

Impact of spiritual capital on work motivation among employees: an exploratory study

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Abstract

The present investigation is an attempt to study the impact of spiritual capital on life satisfaction among employees. Employees face many problems in organization. Spirituality is part and parcel in solving all the work and family related problems. Shri Krishna in chapter 16 verses 1, 2, 3 chants of Shrimad Bhagavad Gita discussed about '*Daiveeya Sampada*'. In modern times Johar and Marshall (2004) explained these '*Daiveeya Sampada*' in business perspective and invented a new term 'Spiritual Capital'. Spiritual capital acts as a base which nurtures and sustains the core purpose of our whole human enterprise. It provides us moral and motivational framework. It makes an organization or society sustainable. It impoverishes the human sprits, notion of wealth that inspires people to give of their best in their creating it. Employees who are with spiritual capital are always satisfied in themselves and are able to satisfy people surrounding him .Work adjustment is defined as the process by which the individual inter acts and comes to terms with work environment (Zytowski, 1968) or the continuous and dynamic process by which the individual seeks to achieve and maintain correspondence with his work environment (Lofquist & Davis, 1969). Population for the study involved 240 Non managerial permanent employees of age 25-40 were selected through quota sampling. Spiritual capital scale (constructed by researcher) and work motivation questionnaire (WMQ-A) made by K.G Agarwal applied on employees and null hypothesis has been rejected at 0.01 level. The present paper highlight the spiritual capital and considering its positive consequences on work motivation of employees and it also show that employees rich in spiritual capital constantly place their goals and strategies in a wider context of meaning and value.

Key words: Spiritual Capital, Work Motivation

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Introduction:

Employees in private organizations are always in a stressful condition because they try to balance the needs and demands of those above them and those below them in the organization. This process requires a great deal of skill to be done well. Employees have to face many problems in organizations. First of them are working hours: In India, people do not adhere to the timings. No doubt, they work for long hours approximately for 10-12hrs a day and sometimes even on weekends. Most of the Indians think workplace as an opportunity to build their future and put forth extensive efforts to climb the corporate ladder and earn monetary benefits. They work day and night beyond limits. These long working hours affect their work life balance and create many health related and family problems in the life of employees.

The Second problem, the employees have to face are unrealistic demands of owners or shareholders. Owners want much production and for it they force their employees to do hard work. Because of doing hard work in company the employees get tired and when they come back to the home they have no more energy to participate in activities of children and the family. Hard work did by the employees in company affects their health and their family life.

The third problem the employees have to face is to maintain good relationship with boss. Relationship between the boss and subordinate is believed to be more formal and hierarchical in India. People in power openly display their ranks according to which importance is given. Employees are not supposed to expect clear guidance from the managers and they are often not assigned with important work. Employees are expected to take the blame for things that go wrong. The relationship between boss and subordinate is rarely close/personal. In general company meetings only few people dominate, even though their decisions are wrong. However, it may vary from company to company.

The forth problem employees have to face in many organizations is poor salary. Companies do not provide sufficient salary to the employees due to which they have to face many economic problems. The next problems faced by employees are coping with the unexpected. Employees need to remain flexible in their reactions to day-to-day occurrences. Machines break down; people become ill, deals are broken, important people related with organization are died in an accident. Nobody really knows what is going to happen next, and an employee has to react quickly and efficiently to any of these possible events. The ability to retain a calm and clear mind in the middle of difficulties is the hallmark of a superior employee.

Spirituality is part and parcel in solving all the work and family related problems. Sri Krishna in 16/1, 2, 3 chants of *Shrimad Bhagvat Gita* discussed about '*Daiveeya Sampda*'. In modern times, Johar and Marshall (2004) explained these '*Daiveeya Sampda*' in business perspective and invented a new term Spiritual Capital. They explained about it that:

"It is a capital earned from serving deep meaning, from serving a deep sense of purpose and from serving fundamental human values. It is a kind of capital initially measured not in dollars and cents but rather in the sense of achievement, the high morale, the gratitude and the general increase in well being that accompany raising the quality of human life."

Spiritual capital, takes the broadening of "Spiritual capital" is a new paradigm. It requires that we radically change our mind-set about the philosophical foundations and the practice of business. It is not anticapitalist-or even non capitalist, but it does require the addition of moral and social dimensions to capitalism. Spiritual capital itself is not monetary wealth, but it argues the possibility of making a profit -by

doing business in a wider context of meaning and value. It can generate profit that both draws on and adds to the wealth of the human spirit and to general human well-being.

Role of spiritual capital in work motivation:

Work motivation refers a set of energetic forces that originate both within as well as beyond an individual's being, to initiate work-related behavior, and to determine its form, direction, intensity, and duration" (Pinder, 2008). Motivation is a person's internal disposition to be concerned with and approach positive incentives and avoid negative incentives. The executives with spiritual capital constantly place their goals and strategies in a wider context of meaning and value. They are constantly reframing their aims and recontextualizing the effects. They are always ready to be spontaneous. They don't get locked in to paradigms, assumptions or set agendas. If necessary, they always try to undermine, their own assumptions. They seek to become aware of the paradigm from which their values, goals, action plans and decisions are originating. They are willing to change that paradigm if necessary. They respond to rather than react against the environment. Employees rich in spiritual capital never rest on past achievements, never feel self-satisfied or self righteous. They dare to be different, dare to stand out from the crowd. Rather than following the trend, they set new trends. For it they always try to learn new things. These characteristics of spiritual capital are directly related with work motivation.

The characteristics of spiritual capital are related with work motivation. Researcher decided to select a research problem which is as follows:

Statement of the problem:

"What is the impact of Spiritual Capital on work motivation among employees?"

Objectives of the study:

- 1) To clear the concept of Spiritual Capital.
- 2) To develop a Spiritual Capital scale to assess the Spiritual Capital of employees.

3) To identify the employees with Spiritual Capital and without Spiritual Capital.

4) To assess the effect of Spiritual Capital on work motivation among employees with and without Spiritual Capital.

Review of literature:

Researches related with Spiritual Capital:

Earnest, Chamian, and Saat (2015) told that Audit firm's performance is frequently associated with a high level of human capital and spiritual capital. Hence, the importance of these two values is always the core concern within audit firms to ensure that their professional services offered are consistent with the standard requirements in the profession. This study was aimed to determine the relationship between human capital and spiritual capital on audit firm's performance and was conducted on audit firms operating in Johor Bahru, Malaysia. The primary data was generated through survey questionnaires which were distributed to auditors attached to the audit firms. Statistical analysis techniques using SPSS which includes descriptive analysis and Pearson correlation analysis were used to determine the relationship of human capital and spiritual capital on the performance of audit firm. The results exposed that both human capital and spiritual capital posed significant positive relationship on audit firm's performance.

Grace (2012) in his research collected the responses of 60 Catholic school leaders to their demanding work in English inner-city secondary schools; he encountered evidence of a deep vocational commitment. These head teachers were clearly drawing upon a spiritual and religious resource which empowered them and which gave them a sustained sense of mission, purpose and hope in their educational work. He referred to this sustaining and inspirational factor as 'spiritual capital'.

Middlebrooks and Noghiu (2010) did a research to explore the development of spiritual capital as a multi-level form of organizational value, operating at the individual level as the

disposition to serve, and subsequently at the organizational level as systems, norms, and culture. The various conceptualizations of spiritual capital are examined and extended, specifically focusing on the nature and development of a key individual level motivation—the call to serve. The authors provided a base from which to discuss implications and applications for leadership across levels of analysis and sectors of practice, all to the end of fostering spiritual capital in organizations.

Baker and Greg (2010), did a research to advance both the theory and application of the concepts of social capital (in both bonding and bridging modes) and spiritual and religious capital within the complex and diverse post - secular context of the UK. They presented quantitative data from a recent survey of religious and spiritual groups undertaken by William Temple Foundation (and funded by the Leverhulme Foundation) which includes responses to a series of Likert scale attitude statements derived from earlier qualitative research. The results of Factor Analysis suggest that a number of distinct components of religious and spiritual capitals can be identified allowing a more nuanced explanation of the field. We compare the responses of people from Muslim, Buddhist, Roman Catholic, Anglican, Free Church and Evangelical backgrounds and discover significant variations that can be related to corresponding theologies and world views.

Researches related with work motivation:

Chen and Wang (2015) did a research to trace the work phenomenon of foreign seasonal workers in Arctic destinations where the scenic landscapes and natural phenomenon are major attractions, and where labor shortage prevails during peak tourism months. Two themes relevant to Arctic seasonal workers are investigated in the study: worker job motivation and job performance. A qualitative approach is deployed, drawing on perspectives from both frontline staff and managers from the hospitality industry (e.g. hotels and cruise ships). The study

setting is the Finnmark County in Norway, Europe's northernmost Arctic region. The resultant data reveal seven motivations for seasonal workers: (1) professional development, (2) novelty seeking, (3) decent pay scale, (4) friendship with colleagues, (5) favorable working environment, (6) scenery view and nature and (7) community integration. Future studies on job motivation may cross-validate these motivations to establish a robust measurement of foreign seasonal worker intention and behavior.

Gagné, et al. (2015) told that Self-determination theory proposes a multidimensional conceptualization of motivation comprising autonomous and controlled forms. Whereas autonomous motivation relates positively to individuals' optimal functioning (e.g., well-being, performance), controlled motivation is less beneficial. To be able to use self-determination theory in the field of organizational behavior, the Multidimensional Work Motivation Scale was developed and tested using data from 3435 workers in seven languages and nine countries. Factorial analyses indicated that the 19-item scale has the same factor structure across the seven languages. Convergent and discriminant validity tests across the countries also indicate that the psychological needs for autonomy, competence, and relatedness as well as the theoretically derived antecedents to work motivation (e.g., leadership and job design) are predictably related to the different forms of motivation, which in turn are predictably related to important work outcomes (e.g., well-being, commitment, performance, and turnover intentions). Implications for the development of organizational research based on self-determination theory are discussed.

Hensel, Hensel and Dewa (2015) did a research to see motives that motivate the employees to remain in the field despite stressful work conditions. An exploratory descriptive analysis of qualitative data obtained from semi structured interviews with 19 communities residential DSPs in Ontario, Canada, was conducted. Data were analyzed for modes of entry into the field and reasons for remaining. DSPs were motivated to

remain in the sector because of the people supported, the nature of the work and the work environment, practical reasons like job security, and personal ambitions and reward. Most staff was motivated in multiple domains.

Drinka, Miller and. Goodman (2015, 1996) told that relationship Awareness Theory is based on the premise that there is a purpose or motive behind all behavior. The Strength Deployment Inventory (SDI) was designed to help individuals identify their motives in relating to others under two kinds of conditions; when everything is going well in their relationships and when they are in conflict with others. The authors administered the SDI over a ten year period to 516 health professionals and advanced level trainees who worked or trained on interdisciplinary healthcare teams. Individual motivation styles were analyzed by discipline, and formal leadership role. One team's pattern was analyzed over time. The predominant motivational style of respondents was altruistic/nurturing under normal conditions and analytic/ autonomizing under conflict conditions. Nurses and social workers were most similar under normal conditions and nurses and physicians were most similar under conflict conditions. There were differences for both conditions between formal leaders and those without formal leadership roles. The motivational patterns of an interdisciplinary team changed over time. Also, team members exhibited more diversity under normal conditions than they did when they were in conflict.

Research Methodology:

Independent Variable: Spiritual Capital

Dependent Variable: work motivation

Description of Independent Variables:

Spiritual Capital

The word spiritual comes originally from the Latin 'spirit' that means "that which gives life or vitality to a system." This is spirituality seen as an enhancement of life in the world, rather than

as a monkish emphasis on other - worldly values. The spiritual in human beings makes us ask why we are doing what we are doing and makes us seek some fundamentally better way of doing it. It makes us want our lives and enterprise to make a difference.

Capital has a wider meaning. In the oxford English Dictionary, capital is defined as "that which confers wealth, profit, advantage or power." Capitalism, the economic doctrine that underpins business as usual, gives the narrowest possible definition to all these terms. Wealth is taken to equal money, so that the wealth that makes the world go round is material wealth, and profit is material profit. Advantage is something that confers material advantage, an advantage measured in money or in the power to manipulate people or the environment to maximize its holder's (usually money based) interests.

That view leads straight into the Erisychthon scenario, where business consumes itself and all that we value about our humanity along with it.

To escape, we need to expand our whole concept of wealth. We need a concept of wealth that enriches rather than impoverishes the human spirit, a notion of wealth that inspires people to give of their best in creating it.

Some recent attempts have been made to expand the notion of capital. We hear a lot of company circles today about "intellectual capital" and "human capital," but these just extend the idea of material worth to ideas and people. They attempt to put a price tag on employees' creativity and skills. They add nothing new to the concept of capital itself.

Spiritual capital, takes the broadening of "Spiritual capital" is a new paradigm. It requires that we radically change our mind-set about the philosophical foundations and the practice of business. It is not anticapitalist-or even non capitalist, but it does require the addition of moral and social dimensions to capitalism. Spiritual capital itself is not monetary wealth, but

it argues the possibility of making a profit –by doing business in a wider context of meaning and value. It can generate profit that both draws on and adds to the wealth of the human spirit and to general human well-being.

Johar and Marshall (2004) mentioned that: Our Spiritual Capital is our shared meaning, our shared purpose, our shared vision of what most deeply matters in life and how these are implemented in our lives and in our behavioral strategies. It is capital that is increased by drawing on the resources of the human spirit. In a tidy phrase, spiritual capital is the amount of spiritual knowledge and expertise available to an individual or a culture where spiritual is taken to mean meaning, values and fundamental purposes. Spiritual Capital is wealth that helps to make the future of humanity sustainable as well as wealth that nourishes and sustains the human spirit.

Spiritual Capital, takes the broadening of capital- and its associated wealth, advantage, profit, and power- a stage further. It transcends the usual notion of capital altogether. Defining a sense of wider meaning, the possession of an enlivening or inspiring vision, the implementation of fundamental human values, and a deep sense of wider purpose as the “commodities of exchange,” those organizations or individuals that act from such a wider context and broader concerns are said to be invested with spiritual capital.

In a tidy phrase, spiritual capital is the amount of spiritual knowledge and expertise available to an individual or a culture, where spiritual is taken to mean” meaning, values, and fundamental purposes.”

Spiritual Capital is wealth that helps to make the future of humanity sustainable as well as wealth that nourishes and sustains the human spirit. It is reflected in what a community or an organization believes in, what a community or an organization exists for, what it aspires to, what it takes responsibility for. It is only when these aspects of spirit are nourished and seen to be

served that we can go on to build the social and material wealth that sustain daily life.

Spiritual capital is the bedrock of an organization or a society. By nurturing and sustaining the core purpose of our whole human enterprise, spiritual capital is the glue that binds us together, it provides us with a moral and a motivational framework, an ethos, a spirit. It sustains, underpins, and enriches both material capital and social capital. Spiritual capital can be a dynamic factor within an organization. Organizations rich in spiritual capital are not just sustainable, they are evolutionary. By going through the process of raising its spiritual capital, an organization transforms itself from the inside. It moves. It has life. It has a deep sense of purpose and direction. All these improve the inner vitality of the organization and also its ability to function effectively in and contribute to its wider environment.

Dimensions of Spiritual Capital:

1. Constantly Placing the goals and strategies in a wider context of meaning and value-

Employees concerned with amassing spiritual capital are constantly placing their goals and strategies in a wider context of meaning and value. They are constantly reframing their aims and recontextualizing the effects.

2. Self awareness-

Employees rich in spiritual capital are self-aware. They know what they believe in, what and whom they affect, and what they want to achieve.

3. Vision and Value Led-

Employees that build spiritual capital are vision and value led. Their core vision is visible and inspires everything that is done. It is a deep vision. The values of spiritual capital are deep human values- saving life, raising the quality of life, improving health, education, communication, meeting basic human needs, sustaining the global ecology, and reinforcing a sense of excellence, pride in service and the like.

4. High sense of holism or connectivity-

Employees that build spiritual capital have a high sense of holism r connectivity. They see that business in part of the wider human enterprise, part of the wider global scenario. They feel part of and responsible to the community, the planet, life itself. Spiritual capital takes into account that everything we do or represent in company culture (rational decisions, emotional and psychological issues, neglecting the needs of the third world or the fears and resentments of Islam) winds up in the bottom line.

5. Compassionate-

Employees that build spiritual capital are compassionate. They have a sense of fellow-feeling, fellow-being with all those whom they affect or could affect. If they see need or suffering within their sphere of influence, they care and take responsibility for doing something about it.

6. Celebrate diversity-

Employees with spiritual capital celebrate diversity. They recognize that every point of view is necessary and that every point of view carries some validity. They recognize that wealth generated from many sources and bred from within many traditions creates a more vibrant business climate.

7. Field independent-

Employees with spiritual capital are field independent. They dare to be different, dare to stand out from the crowd; dare even to be unpopular at times if necessary. This is part of their leadership role. Rather than following the trend, they set new trends. They get a sense of value and a sense of self-esteem not from how others see them but from a conviction that they are being true to their own values and vision.

8. Raise Fundamental Why questions-

Employees with spiritual capital raise fundamental why questions. They never allow themselves to become obsessed with achieving specific goals but rather reflect on why they have chosen their goals, whether they might have chosen others, and what the full consequences of their choices are.

9. Always ready to be spontaneous-

Employees with spiritual capital are always ready to be spontaneous. They don't get lock into paradigms, assumptions, or set

agendas. They are not afraid of loyal dissent from within. They seek constantly to surface, and if necessary to undermine, their own assumptions. They seek to become aware of the paradigm from which their values, goals, action plans and decisions are originating, and are willing to change that paradigm if necessary. They respond to rather than react against the environment.

10. Seek a positive response to Adversity-

Employees with spiritual capital seek a positive response to adversity. Business downturns, market fluctuations, changes in customer demand, and recognition of internal mistakes or miscalculations are all seen as opportunities to be creative. Large scale global events like the terrorist attacks of September 11 2001, massive floods, outbreaks of disease, crisis in the community or in a political theatre are all opportunities to reassess priorities and values, to set new goals and to renew deep purposes.

11. Maintain a sense of deep humility-

Employees rich in spiritual capital maintain a sense of deep humility. They never take themselves too seriously, never rest on past achievements, and never feel smug or self-righteous. Spiritual Capital accrues from doing the right thing, so it doesn't seek praise or unjust reward.

12. A Sense of vocation-

Employees high in spiritual capital have a sense of vocation. They feel called upon to share their wealth in meeting the wider needs of community, humanity, and life itself. They are grateful for any contribution they can make to their own or the world's wealth and to the wellbeing of the world's people. They take nothing for granted.

Description of Dependent Variable:

Work Adjustment

Work Adjustment describes the relationship of the individual to his or her work environment. According to Scott, Dawis, England and Lofquist (May, 1960), Work adjustment is inferred from two primary sets of indicators: satisfaction and satisfactoriness. Satisfaction includes overall job satisfaction and satisfaction with various aspects of individual's work environment (his

supervisor, his co-workers, the company or institution for which he works, his working conditions, his hours of work, his pay and the type of work in which he is engaged). It includes the satisfaction of his needs and the fulfillment of his aspirations and expectations. It includes the congruence of his vocational interests with the interests of most successful people working in his occupation. Satisfactoriness is indicated by his productivity and efficiency, and by the way he is regarded by his supervisor, co-workers and the company or institution for which he works.

According to Dawis and Lofquist (1984), the continuous and dynamic process by which the individual seeks to achieve and maintain correspondence with his work environment is called work adjustment.

This correspondence is the reciprocal process between the worker's satisfaction and the employer's satisfactoriness (Eggerth, 2008).

Sample and Sampling plan:

240 non – managerial permanent employees of age 25-40 were selected through **Quota Sampling** from different private organizations of Haridwar (Uttarakhand) and Patna (Bihar). The Education level of employees was Intermediate onwards.

Research Design:

Ex-Post Facto Research Design was applied for this study.

Data collection tool:

Spiritual Capital scale was constructed by researcher under the supervision of supervisor.

Spiritual Capital scale

For measuring the level of Spiritual Capital twelve dimensions were chosen from the book of spiritual capital written by Danah Zohar and Ian Marshal.

Dimensions of Spiritual Capital

1. Constantly placing the goals and strategies in a wider context of meaning and value
2. Self aware
3. Vision and Value Led
4. High sense of holism or connectivity
5. Compassionate
6. Celebrate diversity
7. Field independent
8. Raise Fundamental Why questions
9. Always ready to be spontaneous
10. Seek a positive response to Adversity
11. Maintain a sense of deep humility
12. A Sense of vocation

Firstly, the researcher wrote 150 test items on all dimensions of spiritual capital, by referring spiritual capital book written by Danah Zohar and Ian Marshall, research articles, research papers and online material related with spiritual capital. These test items were send to experts for their comments. After receiving their comments the researcher finally selected 116 items where the experts of Psychology were in agreement. These test items were sent to three persons who were well versed in Hindi language. They examined the test items and corrected in language wherever required. After receiving their comments the final version of the test was prepared.

For the purpose of this study, test was administered upon 800 employees in individual situation and general instructions were given in the beginning of the test.

Work Motivation Questionnaire (WMQ-A)

- ✓ Made by K. G. Agarwal
- ✓ It has an application in the area of Management and Industrial Psychology.
- ✓ It assesses work motivation both intrinsic and extrinsic. It has 26 items and on the basis of these 26 items six motivational factors were identified- dependence, organizational orientation, work group relations, psychological incentives, material incentives and job situations.

Procedure for data collection:

First of all contact was done with a large number of employees (more than 800) of different private organizations. After that their consent was taken. Spiritual capital scale was provided to them to give the response of items. On the basis of their responses 120 (60 Male and 60 female) non managerial

employees were identified with spiritual capital and 120(60 Male and 60 female) non managerial employees without spiritual capital. After that to all 240 employees Life satisfaction scale, questionnaire was distributed to give responses. After scoring, statistical analysis was done on the basis of made null hypothesis.

Null Hypothesis:

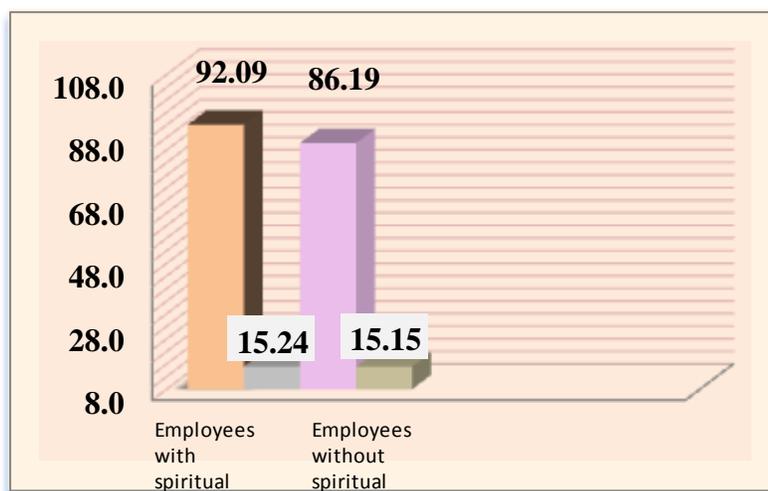
There will be no significant difference in work motivation among employees with and without spiritual capital.

Result Table:

Table 4.3: There will be no significant difference in Work Motivation among employees with and without spiritual capital.

Group	N	M	SD	df	SED	t value	Significance
Work Motivation among employees with spiritual capital	120	92.09	15.24	238	1.96	3.01	P<.01
Work Motivation among employees without spiritual capital	120	86.19	15.15				

From the result table it is clear that Null hypothesis has been rejected at .01 level of confidence. It shows that Work Motivation among employees with and without spiritual capital have significant difference.



Interpretation and Discussion:

Johar and Marshall (2004) explained Spiritual Capital in business perspective. They explained about it that: It is a capital earned from serving deep meaning, from serving a deep sense of purpose and from serving fundamental human values. It is a kind of capital initially measured not in dollars and cents but rather in the sense of achievement, the high morale, the gratitude and the general increase in well being that accompany raising the quality of human life.

There is not much empirical work which has been done on spiritual capital, only few researchers did empirical work on spiritual capital but no one saw the effect of spiritual capital on life satisfaction, work adjustment and work motivation. Keeping this in mind researcher selected this research problem and made 1Hypothesis to see the effect of spiritual capital on employees' work motivation.

Null Hypothesis was rejected because the results were found significant on .01 level of confidence. It showed that spiritual capital has a positive impact on work motivation among the employees. The impact was seen by doing comparative study among employees with spiritual capital and employees without spiritual capital on taken dependent variables.

Null Hypothesis was rejected at .01 level of confidence it showed that employees with and without spiritual capital had significant difference on the level of work motivation, the employees with spiritual capital had high work motivation. The reason of it may be that the employees with spiritual capital are more sustainable because they develop qualities that include wider values based vision, global concern and compassion, long term thinking, spontaneity (and hence flexibility), an ability to act from their own deepest convictions, an ability to thrive on diversity, and an ability to learn from and make positive use of adversity (Zohar & Marshall, 2005).

Lopez, L. H., Ramos, R. R., & Ramos, S. R. (2009) told that spirituality at work is a fascinating and complex variable. It is linked to findings for business management such that it makes organizations grow faster, increases efficiency, enhances organizational performance, improves communication and a greater sense of team and community, and is related positively to employee's attitudes towards their work. Consequently, more employers are encouraging the expression of spirituality in the workplace as a way to boost loyalty and increase morale. However, there is empirical evidence that runs contrary to the common assertion of employees that they desire or expect organizational and supervisory involvement in their spirituality in the workplace.

With the aim of specifying the construct of spirituality at work, they proposed a theoretical approach that assumes that spirituality in the workplace is not independent of environmental influence. It investigates the various processes and elements that interact at individual, organizational, and societal levels. Thus the above mentioned discussion clearly shows that spiritual capital has positive impact on work motivation. Therefore it can be recommended to the employees to gain spiritual capital.

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