

# Managing Organizational Misbehavior through Workplace Spirituality: A Person Organization Fit Approach



ISBN: 978-1-943295-14-2

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## 1. Introduction

Spiritual maturity along with cognitive-affective ability enhances moral reasoning. (Morton et al 2006). Further, it helps to examine meaning in life, one's relationship with others, as well as one's relationship with the sacred (Heriot, 1992). It proposes an integration of core beliefs and relational values which helps to handle moral dilemmas and motivate an individual to prioritize moral values above self-interest.

Workplace spirituality creates a sense of community within the organization and institutes a higher set of ethical values (Ashmos and Duchon, 2000; Pawar 2009;) higher intuitive capacities, increased problem solving (Cash et al. 2000; Guillory 2000, Krishnakumar and Neck 2002, Karakas 2010). Further, spiritual values serve as a guide for appropriate behavior at the workplace (Vandenberghe 2011). In the words of Giacalone & Jurkiewicz (2003) organizational spirituality is "a framework of organizational values [that are] evidenced in a culture that promotes employees' experience of transcendence through the work process, [by] facilitating their sense of being connected to others in a way that provides feelings of completeness and joy".

Spirituality at the workplace provides a perspective to control individual behavior (James, Miles, & Mullins, 2011) and has the potential to manage employee stress, vassalage, individual embarrassment and dehumanizing practices (Hancock 1997; Brown 2003; Mitroff 2003; Rego and Cunha 2008). The research work of Weitz, Vardi, & Setter (2012) accounted significant negative correlation between spirituality and deviant behavior at the workplace. Hence, it can be postulated that spiritual environment will help to avoid misbehavior at the workplace. While this aspect of workplace spirituality has been researched by few researcher but the next question that needs to be answered is 'how to integrate or facilitate spirituality at work to reduce/eliminate misbehavior at workplace?'

Most of the studies emphasized on transformational leadership and organizational culture or value architecture of an organization to integrate spirituality at the workplace.

Transformational leadership establishes emotional connection in the organizational set up over intellectual stimulation and encourages followers to internalize the organizational vision spiritually and even inspire them to super ordinate the vision of the organization to their own egocentricities (Bass & Yammarino, 1985). Further, intrinsically valued work is more satisfying than any extrinsic motivations as the spiritual and emotional value attainment through , intrinsically valued work is always higher than the extrinsic work.

The value architecture of an organization is an important source of spiritual integration at the workplace (Jurkiewicz & Giacalone, 2004) .The study of Band such & Cavanagh, 2005 proposed that beliefs, rituals and community are the three major dimensions which are essential for spiritual development in the workplace and facilitates the individuals to nurture their spiritual lives through the work processes. Organizational value framework which enriches employee experiences of transcendence through the work process motivates them to avoid deviant behavior at the workplace as the organizational gain is in the concurrence to individual gain. Therefore it can be proposed that transformational spiritual leadership inspires the followers to control their deviant behavior at the workplace.

Several Organizational behaviorists have affirmed that conduct is influenced by organizational environment and individual's attributes. On these lines Trott (1996) suggested that spiritual well being, which includes a sense of community and alignment with organizational values, is positively related to an individual's psycho/social adjustment. Those individuals who found that their values are in concurrence to their organization's values and have the satisfaction that their inputs are acknowledged they show more responsible behavior towards organization's success or failure (Brown, 1992; Catlette and Hadden, 1998), make a real difference to the organization and to others, (Catlette and Hadden, 1998), experience a high sense of service (Hawley, 1993), and dedicate their energies and inspiration to the organization (Block, 1993; Brown, 1992; Rosen, 1992; Kiefer, 1992). The organizational value architecture acts as the fundamental driving force of organizational behavior. It influences the decision making of organizational members when confronted with ethical dilemmas (O'Fallon and Butterfield (2005:397). The study conducted by Huhtala also suggested that strong ethical organizational culture is helpful in reducing unethical behavior at the workplace.

Drawing from these and other insight, attempts have been made to determine that organizational culture is an important factor that persuades behavior and limits unethical practices at the workplace. At the same time research conducted by Trevino et al (1998:469) proposed in his study that the organizational ethical culture better envisaged unethical behavior within the organization than the organizational ethical climate. On this similar lines Kaptein 2011:844 proposed that the organizational ethical culture within the organisation serves as a significant motivator that disallows organizational and individual unethical practice. That means if the strong culture motivates to indulge in ethical practices a weak organizational

ethical culture may be helpful for the organizational members to regularly indulge in organizational misbehavior (Vardi 2012).

It is at this juncture significant to discuss that congruence of individual-organizational spiritual values is equally important to reduce/eliminate organizational misbehavior/ deviant behavior at the workplace.

## 2. Research Gap

Grojean et al (2004) show that the process of individual-organizational ethical transmission works through a mechanisms which serves to facilitate a relationship of individual and organizational ethical congruency within the organization. In addition to this literature review shows that two major factors i.e. individual and organizational/situational factors are commonly described as determinants of ethical decision-making and behavior (Ford & Richardson 1994, Loe, Ferrel & Mansfield 2000). However, a specific aspect that the congruence of individual and organizational spiritual orientation playing role in reducing/eliminating organizational misbehavior/ deviant behavior at the workplace is not yet discussed.

While the constructive outcomes arising out of workplace spirituality have indeed been demonstrated, the next question that needs to be answered is 'how to bring transformation through spirituality? The literature review shows that the prime focus of past workplace spirituality studies have on work attitudes and organizational effect but the emphasis on bringing transformation is missing in the studies.

Further, the proposition is that all individuals are not at the similar level of spiritual orientation as well as the organizational value architecture may not facilitate to quench the spiritual thirst of individuals. The spiritual orientation incongruence between organization and individual needs discussion in order to minimize/eliminate the misbehavior/ deviant behavior at the workplace. In this light this article proposes Person-Organization (P-O) spirituality fit approach to reduce misbehavior at the workplace.

## 3. Individuals at Different Level of Spirituality

The definition of spirituality varies at individual level as it is dependent on individual's way of making sense of their lives, handling the ethical dilemmas and searching the meaning of existence and discussing one's existence with reference to others (Sisk and Torrance, 2001). As spirituality is constituted on the constructs of unique individual experience and all individuals possess varying degrees of experience (Emmos 2000; Zohar and Marshall, 2000) ,we can propose that spirituality varies at individual level.

Though the literature review indicates that it is not yet examined thoroughly, the proposition can be made that when spiritual goals can be attained through different behavioral movements and voluntary activities/efforts than the spirituality levels for the individuals also differs.

In this direction this paper further, discusses different levels of individual spiritual striving.

To develop spirituality, one must embark upon the spiritual journey of self-transcendence; i.e. the journey of transformation from ego-centered to other-centered while striving to attain and maintain this state of being or consciousness from moment-to-moment (Kriger & Seng; 2005; Fry & Kriger, 2009). In this spiritual development and evolution as Wilber (2006) suggested that one follows a sequence of states and stages (psychic/subtle/causal/nondual) and this sequence is universal, paradigmatic, and mandatory for all human beings regardless of culture, tradition, or spiritual orientation. These states and stages can be perceived by each individual according to their abilities and efforts put in to reach different level of consciousness. As individuals develop higher levels of consciousness the more subtle levels of reality can be perceived by them.

Following Upanishad four states of consciousness, i.e. 1) The wakeful (jagrat), 2) the dream state (svapna), 3) the sleep (sQsQpti), and 4) the super consciousness (turiya) were identified by Advaita Vedanta. Upanishad philosophy also propounds these four cosmic consciousness states as the Wat, the Hiranyagarbha, the Isvara and Brahman and explain that Atman (soul) and Brahman (the fourth state of cosmic consciousness) are identical consciousness. Further, the consciousness acts at the individual level and is responsible for four marked states of individuality. Even three distinct states of consciousness viz., sub-consciousness, conscious, and super-conscious can be identified by combing dream and sleep state into one. The super conscious is the highest state, the state of self-realization, identification of self and Brahman, the state of Absolute consciousness.

On these lines Sri Aurobindo (1991, p. 234) uses an analogy in which he compares different states of consciousness with the different frequency ranges available in sensory experience. Further, these ranges of consciousness are different as well as above and below the human range which can be taken as - supramental or over mental and submental ranges.

The above discussion indicates that on the basis of individual's level of consciousness they can be positioned at different level of spiritual strivings. Individuals who are at the higher level of consciousness they are in the super-consciousness state and they strive to identify the meaning of their existence. This sort of individuals is liberated into unity with Brahman and enjoys eternal bliss.

This discussion helped to propose that individual spirituality can be considered on a scale ranging from high to low level. The categorization can be done at number of levels but for the current research only two levels were identified.

For this research purpose we categorized high level spiritual individuals as Satvik People and low level spiritual individuals as Tamsik. The Satvik people have certain values and have belief that some sort of 'spirit or life force' is available to guide our life. The work of Ashmos & Duchon, 2000 identified that the low level spiritual individuals would be reflected as who are

in complete lack of search for 'discovery of self', 'meaning or higher purpose in work' and lack of sense of a being a part of larger community. These low energy people who never shows interest for self- enrichment and community wellbeing are termed as Tamsik.

### **Organizations at different level of Spirituality**

In this competitive age it is observed that besides putting efforts to achieve materialist upshots organizations have also started focusing on spiritual values. The inclination towards organizational spirituality may be due to the constant change in the societal value system. This change in value system provokes organizations to prove their creditability with a higher sense of business purpose. At the same time when there is 'war for talent' in the organizational arena, spiritual inclination works as a tool to retain and engage talented people. In this regard researchers also propounded that lack of workplace spirituality could result in negative consequences for organizations and individuals (e.g., Jurkiewicz & Giacalone, 2004).

Discussing the challenges that organizations face while implementing workplace spirituality, Howard (2002, p. 241) wisely noted: "We are still at the early stages of exploring just how organizations may become more spiritual, and what benefits or conflicts this might create". On the same lines Ingersoll 2003, put forward that embracing spirituality at workplace means a daunting task, which the majority of organizations are still not ready to cope with. It may be because striking a balance between material values and spiritual ones is not an easy task to be attained. Though it is achievable, "The heavy emphasis on spiritual values and a spiritual infrastructure, however, does not allow for less than high-performance" (Mitroff & Denton, 1999).

At this juncture organisations must understand that they need not to trade off with their corporate duties for spiritual doctrine. But as Lawler (2003), mentioned that most of the organisations are following the 'either- or' approach rather than integrating both economic value and spiritual value. One of the reason for following 'either- or' approach could be that their unfamiliarity with the directives that can be used to practice spirituality at work (Mitroff & Denton, 1999).

It should be noted that organizations change, just as people do, and their levels of spirituality may go up or down because of various factors, such as mergers, acquisitions, leadership or directional changes, and the like" (Biberman 2009).

The point that can be made from the above discussion is that all organisations are not at the same level of spirituality or all organisations are not putting the similar type of efforts for the spiritual strivings.

On the basis of spiritual temperament and involvement in spiritual activities of organizations Vasconcelos 2011, suggested a framework to categorise the organisation on the continuum. Referring the case studies of financial organisations at one end of the continuum spiritual organisations were identified that cogently show disposition to share wealth, to disseminate knowledge, to be committed to enhancing the well-being of its customers, and engendering progress. In between are the Neutral spiritual organisations who are trying to integrate the spiritual values and on the other end of the continuum Non spiritual organisations are there who are making responsible themselves to only to their shareholders.

Similarly Ashforth & Pratt (2003) also suggested that on the basis of receptivity of the organisations they can be placed on a continuum. At one end the 'enabling' organizations are there who are supporting employees to fulfill their spiritual quest and on the other end are 'directing' organizations that impose their preferred imposes their preferred cosmology on individuals. At the middle level 'partnering' organizations are there which may lean either towards enabling or directing sides of the continuum. Here the opportunities are created for spiritual striving so that both individual and organisations can evolve.

The argument is that all individuals do not have similar spiritual strivings or orientation. Similarly, all organizations may also not cater to spiritual needs of individual employees in the same way.

### **Understanding Organisational Misbehaviour**

Growing number of instances related to professional deviant behaviour (Raelin 1986), whistle blowing (Miceli and Near 1992) and even sexual harassment at the workplace all shows the need to understand and manage the darker side of organisation. In this regard in the research work of Vardi & Wiener, 1996 organisational misbehaviour is defined as; "any intentional action by members of organisations that violates core organisational and/or social norms." Further, several studies have been contributed and identified antecedents of misbehavior like low individual attachment to organization (Hollinger, 1986), unfulfilled organizational expectations (Gouldner 1954), peer pressure (Zey-Ferrell and Ferrell 1982), perception of mistreatment and inequity (Demore et al. 1988), matching between personality and situational factors (Trevino 1992) etc.

In the present article we have taken individual level of spirituality and organizational spirituality as variables to identify Person-Organization Fit and its impact on the intention of misbehavior. The discussion hereafter focus on managing workplace misbehavior with the help of spirituality at the workplace. Different Types of P-O spiritual fit has been discussed and different ways are identified to manage misbehavior at the workplace.

### **Workplace Spirituality and Misbehaviour**

It is observed that the spiritual striving of the organization is dependable on the spirituality of organization's leaders or those who set the tone of organization culture. (Fry, 2003; Konz & Ryan, 1999; Mitroff & Denton, 1999). The beliefs, rituals and communities at workplace are also identified as essential dimensions that integrate spirituality at work and help employees to see the link between their work and spiritual lives (Bandsuch & Cavanagh, 2005).

Similarly, workplace spirituality research has acknowledged several positive outcome of promoting spirituality at work which takes account of job satisfaction, improved creativity and commitment and higher level of organizational effectiveness (Delbecq, 1999; Freshman, 1999; Fry, 2003; Karakas, 2010; Konz & Ryan, 1999; Milliman, Ferguson, Trickett & Condemni, 1999). Further, Tedeschi and Calhoun 1996 identified that higher level of spiritual convictions can prompt a more noteworthy feeling of control, meaning, and profound intimacy.

Individuals at the higher level of spirituality have profound sense of being which helps them to restrain from intentions which are inspiring them to indulge in misbehavior. Their internal sense of purpose and tendency that all events occur as there is higher meaning exists satisfy them and help them to cope up all the organizational situations positively.

From the above narration it appears that workplace spirituality might serve as a force to moderate the intentions individuals develop toward engaging in acts of Misbehaviour. Following this we proposed that the force of organisational spiritual values should restrict individuals in engaging them in misbehaviour at the workplace. These organisational spiritual factors might create large impact on behaviours that might harm the organisational environment.

Based on the foregoing, the article proposes the utilization of the Person–Organization (P–O) fit approach—concerning the interaction of both person and situation factors—to facilitate spirituality at work in order to minimize misbehavior at workplace.

### **Impact of Spiritual Dissonance on workplace Misbehaviour**

The spiritual dissonance concept is trying to explain the interaction between the individual and the organization, based upon their level of spirituality and further, shows the impact of different P-O fit interaction scenarios on organizational misbehaviour. As already it is discussed that all the organizations and individuals exist at different level of spirituality the next section proposes different types of interaction and its impact on misbehaviour based upon the match between individual and organizational spiritual orientations.

In the research work of Haslam, 2004, it was identified that the community with which one correlate self helps to determine the definition of self that means the social contracts creates impact on the individual and determines individual response to cope up the environment (Jones & Hildebeitel, 1995; Kohlberg, 1976). On these lines the spiritual dissonance concept also tries to show how different levels of spirituality and P-O fit impact on organizational misbehaviour at the workplace.

On the basis of spiritual striving it is proposed earlier that for this research purpose and analysis higher and lower level of spirituality of individuals and organization will be considered. On this ground there will be four type of interactions shall be considered for analysis purpose:

1. Type 1 Interaction: Low level Individual spirituality with low level Organizational spirituality
- b) Type 2 Interaction: Low level Individual spirituality with High level Organisational spirituality
- (c) Type 3 Interaction: High level Individual spirituality with Low level Organisational spirituality and
- (d) Type 4 Interaction: High level Individual spirituality with High level Organisational spirituality.

Further on the bases of these four types interactions further different ways are identified to handle workplace misbehaviour. First the congruence of spirituality is determined and then depending on the congruence different deviant behaviour at the workplace is discussed.

### **Person–Organization (P–O) Spiritual congruence for handling Misbehaviour at the workplace**

On the bases of P-O fit literature review Kristof (1996) identified that perceived fit means compatibility between individual's value perception about self and organization's value. The Value congruence motivates individuals towards the organizations of similar values to their own. (Schneider, 1987). Similarly, P-O fit put forwards that some of the organizational characteristics have the prospects to be compatible with the characteristics of the individuals and that extent of similarity or perceived fit will influence attitudes and behaviours of employees (Argyris, 1957; Pervin, 1989). As Afsar & Maryam Rehman (2015) postulated that "Perceived P–O fit is an intrinsic motivational state" this research may advance previous literature by explaining further the effect of perceived P–O fit on the relationship between workplace spirituality and misbehaviour at the workplace.

Since, workplace spirituality talks about the efforts put by organizations to motivate the employees, who recognize themselves as spiritual beings, by fulfilling their spiritual needs, the perceived spiritual P-O fit concept may be helpful to understand the association between workplace spirituality and misbehaviour at the workplace. Generally, under this fit perspective we are trying to understand that how people got affected by the spiritual value congruence and in how their perception of congruence or incongruence inspires them to avoid/indulge in the organizational misbehaviour. This study is an important research as it explores the association between spiritual P-O fit and behavioural outcomes.

Congruence between individual and organisational spiritual values is likely to result in reducing deviant behaviour at the workplace because workplace spirituality includes dimensions like a sense of interconnectedness, self-actualization, work meaningfulness and a sense of responsibility (Ashforth and Pratt 2003, Fry 2003, Karakas 2010) which motivates an individual to contribute positively and restrict self to indulge into misbehaviour. These elements allow the employees to feel that their workplace is facilitating them to fulfill their spiritual goal and this feeling generates satisfaction with the organisation which enhances organisational citizenship behaviour at the workplace. The perception of spiritual goals fulfilment engages the individuals in problem solving mode and searching solutions rather than creating problems for the organisations (Gilson and Shalley 2004).

The dissonance or mismatch between values of individuals and organisation is referred as value incongruence (Kristof 1996, Edwards & Cable 2009). In this research paper value congruence exists in Type 1 and Type 4 interactions. In both these interaction the similarity exists between individual and organisational spiritual value preferences. For this article purpose value incongruence is treated as the converse of value congruence. On the contrary value incongruence exists in Type 2 and Type 3 interactions. The subsequent part of the article discusses all the four types of interaction and employee inclination towards misbehaviour in each type of interaction.

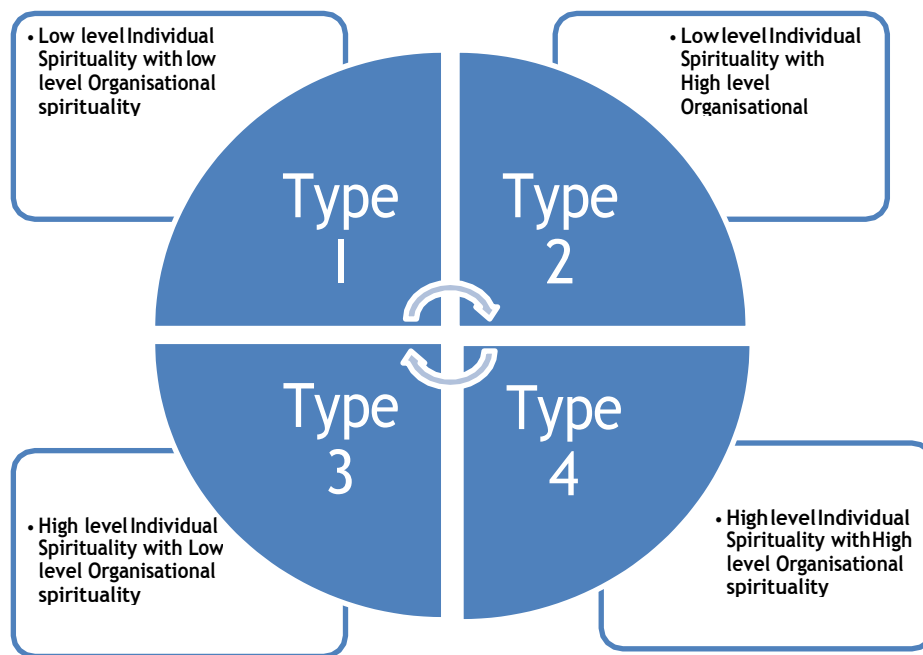


Figure 1 Interaction Matrix

#### **Type 1 Interaction: Low level Individual spirituality with low level Organisational spirituality**

The organisational spirituality not only enhances the organisational performance and productivity but also improves the attitude, behaviour and wellbeing of the employees (Ely Weitz, Yoav Vardi & Ora Setter, 2012). At the same time the organizations which are non- spiritual or at the lower level of spirituality are not keen in following value driven socially responsible business practices and ignores spiritual wellbeing and individual development at the workplace (Kinjer-ski and Skrypnek 2004). Their focus lies on the satisfaction of material or economic count. Consequently, the organizations may be converted into disintegrated, bureaucratic and rigid organizations where the employees feel frustrated and fearful.

Furthermore, it is found in the research arena that employees seek spiritual climate in the organization even though their own spiritual level is low (Mitroff and Denton 1999, Kolodinsky et al, 2008). This shows that spiritual environment is appreciated by individuals and it helps them to indulge into greater self-discovery which combat insecurity (Anderson 2000) and allow them to contribute more. On the contrary the organisations nurturing non- supporting, political and unjust climate enhances the insecurity of the employees (Kolodinsky et al. 2003).

Individuals who are at the higher level of spirituality are self-controlled, inclined towards meaningful and committed life and have positive orientation towards work (Tedeschi and Calhoun 1996) which will shield them to indulge in misbehavior at the workplace. With this rationale it can be proposed that those who are at the lower spiritual level will be inclined more towards misbehavior as they are ethically vacuous.

In the field of ethical research Brewer, 2007 emphasized that when P-O fit exists on the bases of low morale or ethical development then such congruence will be highly destructive. On the same lines Padilla 2007 clarified that in this sort of P-O fit employees will be immersed completely in destructive momentum of the organization. Similar destructive momentum can be perceived for spirituality vacuous environment as ethics and spirituality are related concepts (Issa and Pick 2010). Spirituality is related to ethical cognition and an important aspect of judging the ethicality of a situation (Giacalone and Jurkiewicz, 2004). Keeping this in background the P-O fit which exists on the bases of low morale or ethical development can be compared with Type 1 interaction in which P-O spiritual level congruence exists because of lower spiritual level of individual as well of organizations. In Type 1 interaction P-O spiritual level congruence exists but the momentum is plunged into negative direction due to the ignorance of spiritual values at both the ends.

As noted by Salancik & Pfeffer, that, "Individuals, as adaptive organisms, adapt attitudes, behaviours and beliefs to their social context and to the reality of their own past and present behaviour and situation" (1978, 226). Similarly when the individuals who are at the lower level of spirituality works in the similar spiritually low organizations then possibility of misbehaviour and deviant behaviour improves. Higher the procedural injustice and distributive injustice is perceived by the

employees in the non spiritual organization their inclination towards misbehaviour will be enhanced. As mentioned in the research work of Vardi 2001, that the perception of unfair environment and the absence of equity in resource allocation are important precursor of misbehaviour. Thus, organizations need to abide by the codes of spiritual organization in order to control misbehaviour at the workplace.

### **Type 2 Interaction: Low level Individual spirituality with High level Organisational spirituality**

The incongruence is evident when the individuals are at the lower level of spirituality and the organisation is rated at the higher level of spirituality. In such P-O spirituality level incongruence the probability of misbehaviour at the workplace is high. The perceptual value incongruence creates a feeling in the employees who are at the lower level of spirituality, that the organisation is not supportive to their need fulfilment.

Spiritually rich organizations have inclination towards environmental sensitivity, service commitments to customers, social responsibility orientation; (Morteza Raei Dehaghi, Masoud Goodarzi, Zahra Karimi Arazi, 2012), inclusiveness and interconnectedness (Marqus, Dhiman & King, 2005) which are not appreciated by the lower level spiritual individuals as they are self-interest centric people. This spiritual value dissonance allows the individuals to indulge in the deviant behaviour at the workplace in order to satisfy their own interest and needs. Further, the dissatisfaction of organisational support to fulfill the individual interest makes individuals to believe that they are treated unfairly. The perception of unfairness allows the individuals to experience feelings of resentment, annoyance, disappointment, and a desire for revenge (Bies & Tripp, 1996; Greenberg, 1990). Such negative feelings culminates into workplace deviance, misconduct and misbehaviour. (Robinson & Bennett, 1995).

While discussing the ethical dissonance Stansbury and Victor, 2009 identified that in the ethically high organisations employees who are absorbed with the organisational values have a greater possibility of involving in whistle blowing activities when they found individuals with ethical dissonance. Higher the ethical dissonance is perceived by the individual employees with reference to the organisation's ethical standard the greater anxiety will be felt by them which instigate them to indulge in misbehaviour.

Similarly, in consensus to this it can be assumed that those individuals who are spiritually incongruent with the organisations will be identified by the spiritually congruent employees. In such scenario there can be two possibilities that either the individuals will be constructively re-socialised with the spiritual values of the organisation or the individuals will find out the escape route.

Initially when an individual joins the organisation, having the high self perception about self feels satisfied and control his deviant behaviour but as the time passes the dissonance alleviates the self delusion and then such individuals either quit the organization or start abiding the organisational value system.

### **Type 3 Interaction: High level Individual spirituality with Low level Organisational spirituality**

In this interaction the spiritual values rift exist as employees who are at the higher level of spirituality feel uncomfortable that their decisions are not in congruence to informal and unwritten policies of the organisation. Higher the spiritual rift exists it is more likely that greater level of discomfort and Job dissatisfaction would be there. This discomfort and dissatisfaction perceived by the individuals would be a major cause for deviant behaviour at the work place. Initially the individuals will try to change the environment of the organization with their leadership capabilities but later either they accept the organisational norms or quit the organisation.

Leadership and workplace spirituality are often acknowledged as productive for the organization and employee well being (Lips-Wiersma et al., 2009). In the research work of Kelloway et al (2005) it was identified that the negative leadership is responsible for workplace stress as the leaders are the role models and they create the organization culture and climate which affects the interpersonal relationships at the workplace.

On these lines the study conducted by Hamid et al. (2016) shows that the subordinates' perception towards leader's abusive supervision behavior enhances the workplace deviance and further establishes that the spiritual intelligence can moderate the deviance at the workplace. Further, the workplace spirituality is always affected by the negative leadership that comes from top management and in such environment individuals can establish both positive and negative linkages to it (Freshman, 1999).

The individual's response of acceptance or rejection of low level of organizational spiritual values depends on their self esteem, self-efficacy and locus of control. As Coldwell et al., 2007 identified in that those employees who scored high on self efficacy and self esteem count found more inclined to either exit the organization or act as a "whistle-blower" when they found the supervisor's behavior is offensive. Similarly, in case of ethical dissonance number of studies found that those individuals who were previously ethically "normal" but had shown the willingness towards unethical environment and socialized themselves to confirm their membership in the organization and ultimately adopted the destructive norms of the organization and become unethical in due course (Padilla et al., 2007; Zyglidopoulos & Fleming, 2008; Zimbardo, 2007).

### **Type 4 Interaction: High level Individual Spirituality with High level Organisational spirituality**

The similarity of values attraction perspective allows individuals to join the organizations which are similar in their value perspective. In this regard, Schneider's attraction-selection-attrition (ASA) framework (Schneider, 1987), identifies that prospective employees prefer to join those organisations where similarity in values is perceived (Cable and Judge, 1997, p. 546). Similarly, the ethical individuals who perceive that their organisations are fulfilling their ethical expectations and a fit is

there between the organisation and individual ethical standards will choose to remain in the organisation. On these lines the study of Koh and Boo (2001) shows that organisational performance, organisational commitments have a possibility of enhancement in the case when individual and organisation both are at the higher level of ethics. (Gosling and Huang, 2010)

The above discussion shows that when both individual and organisation possess higher level of ethics then the possibility of conducive work environment and constructive efficacy is enriched. Likewise, when the spiritual value congruence exists between individuals and organisations, who are both at the higher level of spirituality, the probability of enhancement in mutual commitment and organisational performance enhances which will lead to improve brand image.

In the research work of Daniel 2011, it is proposed that organisational spirituality has an important effect on team effectiveness as spirituality at the workplace encourages trust, creativity and respect at the workplace. In spiritual value congruent work environment, the trust factor will control the deviant behaviour at the workplace as employees in the organisation will accept their work as a mean to achieve spiritual goals in life and limit them from engaging in misbehaviour at workplace.

However, the organisational spiritual values should be consistently nurtured by the top management and should not be conceived as a mean to achieve organisational goals. Bell and Taylor's (2003) contention that "workplace spirituality may be critiqued on the basis that it serves a managerial purpose to control workers" notifies the organizations to avoid misuse of spirituality at workplace. Such avoidance will restrict the employees to indulge in misbehaviour at the workplace and in the long run this positive spiritual momentum will help employees as well as organizations to achieve the transcendent vision.

#### 4. Conclusion

To minimize the employee misbehavior, by suggesting the ways of involving spirituality at the workplace, this paper tried to manage misbehavior with a comprehensive approach.

The next important discussion needed was that how to bring spirituality at the workplace to minimize misbehavior at the workplace. For that purpose P-O fit approach is suggested for bringing spirituality at the workplace. Drawing from the argument of Deneberg and Braveman (2001) that identifying the causes of misbehavior is less significant than finding appropriate and timely ways to counter misbehavior we identified that spiritual value transformation of the organization is more suitable for attitudinal change. The spiritual value congruence helps the employees to change their perspective towards organization and help them to moderate their intentions of misconduct.

Following the proposition of Ashforth & Pratt (2003) that all organisations are not at the similar level of spiritual striving in the current paper we assumed that all organisations and individuals differs on this ground and inspired as to propose P-O fit approach to manage misbehaviour through spiritual value congruence.

In order to manage organizational misbehavior it is important to know the organizational variables that influence the intentions of employees. For this reason the organizational culture and transformational leadership concepts are emphasized in this paper. For ensuring the spiritual value P-O fit the organization must nurture these values through organizational practices and should ensure that employees must feel that organization is a facilitator for satisfying their Spiritual striving. Further, research may consider exploring the specific role of culture and transformational leadership in bringing spiritual value congruence in minimizing misbehavior.

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