Workplace Spirituality, Emotions and Turnover Intentions

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This research study aims to explore the role of emotions (happiness, love, sadness, fear and anger) in the relationship between the dimensions of workplace spirituality (namely Team's sense of community, Alignment between organizational and individual values, Sense of contribution to the community, Sense of enjoyment at work & Opportunities for the inner life) and the turnover intentions. Three separate instruments were adapted to collect the data. The data were collected at three different points in time from employees of the IT Sector of Karachi. Cronbach alpha and confirmatory factor analysis were used for establishing the reliabilities and validities of the instruments used in the study. Whereas five separate Structural Equation Models were used to test the hypotheses. Results indicated that majority of the dimensions of workplace spirituality have significant relationship with the emotions and turnover intention. Whereas, dimensions of workplace spirituality have significant negative association with turnover intention. It is also found that emotions mediate the relationship between the dimensions of workplace spirituality and turnover intention.

Key words: *Workplace Spirituality, Emotions and Turnover Intentions.*

1. Introduction

Happy and satisfied employees are the most important resource of any business organization. It is primarily because of the fact because human resources are of key importance for creating a sustainable competitive edge (Ghayas & Siddiqui, 2012). Therefore, a large number of researchers have focused on employee related matters such as job satisfaction (Wang, Wang, Zhang, & Ma, 2020; Ekhsan, 2019; Eliyana, & Ma'arif, 2019), organizational commitment (Mousa, & Puhakka, 2019; Eliyana, & Ma'arif, 2019; Ekhsan, 2019; Hur, & Perry, 2020), employee engagement (Nikolova, Schaufeli, & Notelaers, 2019; Lee, Rocco, & Shuck, 2020, Sumayya, U., & Raziq, A. 2019) etc. Exploring the antecedents and consequences of these work-related outcomes has been an important theme of researches in the past few decades.

In this regard, a number of researchers have studied the antecedents and consequences of employees' work related outcomes. Hence, a large number of researchers has found workplace spirituality to be the antecedent of employees' work related outcomes. For instance, researchers (Zaidi, Ghayas & Durrani, 2019; Abbas, Idrees, & Rehman, 2020) found workplace spirituality to be associated with the job satisfaction. On the other hand, others argued that spirituality is related to organizational commitment (Mousa, & Alas, 2016; Garg, 2018), employee engagement (Arora, & Bhagat, 2016) and ultimately leads to organizational citizenship behavior (Genty, Fapohunda, Jayeoba, & Azeez, 2017).

Furthermore, it is also argued that workplace spirituality is not only positively associated with positive work outcomes but is also negatively associated with negative work outcomes. Turnover intention is one of the widely studied negative work outcome and has been studied by a number of researchers (Zito, Emanuel, Molino, Cortese, Ghislieri, & Colombo, 2018; Prakasch & Ghayas, 2019; Abbas & Iqbal, 2020) over the period of time. Hussain and Hussain (2020) argued that workplace spirituality has negative association with turnover intention. On the other hand, (Cho, Rutherford, Friend, Hamwi, & Park, 2017) also studied role of emotions in the turnover intentions. However, to the best of researcher's knowledge, the role of emotions in the relationship between dimensions of workplace spirituality and turnover intentions is under-researched. Therefore, this research study seeks to explore the role of emotions in the relationship between dimensions of workplace spirituality and the turnover intentions.

2. Literature Review

2.1 Theoretical Background

Herzberg suggests that motivation is a complex phenomenon that cannot be fully explained by distinguishing between motivators and non-motivators. Herzberg (1959) explained that there are two types of factors namely hygiene factors and motivators. Hygiene factors are the factors that do not motivate the employee but the absence of hygiene factors may demotivate the employee. On the other hand, presence of motivators motivates the employees. Herzberg (1959) suggests that pay, company policy and working conditions are the hygiene factors and do not motivate the employee, however, their absence demotivates the employees. Therefore, it is argued that raising pay etc. may not be helpful in decreasing the turnover intention among the employees as it does not motivate the employee but rather help reducing the de-motivation level. Hence, there exists a need to identify the motivators that may help the firms in reducing the turnover intentions. Herzberg (1959) suggests that growth, responsibility and achievement are the motivators.

Furthermore, the social exchange theory suggests that people have two types of relationships at work, these are the economic exchange relations and the social exchange relations. Economic exchange relations are usually transactional in nature. These relations are usually concerned

about the exchange value of the things involved in the transaction. In other words, economic exchange relations talk about the give and take relationship between the two individuals and the relationship is over with the successful completion of transaction. This suggests that pay cannot motivate the employee to go beyond the call of duty or to stay with the organization for a longer period of time. For instance, in this case if an employee has decided to stay with a particular organization only because of pay, he will leave the firm as soon as he gets better opportunity. This reinforces the concept of Herzberg's (1959) hygiene factors.

On the other hand, social exchange relations talk about going beyond the transactional nature. Bauer and Ergoden (2015) suggested that these relationships are based on trust and respect and are often emotional in nature. Liden, Sparrowe and Wayne (1997) suggested that these relations may promote positive work outcomes. Hence, the social exchange relations are important in determining the work outcomes of subordinates.

Furthermore, by definition, workplace spirituality is not transactional in nature. Hence, any effort by organization for incorporating the concept of spirituality at workplace is deemed as something additional in nature. Therefore, one can safely suggest that the concept of workplace spirituality is built on the concept of social exchange relations. Therefore, this research study is based on the theoretical underpinnings of Herzberg's two factor theory and social exchange theory.

2.2 Workplace Spirituality and its Dimensions

Workplace spirituality refers to the aspect of how people tend to have an inner meaning to life with respect to the workplace they are working in. The inner life or different attributes that are present within an organization where the individual is working and finds meaningfulness within.

Ashmos and Duchon (2000) describe five dimensions of workplace spirituality. Team sense of community is an important dimension of workplace spirituality. Team Sense of Community basically describe the deep connection one has with people or different relationships that one has within the workplace with one other that forms into a sense of community within the organization (Ashmos & Duchon, 2000). On the other hand, Sense of Enjoyment at Work is defined as the extent to which an employee feels that he/she is enjoying the tasks that are assigned to him/her or he/she is required to do routinely at work (Ashmos & Duchon, 2000). Whereas, Alignment of Values is the third dimension of workplace spiritualiy. Values are important, if the values of an employee are aligned with the values of an organization, employee will feel uncomfortable. This may in turn lead to emotional dissonance. On the other hand, employee will feel motivated, if the values of an employee are aligned with the values of organization. Ashmos and Duchon (2000) defined alignment of values as the degree to which the values of an individual matches with the values of an organization. Another dimension of

workplace spirituality is Opportunities for Inner Life. It refers to recognition that employees have an inner life (Ahmad & Omar, 2014; Rego & Cunha, 2008). Hence, for the purpose of this study, opportunities for inner life is operationalized as the degree to which an organization the recognizes that employees have an inner life and provides the opportunities to satisfy these needs. The last dimension descibed by Ashmos and Duchon (2000) is the Sense of Contribution to Community. In this regard, it can be argued that people love to be considered worthy. The sense of worthiness provides the inner satisfaction and pride. Ashmos and Duchon (2000) argues that Sense of Contribution to Community is a dimension of workplace spirituality. It can simply be defined as the degree to which an employee thinks that the work he/she is doing is worthy for the overall development society.

2.3 Emotional Contagion

Emotional Contagion refers to the different moods and emotions that an employee is likely to catch from his or her colleague or associate while working in an organization. Basically, this construct implies that human emotions are contagious and can be transmitted from one individual to another from time to time. Doherty (1997) defined five basic emotions, these are happiness, love, anger, fear and sadness.

Happiness is one of the basic emotions. Doherty (1997) used happiness as one of the dimensions of emotional contagion. Happiness is defined as the degree to which an employee feels happy at workplace. Love is another emotion defined by Doherty (1997). Doherty (1997) used love as one of the dimensions of emotional contagion. Love can be defined as the degree to which an employee feels being loved at workplace. On the other hand, Doherty (1997) used sadness as one of the dimensions of emotional contagion. Sadness is defined as the degree to which an employee feels exhausted and sad at workplace. Whereas, Doherty (1997) also used fear as one of the dimensions of emotional contagion. It is defined as the degree to which an employee is fearful at workplace. Lastly Doherty (1997) described Anger as the degree to which an employee feels being angry at workplace.

2.4 Turnover Intentions

Turnover Intention or the intent to quit refers to the decision-making ability of the individual to stay or leave the workplace that he or she is working in. For the purpose of this study, turnover intention is operationalized as the degree to which an employee intends to leave the organization.

2.5 Workplace Spirituality, Emotions and Turnover Intentions

A number of researchers have studied the antecedents and consequences of employees' work related outcomes. Hence, a large number of researchers has found workplace spirituality to be

the antecedent of employees' work related outcomes. For instance, researchers (Zaidi, Ghayas & Durrani, 2019; Abbas, Idrees, & Rehman, 2020; Amen, U., & Raziq, A.2019) found workplace spirituality to be associated with the job satisfaction. On the other hand, others argued that spirituality is related to organizational commitment (Mousa, & Alas, 2016; Garg, 2018), employee engagement (Arora, & Bhagat, 2016) and ultimately leads to organizational citizenship behavior (Genty, Fapohunda, Jayeoba, & Azeez, 2017). Furthermore, it is also argued that workplace spirituality is not only positively associated with positive work outcomes but is also negatively associated with negative work outcomes. Turnover intention is one of the widely studied negative work outcome and has been studied by a number of researchers (Zito, Emanuel, Molino, Cortese, Ghislieri, & Colombo, 2018; Prakasch & Ghayas, 2019; Abbas & Iqbal, 2020) over the period of time. Hussain and Hussain (2020) argued that workplace spirituality has negative association with turnover intention. On the other hand, (Cho, Rutherford, Friend, Hamwi, & Park, 2017) also studied role of emotions in the turnover intentions. However, to the best of researcher's knowledge, the role of emotions in the relationship between dimensions of workplace spirituality and turnover intentions is under-researched. Therefore, this research study seeks to explore the role of emotions in the relationship between dimensions of workplace spirituality and the turnover intentions.

3. Methodology

To test the hypotheses of this study, data were collected from 406 employees of the IT sector of Karachi.Three separate instruments were used to collect the data. This is done so to avoid the common method. The first instrument consisted of twenty-Nine items, these items were adapted from Rego and Cunha (2008). This scale was based on Ashmos and Duchon (2000) for measuring the dimensions of workplace spirituality. This is a widely used instrument for measuring the Workplace Sprituality and have been used by a many researchers (Pardon, & Jeena, 2016; Milliman et al. 2003; John Milliman et.al, 2003; Duchon & Plowman, 2005; Amen & Raziq, 2020) for measuring the workplace sprituality. Out of these Team's sense of community has five items, six items were used to measure Alignment between organisational and individual values, seven items were used to measure Sense of contribution to the community, six items were used to measure Sense of enjoyment at work and five items were used to measure Opportunities for the inner life.

On the other hand, the second instrument was used to measure the dimensions of emotional contagion and was consisted of fifteen items. The instrument was adapted from Doherty (1997). In this scale, three items were used to measure each of the dimension of emotional contagion namely happiness, love, sadness, fear and anger.

The third instrument consisted of three items, these items were adapted from Camman, Fichman, Jenkins, & Klesh (1979). This is a widely used instrument for measuring the turnover intentions and have been used by a large number of researchers (Elçi, Şener, Aksoy, & Alpkan,

2012; Zakarauskaitė, & Valickienė, 2020; Ghayas & Jabeen, 2020) for measuring the turnover intentions.

At time one, 500 instruments were distributed for the purpose of data collection. These instruments required the respondents to answer twenty-nine items regarding the dimensions of workplace spirituality. Out of these 500 respondents, 474 filled and returned the instruments. At time two, the second instrument which consisted of fifteen items and was used to measure emotions was distributed to those 474 respondents who filled and returned the first instrument. Out of these 474 respondents, 433 filled and returned the instrument. It should be noted that there was a time interval of one month between time one and time two. Whereas, at time three, the third instrument that consisted of three items inquiring about the turnover intention were distributed among those 433 respondents who filled and returned the first two instruments at time one and two. Out of these 433 respondents, 406 filled and returned the instrument. Similar, as the difference between time one and time two, there was a difference of one month between time two and time three. These 406 sets of instruments were used as the final sample of the data.

MacKinnon et al., (2002) asserted that Structural equation modeling provides the direct test of significance of indirect effects. Since, the present research study aims to test the indirect effect (mediating role) of emotions in the relationship between the dimensions of workplace spirituality and the turnover intentions, therefore, structural equation modeling is used to test the hypotheses. However, in case of the presence of more than one mediator, it is not possible to simultaneously test the individual mediation hypotheses by examining the overall model (Klein et al., 2006). It is because of the fact that SEM does not calculate the indirect effect of independent variables on the dependent variables through each of the mediator. Therefore, researchers (Spagnoli & Caetano, 2012) have used more than one model to test the mediating effect of each mediator.

Since, present research study aims to test the mediating role of five different emotions, therefore, using the precedence set up previous researchers (Spagnoli & Caetano, 2012), five separate structural equation models are used to test the hypotheses.

4. Results

4.1 Reliability

Cronbach alpha test is used to test the internal reliability of instrument. Alignment of values was measured using six items, the cronbach alpha value for alignment of values was 0.951. Team sense of community was measured using four items and its cronbach alpha value was 0.921. On the other hand, sense of contribution to community was measures using five questions and its cronbach alpha value was 0.975. Sense of enjoyment at work was measured

using five items and had the cronbach alpha value of 0.976. Whereas, opportunities for inner life was measured using five items and had cronbach alpha value 0.950. Whereas, Happiness was measured using 3 items and its cronbach alpha value was 0.830. Another dimension of emotional contagion was Love. This dimension has 0.888 cronbach alpha value and was measured using 3 items. The third dimension of emotional contagion was sadness, it was measured using 3 items and had the cronbach alpha value 0.837. Wheras, fear and anger were also measured using 3 items each and had the alpha value 0.890 and 0.898 respectively. The turnover intention was measured using 3 items and has internal reliability value of 0.962.

4.2 Structural Equation Modelling

Five separate Structural Equation Models were used to test the hypotheses. The results of these structural models are given below.

After tracking the error correlations in the items of same variables and drawing correlation between them to exclude their impact, the CMIN/df was 2.566 which is less than the proposed value of 3 or less (Kline, 1998) and 5 or less (Marsh & Hocevar, 1985) for considering a model to be a fit model. On the other hand, the CFI value was 0.975, NFI value was 0.960, GFI value was 0.856 and the AGFI value was 0.835, indicating a good model fit.

On the other hand, after tracking the error correlations in the items of same variables and drawing correlation between them to exclude their impact, the CMIN/df was 2.7.3 which is less than the proposed value of 3 or less (Kline, 1998) and 5 or less (Marsh & Hocevar, 1985) for considering a model to be a fit model. On the other hand, the CFI value was 0.973, NFI value was 0.959, GFI value was 0.859 and the AGFI value was 0.828, indicating a good model fit. Whereas, after tracking the error correlations in the items of same variables and drawing correlation between them to exclude their impact, the CMIN/df was 2.577 which is less than the proposed value of 3 or less (Kline, 1998) and 5 or less (Marsh & Hocevar, 1985) for considering a model to be a fit model. On the other hand, the CFI value was 0.975, NFI value was 0.960, GFI value was 0.864 and the AGFI value was 0.834, indicating a good model fit. As far as the fourth model is concerned, after tracking the error correlations in the items of same variables and drawing correlation between them to exclude their impact, the CMIN/df was 2.689 which is less than the proposed value of 3 or less (Kline, 1998) and 5 or less (Marsh & Hocevar, 1985) for considering a model to be a fit model. On the other hand, the CFI value was 0.974, NFI value was 0.959, GFI value was 0.856 and the AGFI value was 0.828, indicating a good model fit. Lastly, after tracking the error correlations in the items of same variables and drawing correlation between them to exclude their impact, the CMIN/df was 2.662 which is less than the proposed value of 3 or less (Kline, 1998) and 5 or less (Marsh & Hocevar, 1985) for considering a model to be a fit model. On the other hand, the CFI value was 0.974, NFI value was 0.959, GFI value was 0.861 and the AGFI value was 0.831, indicating a good model fit.

Table 1 presents the results of structural models. The table provides the direct, indirect and total effect of dimensions of workplace spirituality on turnover intention. In the first model, the direct effect of 4 out of 5 dimensions of workplace spirituality (AOI, TSC, SCC and OIL) on the mediator (happiness) is significant. On the other hand, the direct effect of 4 out of 5 dimensions of workplace spirituality (AOI, TSC, SEW and OIL) on dependent variable turnover intentions was significant. The total effect of all the dimensions of workplace spirituality on turnover intention were also significant. Whereas, the indirect effect of all the five dimensions of workplace spirituality on turnover intention were also significant, indicating the presence of mediating effect of happiness in the relationship between these dimensions of workplace spirituality and the turnover intention. Since, the direct effect of SCC on the dependent variable turnover intention became insignificant in the presence of mediator, therefore, it is argued that the Happiness fully mediates the relationship between SCC and turnover intention. Whereas, the direct effect of other dimensions of workplace spirituality and turnover intention remained significant in the presence of mediator, therefore, it is argued that the Happiness partially mediates the relationship between these dimensions of workplace spirituality and turnover intention.

Table 1

Model	Independent Variables	Mediator	Dependent Variable	Effect of IV on Mediator	Direct Effect (c)	Indirect Effect (ab)	Total Effect (c')	Degree of Mediation
1	AOI			.292*	-.329*	-.132*	-.450*	Partial
	TSC			.169*	-.116*	-.076*	-.192*	Partial
	SCC	Happiness	TOI	.110*	-.050	-.050*	-.089*	Full
	SEW			.096	-.120*	-.043*	-.263*	Partial
	OIL			.102*	-.180*	-.046*	-.126*	Partial
2	AOI			.287*	-.361*	-.099*	-.450*	Partial
	TSC			.153*	-.139*	-.053*	-.192*	Partial
	SCC	Love	TOI	.118*	-.059	-.041*	-.129*	Partial
	SEW			.126*	-.119*	-.044*	-.143*	Partial
	OIL			.190*	-.161*	-.066*	-.216*	Partial
3	AOI			-.290*	-.342*	-.119*	-.460*	Partial
	TSC			-.168*	-.124*	-.069*	-.192*	Partial
	SCC	Anger	TOI	-.108*	-.055	-.044*	-.099*	Full
	SEW			-.105	-.120*	-.043*	-.163*	Partial
	OIL			-.097*	-.187*	-.040*	-.226*	Partial

4	AOI			-.300*	-.359*	-.101*	-.460*	Partial
	TSC			-.164*	-.137*	-.055*	-.192*	Partial
	SCC	Fear	TOI	-.117*	-.060	-.039*	-.099	Full
	SEW			-.123*	-.121*	-.042*	-.163*	Partial
	OIL			-.188*	-.163*	-.064*	-.226*	Partial
5	AOI			-.297*	-.353*	-.107*	-.360*	Partial
	TSC			-.153*	-.137*	-.055*	-.271*	Partial
	SCC	Sadness	TOI	-.089*	-.067	-.032*	-.099	Full
	SEW			-.117*	-.121*	-.042*	-.163*	Partial
	OIL			-.204*	-.153*	-.073*	-.226*	Partial
Note: * represent significant relationship.								

On the other hand, in the second model, the direct effect of 4 out of 5 dimensions of workplace spirituality (AOI, TSC, SCC and OIL) on the mediator (love) is significant. On the other hand, the direct effect of all the dimensions of workplace spirituality on dependent variable turnover intentions was significant. The total effect of all the dimensions of workplace spirituality on turnover intention were also significant. Whereas, the indirect effect of all the five dimensions of workplace spirituality on turnover intention were also significant, indicating the presence of mediating effect of happiness in the relationship between these dimensions of workplace spirituality and the turnover intention. Since, the direct effect of all the dimensions of workplace spirituality and turnover intention remained significant in the presence of mediator, therefore, it is argued that the Love partially mediates the relationship between these dimensions of workplace spirituality and turnover intention.

Whereas, in the third model, the direct effect of 4 out of 5 dimensions of workplace spirituality (AOI, TSC, SCC and OIL) on the mediator (anger) is significant. On the other hand, the direct effect of 4 out of 5 dimensions of workplace spirituality (AOI, TSC, SEW and OIL) on dependent variable turnover intentions was significant. The total effect of all the dimensions of workplace spirituality on turnover intention were also significant. Whereas, the indirect effect of all the five dimensions of workplace spirituality on turnover intention were also significant, indicating the presence of mediating effect of happiness in the relationship between these dimensions of workplace spirituality and the turnover intention. Since, the direct effect of SCC on the dependent variable turnover intention became insignificant in the presence of mediator, therefore, it is argued that the anger fully mediates the relationship between SCC and turnover intention. Whereas, the direct effect of other dimensions of workplace spirituality and turnover intention remained significant in the presence of mediator, therefore, it is argued that the anger partially mediates the relationship between these dimensions of workplace spirituality and turnover intention.

As far as the fourth model is concerned, the direct effect of all dimensions of workplace spirituality on the mediator (fear) is significant. On the other hand, the direct effect of 4 out of

5 dimensions of workplace spirituality (AOI, TSC, SEW and OIL) on dependent variable turnover intentions was significant. The total effect of 4 out of five dimensions of workplace spirituality (AOI, TSC, SEW and OIL) on turnover intention were also significant. Whereas, the indirect effect of all the five dimensions of workplace spirituality on turnover intention were also significant, indicating the presence of mediating effect of fear in the relationship between these dimensions of workplace spirituality and the turnover intention. Since, the direct effect of SCC on the dependent variable turnover intention became insignificant in the presence of mediator, therefore, it is argued that the fear fully mediates the relationship between SCC and turnover intention. Whereas, the direct effect of other dimensions of workplace spirituality and turnover intention remained significant in the presence of mediator, therefore, it is argued that the fear partially mediates the relationship between these dimensions of workplace spirituality and turnover intention.

Lastlt, the direct effect of all the dimensions of workplace spirituality on the mediator (sadness) is significant. On the other hand, the direct effect of 4 out of 5 dimensions of workplace spirituality (AOI, TSC, SEW and OIL) on dependent variable turnover intentions was significant. The total effect of 4 out of 5 dimensions of workplace spirituality (AOI, TSC, SEW and OIL) on turnover intention were also significant. Whereas, the indirect effect of all the five dimensions of workplace spirituality on turnover intention were also significant, indicating the presence of mediating effect of sadness in the relationship between these dimensions of workplace spirituality and turnover intention. Since, the direct effect of SCC on the dependent variable turnover intention became insignificant in the presence of mediator, therefore, it is argued that the sadness fully mediates the relationship between SCC and turnover intention. Whereas, the direct effect of other dimensions of workplace spirituality and turnover intention remained significant in the presence of mediator, therefore, it is argued that the sadness partially mediates the relationship between these dimensions of workplace spirituality and turnover intention.

5. Discussion

This research study is a significant research study and contributes in the progression of literature pertaining to the concept of workplace spirituality. The study is a unique study not only in a manner that it tests the relationship between dimensions of workplace study and the turnover intention but it also tests the role of emotions in the relationship between dimensions of workplace spirituality and the turnover intentions. Results indicated that dimensions of workplace spirituality are negatively associated with the turnover intentions. This is consistent with the assertion of previous researchers (Zaidi et al., 2019) that workplace spirituality is positively with positive work outcomes and is negatively associated with the negative work outcomes. Previous researchers (Hussain & Hussain, 2020) also suggested that dimensions of workplace spirituality are negatively associated with the turnover intentions. So, the present research study builds on the conceptualization of the previous researchers.

On the other hand, it is found that dimensions of workplace spirituality are positively associated with happiness and love, whereas, these dimensions are negatively associated with anger, fear and sadness. Although, to the best of researcher's knowledge, the association between dimensions of workplace spirituality and these emotions are under researched. However, previous researchers (Zou, Houghton, & Li, 2020) have studied workplace spirituality and emotional labor. Since, previous researchers found spirituality to be negatively associated with the emotional labor, therefore, one can infer that workplace spirituality ought to have negative association with the negative emotions and vice versa. It is because of the fact that by definition, the term emotional labor talks about negative emotions. Therefore, one can suggest that although the relationship between the dimensions of workplace spirituality and the emotions was previously underresearched, however, the results of present research study are in alignment with the previously held propositions.

6. Conclusions and Recommendations

6.1 Conclusion

Organizations have realized that they are facing the challenge of being redundant (Khan et al., 2019) which may result in their ultimate closure, and human resources are the only resources that can save the organizations from this uninvited fate. It is because of the fact that human resources are the only resource that cannot be imitated and provides the basis of creating sustainable competitive edge (Ghayas & Hussain, 2015). Therefore, it is a must for the organizations to retain the employees. Hence, organizations are desperate to find the ways of reducing turnover intention among their employees. The present research study, seeks to explore how workplace spirituality and emotions can be helpful in reducing the turnover intentions.

It is concluded from the results of present research study that dimensions of workplace spirituality are significantly related with the emotions. In this regard, it is argued that dimensions of workplace spirituality are positively associated with positive emotions such as happiness and love; and are negatively associated with negative emotions such as anger, fear and sadness. On the other hand, it is found that dimensions of workplace spirituality are negatively associated with the turnover intentions. Furthermore, results also indicated that emotions mediates the relationship between dimensions of workplace spirituality and turnover intention.

Hence, on the basis of present research study, it is concluded that dimensions of workplace spirituality play an important role in determining the turnover intention among the employees. On the other hand, it is argued that dimensions of workplace spirituality also play a pivotal role in determining the emotional contagion. Whereas, emotional contagion section plays an important role in determining turnover intention among the employees. Hence, it is concluded

that workplace spirituality and emotions are important when it comes to determine the turnover intention among the employees.

6.2 Recommendations

The results of present research study indicate that dimensions of workplace spirituality are positively associated with happiness and love, whereas, dimensions of workplace spirituality are negatively associated with anger, fear and sadness. Moreover, the results also indicated that dimensions of workplace spirituality are negatively associated with turnover intentions. Furthermore, results also suggested that emotions significantly mediate the relationship between the dimensions of workplace spirituality and the turnover intentions. Therefore, on the basis of this research study, it is recommended that in order to reduce the turnover intention among the employees, managers in the IT sector should:

- be emotionally intelligent and should be aware about the emotional needs of their subordinates.
- focus on finding the ways to enhance the workplace spirituality.
- focus on bringing in the aspect in one's job that may create the atmosphere of happiness or being loved at workplace.
- focus on eliminating anything that creates fear among the subordinates.
- focus on eliminating anything that creates anger among the subordinates.

- focus on eliminating anything that creates sadness among the subordinates.

On the other hand, it is advised that the organizations should:
- focus on fulfilling the spiritual needs of employees.
- promote only those employees to the managerial positions who are emotionally intelligent and are aware about the emotional needs of others.
- set up the grievance committees so that issues can be solved at earlier stages.
- conduct regular survey about the emotional needs of employees.
- focus on removing any policies that creates un-necessary and fear among the employees.
- bring in the culture of creating positive vibes across the organization by introducing appreciation mechanisms such sending birthday greetings etc.

On the other hand, interestingly Bhutan measures the gross national happiness to measure the happiness of the Bhutanese citizens. This not only allows the Bhutanese government to have the insight about the emotions of its citizens but also helps the Bhutanese government in communicating to its citizens that their country cares about them. Since, the present research study found that happiness mediates the relationship between workplace spirituality and turnover intention and help reducing the turnover intention. Therefore, it is proposed that it is

the time for organizations now, to think about measuring the gross organizational happiness. This will not only help in having the insight about the overall happiness of the people working for the organization but will also help in communicating that the organization really cares about the employees.

6.3 Recommendations for Future Researchers

By studying the role of emotions in the relationship between dimensions of workplace spirituality and the turnover intentions, the present research study has opened a new horizon when it comes to the topic of workplace spirituality and turnover intentions. Due to time and resource constraints, the role of emotions is tested in the relationship between dimensions of workplace spirituality and only one work outcome (turnover intention). However, previous researchers have studied a large number of work outcomes such as organizational commitment (Ghayas, 2015), employee engagement (Stoyanova, & Iliev, 2017), employee performance (Hartinah, Suharso, Umam, Syazali, Lestari, Roslina, & Jermsittiparsert, 2020) and organizational citizenship behavior (Organ, 2018) etc. Therefore, there exists a need to test the role of emotions in the relationship between dimensions of workplace spirituality and these work outcomes such as job satisfaction, organizational commitment, employee engagement, organizational citizenship behavior and employee performance etc.

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