

**Report on**  
**“Influence of Workplace Spirituality on**  
**Toxic Work Environment”**

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## **CERTIFICATE**

This is to certify that the project entitled “**Influence of Workplace Spirituality on Toxic Work Environment**” is a bonafide work carried out by Chaitanya Mittal, Ashi Rohatgi, Deepali Sharma of MBA 2018-20 and is submitted to University School of Management & Entrepreneurship, Delhi Technological University, Bawana Road, Delhi. The result drawn is an outcome of the data collected through the questionnaire circulated in BHEL, Haridwar. The facts and figure presented in this report are outcome of hardwork and dedication to the project in partial fulfilment of the requirements for the award of the degree of Master of Business Administration.

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Signature of Guide

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Signature of HOD

Date:

Place:

## DECLARATION

We, Chaitanya Mittal, Ashi Rohatgi, Deepali Sharma, hereby declare that the project work entitled “**Influence of Workplace Spirituality on Toxic Work Environment**” submitted to University School of Management & Entrepreneurship, Delhi Technological University, Bawana Road, Delhi is a record of an original work done by us under the guidance of Dr. Naval Garg (Assistant Professor, USME) and this project work is submitted in the partial fulfilment of the requirements for the award of the degree of Master of Business Administration. The result embodied in this project has not been submitted to any other University or Institute for the award of any degree or diploma.

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Sincerely,

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## **EXECUTIVE SUMMARY**

People spent most of their time at their workplace. And if the workplace is toxic, they are generally depressed or unwilling to go to their workplaces. The toxicants at a workplace could be anything from work policies to colleagues to bosses.

This not only leads to job dissatisfaction among employees but also will affect their productivity in the organization. It will definitely have negative impact on the organization productivity but also increase employee turnover ratio of organization. In recent years for addressing these issues, the organizations are looking up to the concept of workplace spirituality to fight the toxic work environment.

So, the main purpose of this study is to identify the relationship between workplace spirituality and toxic work environment and how workplace spirituality influences the toxic environment at workplaces. We are looking to establish and understand the relationship between workplace spirituality and toxic work environment. For this study we are considering two aspects/variables of toxic work environment- workplace ostracism and workplace incivility to narrow down our study to these two specific aspects and draw out more solid results.

The data for the study was collected on the basis of simple convenience sampling using a structured questionnaire which was circulated online as google forms among participants. The sample population taken was employees of BHEL, Haridwar. The collected data was put through reliability, validity and common method biases.

The results showed that all the six variables of workplace spirituality were significantly negatively related to workplace ostracism and workplace incivility. Also, it was shown that all the variables of workplace spirituality had a negative linear relationship with workplace ostracism and workplace incivility.

With the significant results inferred, the study had some limitations too. Firstly, the scope of study was limited to one unit of a public sector organization i.e., BHEL, Haridwar and also the perceptions of private sectors were not taken into consideration.

We have recommended certain measures to increase work place spirituality in BHEL, Haridwar as per our analysis at the end of study. Some of them are formation of special committee, arranging few workshops, feedback, increased participation, etc. These will be elaborated further in report.

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# CHAPTER 1 – INTRODUCTION

## 1.1 Organization and Industry Profile



**Fig. 1.1 – Logo of BHEL**

Bharat Heavy Electricals Limited (BHEL) obliges center parts of the Indian Economy viz., Power Generation and Transmission, Industry, Transportation, Telecommunication, Renewable Energy, Defense, and so on. The wide system of BHEL's 14 assembling division, four power Sector provincial focuses, more than 150 undertaking locales, eight assistance focuses and 18 local workplaces, empowers the Company to better serve the clients and furnish them with appropriate items, frameworks and administrations – effectively and aggressive costs.

BHEL has just accomplished ISO 9000 accreditation for quality the executives, and ISO 14001 confirmation for condition the executives. BHEL has its own set of Vision, Mission and Values which define the core ethics and dealings in all functions of the Organization.

### MISSION

“Providing sustainable business solutions in the fields of Energy, Industry & Infrastructure”

### VISION

“A global engineering enterprise providing solutions for a better tomorrow & Infrastructure”

## **Core Values**

- **Governance**: We are stewards of our shareholders' investments and we take that responsibility very seriously. We are accountable and responsible for delivering superior results that make a difference in the lives of the people we touch.
- **Respect**: We value the unique contribution of each individual. We believe in respect for human dignity and we respect the need to preserve the environment around us.
- **Excellence**: We are committed to deliver and demonstrate excellence in whatever we do.
- **Loyalty**: We are loyal to our customers, to our company and to each other.
- **Integrity**: We work with highest ethical standards and demonstrate a behavior that is honest, decent, and fair. We are dedicated to the highest levels of personal and institutional integrity.
- **Commitment**: We set high performance standards for ourselves as individuals and our teams. We honour our commitments in a timely manner.
- **Innovation**: We constantly support development of newer technologies, products, improved processes, better services and management practices.
- **Teamwork**: We work together as a team to provide the best solutions & services to our customers. Through quality relationships with all stakeholders, we deliver value to our customers.

## **Areas of Service - BHEL**

### **Power Generation**

Power age division includes warm, gas, hydro, atomic power plant business, BHEL provided sets representing about 64737 MW or 65% of the all-out introduced limit of 99,146 MW in the nation.

BHEL has portrayed undeniable capability of implementing power ventures from idea to authorizing, it definately have the calibre to produce warm sets with very basic parameters up to 1000 MW unit rating and also up to 240 MW unit rating gas turbine generator sets. The organization fabricates 235 MW atomic turbine generators and has started creation of 500 MW atomic turbine generator sets.

Taking all things together, orders for in excess of 700 utility arrangements of warm, hydro, gas and atomic have been given to the organisation as on date. BHEL has demonstrated skill in PPI (i.e. Plant Performance Improvement) through remodelling modernization and also an assortment of control plant hardware up rating other than particular expertise of lingering life appraisal.

#### Power Transmission and Distribution

Organisation offers wide-going items and frameworks for T and D applications. Items made, instrument transformers, dry sort transformers, incorporate power transformers, arrangement – and shunt reactor, vacuum, capacitor tanks, – and gas protected change gears, SF circuit breakers.

A solid designing base empowers the organisation to attempt turnkey conveyance of electric substances up to 400 kV level arrangement remuneration frameworks, shunt pay frameworks (for voltage improvement and control factor) and HVDC frameworks. BHEL has originally built up the best in "class-controlled shunt reactor" for receptive power the board for transmission lines that are long.

#### Businesses

BHEL is a significant benefactor of hardware and frameworks to businesses. Concrete, sugar, compost, treatment facilities, petrochemicals, paper, oil and gas, metallurgical and different procedure businesses lines and voltage guidelines and improving framework security and shunt remuneration frameworks for - control factor & voltage improvement and HVDC frameworks for - monetary exchange in mass power, BHEL has made a state of the art “controlled shunt reactor” for - receptive power the board on large transmission lines.

#### Transportation

BHEL is engaged with the advancement configuration, designing, showcasing, generation, establishment, support and after-deals administration of Rolling Stock and footing impetus frameworks. In the territory of moving stock, the PSU makes electrical trains up to 5000 HP, diesel run electric trains from 350 HP to 3100 HP, both for mainline & shunting proper applications.

The company is likewise delivering moving stocks for unique applications like special well wagons, o/d gear autos, Rail-cum-street vehicles and so forth., and for moving stock makers of electric trains, electrical various units, diesel-electric trains and metro

vehicles. BHEL is likewise expanding in the region of pipelines transportation framework and port giving hardware.

#### Media transmission

BHEL additionally takes into account Telecommunication division by method for little, medium and enormous exchanging frameworks.

#### Sustainable power source

The PSU has undertaken R&D endeavours for improvement of multi-intersection shapeless silicon sun-based cells & fuel-based frameworks.

Advances that can be given by BHEL for abusing non-ordinary & sustainable wellsprings of vitality incorporate breeze electric generators, sunlight based photovoltaic frameworks, sun-based lamps and battery-fuelled street vehicles.

#### Global Operations

BHEL has, over the years, set up its references in approximately 60 nations around the globe, going from the United States of America to New Zealand, the land down under. These references incorporate nearly the whole item scope of BHEL, covering turnkey control ventures of warm, hydro and gas-based sorts, substation ventures, restoration ventures, other than a wide assortment of items, similar to transformers, switchgears, castings and forgings, valves, well-head gear, heat exchangers, divergent blowers, photograph voltaic hardware, etc.

#### Technology Upgradation and Research & Development

To stay aggressive and live up to clients' desires, BHEL pays extraordinary emphasis on advancement of new items and the persistent up gradation of items and related innovations. The organisation has overhauled its items to high levels through nonstop in-house endeavours just as through securing of new innovations from driving building associations of the whole world.

The Research & Development unit at Hyderabad, Telangana, spread over 140 sections of land area, drives BHEL's examination endeavours in various regions of significance to BHEL's extent. Research & item advancement focuses at every one of the assembling divisions assuming a reciprocal job.

BHEL has presented, in ongoing past, a few best in class items created in-house: low-NQx oil/gas burners, high- effectiveness Pelton hydro-turbines, coursing fluidized bed

ignition boilers, 36 kV gas-protected sub-stations, oil warehouse computerization frameworks and so on.

### **BHARAT HEAVY ELECTRICALS LTD. (BHEL), HARIDWAR**

BHEL Haridwar is the second biggest unit of BHEL after BHEL Bhopal. It plays a major role in all Business sectors of BHEL.

- Power Transmission and Distribution (T & D) – BHEL Haridwar is responsible for design of motors and transformers used in T & D sector
- Industries – In this sector, BHEL Haridwar is involved in design and procurement of Control Systems
- Transportation – In Transportation sector also, this unit is involved in Engineering and design work
- Telecommunication – BHEL Haridwar has its own separate department for Telecommunication services
- International Operations – BHEL Haridwar is involved in major International Power projects in Libya, Sudan, Yemen etc.
- Technology Upgradation and Research and Development (R & D) –BHEL Haridwar plays primary role in Technology Upgradation through new design Patents, Copyrights and Business Collaborations with many companies worldwide, like Siemens Germany etc.

### **Human Resources Development Center (HRDC)**

A valued part of BHEL, Haridwar is its employees. Corporate Learning and Development Center (CLD Center) & Human Resource Development (HRD) centers of the unit help in not just maintaining their abilities as refreshed and finely sharpened yet in addition to including latest aptitudes, at whatever point required.

To upkeep & motivate the manpower with diversified roles and functions of BHEL Haridwar Unit, it has its own Human Resource Development Center (HRDC), Haridwar dedicated to enhance and convert the employed manpower into powerful

assets. HRDC works rigorously to identify training needs of employees and design and organize programs according to these Training Needs.

Nonstop preparing and retraining, a positive work culture and partake style of the executives, had induced advancement of a submitted and persuaded workforce prompting upgraded efficiency and more significant levels of Quality. These training programs are designed keeping the Polestar Statement of HRDC as -

VISION – “TO CREATE AN ENVIRONMENT SUPPORTIVE OF BLOSSOMING  
OF FULL POTENTIAL OF EMPLOYEES”

## **1.2 Objective**

This study proposes the impact of Workplace Spirituality on Toxic Work Environment. The 2 components of the Toxic Work environment considered under this study are - workplace ostracism and workplace incivility.

This research paper is split up into 4 sections. Firstly, the concept of Workplace Spirituality and Toxic Work environment with special reference to BHEL Haridwar is discussed. Secondly, workplace spirituality and its dimensions are described from Indian context. In the third part, the connection between workplace spirituality and Toxic work environment is analysed using the mode of quantitative analysis. And in the last part, limitations of the study and recommendations for future researchers are also talked about.

## CHAPTER 2 - LITERATURE REVIEW

### 2.1 Introduction

At whatever point a manager is like an autocratic leader, dictator – closing down, humiliating, or terminating any individual who sets out to shake things up – you have a toxic workplace issue. That is a result of the supervisor's terrible conduct, but since that conduct makes a situation wherein everybody is frightened, threatened and frequently ready to toss their associates under the transport, just to remain on the great side of such managers.

A toxic company culture will dissolve an association by incapacitating its workforce, decreasing its productivity and smothering creative and innovation. Presently like never before business pioneers should address issues of workplace toxicity. It has the effect in holding great staff and furthermore whether your company comes up short or succeeds. Representatives aren't reluctant to escape when confronted with a toxic workplace—and it's typically your superior workers who will go first.

Over the most recent couple of decades, associations have been having a solitary spotlight on "profit", which depended exclusively on the stock rates. Be that as it may, the anomalies on the opposite side of the range have been disregarded, which are to be specific the "workers", regardless of them being the most significant resources of an association. A broad survey of the literature has confirmed that representatives can be sorted as "stars", who considerably increment hierarchical yield and "toxic workers", who just are inadmissible for the association. Studies have indicated that 80% of the concerns and issues in regards to representatives' productivity are identified with the kind of workplace in which they operationalize their allotted assignments.

Some signs your workplace culture is toxic are:

1. Company basic beliefs don't fill in as the reason for how it works
2. Worker recommendations are disposed of. Individuals are reluctant to give genuine criticism
3. Micromanaging -Little to no autonomy is given to employees in performing their jobs

4. Accusing and discipline from the board is the standard
5. Excessive absenteeism, illness and high employee turnover
6. Workaholic behavior is a symbol of respect and is normal
7. Little or stressed cooperation among representatives and the board
8. Gossiping and/or social cliques
9. Favoritism and office politics
10. Aggressive or bullying behavior
11. Workplace ostracism that includes the deliberate reduction in social interaction that impacts the physical and mental and emotional health of an individual
12. Workplace incivility that can be the non-verbal action or the verbal abuse of an employee that shows disrespect towards the staff as a whole

All these are leading factors that could lead to major job dissatisfaction among workers. One of the solutions to this problem could be the introduction of workplace spirituality in the organisation. Aside from religious doctrine, workplace spirituality has a potential significance with the thriving of workers, associations, and societies. It interfaces the embodiment of laborers with their exercises and assignment, bringing about improved responsibility with the association and job satisfaction that gives solidness to association and expands execution.

Workplace spirituality inculcates past practices of a feeling of trust between individuals and interconnectivity among those who are a part of a particular work process, which subsequently brings cooperative feelings and lead to an overall organizational culture that is exemplified by a positive response, driven by motivation, harmony among the individuals, consequently uplifting the overall productivity of the individuals, and in turn aiding to the organizational excellence as a whole.

Religion and workplace spirituality are complete opposites. Workplace spirituality is increasingly centered around the subject of resistance, persistence, the vibe of interconnectivity, reason and adequacy of the brain to the standards of the association, coordinated together to shape individual qualities, while religion is set apart by a



particular conviction framework, a specific arrangement of faith and allowance of faith based expectations.

Workplace spirituality wins in the way of life and expands peer information and it empowers their emotions toward others. It is tied in with looking for spirituality in work, as an opportunity to continue and to increase the value of the community in a significant manner. It incorporates benevolence, compassion and backing of others, and about truth and trust to themselves as well as other people. Friends and association should utilize their qualities all the more appropriately by incorporating them in their work. Be that as it may, reconciliation between the vertical and spiritual qualities and measurements causes associations to create inspirations and activities.

From the past many centuries, workplace spirituality has had its roots in India. The kings in the past times used to appoint spiritual teachers in their courts. They were called Rajpurohit. They were there for practicing spirituality and morality with work.

Kumar, Gupta & Pandey (2016) did research to study Indian spirituality using four dimensions: “swadharma, lokasangraha, authenticity and sense of community”.

A toxic environment can be seen as a cancer that harms all the partners of an association as it makes toxic pioneers, toxic culture, and toxic representatives, which eventually make a toxic association. Toxic practices in the workplace can build the hierarchical expense because of the departure of a positive organization picture, low confidence, high turnover, loss of representative resolve, work life strife, poor worker wellbeing, and brought down worker productivity.

Research has indicated that a “toxic workplace environment” harms the hierarchical result. There is a requirement for researchers to explore potential solutions for toxic workplace for employees and organisations.

## **2.2 Workplace Spirituality**

“Although the physical and psychological dimensions of individuals at work have been studied extensively, the spiritual dimension has been neglected for many years” (Walt, 2007). Spirituality at the workplace is not about strict convictions. Or maybe, it is about individuals who see themselves as energetic creatures, whose soul needs empowering busy working. It is tied in with encountering genuine reason and significance in their work past pay checks and tasks.

Workplace spirituality is a fairly new concept in the field of management research and it is enjoying increasing popularity these days. This is on a conceptual stage right now which is the reason for as many definitions as many researchers (as per Ashmos & Duchon, 2000).

“According to Giacalone and Jurkiewicz, workplace spirituality has been defined as a structure of authoritative qualities confirm in the way of life that advances representatives' understanding of greatness through the work procedure, encouraging their feeling of being associated with others in a manner that gives a sentiment of culmination and delight.” “According to Ashmos and Duchon, spirituality at the workplace is the recognition that representatives have an internal life that sustains and is fed by significant work that happens with regards to the network”. Thus, spirituality has 3 major parts: community, meaningful work, and inner life.

“Workplace spirituality has been approached with the help of various conceptions like value and belief systems, as a developmental line, as a way to get in touch with inner self, as a means of self-realization and as inner experience” (Garg, 2017). “Zohar and Marshall (2000) argue that workplace spirituality is best evaluated in terms of hyper or super intelligence, which is characterized by quickness of understanding, sound thought, good judgements and effective response to stimuli”. “Workplace spirituality helps to establish connection with the true self (Dehler & Welsh, 2003; George, Sorenson, & Bums, 2004)”.

“Covey (2009) elaborated spirituality as: The word spiritual has its roots in spirit, for which dictionaries provide many definitions, most of which are non-religious in nature, such as ‘disposition of mind or outlook’ or ‘a mental disposition characterized by firmness or assertiveness’.” Thesauruses likewise put forward many synonyms for spirit including, determination, courage, vigor, moral fiber, heart, enthusiasm, disposition, inner self, and strength, fortitude. “Giacolone and Jurkiewics (2003) provide the following definition: Parts of the working environment, either in the individual, the gathering, or the association, that advances singular sentiments of fulfilment through amazing quality”.

“To expand, that the procedure of work encourages representatives' feeling of being associated with a non-physical power past them that gives sentiments of fulfilment and bliss.” Dreyer & Hermans summarise the notion of spirituality as “a search for - and a

means of reaching - something past human presence, making a feeling of connectedness with the world and with the bringing together wellspring of all life. It is in this manner an outflow of individuals' significant requirement for intelligible importance, love and joy”.

The need to make importance is natural for our very presence as individuals. According to the above cited definitions on workplace spirituality a definition will incorporate the concepts of, completeness and joy, meaningfulness, the experience of transcendence, and connectedness. This is in line with Hoffman's comment “that making work significant and incorporating work with the remainder of life is found more than once in the various investigations and approaches on spirituality in the workplace”.

Researchers are committed to searching for avenues to practice spiritual morals & values at the workplace. As dimensions of workplace spirituality are culture specific, present research is being done to figure out workplace spirituality in the Indian background. The current researches give six center dimensions of workplace spirituality in Indian settings:

1. Authenticity - the quality of being real
2. Swadharma - implies obligation of a person
3. Lokasangraha - binding people for the welfare of the society
4. Karma capital - implies cause and effect
5. Sense of community - implies a shared faith, a feeling of belongingness
6. Kritagayata - means gratitude, acknowledging what one has done

These proportions of workplace spirituality are picked after union of current experimental inquiries about furthermore, antiquated Indian sagas, for example, Ramayana, Shrimad Bhagvad Gita, Upanishads, and so forth. These are considered as “holy books” and they provide the very first references to study workplace spirituality, and combining it with further investigations and research could help the measurement of Workplace Spirituality even accurate and satisfactory.

### Dimensions of Workplace spirituality in context of Indian Spiritualism

“Neal and Biberman (2003) has specified that one of the first journals to have published articles explicitly on the topic of spirituality and work appears to be the Journal of Organizational Change Management and between 1992 and 2014, the journal has published 122 such articles that have cited spirituality, including 36 articles with spirituality as their dedicated main focus”. It seems like by now “there seem to be as many definitions of spirituality at the workplace as there are researchers! (Singhal, Chatterjee 2006).”

Pandey, Gupta and Kumar (2016) explored Indian spiritual climate using four constructs: swadharma, lokasangraha, authenticity and sense of community. Workplace spirituality has been there in India from ages. Indian kings used to have a spiritual teacher called Rajpurohit in their courts for teaching spirituality and morality with work.

#### Swadharma

“The word swadharma means duty of an individual and it appears several times in Shrimad Bhagavad Gita (Agarwal, 1997; Bhawuk, 2011; Sebastian, 2003)”. It is acting as per one's aptitudes and abilities, and furthermore as indicated by one's nature (swabhava).

“Swadharma is the mix of two terms: swa and dharma (“swa” signifies self and “dharma” signifies to maintain)”. In modern literature, two constructs capture the essence of swadharma (Pandey et al., 2009): meaningful work and meditative work. Meditative work means a state of being totally engrossed in work, losing sense of self and thus becoming one with the work (McCormick, 1994).

#### Lokasangraha

The word “lokasangraha” comprises of two terms: loka (world) and sangraha (coming together). “It means binding people for the welfare of the society (Sebastian, 2003; Sharma, 1999).” The incomparable Indian epic Shrimad Bhagavad Gita (Chapter 3, verse 14) has alluded to lokasangraha “as a model of general awareness that associates every single person. It ties individuals together, urges them to work for the welfare of the general public and leads them to self-acknowledge.”

### Authenticity

“Authenticity is operationally referred to as synchronization of employees’ actions and behaviours with their core and internalized cultural values and beliefs” (Pandey 2016). Authenticity means that one should be true to self, honest at all times to themselves as well as to others (Garg, 2017). It guarantees a workplace without issues, bias, exploitation and harassment.

### Karma Capital

Karma theory is the essence of Indian spiritual values. It advocates 100 per cent efforts without expectation of fruits of the action (Bhagvad Gita). Karma (action) should be free from any impression of pleasure–sorrow, profit– loss and win–loss (Bhagvad Gita). Good actions are reciprocated through blissful and desired results (Brihadaranyaka Upanishad).

### Sense of Community

“McMillan & Chavis (1986) define a sense of community as a feeling that members have of belonging, a feeling that members matter to one another and to the group, and a shared faith that members' needs will be met through their commitment to be together.” “According to Naylor, Willimon, & Osterberg (1996), a sense of community could be developed through shared vision, common values, empowerment, responsibility sharing, growth and development, feedback and friendship.”

### Kritagayata

Kritagayata is being appreciated for whatever one has. Hindu convention respects each living and non-living part of life. From one viewpoint, water, fire, Earth, sun, mountain, waterway etc., are loved for their commitment to humankind, and on other hand, creatures, for example, lions, dairy animals, snakes, and so on., are dealt with similar to God. Appreciation towards God, nature and individual people structure the premise of Indian spiritualism.

“One must be appreciative for whatever one has - Bhagvad Gita”. Indian famous profound master “Sri Ravi Shankar” expressed “*that being thankful is a wonderful excellence, and it fills an individual with profound happiness and fulfillment.*”

## **2.3 Toxic Work Environment**

“The workplace environment is the totality of the interrelationships of individuals at the workplace, which can be technical, human, and organizational”. A toxic work

environment is a working environment that is set apart by drama at the workplace and infighting, where individual fights frequently affect efficiency.

Toxicity at a workplace is not a very unusual thing these days. Most individuals have a natural feeling of what this implies; to be specific, that the workplace is destructive to workers' prosperity – specifically to their psychological and emotional wellbeing. There hasn't been much research in this area even though the implications and effects of a toxic workplace is widespread and harsh.

“The word toxic means containing or being poisonous material especially when capable of causing death or serious debilitation”, it could also be defined as “extremely harsh, malicious, or harmful”. “Toxic work environment could be defined as an environment that negatively impacts the viability of an organization”. They specify: "It is reasonable to conclude that an organization can be considered toxic if it is ineffective as well as destructive to its employees".

Very little research has been done to study ‘toxic work environments’ specifically, and there is no particular definition that is universally accepted. “Walton (2008) gave a definition of a toxic organization as one within which behaviours which poison, are disruptive, destructive, exploitive, dysfunctional and abusive are pervasive and tolerated”.

“Studies by National Occupational Safety and Health found toxic workplace environments a leading cause of workplace violence such as violent acts, including physical assaults and threats of assault, directed toward persons at work or on duty.” Studies show that verbal violence at a workplace can damage a person psychologically and cause stress and trauma, even if no physical injury as such takes place. Sometimes verbal violence could lead to assaults verbally and hostility can also lead to physical violence.

The workplace will be toxic when the leaders or the people at higher positions are materialistic, money minded and narcissistic and/or they are using malpractices to harass, bully, harass, threaten and humiliate the other people working below them. The toxic work environment can result in stress, tension, sadness, non-appearance, work burnout, medical issues, debase efficiency, and lastly counterproductive work conduct.

Considering all the points we could state that a toxic workplace environment is a place that is operating in a way that increases and promotes stressors in organisation that creates derogatory effects on employees well-being. This suggests that various stressors are present in the organisation from a long period of time. Analysis of these aspects becomes necessary so as to ensure satisfaction as well as the productivity of employees is maintained.

### Toxic Effects

Toxicity is always harmful, be it on an individual level or the organisation as a whole.

At the individual-level, symptoms have been identified as psychological, emotional, behavioural, attitudinal, cognitive, and physiological. Over time, organizations whose members suffer from toxicity are also said to exhibit symptoms, such as reduced functioning and increased financial costs .

At an individual-level, it has been figured out that workers suffering from workplace toxicity experience forms of psychological problems like ‘depression’ (Flynn, 1999; Kimura, 2003; Reed, 2004), ‘anxiety’ (Appelbaum & Roy-Girard, 2007; Dyck & Roithmayr, 2001; Gallos, 2008; Goldman) .

Behavioural symptoms of workplace toxicity include reduced ‘interaction’ (Brown, 2004; Chamberlain & Hodson, 2010; Dyck & Roithmayr, 2001; Goldman, 2006; Steele, 2011), ‘cooperation’ (Dyck & Roithmayr, 2001), and ‘job effectiveness’ (Flynn, 1999; Ghosh, Jacobs, & Reio, 2011; Kimura, 2003; Pelletier, 2010; Steele, 2011), as ‘workers withdraw their effort and attention from work’.2006; Maitlis & Ozcelik, 2004), and ‘burnout’ (Frost & Robinson, 1999; Lawrence, 2008) .

There are a variety of symptoms that arise due to toxicity at the workplace. They can be psychological, behavioural, cognitive, etc. These could arise due to interpersonal exchanges among the colleagues, as well as the organisation and work structure. Various sources of workplace toxicity could be -

1. Leaders
2. Colleagues
3. Customers
4. Work processes
5. Culture of the organisation

Our study will work towards figuring out how a toxic workplace will affect the workplace spirituality. The organisation works as a system and in a system, there are various variables affecting its environment. To get a better understanding of the concept, the toxic work environment is studied using two variables - Ostracism and Incivility.

#### **2.4 Workplace Ostracism**

“Ostracism is a situation of being, excluded or dismissed in a group”. This happens when an employee feels ignored or side-lined by its peers at the organisation. This could be the result of any personal grudge or any professional issue.

Ferris studied the concept of ostracism very early on. He researched and figured out that “people were suffering ostracism when employees in the workplace perceived exclusion, ignorance and disrespected treatment by others.”

Workplace Ostracism would include change in behaviour of people. They would completely reject someone blatantly or they would be subtle in their advances like avoiding eye contact with the said person.

Workplace ostracism is a passive-aggressive method. It is different from the more aggressive modes like abuse, bullying, uncivilized actions. Ostracism would be visible in the form of ignorance, avoidance, silence etc, and also not responding to one’s greeting.

Hence, seeing ostracism in an organisational point of view, it would give birth to negativity in behaviours of employees. It would lead to severe clinical depression, panic and anxiety to a great extent, emotional exhaustion. These would ultimately affect one’s productivity at work.

Ostracism, in a broader sense, is a stressor. It affects employee’s daily tasks, reduces their motivation levels, brings down their efficiency and effectiveness and ultimately downgrades the whole organisation’s productivity.

#### **2.5 Workplace Incivility**

In the review of interpersonal behaviours in the working environment, “Andersson and Pearson (1999, p. 457) defined workplace incivility as a low-intensity deviant



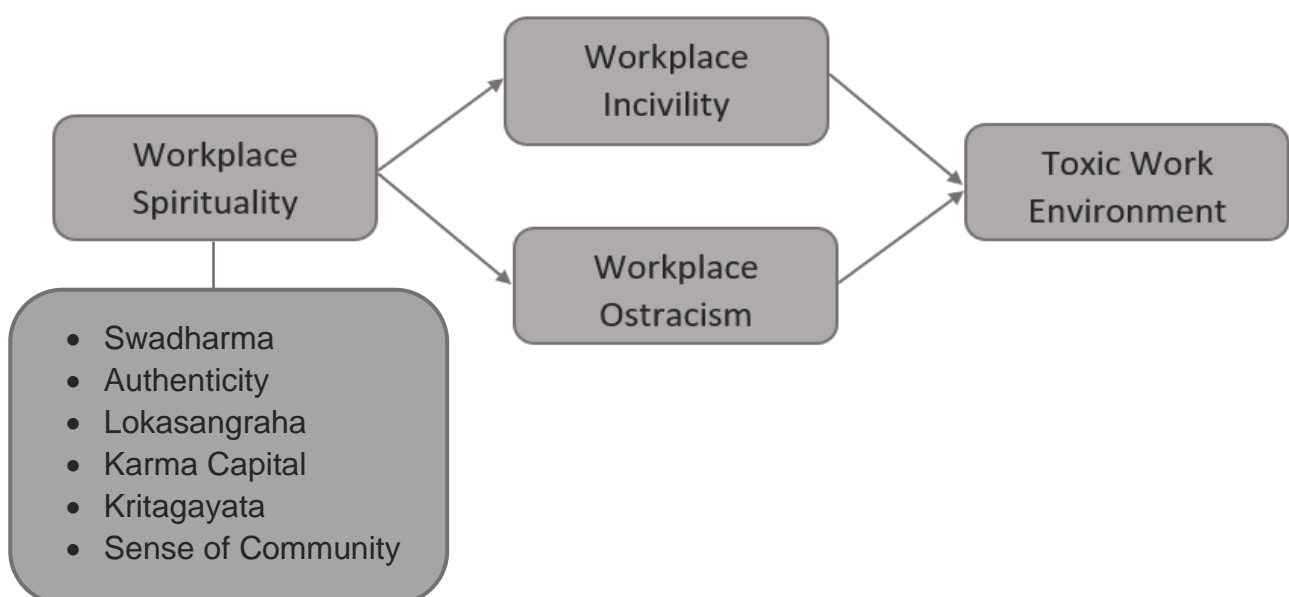
workplace behaviour with an ambiguous intent to harm the target in violation of workplace norms for mutual respect”.

Despite incivility being vague, its effects are clear. Research has shown that incivility is better observed by individuals and women who don't use much power in organisations (Cortina 2001, Caza and Cortina 2007). The individuals who see greater incivility will in general experience lower work fulfilment, increased turnover intentions, decreased mental health, decreased physical health, disengagement from an organisation and show more counterproductive work practices. The impact of workplace incivility can harm an organisation's profitability and main concern.

Some instances of uncivil conduct at the working environment include yelling at others, overlooking or excluding somebody from professional fellowship, passing demeaning comments about others, and so forth. (Cortina et al., 2001).

While the impact of incivility is very much archived, numerous elements beyond the socio-economies of incivility victims are not yet comprehended. The spirituality will be estimated to reach another point of view of incivility targets. In spite of the fact that research has not yet straightforwardly studied the influence of spirituality on negative workplace behaviours, for example, incivility. It would be interesting to study whether and how spirituality in the working environment assumes a critical role in controlling incivility at work.

## 2.6 Proposed Relationship Model



## **2.7 Hypotheses**

### Hypotheses statements of Workplace Ostracism

H<sub>1</sub>- Swadharma is negatively related to workplace ostracism

H<sub>2</sub>- Authenticity is negatively related to workplace ostracism

H<sub>3</sub>- Lokasangraha is negatively related to workplace ostracism

H<sub>4</sub>- Karma Capital is negatively related to workplace ostracism

H<sub>5</sub>- Kritagayata is negatively related to workplace ostracism

H<sub>6</sub>- Sense of Community is negatively related to workplace ostracism

### Hypotheses statements of Workplace Incivility

H<sub>7</sub>- Swadharma is negatively related to workplace incivility

H<sub>8</sub>- Authenticity is negatively related to workplace incivility

H<sub>9</sub>- Lokasangraha is negatively related to workplace incivility

H<sub>10</sub>- Karma Capital is negatively related to workplace incivility

H<sub>11</sub>- Kritagayata is negatively related to workplace incivility

H<sub>12</sub>- Sense of Community is negatively related to workplace incivility

## CHAPTER 3 - RESEARCH METHODOLOGY

### 3.1 Objective, procedure and sample

The main objective of this study was to explore the effect of workplace spirituality on toxic work environments. The study also investigated the effect of incivility and ostracism on workplace spirituality. The sample comprised 152 employees of BHEL Haridwar. Data was collected on the basis of simple convenience sampling by using a structured questionnaire. Respondents were approached either personally or through email. They were assured regarding anonymity of responses, as well as for strictly academic usage of collected data.

*Table 3.1- Demographic Data*

Variable	Item	Frequency	Per cent (%)
Gender	Female	26	17.1
	Male	126	82.9
Age	Upto 25 years	6	3.9
	26-35 years	52	34.2
	36-35 years	53	34.9
	46 years & above	41	27
Marital Status	Single	11	7.2
	Married	140	92.1
	Divorced	1	7
Education	Intermediate	3	2
	Under-Graduate	74	48.7
	Post-Graduate	75	49.3
Designation	Manager	82	53.9
	Executive	10	6.6
	Engineer	56	36.8
	Other Staff	4	2.6
Work Experience	Less than 1 year	4	2.6
	1-5 years	4	2.6
	5-10 years	34	22.4
	10-15 years	50	32.9
	More than 15 years	60	39.5
Posting	On-site	64	42.1
	Off-site	88	57.9

Source: **Primary Data**

From Table-3.1, it is reported that 126 respondents were male, and 26 respondents were female. 6 respondents were below the age of 25 years; 52 belonged to the 26-35 years age category, 53 belongs to the age group of 36-45 years and the remaining 41 were above 46 years. 8 respondents were having work experience of less than 5 years.

In terms of qualification, 3 respondents were intermediate degree holders, 74 respondents were under-graduates and 75 respondents were post-graduates. Out of the 152 respondents, 64 respondents were on-site employees and the rest 88 were off-site employees.

### **3.2 Measures**

#### Workplace spirituality:

It was quantified using a 23 items scale formed partially by Pandey 2009 and the other by Garg (2017c). The statements for the four dimensions of Indian workplace spirituality: swadharma, authenticity, lokasangraha, sense of community were taken from the scale developed by Pandey et al. (2009). The rest of the statements for “karma capita” and “kritagayata” were taken from Garg (2017c). These items were rated on a five-point Likert rating scale ranging from 1 - strongly disagree, 2 - disagree, 3 - neutral, 4 - agree and 5 - strongly agree.

#### Toxic work environment:

- *Ostracism*

It was quantified using a 10 items scale developed by D. Lance Ferris, Douglas J. Brown, Joseph W. Berry, and Huiwen Lian. These items were rated on a seven-point Likert rating scale ranging from never (1), once in a while (2), sometimes (3), fairly often (4), often (5), constantly (6), always (7). The scale tried to assess the actual experiences of specific behavior rather than general perspectives or imaginary reactions to the hypothetical scenarios.

- *Incivility*

The items from the valid and reliable Workplace Incivility Scale (WIS; Cortina et al., 2001) was used for measuring the frequency of experiences of uncivil activities by respondents. Furthermore, it supplemented the existing WIS with new items, to assess the dimensions more widely (WIS; Cortina et

al., 2011) . Participants responded on a five-point Likert scale, starting from never (1), once in a while (2), sometimes (3), often (4), and many times (5), describing how frequently they had encountered each of these behavior from a supervisor or co-worker during the past year at work. The scale tried to assess the actual experiences of specific behavior rather than general perspectives or imaginary reactions to the hypothetical scenarios.

### 3.3 Reliability

Reliability is consistency of the measure and can be defined as the degree to which accurate results are attained on repeated data collection (Malhotra and Dash, 2018). In this study, “internal consistency reliability” is accessed through Cronbach's alpha. Here, Cronbach’s alpha measures for all variables must be greater than 0.70, which confirms “internal consistency reliability” as per “George and Mallery (2003)”.

Table-3.2 shows the value of Cronbach’s alpha for all the elements of workplace spirituality , workplace ostracism and workplace incivility which are all greater than 0.7 indicating good reliability of data.

**Table 3.2- Reliability**

<b>Variable</b>	<b>Cronbach’s Alpha (<math>\alpha</math>)</b>
Swadharma	0.872
Authenticity	0.753
Lokasangraha	0.796
Karma Capital	0.793
Kritagayata	0.703
Sense of Community	0.704
Overall Workplace Spirituality	0.911
Workplace Ostracism	0.932
Workplace Incivility	0.940

Source: **Primary Data**

### 3.4 Validity

Validity is known as the degree of measurements of variable by instrument showing how truly it depicts what it is intended to access. As far as validity is concerned,

convergent validity is investigated using Average Variance Extracted (AVE), which is considered to be greater than 0.50 to substantiate convergent validity (Larcker and Fornell, 1981).

From Table-3.3 depicts the values of AVE for each dimension of workplace spirituality and that of workplace ostracism and workplace incivility.

**Table 3.3- Validity**

<b>Variable</b>	<b>Average Value Extracted (AVE)</b>
Swadharna	0.639
Authenticity	0.584
Lokasangraha	0.648
Karma Capital	0.527
Kritagayata	0.550
Sense of Community	0.650
Workplace Ostracism	0.693
Workplace Incivility	0.534

Source: **Primary Data**

### **3.5 Common Method Bias**

According to Podsakoff et al., there is a probability of common method biases if the data is gathered at the same time from the same sources. To minimize common method bias, this study adopted both procedural and statistical remedies. Pre-validated measurement scales were used to measure workplace spirituality, ostracism and incivility. Furthermore, all the participants were guaranteed of confidentiality and also anonymity of the data. These small initiatives encourage accurate and positive responses.

Apart from that, Harman one factor was also used to check common method bias. The total variance that was explained according to these factors is 74.099%, which is more than the threshold limit of 50%. Hence, the probability of common method biasness is neglected in the study.

### 3.6 Multicollinearity

Multicollinearity is a setting in a multiple regression model in which more than one independent variables are highly linearly related. It can be examined through Variance Inflation Factor (VIF). According to Kline (2009), the value of VIF should be less than 5 to corroborate no issue of multicollinearity among variables of the study. Table-3.4 indicates the values of VIF for six dimensions for workplace spirituality which are less than the threshold limit of 5. Hence, no issue of multicollinearity in this study i.e. the independent variables are not related among themselves.

*Table 3.4- Multicollinearity*

<b>Variables</b>	<b>Variance Inflation Factor (VIF)</b>
Swadharma	2.750
Authenticity	1.667
Lokasangraha	4.703
Karma Capital	3.074
Kritagayata	2.158
Sense of Community	1.089

Source: **Primary Data**

## CHAPTER 4 - RESULT & ANALYSIS

### 4.1 Descriptive Statistics

In this study, a questionnaire of 45 items was used and the response rate of these items vary scale to scale. Workplace Spirituality consisted of 23 items measured on the rating scale ranging from strongly disagree (1) to strongly agree (5). Workplace Ostracism consisted of 10 items measured on the rating scale ranging from never (1) to always (7). Lastly, Workplace Incivility consisted of 12 items ranging from never (1) to many times (5).

Table- 4.1 showed the standard deviation and mean of all the independent variables of workplace spirituality and that of dependent variables workplace ostracism and workplace incivility. Mean of workplace spirituality turned out to be 3.822, and that of workplace ostracism and incivility is 1.686 and 1.721 respectively.

*Table 4.1- Descriptive Statistics*

<b>Variables</b>	<b>Items</b>	<b>Mean</b>	<b>S.D.</b>
Swadharma	5	3.868	0.758
Authenticity	2	3.191	0.846
Lokasangraha	5	3.715	0.713
Karma Capital	4	4.056	0.642
Kritagayata	3	4.342	0.584
Sense of Community	4	3.755	0.736
Overall Workplace Spirituality	<b>23</b>	<b>3.822</b>	<b>0.522</b>
Workplace Ostracism	10	1.686	0.954
Workplace Incivility	12	1.721	0.736

Source: **Primary Data**, S.D.- Standard Deviation

### 4.2 Correlation Matrix

Correlation matrix tends to explore the dependency between multiple variables at the same time. Generally, the result comes out in the form of a table containing correlation coefficients between each variable and the others. It provides the degree to which the two variables are associated.



In this study, Spearman's correlation matrix is employed to depict the relationship between workplace spirituality, workplace ostracism and workplace incivility because of the ordinal data used in the research.

Table- 4.2 shows the Spearman's correlation matrix. The result witnesses a negative correlation between all the dimensions of workplace spirituality with workplace ostracism at 0.05 level of significance, except sense of community which had insignificant (p-value >0.05) positive relation with workplace ostracism. Also, all the dimensions of workplace spirituality are negatively correlated with incivility.

It implies that with the increase in a variable of workplace spirituality the other variable ostracism or incivility will decrease and vice-versa. All these correlations are significant at 0.05 level of significance.

**Table 4.2- Spearman's Correlation Matrix**

<b>Variables</b>	<b>S</b>	<b>A</b>	<b>L</b>	<b>KC</b>	<b>K</b>	<b>SC</b>	<b>WO</b>	<b>WI</b>
<b>S</b>	-							
<b>A</b>	0.513**	-						
<b>L</b>	0.827**	0.593**	-					
<b>KC</b>	0.687**	0.482**	0.663**	-				
<b>K</b>	0.528**	0.288**	0.439**	0.586**	-			
<b>SC</b>	0.046**	0.139**	0.128*	0.188*	0.141*	-		
<b>WO</b>	-0.015**	-0.218**	-0.052**	-0.111**	-0.068**	0.089	-	
<b>WI</b>	-0.066**	-0.295**	-0.077**	-0.223**	-0.096**	-0.010**	0.555**	-
**Correlation is significant at the 0.01 level (2-tailed)								
*Correlation is significant at the 0.05 level (2-tailed)								

Note: **S-** Swadharma, **A-** Authenticity, **L-** Lokasangraha, **KC-** Karma Capital, **K-** Kritagayata, **SC-** Sense of Community, **WO-** Workplace Ostracism, **WI-** Workplace Incivility, Source: **Primary Data**

### 4.3 Multiple Regression Analysis

Regression analysis estimates the impact of the change one independent variable has on the dependent variable. It determines the strength of the relationship between dependent variable and independent variable. Multiple regression requires two or more independent variables. It helps in predicting the value of dependent variable [Y] for given independent variables [X<sub>1</sub>, X<sub>2</sub>...]. To check if the regression model is fit, the value of coefficient of determination i.e. R<sup>2</sup> should lie between 0 to 1.

Table-4.3 and table- 4.4 shows the outcome of multiple regression models that depicts workplace ostracism as dependent variable and six constructs of workplace spirituality as independent variables.

**Table 4.3- Result of Regression (Dependent Variable- Workplace Ostracism)**

Variables	Unstandardized Coefficients		Standardized Coefficients	t-value	Sig.
	B	Std. Error	Beta		
(Constant)	1.412	0.674	-	-1.872	0.032**
Swadharma	-0.281	0.227	-0.460	-1.238	0.011**
Authenticity	-0.197	0.117	-0.175	-1.690	0.043**
Lokasangraha	-0.144	0.233	-0.108	-0.621	0.036**
Karma Capital	-0.300	0.209	-0.201	-1.434	0.024**
Kritagayata	-0.052	0.192	-0.032	-0.269	0.008**
Sense of Community	0.155	0.108	0.120	1.430	0.155

Source: **Primary Data**, \*\*Significant at 0.05 level (2-tailed)

**Table 4.4- Model Summary (Dependent Variable- Workplace Ostracism)**

R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Std. Error	F	Sig.
- 0.768	<b>0.590</b>	0.573	0.539	15.755	0.038**

Source: **Primary Data**, \*\*Significant at 0.05 level (2-tailed)

Regression coefficients of all of the elements of workplace spirituality (swadharma, lokasangraha, authenticity, kritagayata, karma capital) is seen to be statistically significantly (p-value <0.05) negative with workplace ostracism. And, the remaining one dimensions (sense of community) were statistically positive but insignificant.

Also, multiple regression models exhibited that 59% variance was explained in workplace ostracism by the six dimensions of workplace spirituality.

Following is the regression equation formed to predict the value of workplace ostracism given the value of the dimensions of workplace spirituality:

$$Y_{(\text{ostracism})} = 1.412 - 0.281x_1 - 0.197x_2 - 0.144x_3 - 0.300x_4 - 0.052x_5 + 0.155x_6$$

Table-4.5 and table- 4.6 shows the outcome of multiple regression model that depicts workplace incivility as dependent variable and six constructs of workplace spirituality as independent variables.

**Table 4.5- Result of Regression (Dependent Variable- Workplace Incivility)**

Variables	Unstandardized Coefficients		Standardized Coefficients	t-value	Sig.
	B	Std. Error	Beta		
(Constant)	2.209	0.517	-	4.271	0.000**
Swadharma	-0.202	0.174	0.207	-1.161	0.028**
Authenticity	-0.248	0.090	-0.285	-2.773	0.006**
Lokasangraha	-0.109	0.178	0.106	-0.614	0.040**
Karma Capital	-0.262	0.160	-0.229	-1.636	0.014**
Kritagayata	-0.071	0.147	0.056	-0.480	0.032**
Sense of Community	-0.034	0.083	-0.034	-0.407	0.045**

Source: **Primary Data**, \*\*Significant at 0.05 level (2-tailed)

**Table 4.6- Model Summary (Dependent Variable- Workplace Incivility)**

R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Std. Error	F	Sig.
-0.842	<b>0.709</b>	0.696	0.611	24.089	0.043**

Source: **Primary Data**, \*\*Significant at 0.05 level (2-tailed)

Regression coefficients of all of the elements of workplace spirituality (swadharma, lokasangraha, authenticity, kritagayata, karma capital, sense of community) were reported to be statistically significantly negative with workplace incivility. This multiple regression model exhibited that 70.9% variance was explained in workplace incivility by the six dimensions of workplace spirituality.

Following is the equation derived from the regression model formed to predict the value of workplace ostracism given the value of the dimensions of workplace spirituality:

$$Y(\text{incivility}) = 2.209 - 0.202x_1 - 0.248x_2 - 0.109x_3 - 0.262x_4 - 0.071x_5 - 0.034x_6$$

From the results of both the models of multiple regression analysis it can be seen that a linear relationship exists between workplace spirituality and workplace ostracism, and workplace incivility. It can be said that the value of dependent variables- workplace ostracism and workplace incivility, can be predicted by the independent variable- workplace spirituality.

## CHAPTER 5 - FINDINGS

This study has contributed to what kind of relationship exists between workplace spirituality and toxic work environment in terms of workplace ostracism and workplace incivility. There is an inverse relationship between workplace spirituality and workplace ostracism, and workplace incivility which is proved by various analysis conducted in the study using statistical tools like descriptive statistics, correlation matrix and multiple regression analysis.

The data collected was a perception of the employees of BHEL, Haridwar with the reliability of 0.917 Cronbach's alpha. The hypotheses set in the study regarding the dimensions of workplace spirituality workplace ostracism, workplace incivility are supported by the results.

**Hypothesis H<sub>1</sub> predicted that “swadharma would be negatively related to workplace ostracism”.** This relationship is proved by Spearman's correlation matrix shown in Table- 4.2 that there exists a significant negative relation with  $r = -0.015$ . This was further supported by the regression analysis (Table-4.3) which advocated swadharma inversely influenced workplace ostracism significantly with  $\beta = -0.281$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of swadharma there will be a significant decrease in the level of workplace ostracism.

Hence, hypothesis H<sub>1</sub> was true.

**Hypothesis H<sub>2</sub> predicted that “authenticity would be negatively related to workplace ostracism”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.218$ . This was further supported by the regression analysis which advocated authenticity inversely influenced workplace ostracism significantly with  $\beta = -0.197$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of authenticity there will be a significant decrease in the level of workplace ostracism.

Hence, hypothesis H<sub>2</sub> was true.

**Hypothesis H<sub>3</sub> predicted that “lokasangraha would be negatively related to workplace ostracism”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.052$ . This was further supported by the regression analysis which advocated lokasangraha inversely influence workplace ostracism significantly with  $\beta = -0.144$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of lokasangraha there will be a significant decrease in the level of workplace ostracism.

Hence, hypothesis H<sub>3</sub> was true.

**Hypothesis H<sub>4</sub> predicted that “karma capital would be negatively related to workplace ostracism”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.111$ . This was further supported by the regression analysis which advocated karma capital inversely influence workplace ostracism significantly with  $\beta = -0.300$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of karma capital there will be a significant decrease in the level of workplace ostracism.

Hence, hypothesis H<sub>4</sub> was true.

**Hypothesis H<sub>5</sub> predicted that “kritagayata would be negatively related to workplace ostracism”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.068$ . This was further supported by the regression analysis which advocated kritagayata inversely influence workplace ostracism significantly with  $\beta = -0.052$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of kritagayata there will be a significant decrease in the level of workplace ostracism.

Hence, hypothesis H<sub>5</sub> was true.

**Hypothesis H<sub>6</sub> predicted that “sense of community would be negatively related to workplace ostracism”.** This relationship was not significantly proved by the correlation matrix shown above with  $r = 0.089$ . Also, the regression model depicted that sense of community had an insignificant influence on workplace ostracism with  $\beta = 0.155$  and  $p\text{-value} > 0.05$ .

Hence, hypothesis H<sub>6</sub> was not true.

**Hypothesis H<sub>7</sub> predicted that “swadharma would be negatively related to workplace incivility”.** This relationship was proved by the Spearman’s correlation matrix shown in Table-4.2 that there exists a significant negative relation with  $r = -0.066$ . This was further supported by the regression analysis (Table-4.5) which advocated swadharma inversely influenced workplace incivility significantly with  $\beta = -0.202$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of swadharma there will be a significant decrease in the level of workplace incivility.

Hence, hypothesis H<sub>7</sub> was true.

**Hypothesis H<sub>8</sub> predicted that “authenticity would be negatively related to workplace incivility”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.295$ . This was further supported by the regression analysis which advocated authenticity inversely influenced workplace incivility significantly with  $\beta = -0.248$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of authenticity there will be a significant decrease in the level of workplace incivility.

Hence, hypothesis H<sub>8</sub> was true.

**Hypothesis H<sub>9</sub> predicted that “lokasangraha would be negatively related to workplace incivility”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.077$ . This was further supported by the regression analysis which advocated lokasangraha inversely influenced workplace incivility significantly with  $\beta = -0.109$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of lokasangraha there will be a significant decrease in the level of workplace incivility.

Hence, hypothesis H<sub>9</sub> was true.

**Hypothesis H<sub>10</sub> predicted that “karma capital would be negatively related to workplace incivility”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.223$ . This was further supported by the regression analysis which advocated karma capital inversely influences workplace incivility significantly with  $\beta = -0.262$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of karma capital there will be a significant decrease in the level of workplace incivility. Hence, hypothesis H<sub>10</sub> was true.

**Hypothesis H<sub>11</sub> predicted that “kritagayata would be negatively related to workplace incivility”.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.096$ . This was further supported by the regression analysis which advocated kritagayata inversely influenced workplace incivility significantly with  $\beta = -0.071$  and  $p\text{-value} < 0.05$ . This means with the increase in the element of kritagayata there will be a significant decrease in the level of workplace incivility.

Hence, hypothesis H<sub>11</sub> was true.

**Hypothesis H<sub>12</sub> predicted that sense of community “would be negatively related to workplace” incivility.** This relationship was proved by the correlation matrix shown above that there exists a significant negative relation with  $r = -0.010$ . This was further supported by the regression analysis which advocated a sense of community inversely influenced workplace incivility significantly with  $\beta = -0.034$  and  $p\text{-value} < 0.05$ . This means with the increasing the element of sense of community there will be a significant decrease in the level of workplace incivility.

Hence, hypothesis H<sub>12</sub> was true.



## CHAPTER 6- RECOMMENDATIONS

### Special committee

Incorporating a committee with the special focus on “spirituality at workplace” is the initial move towards building up workplace spirituality.

### Personality development Classes

Personality development Classes that incorporate clearness of values and wanted conduct of employees with a humanistic tilt ought to be organised with higher frequency in organisation.

### Brainstorming sessions

Brainstorming sessions to generate new ideas, conversations, and presentations focusing on literature available on moral practices in businesses, at first and later on leading to spirituality would go far in raising the spiritual quotient workers have.

### Increase input from employees

At the point when organization leaders don't request input, staff will accept they aren't good enough, prompting diminished efficiency and commitment. Workers are your most noteworthy resource, particularly with regards to organization development.

### Foster positive relationships among employees

Ill will between workers is a key element of a toxic culture. Obviously, it's a given that your representatives won't really be closest companions. Nonetheless, all workers ought to be relied upon to finish their job responsibilities and team up with staff and clients in a considerate way.

### Foster Emotional Intelligence

We need to stop bullying in organisations and also disrespect and dismissive behavior among employees of organizations. We need to prioritize emotional intelligence. Providing resources to help employees increase their EQ.

### Conferences

There should be conferences and workshops organized to understand how the organisation can align the organisational goals with workplace spirituality.

### Meditation Rooms

Organisation can introduce the concept of meditation room in the organisation premises which will provide the workers with meditative silence which they can use whenever they need the mental peace during work hours.

### Seminars and workshops

The concept of workplace spirituality can be introduced through the seminars and workshops about spirituality. This could be used as the way to promote workplace spirituality in organisation and employees' participation in it.

### Feedback

The organisation needs to take regular feedback from employees to understand upto which extent the organisation has been able to align organizational goals with workplace spirituality and how the organisation has been trading so far in this domain. This will also give employees a sense of participation in the organisation leading to job satisfaction. These feedbacks can also be used to find out how the organisation can implement and promote workplace spirituality in future.

## CHAPTER 7 - LIMITATIONS

Although the present study provides a significant relationship between workplace spirituality and toxic work environment, this study has certain limitations too.

- The sample collected was from the BHEL Haridwar unit only. Due to this the scope of study was limited.
- Since BHEL is a PSU, private sector perspective is missing. A bigger sample size would enhance the efficacy of generalization of the results.
- Due to the COVID-19 situation data collection scope got very limited.
- Responses are collected at the same time from the same source, this may lead to common method error.
- Due to the selection of sample population, genders may not be evenly distributed.
- This research project is purely based on participant's opinion or view about workplace spirituality, ostracism and incivility.

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## ANNEXURE

### Dissertation-Workplace Spirituality

\* Required

Name

Your answer

E-mail address

Your answer

Gender \*

- Female
- Male
- Other

Age \*

- 18-20 years
- 21-25 years
- 26-35 years
- 36-45 years
- 46 years or above

Marital Status \*

- Single
- Married
- Divorced
- Widowed

Education \*

- Intermediate
- Under-graduation
- Post-graduation & Above

Designation \*

Your answer \_\_\_\_\_

Work Experience \*

- Less than 1 years
- 1-5 years
- 5-10 years
- 10-15 years
- More than 15 years

Place of Posting \*

- On-site
- Off-site



## Workplace Spirituality

Please rate the below statements true to your case. Follow the 5 pointer scale provided with each statement. \*

	1- Strongly Disagree	2- Disagree	3- Neutral	4- Agree	5- Strongly Agree
My job helps me to understand my life's purpose.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Working here makes my life meaningful.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Working here is a means for realizing my real self.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Work itself is enjoyable for me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am deeply involved in my work here.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People's actions here are aligned with their words.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People here own up to mistakes with others in the group.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People here try to avoid wastage of any kind (paper, electricity, etc.).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
People here are concerned about the natural environment while working here.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I put my 100 percent in my work.

Working itself provides me satisfaction.

My job helps me to realize feverishness of achievement of the desired results.

People here realize that good actions are reciprocated.

I am grateful for being part of this organization.

My job makes me understand that I have numerous things to cherish in my life.

I am thankful for whatever I have in my life.

When stuck with a problem, people here feel free to ask for (please rank each alternative according your preference, where 1 being the most preferred) \*

	1- Strongly Disagree	2- Disagree	3- Neutral	4- Agree	5- Strongly Agree
advice from colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
advice from a superior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
help from their colleagues	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
help from a superior	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

People here perform their duties, as if they contribute to the (please rank each alternative according your preference, where 1 being the most preferred.) \*

	1- Strongly Disagree	2- Disagree	3- Neutral	4- Agree	5- Strongly Agree
community	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
society at large	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
humankind in general	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

## Workplace Environment 1

Please rate the below statements true to your case. Kindly follow the 7 pointer scale provided with each statement.

\*

	1- Never	2- Once in a while	3- Sometimes	4- Fairly often	5- Often	6- Constantly	7- Always
Others ignore you at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others leave the area when you enter	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your greetings went unanswered at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
You involuntarily sit alone in a crowded lunchroom at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others avoid you at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others don't look at you at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others at work shut you out of the conversation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others refuse to talk to you at work	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Others at work treat you as if you ain't there	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Others at work don't invite you or ask you if you want anything when they go out for coffee break

## Workplace Environment 2

Please rate the below statements true to your case. Kindly follow the 5 pointer scale provided with each statement.

During the past years, were you ever in a situation in which any of your supervisors or co-workers: \*

1- Never      2- Once in a while      3- Sometimes      4- Often      5- Many times

Paid little attention to your statements or showed little interest in your opinions

Doubted your judgement on a matter over which you had responsibility

Gave you hostile looks, stares, or sneers

Addressed you in unprofessional terms, either publicly or privately

Interrupted or "spoke over" you

Rated you lower than you deserved on an evaluation	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Yelled, shouted, or swore at you	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Made insulting or disrespectful remarks about you	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Ignored you or failed to speak to you (e.g., gave you "the silent treatment")	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Accused you of incompetence	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Targeted you with anger outbursts or "temper tantrums"	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Made jokes at your expense	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

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