A Study of the Dimensions of Spirituality and its Impact on Various Individuals

Pritika Chandra[*]

Student, Department of Business Administration, Symbiosis Centre for Management Studies, Pune, India

Abstract: The study and application of spirituality has seen a growing trend over the past few decades. Due to its vague nature, the variables defined have been distinctive and used for distinguished studies. Similarly, the topic of ethics has multitudes of dimensions where angling the perspective is crucial for understanding branching of the study. The dynamics between Ethics and Leadership hold considerable scope for studying correlation. As a consequence, this study aims at introducing an additional variable of spirituality in evaluating this dynamic. This study attempts to understand and define the variables of spirituality and charts the paths which provide structure to such application among the youth. It attempts to understand the different aspects of spiritual and religious understanding and traces its dynamics with the various variables of ethics and morals, and teamwork and productivity. It studies the concepts of workplace spirituality and attempts to define its relationship with the variables of morality, teamwork and leadership. The researcher has attempted to answer the research questions about; 1) The constituents of spirituality, 2) To understand how spirituality impact ethics and morals of youth, 3) To understand how spirituality impacts leadership and teamwork among youth through well-defined objectives; 1) To understand the different dimensions of spirituality. 2) To study the impact of spirituality on the ethics and morals of various students. 3) To study how the concept of spirituality facilitates teamwork and leadership among people. The study is significant as it explores individual approaches to leadership and morality and the factors that would ultimately lead individuals to integrate the practice of spirituality and interweave it with their way of life. The researcher phased out the work in 3 phases, in the first phase extant literature review was done to identify variables that contributed to the study. In the next stage, a questionnaire was developed as a research tool to study the effect of spirituality on ethics and leadership. In the last phase, the results and discussions were computed. The findings of the study show that individuals are much more tolerant to the difference in belief systems than they are to moral inconsistencies when dealing with other individuals irrespective of social status. In doing so, it charts religious orientation among young adults and attempts to establish significant ties between them. The responses given by the individuals help map out patterns of adoption of religious identity among young adults, thereby aiding with the foundation for further studies regarding evolution of religious identity over time. The study can be used for understanding growing trends and patterns concerning adoption of belief systems among the young people and their inclination towards religious and spiritual avenues.

Keywords: Spirituality, Youth, Religious Orientation, Morals and Ethics, Teamwork, Leadership, Productivity.

1. Introduction

A. Spirituality

In the growing years, the concept of workplace spirituality has garnered prominence as it projects a sense of individual fulfilment and engagement in the workplace atmosphere. Shifting trends and policies in the workplace give rise to feelings of helplessness and overwhelm among employees leading to aggression and willfulness in them. In addition to this, the changing demographics in the workplace might lead to feelings of inadequacy among senior employees, thus posing a challenge regarding co-operation and productivity in the workplace. With organizations reporting increasing instances of stress, exhaustion and employee dissociation, HR professionals are adopting new practices to maintain a sense of hospitality in the workplace. The rising popularity of the practice of spirituality in the workplace is one such indicator of this. The findings of (Zinnbauer, Pargament and Scott, 1999) suggest that the approach of employees who are engaged to their job and work and commit to it as a sacred act vary greatly in comparison to those of employees who are primely motivated to work on the basis of livelihood earned. Due to the broad nature spirituality, it is quite strenuous to compact it into one definition fit to imply its adoption into the modern workplace. For this reason, (Pandey and Gupta, 2008) define spirituality as a phenomenon operative across multiple dimensions and levels. According to (Gunn, 2001), spirituality is characterized by 3 major factors; a) an energy which exists universally and unifies us b) this energy exists within each one of us and c) each of us is capable of experiencing this force. Many authors such as (Delbecq, 1999), (Leigh-Taylor, 2000), (McCormick, 1994) and (Conger, 1994) spoke about spirituality as a transcendent experience which projects an individual beyond his own selfish needs and interests. The vagueness and abstract nature of spirituality has driven many authors to skepticism where the absence of a single all conclusive definition lead them to ponder over the lack of groundwork laid in order to begin an effective study in this matter. Not many authors have begun an empirical exploration into the relatively narrow branch of spirituality with reference to the workplace for the reason of being unable to fathom the depth of the literal spiritual aspect of an individual. However, a brief study of scientific journals on spirituality lead to the emergence of a common key factor – values. (Schmidt-

Wilk, Heaton, and Steingard, 2000) studied spirituality in the modern management context and propounded 3 major definitions. The first definition studies the implications of spirituality in a personal context. The second definition focuses on spirituality in the practical and worldly context whereas the third looks at spirituality in groups and organizations. These definitions seem to have provided the foundation for further studies in workplace spirituality by segmenting the concept and improving scope for understanding them on a fundamental level. The findings of (Pandey and Gupta, 2008) further shed light on the impact of spirituality on human behaviour by factoring indicators such as individual motivation, willingness and tendency to learn, degree of commitment to goals, and organizational performance with respect to financial and quality orientation results.

B. Importance of Spirituality

Organizations which have manifested into a spiritual culture regularly engage in the recognition of their employees and clients as able individuals of mind, body and spirit replete with capabilities and attitudes aiding to the development of the organization as a whole. This approach sets the organization on a path towards a visionary future, capable of bringing about drastic shifts in the mentalities of individuals both inside and outside the organization. When individuals begin to view their work as a path of personal growth which brings about opportunities of inducing harmony with oneself and one's surrounding, they invariably begin to treat it as a measure of their own sense of rectitude. (Golestanipour, 2016) concluded that organizational spirituality mediatized the relationship between the respect for ethical climate and civic virtue in the organization. Workplace spirituality is not about abiding to the theologies and practices of a spiritually enlightened leader, but rather about encouraging a sense of community and channeling respect for self and in turn the community as a whole. Such organizations are equipped with the ability to tackle the work-life balance of employees in a fruitful manner leading to self-imposed discipline and commitment by employees in their work. According to (Giacalone and Jurkiewicz, 2003), the need to introduce the employees to a spiritual sanctity towards the job is more than ever now due to the growing structure of modern workfare leading to insecurity among employees towards one's job. Cable and (DeRue, 2002) talk about the 'person-organization fit' module which essentially talks about conformity between the values of an individual and those of an organization. This finding concludes that when individuals adhere to the work ethic and atmosphere through self-imposed regulations, then the productivity of the work order ascends into higher multitudes. Thus, the possibility of creating meaning and developing sacred attachments towards one's work by aligning the beliefs and value systems of individuals and organizations opens a high number of avenues towards tackling lethargy and dissatisfaction among individuals. In relation to this context, (Harrington, 2004) proposes that an important underlying role of practicing spirituality in the workplace is to promote common attachment and togetherness spanning across various departments and work units. According to (Milliman et al.,

2003), workplace spirituality functions upon 3 levels of engagement; namely individual, group and organizational. The addressal of engagement among employees at all three levels in hierarchy gives structure to this seemingly arduous practice and ensues high turnout of positive and assuring results. The original findings of (Mitroff and Denton, 1999) further reaffirm these notions by placing importance on the word 'interconnectedness' in this context. The multitudes of dimensions of spirituality can be accessed and further channeled into productivity through the simple practice of intertwining individual values with individual behaviours so as to leave minimum gap between them, thus reducing instances of forceful cognitive dissonance. Workplace spirituality thus proves to be an effective element in measuring the degree of success in incorporating a sense of culture in an organization. In addition to this, it subjugates thoughtless and aimless endeavours in the workplace, bringing about an inordinate personal revolution which cements into a relatively broader and flourishing work ethic.

C. Spirituality and Youth

Spirituality among youth would be explained by the tendency of the youth to pursue work as a divine activity and hence incorporate the practice of altruism in their work ethic. The mechanism of life and work nature which govern the world today are evidently fast-paced and dependent on obtaining instant results.

As is the common notion, the nature of the world today is fabricated as a result of millennia dedicated to the destruction and deterioration of the core values of symbiotic and mutually nurturing existence. The consequences of this history have brought us to a state of aversion to our sense of responsibility towards our community, and in turn has placed prime importance on our personal accomplishments and progress at the expense of further deterioration and detachment. The structure of institutionalized education which has now been adopted globally has not been of much help in countering this effect among the youth. With increasing significance being placed upon hailing personal accomplishments as a measure of one's status in society, unreasonable importance has been given to enhancing one's competitive nature, rendering the individual insusceptible to the consequences of such thoughtless pursuit. The combined effect of this phenomenon has materialized into a work ethic based on exclusion of the goal of universal symbiosis. Needless to say, further continuation in this regard would surely lead to the endangerment of the very essence of humanity – the need and ability to practice compassion.

Dr. Brian Weiss, a well renowned psychiatrist and author, in his book 'Messages from the Masters' talks about the role of teachers in integrating a sense of universal respect among children right from a very young age. To further elaborate on this, he provides the reader with an example of the educational system of Hopis, a Native American nation. In this system, if a student does not know the answer to a particular question, no other student is allowed to answer the question. The purpose of this is to teach the students to practice empathy and abstain from humiliating other students in order to advance themselves at the

expense of their equals. Contrary to this, the teachings of western civilized education teach individuals to profit of other's inability to perform, thus leading to an underlying wistfulness for others to fail so that we can prosper. These are seeds of violence which are being planted from a very young age among individuals who grow up believing in the malevolence of those around them. In such conditions, the spiritual inclination among the youth can be compromised significantly. To counter this effect, the groundwork for spiritual synergy among the youth is being laid through various approaches all over the world. Many organizations and NGOs have initiated programs which focus on inculcating the properties required for essential adoption of the spiritual nature in oneself. Although there is no age restriction regarding the association with such programs, it is observed that the marketeers of such programs place a high degree of significance on employing and reaching out towards the youth. Such organizations are beginning to trace the ancestral path of the practice of compassion in our everyday lives providing the youth with opportunities of growth by harbouring empathy and a sense of community.

D. Research Questions and Objectives

The study of spirituality and its subsequent effects on the youth is undertaken by few, leading to vagueness in its comprehension in the modern scenario. Due to the absence of relative evidence, research and groundwork conducted, it becomes necessary to angle the approach for new research. The sheer broadness in the concept of spirituality combined with the dynamic and multi-faceted nature of youth and individualism strengthens the need to conduct an effective overall analysis to guarantee the efficacy of the research. For this purpose, the following research questions were chalked out for the study;

RQ1: What are the constituents of spirituality?

RQ2: How does spirituality impact ethics and morals of youth?

RQ3: Does Spirituality impact leadership and teamwork among youth?

Subsequently, the objectives of this research were branched into 3 segments, namely;

O1: To understand the different dimensions of spirituality.

O2: To study the impact of spirituality on the ethics and morals of various students. O3: To study how the concept of spirituality facilitates teamwork and leadership among people.

In studying the youth, the research taps into the premise of modern evolution of behaviour occurring under the influence of changes in morality descending throughout generations. The abstract nature of morality and ethics pose a challenge in measuring their degree among individuals. With the absence of a standard benchmark, there is limited scope in culminating neutral results free from individual bias. Because of such unavoidable bias, it becomes difficult to compute the authenticity of a result thus creating need for a mutually agreed set of directives. Society was founded on the basis of ethics, with individuals choosing to gather around individuals who conform with their personal beliefs of ethical rectitude and thus ensure physical proximity. With increasing global connectedness, opportunities have been offered to individuals to expand their circles and form virtual bonds with individuals of similar ethical backgrounds. Since such virtual bonds do not always guarantee physical proximity, there are instances of variances in morality spanning across societies which invariably lead to conflict in the societies, thus defeating the very purpose of their formation. These societies have since been integrated into the modern workspace where such conflicts continue to arise. Consequently, the association of the elements of spiritual practice in the professional environment invariably leads to a position of moral and ethical crossroads. The inability to measure the degree of ethical rectitude in a social scenario poses considerable obstacles in studying the impact of individual beliefs on the moral aspect of individual decisions in the workplace. In addition to this, formation of bonds and thus functioning of unofficial groups in a professional scenario can be attributed to the similarities in the perception and comprehension of societal morals and the levels of their incorporation in day to day lives. However, when individuals with differing perceptions of idealistic morals are grouped, the harmony and levels of co-operation among them are tested. This gives rise to the question, would clubbing of individuals with similar moral compasses and ethics be fruitful in ensuring harmony and increased satisfaction among them, thus contributing to higher degrees of productivity? And if so, would it be possible to define accurately the standard of morality helpful in successfully grouping such individuals?

E. Problem Statement and Significance of the Study

This study aims at providing clarity with respect to individual approaches towards morals and ethics among students and the significance given by each individual to its consequence in their professional behaviour. This study also aims at understanding the factors which would essentially drive individuals into incorporating the practice of spirituality and intertwine it with their own modus operandi. Tapping into this assertion would also shed considerable light on the ties between psychological and abstract theories of morality and ethics with the nature of the material and psychical world. The application of this information in relative fields would be resourceful in determining successful ways of increasing productivity while simultaneously guarding the sanity of those involved.

In studying the different dimensions of spirituality, this study aims at finding and exploiting similarities spanning across faiths and belief systems, essentially unifying individuals under one agreed set of values. It aims at building a fundamental structure of standard morals and ethics which individuals expect to receive from their equals, superiors and subordinates. In addition to this, it also aims at building such a structure with respect to the varying treatments which the individuals are subjected to receiving.

An in-depth study of the various dimensions of youth and their correlation with the various attributes of spirituality give impetus to modern ideologies of an idyllic future. The practice of spirituality in professional scenarios also provides means of intertwining different faiths and provides a fair common-ground on the basis of mutual understanding and agreement. This offers avenues of potential solutions which would finally

curb the possibility of conflicts in the workspace which arise from forceful encounters between people of varying beliefs. By attempting to redefine the clarity on the subject of morality, this study aims at analysing the moral and ethical inclinations of different individuals and how these inclinations affect the effectiveness and commitment towards their work.

In addition to this, this study finally attempts to explore the emphasis placed on the need to conjure a universally applicable set of values and how effective such values will be in maintaining peace among individuals. This study thus clarifies the role of the human tendency to channel aggression towards social scenarios instead of the work assigned in aiding further turbulence in such settings.

Furthermore, this study also aims at analysing how individual judgements in cases of moral ambiguity bring about shifts in the dynamics of the teams they are a part of.

This analysis further transitions into studying how effective these judgements prove to be in filtering possibilities of the launch of an effective leadership. The study of such judgements basically proves or disproves the contribution of structured morality in the transition of an individual into an effective leader.

In doing so, this study aims at covering fair ground at the individual level, group level and organizational level pertaining to degrees of application of spiritual practices and ideologies, incorporation and importance placed upon ethics and morals in defining productivity as well as effectiveness, and, the evolution of the moral nature of individuals into establishing quality leadership respectively.

2. Literature Review

A. A Deeper Look into the Concept of Spirituality

Since the inception of the discipline, the study of spirituality has not consorted to any single definition. Researchers have attempted to link its meaning to the various concepts of fundamental values which an individual believes in following. These values have consequentially shaped an individual's ideal mindset which has been theoretically evolved into the concept of spirituality. Many researchers have agreed upon the notion that spirituality is a multidimensional science full of seemingly abstract concepts too broad to be transpired into an all-encompassing definition. In the attempts to give the science of spirituality a more understandable and deducible form, many researchers have come across its proximity to the concept of religion. Since religion and spirituality both operate amongst social settings, they are often used as substitutes which goes on to further negate the significant differences between them. For this matter, (William James, 1902) put forth the idea of a 'first-hand' religion and a 'second-hand' religion as studied by (Gunjan Madan, 2013). James describes first hand religion as that which an individual comes across through their experiences and perception of the world and second-hand religion as that which is institutionalized as an established ideal and is essentially passed down to an individual by society. In debating the existence of the two, James angles the approach towards spirituality and religion as two broad concepts which share similar foundations but function independently. Inherent in these concepts is an awareness that both religion and spirituality are dynamic structures. In order to further support this, the research of (David R. Brown, Jamie S. Carney, Mark S. Parrish and John L. Klem) focused on two different aspects of spirituality and religion in an individual's sense of identity: religious problem-solving (primarily religious coping mechanism styles as they relate to one's relationship with God in a passive, cooperative or constant self-initiating manner) (Pargament et al., 1988) and spiritual well-being. Madan further explains the evolution of these concepts in today's scenario with respect to the findings of (Wulff, 2006). According to Wulff, religion is now generally referred to as a static and restricted set of theological convictions that struggle to reflect the complex personal aspect of human involvement, while the term spirituality is referred to as the qualitative side of religious experience. This idea has established spirituality as an invariable subset of religious practices whereby spirituality is adopted as a result of the implementation of religious practices. In studying the relationship between such practices and the mental health of young people, (Nima S. Ganga and V. Raman Kutty, 2012), talk about religion and spirituality interchangeably, thus never demarcating a clear distinction between the two. Their findings conclude favourable association between such practices and the overall mental health of those who adopt them. The work of Robert W. Roeser, Sonia S. Issac, Mona Abo-Zena, Aerika Brittian, & Stephen C. Peck Theof attempts to angle their approach towards spirituality by dividing the functions and objectives of spirituality into three parts a) Spirituality as a form of consciousness, b) Spirituality as a domain for development and c) Spirituality as the highest stages of human development. 'Spirituality as a form of Consciousness' refers to a state of existence which is transcendent in nature, that is, one which intertwines with a state of awareness which is beyond the benchmarks of normalcy. The authors define this state as a state where an individual relinquishes their ties with ego and exceeds the limitations of desire, fear, anger and other such futilities. By working with the findings of (Haidt, 2003), (Shiota, Campos and Keltner, 2003), the authors deduce this as having a sense of constant and endless love, gratuity and empathy. 'Spirituality as a domain for development' refers to the practice of assigning ideal values or morals which individuals believe to be the source of their individual development and thus indulge in them to fulfil their personal ideals which they believe will help in becoming an ideal human being. William James defined this state as "the feelings, acts, and experiences of individual men in their solitude, as far as they apprehend themselves to stand in relation to whatever they may consider the divine". 'Spirituality as a form of highest development' refers to the state where the ideal morals, values, ethics and such are implemented as a complex societal system in order to achieve the ultimate stage of development and at the same time nourish the numerous social opportunities which arise as a result of such systems. Such levels of development represent a special and fairly uncommon degree of universality.

In addition to this, Robert W. Roeser, Sonia S. Issac, Mona

Abo-Zena, Aerika Brittian, & Stephen C. Peck Theof contemplate the ties between religion and spirituality by calling them "distinct yet overlapping domains of identity development." The authors further elaborate on this distinction by exploring the social and cultural nature of religion in contrast to the contemplative and interpersonal nature o0f spirituality. Furthermore, Swamy Savita Yogeshchandra contemplates the direction of religion to be outward whereas that of spirituality to be inward and goes on to elaborate the narrow nature of religion with respect to the broad nature of spirituality for this purpose. The author further elaborates on this by reflecting on the research of (Mitroff and Denton, 1999). Mitroff and Denton proposed that individuals do in fact differ often between religion and spirituality and hold them in separate levels of importance with respect to their lives. This implies that many individuals are aware of the differences between the two concepts and are likely to act on these differences by forming views on them by means of their personal and internal bias. There can be four likely outcomes regarding people's perception of the two concepts. According to their study, a person can hold both spirituality and religion in either positive or negative light. Also, he or she can either have a positive view of religion and a negative view of spirituality or a negative view of religion and a positive view of spirituality. However, in order to be inclusive of all individuals and their views, the addition of a fifth category regarding people maintaining absolute neutrality in their views must also be added for effective formulation of results.

The similarities in the various religious beliefs of the world relates to the need of human beings to associate with one another in order to from social bonds. This addresses the underlying need of all individuals to establish common ground in all forms of interactions with one another in order to categorize the priority of the bonds thus formed.

Over the years, many researchers have established clear distinction between religion and spirituality and recognized their differences for the purpose of their studies. However, it is safe to conclude that researchers have often agreed on separate definitions to account for separate studies and hence in spite of the numerous variances which have been observed and officially acknowledged, there has been no record of a universally agreed notion of the two.

B. Understanding the Ties between Spirituality and Personal Identity

The research of Robert W. Roeser, Sonia S. Issac, Mona Abo-Zena, Aerika Brittian, & Stephen C. Peck Theof describes the notion that for many adolescents, religion and spirituality tend to reflect essential influences of self-images, role models, values, and philosophies that form the course of adolescent identity formation and associated behavioural decisions. This research addresses religion and spirituality as a means of gaining clarity towards the existential questions of personal identity, meaning and purpose which hold an integral position in shaping a child's direction of maturity. The researchers investigate the implications of engaging in spirituality and religion by studying the aspects of individual identity which

further shape into behavioural attributes. For this purpose, they elaborate into the works of William James and further explain his concepts of the 'I-self. James put forth a structure of human consciousness and explained it as a collection of several 'selfs'. He divided this consciousness as two main sub units each collecting several 'selfs'. In one division, he describes the existence of a material self (the body), social self (the behaviour) and spiritual self (the attitude) and in the other, the existence of the ego self. The second division (consisting of the ego self) is described as the result of the process of subjective experience of life which consists mainly of thought and individualistic perceptions which he ultimately terms as the 'I-self'. In this way, the I-self is characterized by the perspective and experiences of an individual. The existence of the I-self in each individual and its sheer subjective nature is a significant distinguishing factor in the differences in the approach towards spirituality and religion. James' definition of the I-self relays as "The present mental state that binds the individual past facts with each other and with itself." He also opined that "Thought is a perishing and not an immortal or incorruptible thing.", thus claiming that individuals were subjects of constant internal bias and such seemingly accurate judgements were inherent effects of such bias. In this manner, the sense of personal identity is described as the harmonious relationship between thought and cognition, where thought reflects awareness and deliberate action and cognition reflects necessity and impulse. In order to conceptualize the work of William James even further, the authors put forth the 'Basic Levels of Self' Model (BLoS Model), which talks about the fundamental stages of self with respect to their various constituents and purposes. This model consists of three levels namely - Body, Mental Representations and finally Phenomenal Awareness, where each level delves deeper and deeper into establishing concrete ties with one's identity.

C. Spirituality and Youth

Many researchers have agreed on the notion that adopting a religious or spiritual practice holds a positive impact on the development of adolescent minds. In spite of this noticeable importance, very few researchers have attempted to devise the methods needed to quantify the extent of this experience on young minds. Because of its vague nature which is dependent on subjective perception, the evaluation of this experience presents many obstacles. This is mainly because the process of experiencing an association with a divine body, separate from the existence of oneself and surroundings is a complex transaction between mind and body. The dynamic volumes of differences and uniqueness among young people all over the world combined with their own differences in cultures, environments in which they are raised, levels of exposures, differences in the quality of life and many other such variables pose significant challenges in inclusion of all these defining attributes. (Brittany C. Hernandez, 2011) attempts to evaluate the levels of affiliation to the divine among the young people by studying various statistics collected from renowned sources. Such statistics target particular sections or places of their respective countries and the results are speculated with respect

to a compact sample. Such datasets attempt to deduce levels of religiosity by calculating attendance in church. Interestingly, findings indicate that individuals with higher levels of attendance in church were better adjusted than those with lower levels of attendance, however the basis for this conclusion was not clearly specified. With respect to this, (Barnes, Plotnikoff, Fox, and Pendleton, 2000) opine that church attendance is not a relevant variable in this process of evaluation since often times young people themselves are not in control of their association with the church. In addition to this, in an Indian context such variables are rendered useless since there is no official record of prayer attendance in the majority of the religions here. Hernandez further elaborates on the research of (Sveidqvist, Joubert, Greene, & Manion, 2003) who presented a study on how adolescents view religion and spirituality by means of formulating a structured statistic. The conclusions derived presented different views among adolescents which were further clubbed in order to form four distinct categories. Individuals in the first category believed that religion was an important influence in their lives and a strong determinant of their values. Individuals in the second category were of the opinion that religion and spiritualism were distinctive concepts with potentially overlapping constructs and values. Individuals in the third category, however, did not encourage the practice of a particular belief or religion being institutionalized and thus systematic values and practices being imposed on people who choose to follow said religion or belief. In addition to this, majority of individuals said that spiritual influence was a significant indicator of their ability to derive strength, meaning, purpose and comfort in life while remaining an internal source, thus declaring the practice to be personal and free from external influence. Furthermore, Hernandez presents the idea that young adults use spirituality as a coping mechanism rather than adopting it as a necessary duty and further elaborates on it by reflecting on the works of various researchers who have helped understand the role of such divine association in adolescents dealing with trauma, grief and tragedies. For instance, a study of the responses of African American children who were victims of Hurricane Katrina was conducted by Lawson and (Thomas, 2007), and it was reported that a vast majority of individuals used prayer and meditation in order to cope with the effects of the disaster. In addition to this, Hernandez explains the research of (Bowen-Reid and Harrell, 2002) on how African American students coped with the effects of racism and their conclusions regarding high degrees of spiritual and religious inclination among the students as a coping mechanism. However, such coping mechanism have been consequently distinguished into positive and negative coping mechanisms (Gall – 2006), (Hernandez, 2011), where negative coping mechanisms refers to engaging in anger and blame towards God and other divine energies, thus representing the shift towards an external locus of control among individuals causing further stress and trouble. In contrast, positive coping mechanisms refer to adopting values and adjusting mindsets which contribute to decreased levels of stress and higher levels of well-being, which in turn help individuals to view themselves as direct controllers of their own states of mind, thus holding a positively internal locus of control.

D. Understanding the Relationship Between Spirituality and the Ethics and Morals of Individuals

James Farris approaches the complex nature of morality by describing it as a system which an individual or a group of individuals uses to evaluate the experiences and actions which occur. To further elaborate on this, Farris reflects on the proposition presented by (Niles Cooper, 1981). Cooper went on to say that the moral order which is applied in situational contexts is categorized into three major types, namely individual moral order, social moral order and anchored moral order. Individual moral order refers to an individual's personal sense of morality also known as the moral compass. Social moral order is the moral sense with respect to the views and take of the society. Although individual moral orders in a society might differ greatly from the social moral order, the social moral order is defined by considering the society as one unit and all differences of opinion considering this order are exercised privately by individuals. Finally, anchored moral order is the sense of morality which is influenced initially by means of a leadership or a movement and is later adopted by the society. Anchored leadership holds the power to bring about dynamic shifts in the functioning of society and ushering change and adjustment as and when it is called for.

Very few researchers have attempted to explore the ties between spirituality and morality and ethical ground and thus consequently there has been little research on the effects of spirituality in this manner. Numerous accounts dictate that adopting the practice of spirituality or imbibing religion in everyday lives gives individuals sufficient aid towards engaging in transformative thought processes. The relationship between such thought processes and their impact on following the path of ethical rectitude is a path not plentifully explored. Although it is needless to mention that considering the impacts of such practices on the mental health of individuals, there is an expected increase in the levels of empathy and affection towards others.

With respect to this analogy, the work of Robert A. Giacalone Carole L. Jurkiewicz presents a framework of ten key values which structure the paradigm of individual spirituality and morality. The ten key values are namely 'benevolence, generativity, humanism, integrity, justice, mutuality, receptivity, respect, responsibility and trust'. Giacalone and Jurkiewicz theorize that the absence of legal obligations required to effectively guide masses into maintaining decorum and authenticity in their work affects the ethical decision making of individuals pertaining to a workplace context. The authors attempt to conceptualize personal spirituality as an instrument of ethical decision making by devising a predictive statistic regarding malpractices at work. (Giacalone and Jurkiewicz, 2003) declare the differences in the operating of religion and spirituality in this context and hence devise the statistic by using spirituality as the base of evaluation. Their work concludes that basic aspects of spirituality of the workplace, such as meaningful work that provides a sense of mission, a sense of connection and healthy

social connections with their colleagues, and the desire to live a balanced life in which the function of the job does not clash with the fundamental nature of the individual as a human being, can interact to establish different conceptions of ethics throughout the organization

E. Understanding the Ties Between Spirituality and Leadership

The concept of leadership has been discussed and studied by various researchers who have proposed numerous distinctive leadership theories which are based on a variety of factors. For this matter, Melissa Horner reflects on the work of (Graen, (1976) who elaborated the vertical dyad linkage theory, also called as the leader - member exchange theory. With respect to this theory, Graen hypothesized that individuals are divided into two groups, namely the in - group and the out- group and the interaction of the leader with each of these groups is different which consequently affects the degree and nature of the work which these two groups engage in. Needless to say, this phenomenon affects the satisfaction levels among the members of the groups thus affecting the sense of meaning which they derive out of their work. Horner explains that the broad range of research conducted on leadership styles indicates that there can be majorly two outcomes which arise as a result of the vast range of differences in them, either the leader adopts different approaches and treats each situation in a dynamic manner till the most suitable method is revealed, or each situation is altered according to the strengths of the leader who then manages and conducts it to fruition. The relationship between spirituality and leadership although evident has not been the topic of such theories. The various conventional theories of leadership present the picture of leadership by defining an objective and the path for achieving the said objective. The style of leadership adopted in achieving such goals differs and provides scope for developing methods which assure successful implementation of the leadership style. The theories of charismatic leadership, transactional leadership, transformational leadership and such talk about the goals and objectives of the organization and specify the evident motive of achievement of such goals. For the further development of such leadership styles and expanding the benefit motive to every component of an organization system, (Louis W. Fry, 2003), proposes the idea of a 'spiritual leadership' guided by transformation required in both the leader and the follower for continued success and productivity in their operations. Fry describes spiritual leadership as "A type of leadership which taps into the fundamental needs of both the leader and follower for spiritual survival so they become more organizationally committed and productive." The essence of spiritual leadership is the scope which is provides for individual spiritual development which in turn leads to an environment of harmony among the participants. Fry further elaborates on this idea by claiming that spiritual leadership consists of various "values, ideas and behaviours" which motivate a person by means of providing them the potential for a purpose in life. Fry explains that this method of leadership can be sought when organizations create meaning in the nature of their work and focus on creating altruistic rewards for successful completion of such work in addition to financial rewards which are provided. Furthermore, establishing a state of genuine care, concern, love and empathy encourages the feelings of membership and participation which in turn leads to higher degrees of dedication which individuals feel towards their work. Thus, the key elements which provide structure to spiritual leadership are defining a vision, establishing altruism and finally imbibing the practice of hope and faith in the functioning of operations. Fry describes that every individual has a fundamental need for spiritual survival which they seek in every aspect of their life. The leaders must address this need and provide scope for fulfilment of such needs and additionally create meaning and purpose by means of diminishing instances of unchecked cognitive dissonance. In this way, a substantive model of spiritual governance is presented through an intrinsic motivational paradigm that integrates vision, hope/faith and altruistic affection, spirituality and moral survival theories of the workplace and the organizational effects of engagement and efficiency.

In addition to these models and theories, Swamy Savita Yogeshchandra derives further meaning to the ideology of spiritual leadership by offering thorough comparison with the ancient Indian literatures. Yogeshchandra explains the involvement of spirituality in the Indian management and leadership context. The author further explains this by summarizing the teachings of such literatures and presenting a comparative study with respect to modern operations. These teachings are all summed up and labelled as 'dharma' following which an individual can successfully adapt towards changing situations and thus display qualities of a successful leadership.

F. Research Methodology

The sample questioning focused on conducting studies across student groups in order to evaluate how students approach the topics of religion and spirituality in their perspective towards life; and further, how they choose to apply it. It aims to evaluate the responses by studying the dependency across the different variables. The study evaluates all responses and groups them based on the answers to form pie-charts and bar-graphs. These charts assess the percentage of the sample according to the responses in order to give a simplified reading. The sampling technique followed in this study is convenience sampling since ease in accessibility was facilitated through digital circulation of the questionnaire. The sample was chosen based only on the parameter of age and all other parameters such gender, geographical location, field of study pursued, religious affiliation, etc. were ignored.

The sample mainly consisted of 68 unemployed, undergraduate students with few exceptions to the employment status. The mean age group of the sample was 20.23 years

The data was collected through a primary source by means of a questionnaire circulated digitally among the participants of the study.

G. Data Analysis

In order to study spiritual impacts on various variables, it is important to note the distinction between spirituality and

religion since the two terms have been used interchangeably ever since the inception of the discipline.

Q.1. Are you aware of the distinction between the concepts of religion and spirituality?

1 – Distinction between Religion and Spirituality
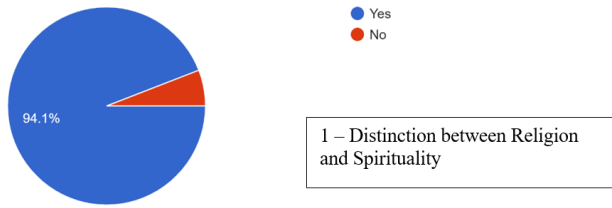
With respect to this study over 64 participants admitted to being aware of such a difference while 4 were unaware.

Q.2. On a scale of 1 to 5, how religious was/were your family/guardians growing up?

2 – Upbringing and Religious Orientation
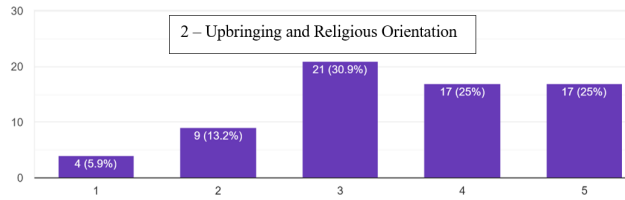
The background and upbringing of the participants was studied to better understand the relationship between their choices. Over 50% of the participants said that their upbringing was religiously inclined, 31% said that it was balanced between the two while 19% said that it was not religious.

Q.3. Do you consider yourself as; (referred to as religious orientation)
 a. Religious
 b. Spiritual
 c. A little bit of both
 d. None of the above

3 – Religious Orientation
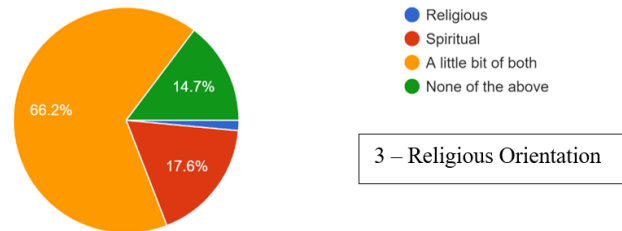
For the sake of this study, I attempted to group the respondents by defining a 'religious orientation' namely – 1) Religious, 2) Spiritual, 3) A little bit of both and 4) None of the above. Over 66% people balanced their beliefs between the two, over 18% inclined towards spiritual beliefs, over 18% people did not identify with either belief while the remaining 2% identified themselves as religious individuals.

Q.4. How important are your ethical and moral beliefs when it comes to taking decisions pertaining to;
 a. Your personal life
 b. Your social life
 c. Your work life

In order to understand the importance of ethics and the dimensions in which ethical rectitude was adopted, I divided ethical perspectives into 3 categories – personal life, social life and work life.
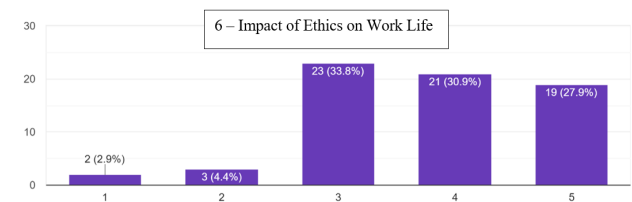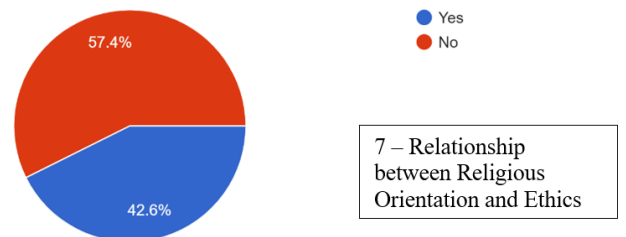
1) Personal Life

4 – Impact of Ethics on Personal Life

2) Social Life

5 – Impact of Ethics on Social Life

3) Work Life
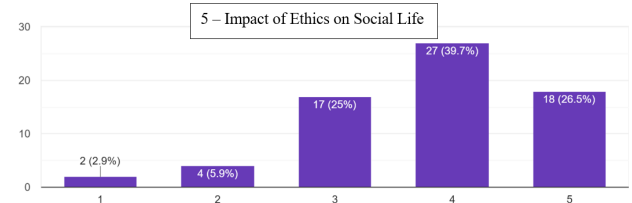
6 – Impact of Ethics on Work Life

Q.7. Do you think that your religious orientation has been a defining factor in structuring your moral and ethical responses towards situations?

7 – Relationship between Religious Orientation and Ethics

In order to take account of individual perceptions towards their own ethical rectitude, participants were enquired about their views on the relationship between their religious orientation (religious, spiritual, both and none) and their outlooks in situations.

Over 57% of the participants said that there is no structural relationship between their ethical responses and their religious orientation while 43% of the participants admitted otherwise.
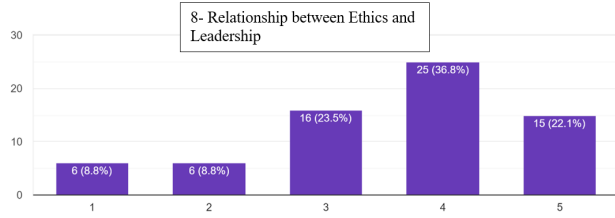
Furthermore, I attempted to understand the dynamics of leadership coupled with the foundations of the religious orientation which individuals have built. I attempted to approach the leadership variable from several angles mainly subdivided into 2 constructs; the first being the individual as a leader and the second being the individual responding to leadership.

1) The individual as the leader

Q.8. If put in a leadership position, on a scale of 1 to 5, how likely would your decisions be governed on the basis of your own moral compass (not the organization you are associated with)?

The chart sheds light on the conflict of individual moral compass and organizational moral compass. It presents a scale of 1 – 5 (1 being unlikely and 5 being highly likely), and analyses whether individuals would govern situations in

response to their own moral compass as opposed to the organizational moral compass (in cases of disparity among the two).

8- Relationship between Ethics and Leadership

6 (8.8%)   6 (8.8%)   16 (23.5%)   25 (36.8%)   15 (22.1%)
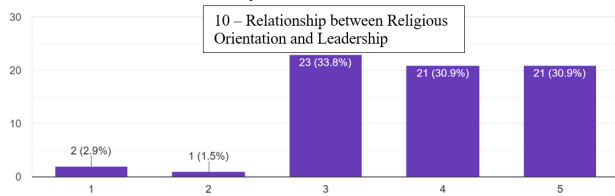1   2   3   4   5

2) The individual as a subordinate

Q.9. While working in your line of work, how likely are you to go against the leadership when something is immoral or unethical to you? (1-5)

9 – Impact of Ethics on Leadership

6 (8.8%)   2 (2.9%)   24 (35.3%)   20 (29.4%)   16 (23.5%)
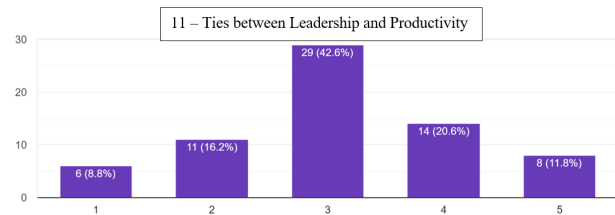1   2   3   4   5

In order to assess the response to leadership under the lens of ethics, individuals were asked about their propensity to oppose leadership on the grounds of difference in understandings of ethical rectitude and their responses on a scale of 1 – 5 (1 being unlikely and 5 being highly likely).

Q.10. How willing are you to co-operate with a leader whom you share different belief systems with?

10 – Relationship between Religious Orientation and Leadership

2 (2.9%)   1 (1.5%)   23 (33.8%)   21 (30.9%)   21 (30.9%)
1   2   3   4   5

Even though individuals admitted to opposition on the basis of differences in ethical rectitude, such was not the case for differences in their belief system. This was assessed when individuals were asked about their tendency to co-operate with leadership over different belief systems. Admittedly 95% of the participants did not believe that differences over grounds of beliefs was an influential factor in instigating opposition forces.

Q.11. How much importance does your personal relationship with the leader have on your personal dedication to your own work?

11 – Ties between Leadership and Productivity

6 (8.8%)   11 (16.2%)   29 (42.6%)   14 (20.6%)   8 (11.8%)
1   2   3   4   5

Evaluating the impact of personal relationship with a leader and its determinants on the dedication and involvement in the work posed a diplomatic situation where responses exhibited varied range of preferences.

Q.12. How important is your religious orientation in

structuring your behaviour/responses towards your colleagues and seniors?

12 – Relationship between Religious Orientation and Teamwork

20 (29.4%)   19 (27.9%)   22 (32.4%)   3 (4.4%)   4 (5.9%)
1   2   3   4   5
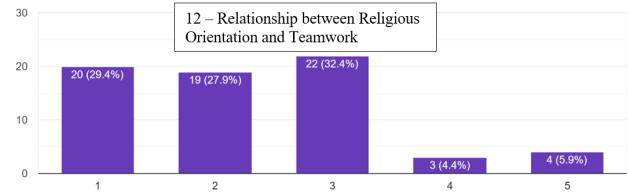
In order to evaluate the structural relationship between teamwork and religious orientation, respondents were asked about the impact of their religious orientation on the dynamics which they share with their team-mates (and superiors). In order to do this, the respondents were asked to speak through introspection and rate their likeliness to be influenced by their religious orientation in the context of behaviour/responses towards their colleagues from unimportant (1) to highly important (5).

Q.13. How likely are you to co-operate with a teammate in a work setting, with whom you otherwise disagree with on the grounds of difference in moral nature? (1-5)

13 – Relationship between Morality and Teamwork

3 (4.4%)   5 (7.4%)   17 (25%)   26 (38.2%)   17 (25%)
1   2   3   4   5
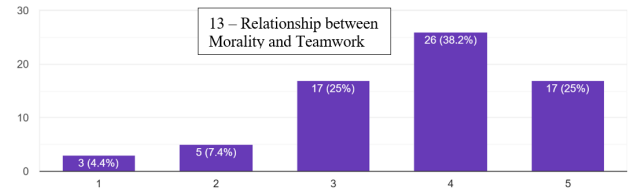
In order to further assess this, I introduced the variable of 'morals' to evaluate how this introduces further changes in the patterns in the patterns of behaviour and responses. Individuals were asked to rate their likeliness to co-operate with individuals in a work setting with whom they share different moral natures.

Q.14. While working in a team, how likely are you to go against your teammates when something is immoral or unethical to you? (1-5)

14 – Impact of Morality on Teamwork

6 (8.8%)   5 (7.4%)   13 (19.1%)   26 (38.2%)   18 (26.5%)
1   2   3   4   5
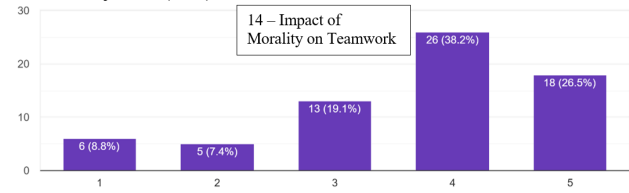
Interestingly, when individuals were asked about their tendency to oppose their teammates' immoral actions, 84% of individuals reported higher likelihood of non-cooperation.

Q.15. Would you excuse your own immoral/unethical behaviour towards someone (even if you know you never have to come across again)?

● Yes
● No
● Maybe

50%   44.1%

15 – Relationship between Internal Morality and Teamwork
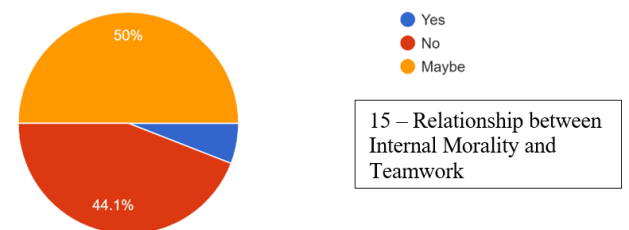
However, when evaluating whether respondents would excuse their own immoral and unethical behaviour (in stances where they would never have had to contact the party of the

receiving end of this behaviour), over 50% of individuals took a neutral stance. 44% denied this excursion while 6% said that they would excuse such behaviour.

Q.16. If you and your colleagues differ with regard to your moral compasses, would that affect your personal dedication to your own work?


16 – Relationship between Teamwork and Productivity
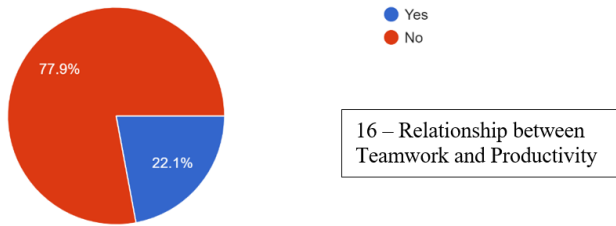
In accordance to this, individuals reported the following when speaking about the impact of different moral nature among employees on an individual's personal dedication towards their own work.

Q.18. Do you think that your religious background /upbringing (regardless of your own belief) has affected the way you perceive your relationships with other people?

17 – Relationship between Religious Orientation and Internal Social Orientation
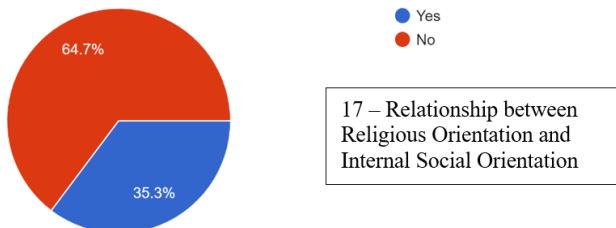
In order to study whether individuals are aware of certain biases which might have influenced the direction of socializing amongst people, I asked individuals whether they think that their religious orientation has affected the way they perceive their relationships with other people, thereby enabling or disabling certain prejudices.

Q.18. Do you think that your religious orientation has affected the way others perceive their relationships with you?


18 – Relationship between Religious Orientation and External Social Orientation
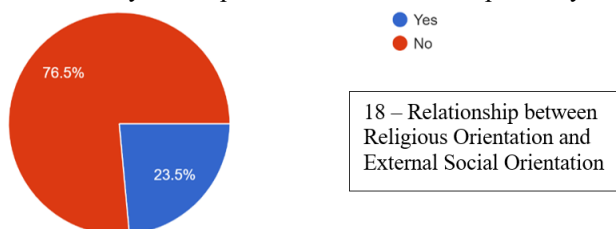
After assessing what impressions individuals harbor towards other people with or without the grounds of religious orientation, I attempted to swtich the two elements and assess whether individuals are aware of the impressions others hold of them. I did so while keeping regard of individuals' religious background, thus enquiring whether the individual thinks that religious orientation has been a defining factor in shaping perspectives of others towards them.

Q.19. Finally, do you think you are likely to change your religious orientation in the future?

Finally, in order to evaluate the authenticity of the reports and establish dependency for further research regarding the same, individuals were enquired about their surety regarding their religious orientation. This was done by asking them about

their likeliness to change the religious orientation they currently identify with.

19 – Surety of Religious Orientation
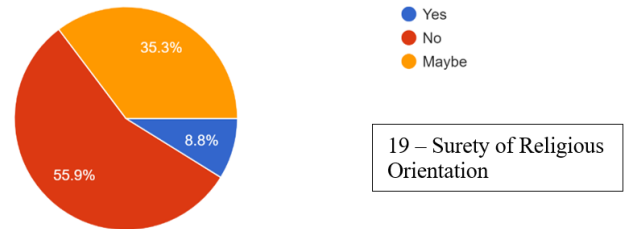
3. Findings and Conclusion

Reportedly high levels of awareness pertaining to the significant distinction between the concepts of religion and spirituality among the participants indicate that individuals have ample exposure to sources regarding the same which could be an influential factor in determining their choices of association. The respondents seem to be well aware of this distinction and the implications that being associated with either beliefs bring upon their outlooks towards themselves and their peers.

Majority of the participants reported to having been raised with inclination towards religion however this did not necessarily translate into being associated with religion upon reaching early adulthood. Majority of these young adults simply adopted an amalgamation of values which corresponded best with their internal beliefs thus creating their own personalized belief system. Upon enquiry on such a personalised belief system, individuals gave high priorities to the concepts of humanism, science, practicality, transmission of (universal) energy and most importantly, the belief in oneself.

Furthermore, when individuals were asked about their most preferred values which they have 'consciously' adopted into their belief systems, significant importance was placed upon values such as kindness, compassion, loyalty, trust and faith. These concepts can be understood as defined parameters for studying the growth of individualized belief systems, thus, giving direction to the study of evolution of religious identity over time.

With respect to the dimensions of ethical rectitude and translation into active adoption, a vast majority of the individuals gave significant importance to their internal moral obligations when taking decisions regarding their personal, social and work life. This high degree of importance supposedly stems from an individual's respect for his/her adopted belief.

However, when enquired about this supposed relation, the respondents had mixed views regarding the authenticity of this notion with relatively higher favour towards denial. In such cases the defining parameters of morality point towards contact and experiences of like-minded individuals and situations rather than the roots of religious orientation.

Regarding the dimensions of leadership and its structural relationship with religious orientation, the assessment has dual angles to it. Firstly, individuals reported to prioritizing personal moral compasses over organizational moral compasses when put in leadership positions. This was crucial in determining the choices individuals make when presented with power coupled

with morality and the outcomes which arise as a result. In accordance to this, when put on the receiving end, individuals showed the tendency to oppose leadership on the grounds of moral disparity.

However, such was not the case for belief systems. Individuals accepted co-operation with individuals who did not necessarily share the same belief systems as them. An enquiry on the ties between personal relationship and bonding with the leader, and an individual's personal dedication towards his results yielded diverse results, thus negating possibilities of establishing a definitive relationship. This suggests that in situations of leadership, individuals are much more tolerant of religious orientation than they are of difference in morality thereby establishing that ethics and morality play a larger role in defining the consequences of leadership than religious orientation.

In studying the ties between teamwork and individual productivity with religious orientation, individuals denied the affiliation between religious orientation and tolerance amongst teammates.

When the variable of morals was introduced, individuals reported to accepting co-operation with teammates of different moral nature but were not as co-operative when the nature translated into probable action. This suggests that ethics and moral differences among teammates has the capacity to escalate into inconsistencies if translated into supposedly immoral actions as held by the general consensus. However, in situations of possible immoral actions on one's own part, individuals provided scope for exemption towards themselves.

Finally, when assessing the impacts of religious orientations on perceptions among people in society towards others, about 2/3rd of participants denied the ties between their personal religious orientation and their views towards their relationships. In accordance to this, about 3/4th of participants reported to believing that their personal religious orientation did not affect the way others view them. For the sake of the dependency of the sample for further assessment, more than half of the respondents reported to being unlikely to change their religious orientation.

Thus, the impact of the religious orientation of individuals on the ethics and morals of participants and its corresponding impact on teamwork and productivity has been evaluated with respect to the above sample.

A. Limitations

1. This study does not quantify the dependency between the variables of spirituality and ethics, and spirituality and leadership as a value of correlation. Thus, its does not give an exact measure of the degree of correlation as the data collected is not evaluated for that calculation.
2. In addition to this, the dimensions of spirituality are

vague and numerous which does not permit direct questions to be asked to the respondents. Thus, the dimensions of spirituality studied in the review of literature and its relation to the questionnaire is limited.

B. Scope for Further Research

1. This study maps out patterns of adoption of religious identity and orientation among the youth which is an indication of generational inclination adopted presently.
2. This study can be used to understand religious preferences among the youth and study its evolution.
3. It is also helpful in studying the dimensions of leadership with regard to factors which influence the leadership styles, among which individual belief systems can be adopted as a variable.
4. In addition to this, this study can be used as a groundwork for evaluating social dynamics and its affiliation with morality and belief.

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