ROLE OF SPIRITUAL COMPETENCE AND SUBJECTIVE WELL-BEING IN ORGANIZATIONAL COMMITMENT AMONG CATHOLIC COLLEGE TEACHERS

Fr. Mukti Clarence*

Abstract

According to Archdiocese of Bangalore Directory 2016-2017, there are 20 colleges and 46 pre-university Catholic colleges. Nevertheless, these colleges are in want of committed and credible teachers these days (Mathew, 2003). In the context of positive psychology, which claims that subjective wellbeing and spiritual competence could facilitate organizational commitment? The present study was carried out in order to explore the understanding of spiritual competence, subjective well-being that contributes to organizational commitment among teachers of Catholic colleges. One hundred and seventy-six college teachers from four Catholic colleges of Bangalore were requested to answer the self-report survey. Each participant completed a questionnaire, Organizational Commitment Scale (Allen and Meyer, 1990), Satisfaction with Life Scale (Diener, 1985), Positive Affective and Negative Affective Scale (Watson, Clark and Tellegen, 1988) and a Scale to Measure Spiritual Competence (Sing and Premrajan, 2007). Scale scores were computed by using SPSS-20 version. Correlation and multiple regression were carried out. Results revealed that there is a significant positive relationship between spiritual competence, subjective wellbeing organizational commitment, (affective, continuance and normative commitment). Results indicated that spiritual competence is a positive predictor of organizational commitment. This study extends research into intrinsic factors for teachers related to spiritual competence and subjective well being that increase organizational commitment.

Keywords: Organizational Commitment, Spirituality, Happiness, Subjective well-being, Teachers, Positive psychology

*Department of Psychology, St. Joseph's college, (Autonomous) –Bengaluru

Introduction

Educational institutions are the backbone of the society in which teachers play a significant role since they are responsible for educating and developing the intellectual capital of the society (Malik & Naeem, 2011). Educational institutions like any other organization have got the goal to remain relevant, efficient, effective and excellent. Teachers are important agents in the educational system to realize the above-mentioned goals. Therefore, educational institutions are in need of a committed, productive, creative and satisfied teachers to achieve their goal. George and Sabapathy (2011) report that organizational commitment of teachers significantly contributes towards the success of the institution and the learning of the students. Tuğrul and Mart (2013) describe saying that organizational commitment motivates teachers to be loyal to the institution, collaborate with management and staffs, strive to carry out the goals of teaching and accept the goals and the values of the institution.

Organizational commitment is understood as an attitude on the part of the employees towards the organization where they are working.It comprises powerful urge to stay in a specific organization; an eagerness to apply elevated amounts of exertion in the interest of the organization; and an unmistakable confidence in, and acknowledgment of the qualities and objectives of the organization. At the end of the day, it incorporates a mentality which shows workers' devotion to their organization. (Luthans, 2002). Organizational commitment is a condition of being, in which individuals from the organization are sewed together by their job and precepts that gear their activities and their cooperation in the organization (Miller & Lee, 2001, p.163).

However, head of the educational institutes often report that teachers today lack organizational commitment and creativity, they quit the job within a short period of their service, remain absent for a longer period, suffer from burnout, stress, and form a group because of their demographic heterogeneity (Mathew, 2003). Consequently, at present context educational institutions are at the crossroads. On the one hand institutions expect organizational commitment from the teachers, and on the other hand, there are teachers who lack organizational commitment. Taking this into account, it appears indispensable to promote organizational commitment among teachers for growth and development of the educational organization.

Problem Statement

Based on the above discussion it may be proposed that one of the challenges faced by the educational institution is the organizational commitment by the teachers to realize the goal of the organization. As a result, it is a serious demand from the side of the organization to recognize and study the reason influencing organizational commitment. In the present study, the author has focused intrinsic determinants of organizational commitment namely spiritual competence and subjective well-being. It is discovered that boosting spirituality in the work environment may prompt advantages in the sphere of individual satisfaction, responsibility, imagination which will eventually lead towards organizational performance (Krishnakumar& Neck, 2002). Ashmos and Duchon (2000) have characterized workplace spirituality which consists of employees who have an internal life which sustains and is supported by important work, occurring with regards to a community (p.134). Mitroff and Denton (1999) clarify that workplace spirituality involves the push to locate one's definitive reason in life, to build up a solid association with colleagues and other individuals related towork and to have an arrangement between one's center convictions and the estimations of their organization.

In the same vein, it is established that subjective well-being also leads to commitment. Gavin and Manson (2004) demonstrate wellbeing of individuals at work add to expanded organizational achievement and commitment. The literature proposes that subjective well-being at work prompts different positive organizational results including commitment (Fisher, 2010). Also, research suggests that the positive employees are expected to develop a sense of belonging with greater loyalty, a commitment which contributes significantly to accelerate organizational performance (Hawley, 1993). Spector (1997) in his research suggests that well-being is related to higher profit, production, creativity, good relationship, punctuality, and loyalty. Happy people have less deterioration and lower absenteeism, and it is less probable to leave their job, and as a result, happy employees are more committed to their job and also, they found that subjective well-being is positively related to job satisfaction (Boehm &Lyubomirsky, 2008).

The present study explores the construct of commitment in organizational psychology theory and behavior. It examines what commitment is, and some of the variables named spiritual competence and subjective well-being which influence commitment in the

workplace and, more specifically, in the workplace of Catholic colleges in Bangalore. This study aims at investigating whether or not an organizational commitment of teachers working in Catholic colleges is related to their spiritual competence and well being.

Operational Definitions

Subjective Well-being.Subjective well-being is thought to be a combination of positive and negative influence and life fulfillment and is regularly compared with what lay individuals call happiness (Diener, Oishi, & Lucas, 2003).

Spiritual competence. Spiritual competence entails spiritual knowledge (being close to divine, self, and others), spiritual skill (capacity to live in a present and take obligation, service minded, respectful) and spiritual attitude (positive view, peace within) (Singh &Premarajan, 2007).

Organizational Commitment. It is an as effective attachment and loyalty to the organization. It includes both performance and acceptance of behaviour appropriate to a way of life of an organization. In sum person's psychological wedding to the organization i.e. person continue to serve the same organization throughout his life (Sing, Gupta, & Venugopal, 2008).

Review of Literature
Subjective well-being and organizational commitment

Judge and Ilies (2002) report that Individuals high on dispositional positive affectivity feel joyful at all the sphere of life be it at home or work. The positive employees are found to have a sense of belonging with greater loyalty, and the commitment which contributes significantly to accelerate organizational performance. The quantitative survey incorporates 150 correlations from 65 research studies. Then, this conclusion was made.

Garg and Rastogi (2009) studied the influence of well-being on the commitment of employees of the different organization. The sample included a hundred participants. The result showed that there was a significant relationship between employees' well-

being and their commitment level. A similar study was conducted to explore the relationship between healthy-workplace-practices and affective commitment, healthy-workplace-practices intended to promote well-being among employees via job autonomy, recognition, recharge programmes and working condition. The result revealed a positive relationship between well-being and commitment (Grawitch, Gottschalk, &Munz, 2006).

Dehaghy (2012) studied the relationship between happiness and organizational commitment among managers of District of Islamic Azad University in Iran. The sample of this study included two hundred and fifty-nine managers who were selected randomly. Data has collected either interview or questionnaires. The design of the study was descriptive and correlational. Result revealed that as a whole there was a significant relationship between organizational commitment and happiness. Also, this study investigated that two of the dimensions of the happiness scale namely "self-efficiency and feeling of happiness had a positive relationship with organizational commitment. Whereas other dimesons namely self-respect, calm, sense of control had no relationship with organizational commitment.

Boroujeni and Hematian (2014) found the consistent result of happiness and organizational commitment in their study. The sample of the study included four hundred employees of youth and sports organizations of Iran. It was correlational design study. The result indicated the significant positive relationship between happiness and organizational commitment.

Yarameshlu, Darvish, and Sadaghiani (2015) studied the desire for happiness and its relationship with individual and organizational outcomes among managers of the agricultural bank sector in Tehran. The data was collected through questionnaires. In order to determine the sample size statistical tool was used. The population size was 400 and sample size 205. The design of the study was a correlation. This study included stratified sampling method. results showed that managers' happiness had an impact on subjective well-being, job satisfaction, and organizational commitment.

It may be concluded after reviewing the literature that there is a relationship between subjective well-being and organizational commitment. Hence, happy employees are less vulnerable to burnout, stress, and intention to quit. Happy employees experience joy, satisfaction, and meaning in their workplace.

Spiritual Competence and Organizational Commitment
Kolodinsky, Giacalone and Jurkiewicz (2008) report that personal spirituality is that something that people carry it all along. It is one's spiritual ideas and values one brings to the workplace. Thus, the importance of a spiritual-competent-person cannot be undermined because they are the ones who encourage spirituality at work.

Rego and Pine e Cunha (2008) did a research on employee's perception of workplace spirituality can facilitate organizational performance. The result of the study indicates that spirituality plays a pivotal role towards organizational commitment. The study discovered that if spirituality of employees is assured by the organization commitment can be expected. To conclude, the spirituality correlated with organizational commitment, especially with affective and normative commitment. In this study spirituality was measured on 4-dimensional self-report scale namely meaningful work, sense of community, inner life, and values. The sample of the study consisted of three hundred and sixty-one individuals from one hundred and fifty-four organizations in Portugal. Statistical test namely correlations and regressions were administered. The main criticism of this study was that the research design of the study was within the group so to say dependent and independent variables were collected from the same source, simultaneously.

Khanifar, Jandaghi, and Shojaie (2010) conducted a study on a sample of managers of the branches' of Melli bank in Ghaemshahr city, Tehran. Out of hundred questionnaires, only eighty-five was procured. Of the sample, there were 88% men and 12% women and 92% were married and 8% unmarried. Analysis of the data indicated that there was a significant relationship between spirituality and commitment. The motive behind the study was to find out if there was the relationship between spirituality and other variables such as alignment between personal and organizational values and

organizational commitment. The result indicated that those employees who felt their work as meaningful also felt that they are committed to their work. The study also found that there was a strong relationship between sense of community and inner life and affective commitment.

Karakas (2010) spoke that spirituality improves employee performance and effectiveness. Further, He suggested three perspectives how spirituality affects our life at organization: a) Human assets point of view: Spirituality upgrades worker well-being and quality of life; b) Philosophical point of view: Spirituality gives workers a sense of reason and meaning at work; c) Interpersonal viewpoint: Spirituality gives workers a sense of interconnecting and community.

Wainaina, Iravo, and Waititu (2014) did a research on workplace spirituality as a predictor of organizational commitment among teaching staff in the private and open colleges in Kenya. This research centered on workplace spirituality as a predictor of organizational commitment. This study included ex-post facto and correlational design. The Pearson Relationship workplace spirituality versus organizational commitment was calculated and found a relationship between the two factors. The regression examination showed that organizational commitment can be explained by workplace spirituality. Result uncovered that when work is meaningful workers are more committed and are less likely to quit the work.

Pradhan and Jena (2016, a) did an empirical investigation in Indian manufacturing organizations. They report that that workplace spirituality has significant effects on vigor and affective commitment. This study was restricted to only eastern Indian and also to manufacturing organizations. Therefore, the conclusion needs to be empirically verified across other population. It was also noticed that emotions, job autonomy, and organizational support influence spirituality.

Pradhan and Jena (2016, b) did one more study on the workplace spirituality and commitment among Indian banking professional and found that workplace spirituality is significantly related to organizational commitment. Two hundred and eight

questionnaires were distributed, and one hundred and sixty-nine questionnaires were returned with a response rate of 82%. Result revealed that workplace spirituality was correlated at with the overall dimensions of organizational commitment. It was observed that workplace spirituality as the predictor of organizational commitment. Pradhan and Jena (2016) have accepted that there was a limitation in the study regarding standard and uniform definition of the construct namely workplace spirituality.

Spirituality is a moderately new territory of study related to organizational outcome, for example, organizational commitment. This research sought to identify spirituality as an intrinsic and dispositional component and assess its relationship to organizational commitment. Furthermore, the presence of spirituality has a positive relationship to affective and normative commitment and is inversely related to continuance commitment.

Hypothesis

H1: There will be no statisticallysignificant positive correlation between spiritual competence, subjective well-being, and organizational commitment ((affective, continuance and normative)?

H2: Spiritual competence and subjective well-being will not predict Organizational commitment.

Sampling Plan

The purposive (nonprobability) sampling method was used for the selection of the sample. Samples were selected who met the objective of the study.

Inclusion Criteria of Sampling.Teachers from Catholic which are autonomous, and has been awarded "A" Grade with NAAC team and got more than 100 teachers.

Exclusion Criteria of Sampling. No part-time, visiting teachers and clerical staff will be part of the study.

Research Design

The study is a quantitative correlation design, where questionnaires, (self-report surveys) were administered to participants to measure spiritual competence, subjective well-being, and organizational commitment). Data was collected through a survey given to teachers working in four Catholic colleges.Although 190 participants completed the survey, there was a total of 176 data which were considered to be fit for the analysis. The obtained data were evaluated by using SPSS-20 version (Statistical Package for Social Sciences).

Instruments

Organizational Commitment (OC) Scale. The scale measures the three-dimensional commitment proposed by Allen and Meyer (1990). The affective, normative and continuance commitment dimensions each composes of six items, and they have been developed in the form of an instrument as Meyer, Allen, and Smith (1993). There are 18 items in total, and internal consistency reliability was found to be .79 that is for affective commitment .82, continuance commitment.74 and normative commitment.83.

Subjective Wellbeing. For the purpose of the present study, the score of Subjective well-being is obtained by subtracting negative affect score from total life satisfaction and positive affect scores. Hence subjective well-being measures two important facets: cognitive and affective well-being.

Satisfaction with Life Scale (SWLS; Diener 1985). The SWLS was developed as a means to assess satisfaction with people's lives as a whole. The overall SWLS score is computed by summing responses to all five items. The scores in the range of 5-9 are considered "Extremely Dissatisfied." A score of 20 is considered the neutral point of the scale. Scores in the range of 30-35 are considered "Extremely Satisfied." The SWLS has shown strong internal reliability. Coefficient alpha is found .87 for the scale.

Positive Affective and Negative Affective Scale (PANAS). (PANAS; Watson, Clark and Tellegen, 1988). Internal consistency for the PANAS was high, as demonstrated by Cronbach's alpha scores ranging from .86 to 90 for positive affect and .84 to .87 for negative affect. For this study, participants were asked to evaluate emotions based on their daily feelings.

A Scale to Measure Spiritual Competence (SCS). This scale measures spiritual orientation in individuals proposed by Sing and Premrajan, (2007) consisting of 22 items, measuring the factors on service towards human being, feeling of inner peace and calm, being vision and value led, interconnectedness, respect for others, self-awareness. The internal consistency reliability is found to be .69 (service towards humankind), .73 (feeling of inner peace) and calm, .67 (being vision and value led), .62, (interconnectedness), .66 (respect for others) and .50 (self-awareness) (as cited in Jena & Pradhan, 2014, p. 158).

Results by Hypothesis

Hypothesis 1. There will not be statistically significant positive correlation between organizational commitment spiritual competence, subjective well-being and organizational commitment (affective commitment, normative commitment, and continuance commitment)

Table 1
Correlation Analysis

Correlations among organizational commitment, spiritual competence, subjective well-being, organizational commitment, affective commitment, continuance commitment and normative commitment

Variables	Mean	S. D.	1	2	3	4	5
Organizational commitment (1)	91.35	12.115					
Spiritual competence (2)	95.74	8.767	.354**				
Subjective wellbeing (3)	43.73	13.918	.235**	.527**			
Affective Commitment (4)	35.64	5.629	.640**	.319**	.331**		
Continuance Commitment (5)	22.81	6.815	.643**	.026	-.084	-.013	
Normative Commitment (6)	32.90	5.520	.749**	.420**	.283**	.400**	.190*

*p <.05, **p<.01

Hypothesis 2. Spiritual competence and subjective well-being will not predict organizational commitment.

Table 2
Multi Regression Analysis

Multiple Regression Analysis of Spiritual competence and Subjective well being to Organizational commitment

Predictors	R2	Adj R2	F	β	t	VIF	Durbin-Watson
	.129	.119	12.771**			1.386	1.844
Spiritual competence				319	3.813**		
Subjective well-being				.067	.807		

*p<.05, **p<.01

Discussion

Hypothesis 1. It stated that there will not be a relationship between organizational commitment, spiritual competence, subjective well-being, affective commitment, continuance commitment and normative commitment. Results of this study rejected the null hypothesis. The findings of the study with regard to organizational commitment and spiritual competence revealed a statistically significant positive relationship between two (r= .354**), affective commitment and spiritual competence (r= .319**), and normative commitment and spiritual competence (r=.420**) of college teachers.

This finding is consistent with previous research. Karkas (2010) found that employees who showed strong spirituality exhibited high commitment. Kododinsky, Giacalone, and Juriewicz (2008) demonstrate that spirituality has a higher correlation with organizational commitment.

One likely description for the findings in this study is that the sample comprised of teachers working in Catholic colleges alone. Catholic colleges are known for imparting

values, spirituality and conducting such programs which foster organizational commitment. Also, the tool which was employed to measure spiritual competence had some items which could elicit feelings to respond in a socially desirable manner. It was also found that there was a significantly positive relationship between organizational commitment and subjective well-being (r=.235**) of college teachers, affective commitment and subjective well-being (r=.331**), continuance commitment and subjective well-being (r=.084) and normative commitment and subjective well-being (r=.283**). These results were consistent with many other studies suggesting that there is a positive relationship between subjective well-being and organizational commitment. A study by Judge and Ilies (2002) examined that there is the relative predictive strength of subjective well-being and organizational commitment. In a similar study, Boroujeni and Hematian (2014) also reported that there are strong relationships between subjective well-being and organizational commitment.

The results revealed a significant positive relationship between teachers' spiritual competence and their own subjective well-being (r= .527**). Therefore, the hypothesis was supported; clearly meaning that teachers who perceive higher levels of spiritual competence and subjective well-being have higher levels of organizational commitment. Sreekumar (2008) concluded that spirituality has significant positive impact on subjective well-being. According to Parnami, Mittal, and Hinger (2013), it was indicated that there was a significant and positive correlation between spirituality and subjective well-being.

The result further revealed that continuance commitment and spiritual competence, continuance commitment and subjective well-being and continuance commitment and affective commitment were not related. This finding was in accordance with the theory and previous studies. Meyer, Stanley, Herscovitch, and Topolnytsky (2002) in their study report that those employees who feel their talents and expertise would not be utilized in another organization score high in continuance commitment. In the present study, the feeling of lack of alternatives to find a job at another organization has not affected the scores of teachers at continuance commitment scale. Instead, teachers seem

to be hopeful that they would get a good job anywhere since they are young and possess the necessary qualifications.

Hypothesis 2. It was hypothesized that spiritual competence and subjective well-being will predict organizational commitment. Results indicated that only spiritual competence predicted organizational commitment at the rate of 11.9% whereas subjective well-being did not predict organizational commitment. This result provides support for the expected relationships between spiritual competence and organizational commitment. This result is in line with the study done by Pradhan and Jena (2016).

However, subjective well-being did not predict organizational commitment.It is a vital finding since there is an exceptionally small body of work on these concepts. This findinglends to the area of positive psychology which suggests that subjective well-being contributes significantly to the positive organizational outcome (Judge and Ilies, 2002). Consequently, the present study suggests that continuous research needs to be conducted to explore if subjective well-being predicts organizational commitment.

Because of unknown error or negligence while conducting the research might have caused to failure to support the theoretical assumption. Respondents of the study (teachers) may have numerous resources to enhance organizational commitment and therefore may not have support in particular relations to subjective well-being. One alternative explanation is that the subjective well-being was not used as a causal reason to increase organizational commitment in the study therefore, the study did not predict its relation.

Implications

One practical implication of this study includes that heads of the educational institution must have knowledge of the type of commitment. And what kind of commitment their teachers possess. This information will help them to understand their workforce. This study provides empirical evidence that spirituality can have an impact on organizational commitment, therefore, organizations can take a call to impart it as a tool to facilitate commitment. Training programs, discussion, on spirituality will be a great help to

promote this process. The human resource department may use the spiritual competence tool for recruitment and selection process. Knowing that ones who score high on spiritual competence may be more committed to the organization as against the one who scores less. The current studies impart that knowledge of the determinants and outcome of subjective well-being can be applied to facilitate organizational commitment.

Limitations

1. Data on both predictor and outcome variables were gathered from the same sample. This might have affected the result and served as a common source of variance.
2. Results of the study were determined by teacher's perception, which may be influenced by confounding variables which are not part of this study.
3. It is probable that organizational commitment may be characteristic to teachers o f Catholic college because of the nature and vision of the college.

Suggestions for Future Research

1. A research which can compare the organizational commitment of corporate, government and missionary college teachers can be undertaken.
2. Policies and programs which facilitate organizational commitment of teachers are also a relevant area of research. Thus, the interventional study could be carried out.
3. A qualitative study can be done to identify the deeper implication of the phenomena namely subjective-welling, spiritual competence and organizational commitment.
4. Cross-cultural studies on organizational commitment of teachers particularly across our country, based on linguistic, religious and regional disparities could b e undertaken. This is because in one culture a certain type of behavior may be considered part of a job while in others it may be understood as behavior associated with commitment.

References

Allen, N. J., & Meyer, J. P. (1990). The measurement and antecedents of affective continuance and normative commitment to the organization. *Journal of Occupational Psychology, 63*, 1-18.

Allen, N. J., & Meyer, J. P. (1993). Organizational Commitment: Evidence of Career Stage Effect? *Journal of Business Research, 26*, 49-61.

Ashmos, D. P., &Duchon, D. (2000). Spirituality at Work: A Conceptualization and Measure. *Journal of Management Inquiry, 9*(2), 134–145 https://doi.org/10.1177/105649260092008

Boehm, J. K., &Lyubomirsky, S. (2008). Does happiness promote career success? *Journal of Career Assessment, 16*, 101-116.

Boroujeni, I. N., &Hematian, A. (2014). Study of the relationship between happiness and organizational commitment of offices staff in youth and sports ministry in Iran. *International Journal of Sports Studies, 4*(6), 733–737.

Deci, E. L., & Ryan, R. M. (2000). The "What" and "Why" of goal pursuit: Human needs and self-determination of behavior. *Psychological Inquiry, 11*, 227-268.

Dehaghy, M. R. (2012). Happiness as an effective factor in organizational commitment of managers. *African Journal of Business Management, 6*(33), 9460–9468. https://doi.org/10.5897/AJBM11.2890

Diener Ed. (1984). Science of Subjective Well-Being. *American Psychological Association Inc., 95*(3), 542–575.

Diener, E. (2000). Subjective well-being: The science of happiness and a proposal for a national index. *American Psychologist, 55*(1), 34-43.

Diener, E., Oishi, S., & Lucas, R. E. (2003). Personality, culture and subjective well-being: Emotional and cognitive evaluations of life. *Annual Psychology Reviews,54*, 403

Fisher, C. D. (2010). Happiness at Work. *International Journal of Management Reviews, 12*, 384-412.

Garg, P., & Rastogi, R. (2009). Effects of psychological well-being on organizational commitment of employees. *Journal of Organizational Behaviour, 2,* 42-51.

Gavin, J. H., & Mason, R. O. (2004). The Virtuous Organization: the value of happiness in the workplace. *Organizational Dynamics, 33*, (4), 379-92.

George, L., &Sabapathy, T. (2011). Work Motivation of Teachers: Relationship with Organizational Commitment. *Canadian Social Science, 7*(1), 90–99.

Hawley, J. (1993). *Reawakening the Spirit in Work: The Power of Dharmic Management*. San Francisco, CA.: Berret-Koehler Publishers. https://doi.org/10.1177/0963721412469809

Judge, T. A., &Ilies, R. (2002). Relationship of personality to performance motivation: A meta-analytic review. *Journal of Applied Psychology, 87*(4), 797–807. https://doi.org/10.1037//0021-9010.87.4.797

Karakas, F. (2010). Spirituality and performance in organizations: A literature review. *Journal of Business Ethics, 94*(1), 89–106. https://doi.org/10.1007/s10551-009-0251-5

Khanifar, H., Jandaghi, G., &Shojaie, S. (2010). Organizational Consideration between Spirituality and Professional Commitment. *European Journal of Social Sciences, 12*(4), 558–571.

Khurshid, Fauzia; Parveen, N. (2015). Organizational Commitment in Relation to Biographic Variations Among College Teachers. *Journal of Research in Social Sciences-JRSS, 3*(1), 96–106.

Kolodinsky, R. W., Giacalone, R. A., &Jurkiewicz, C. L. (2008). Workplace values and outcomes: Exploring personal, organizational, and interactive workplace spirituality. *Journal of Business Ethics, 81*(2), 465–480. https://doi.org/10.1007/s10551-007-9507-0

Krishnakumar, S., & Neck, C. P. (2002). The "what," "why" and "how" of spirituality in the workplace. *Journal of Managerial Psychology, 17*(3), 153–164. https://doi.org/10.1108/02683940210423060

Luthans, F. (2002). Positive organizational behavior: Developing and managing psychological strengths. *The Academy of Management Executives, 16*, 57-75.

Malik, M. E., & Naeem, B. (2011). The role of spirituality in job satisfaction and organizational commitment among the faculty of institutes of higher learning in Pakistan. African *Journal of Business Management, 5*(4), 1236–1244. https://doi.org/10.5897/AJBM10.642

Mathew, T. C. (2003). A study of organizational commitment of degree college teachers in relation to work values, self-actualization and leader behavior of principals. *Indian Educational Abstracts, 4* (1), 86-87.

Meyer, J., & Allen, N. (1991). A three-component conceptualization of organizational commitment. *Human Resource Management Review, 1*(1), 61-89. doi:10.1016/1053-4822(91)90011-Z

Meyer, J., Stanley, D., Herscovitch, L., &Topolnytsky, L. (2002). Affective, continuance, and normative commitment to the organization: A meta-analysis of antecedents, correlates, and consequences. *Journal of Vocational Behavior. 61* (1), 20-52. doi:10.1006/jvbe.2001.1842

Miller, D., & Lee, J. (2001). The people make the process: commitment to employees' decision making and performance. *Journal of Management, 27*(2), 163-189.

Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes. *Journal of Organizational Change Management, 16*(4), 426–447. https://doi.org/10.1108/09534810310484172

Mitroff, I. I., & Denton, E. A. (1999). A Study of Spirituality in the Workplace. Sloan *Management Review, 40* (4), 83-92.

Parnami Mansi, Mittal Uma, H. A. (2013). *Indian Journal of Health and Wellbeing, 4*(4), 903–908.

Pradhan R. K. and Jena, L. K. (2016, a). Workplace spirituality and organizational commitment: Role of emotional intelligence among Indian banking. *Journal of human resource management, XIX*, 13-23.

Pradhan, R. K., and Jena, L. K. (2016, b). Workplace Spirituality and Employee Job Behavior. *Paradigm, 20*(2), 159–175. https://doi.org/10.1177/0971890716670721

Rego, A., & Pine e Cunha, M. (2008). Workplace spirituality and organizational commitment: An empirical study. *Journal of Organizational Change Management, 21*(1), 53–75. https://doi.org/10.1108/09534810810847039

Sigh, K., &Sifflette, L. (1996). Teachers' Perspective on Professional Development. *Journal of Personal Evaluation, 10*, 143-158.

Singh, T., &Premarajan, R. K. (2007). Individual Spiritual Orientation at Work: A Conceptualization and Measure. Banglore: IIM Banglore Research Paper.

Spector, P. E. (1997). *Job satisfaction*: Application, assessment, cause, and consequences. CA: Sage: Thousand Oaks.

Sreekumar, R. (2008). The Pattern of Association of Religious Factors with Subjective Well-Being: A Path Analysis Model. *Journal of the Indian Academy of Applied Psychology, 34*,119–125.

Tuğrul Mart, Ç. (2013). Commitment to School and Students. *International Journal of Academic Research in Business and Social Sciences, 3*(1), 2222–6990. Retrieved from www.hrmars.com/journalshttp://www.ncbi.nlm.nih.gov/entrez/query.fcgi?cmd=Retrieve&db=PubMed&dopt=Citation&list_uids=3936233

Wainaina, L., Iravo, M., &Waititu, A. (2014). Workplace Spirituality as a Determinant of Organizational Commitment amongst Academic Staff in the Private and Public Universities in Kenya. *International Journal of Academic Research in Business and Social Sciences, 4*(12), 280–293. https://doi.org/10.6007/IJARBSS/v4-i12/1362

Yarameshlu, Z., Darvish, Z. A., &Sadaghiani, J. S. (2015). Review of Factors Affecting Organizational Commitment with the Approach of Desire for Happiness in Agricultural Bank Headquarters in Tehran. *Applied Mathematics in Engineering, Management, and Technology, 3*(3), 57–62.