F	Significance
E	Between Groups	000.658	1	0.658	1.134	0.290
	Within Groups	057.500	99	0.581		
	Total	058.158	100			
F	Between Groups	000.021	1	0.021	0.031	0.861
	Within Groups	069.068	99	0.698		
	Total	069.089	100			
G	Between Groups	001.339	1	1.339	1.556	0.215
	Within Groups	085.176	99	0.860		
	Total	086.515	100			
H	Between Groups	000.156	1	0.156	0.236	0.628
	Within Groups	065.290	99	0.659		
	Total	065.446	100			
I	Between Groups	000.566	1	0.566	0.863	0.355
	Within Groups	064.919	99	0.656		
	Total	065.485	100			
J	Between Groups	000.329	1	0.329	0.771	0.382
	Within Groups	042.226	99	0.427		
	Total	042.554	100			
K	Between Groups	000.692	1	0.692	1.443	0.233
	Within Groups	047.467	99	0.479		
	Total	048.158	100			

Table 2.1 shows the seven statements E, F, G, H, I, J and K of the second dimension of workplace spiritualism which is Meaningful Work

Table 2.2 shows that statements E, F, G, H, I, J and K are the strongest influencing factors on gender as the mean value >3.5 . Meaningful work as a dimension of workplace spiritualism varies in both male and females, females feel slightly more inclined towards the work they are doing is an important and meaningful part of their life and not just a 9-5 job as compared to males. The strongest indicator in this section is E and K which is 4.40

Table 2.3 shows the homogeneity of variance. This table depicts the statements E, F, G, H, I, J and K are homogenous as the level of significance >0.05 .

Table 2.4 This table shows that all the statements E, F, G, H, I, J and K strong indicators for Meaningful work as all statements of meaningful work is > 0.05 .

3. Gender and Transcendence

Table 3.1

L. At times, I experience an energy or vitality at work that is difficult to describe.
M. I experience moments at work where everything is blissful.
N. At times, I experience happiness at work.
O. I have moments at work in which I have no sense of time or space.
P. At moments, I experience complete joy and ecstasy at work.

Table 3.2: Mean

Gender	L	M	N	O	P
Female	4.05	3.97	4.24	4.16	4.06
Male	4.00	3.97	4.13	3.89	4.24

Table 3.3 Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Significance
L	1.873	1	99	0.174
M	0.708	1	99	0.402
N	1.756	1	99	0.188
O	0.118	1	99	0.732
P	0.845	1	99	0.360

Table 3.4 ANOVA Table

		Sum of Squares	df	Mean Square	F	Significance
L	Between Groups	000.054	1	0.054	0.073	0.788
	Within Groups	072.857	99	0.736		
	Total	072.911	100			
M	Between Groups	000.001	1	0.001	0.001	0.976
	Within Groups	076.910	99	0.777		
	Total	076.911	100			
N	Between Groups	000.269	1	0.269	0.477	0.491
	Within Groups	055.771	99	0.563		
	Total	056.040	100			
O	Between Groups	001.652	1	1.652	1.636	0.204
	Within Groups	099.992	99	1.010		
	Total	101.644	100			
P	Between Groups	000.712	1	0.712	0.897	0.346
	Within Groups	078.614	99	0.794		
	Total	079.327	100			

Table 3.1 shows the five statements L, M, N, O, and P of the third dimension of workplace spiritualism which is Transcendence

Table 3.2 shows that statements L, M,N,O, and P are the strongest influencing factors on gender as the mean value >3.5 . Transcendence focuses to association to higher power. This as a dimension of workplace spiritualism have very slight variation in both male and females, females feel slightly more perceived to spiritual experience that influences one's understanding of oneself, emotions, aspirations and ability to overcome one's difficulties as compared to males. The strongest indicator in this section is N in Female and P in Males which is 4.24.

Table 3.3 shows the homogeneity of variance. This table depicts the statements L, M,N,O, and P are homogenous as the level of significance >0.05 .

Table 3.4 This table shows that all the statements L, M,N,O, and P strong indicators for Transcendence as all statements of this dimension is > 0.05 .

4. Gender and Mindfulness

Table 4.1

Q. I do jobs or tasks automatically, without being aware of what I am doing.
R. I find myself working without paying attention.
S. At work, I break or spill things because of carelessness, not paying attention, or thinking of something else.
T. I rush through work activities without being really attentive to them.
U. I go to the places on automatic pilot, and then wonder why I went there.
V. It seems I am working automatically without much awareness of what I'm doing.

Table 3.2: Mean

Gender	Q	R	S	T	U	V
Female	2.41	2.03	1.89	1.76	1.83	1.73
Male	2.11	1.76	1.58	1.79	1.79	1.63

Table 3.3 Test of Homogeneity of Variances

	Levene Statistic	df1	df2	Significance
Q	2.411	1	99	0.124
R	0.054	1	99	0.816
S	0.003	1	99	0.954
T	3.331	1	99	0.071
U	0.436	1	99	0.511
V	0.974	1	99	0.326

Table 3.4 ANOVA Table

		Sum of Squares	df	Mean Square	F	Significance
Q	Between Groups	002.240	1	2.240	1.965	0.164
	Within Groups	112.849	99	1.140		
	Total	115.089	100			
R	Between Groups	001.710	1	1.170	1.679	0.198
	Within Groups	100.805	99	1.018		
	Total	102.515	100			
S	Between Groups	002.277	1	2.277	2.836	0.095
	Within Groups	079.485	99	0.803		
	Total	081.762	100			
T	Between Groups	000.018	1	0.018	0.020	0.888
	Within Groups	089.744	99	0.907		
	Total	089.762	100			
U	Between Groups	000.031	1	0.031	0.033	0.856
	Within Groups	091.395	99	0.923		
	Total	091.426	100			
V	Between Groups	000.230	1	0.230	0.255	0.614
	Within Groups	089.255	99	0.902		
	Total	089.485	100			

Table 4.1 shows the five statements Q,R,S,T,U and V of the fourth dimension of workplace spiritualism which is Mindfulness

Table 4.2 shows that statements Q,R,S,T,U and V are the weakest influencing factors on gender as the mean value < 3.5 . Mindfulness focuses on a mental state attained by concentrating one's mind on the present moment, while silently recognizing and embracing one's emotions, perceptions and bodily sensations, used as a therapeutic tool. This as a dimension of workplace spiritualism have very weak association in both male and females, females are slightly more perceived in this quality or state of being conscious or aware of something compared to males. The weakest indicator in this section is S and T in both Male and Female.

Table 4.3 shows the homogeneity of variance. This table depicts the statements Q,R,S,T,U and V are homogenous as the level of significance > 0.05 .

Table 4.4 This table shows that all the statements Q,R,T,U and V good indicators for Mindfulness as all statements of this dimension is > 0.05 . S is nearly not supportive indicator as it > 0.05 , i.e. 0.095.

Conclusion

The relationship of various dimensions of workplace spiritualism and gender with special reference to faculties in higher education was examined through analysis and discussion. The research contributes to the relationship between four dimensions of Workplace spirituality and gender, by researching the moderating impact on gender. The study found that all four dimensions of WS mediates and are strong indicators i.e compassion, meaningful work, Transcendence aspect are the strongest. It has been found that mindfulness has weakest relationship with Gender. The research's findings provide more impetus to produce more empirical evidence for the management of spirituality at work. The scope of future research could extend to empirically weighing the pros and cons of this fresh paradigm to allow industry to take decisions on how to imbibe spiritual values and its dimensions in the workplace amongst the male and female employees.

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