



## Managerial Resilience in Banking and Financial Sector: a Spiritual Framework

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## **Managerial Resilience in Banking and Financial Sector: A Spiritual Framework**

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### **ABSTRACT**

The present study aims to probe into the determinants of managerial resilience of employees who are working in banking and financial sector of India. For this purpose, Roja's model of spirituality (2002) and Connor-Davidson Resilience Scale (2003) has been considered. The data was collected from the managerial cadre employees from banking and finance sectors of India. Keeping in view of the hypotheses, appropriate statistical techniques with the help of IBM SPSS (version 25) have been carried out. Results/Findings indicate that spirituality has been recognized in Indian culture as an effective way to cope up with stressful and burnout conditions and hence it should be infused in Indian organizations. The findings/results of the present study have several implications for the banking and finance industry executives ranging from managerial resilience to spiritual development of managers. The present study contributes to the literature of workplace spirituality and managerial resilience and we believe that this is the first study which has applied Roja's model of spirituality in relation to managerial resilience of employees who are working in banking and finance sector of India.

**Keywords:** Managerial Resilience, Banking, Finance, Spirituality

## **1. Introduction**

In view of pandemic (Covid-19) the functioning of organizations and the whole humanity has been changed and set the new narratives (Özkapu and Ekşi, 2023; Ilievska, 2021). Pintu Rai (disguised) was an average student and pursuing his bachelors in electrical engineering from a reputed university at Lucknow which is the capital of Uttar Pradesh State in India. After graduation he got a decent job in Nucleus Software Exports Limited as a Software Engineer. By quoting the name of organization we do not have any bad intention to damage the reputation of Nucleus Software Export Limited (Noida, India). Everything was going smoothly but suddenly his father died and he came to Lucknow to console his widow mother without informing to his senior who had the sanctioning authority for his leave. He visited his home in Lucknow and after some days when he returned to resume the previous job, he was surprised. He was served a notice from the General Manager (HR) of his organization wherein he found the order of his dismissal from the job because of uninformed leave. This was year 2019 beginning when pandemic (Covid-19) put the whole world in the lockdown. As a consequence, most of the organizations started to operate in online mode but this created a lot of problems for many employees in changing their jobs or finding a new job in his or her domain. For the next three years (2019-2022) Pintu was searching some jobs across India but could not be placed. At the beginning of year 2023 the impact of pandemic disappeared to some extent and he got a job with minimum salary at Noida which is near to New Delhi. Again, his life was on track but can you imagine what happened with him during those three years (2019-2022)? How he managed his family expenses and education of his son. This is not a single case which has come to our notice, there may be several cases like this across the international boundaries even in USA, UK, and other countries.

Anyway, with the support of his brother (Punit) and sister (Vandana) Pintu stood again in his professional career through spiritual methods which shows that on global landscape, spirituality has been the historical instrument to cope with stressful events in life (Howard et al., 2023). However, its application in business and corporate world is limited due to which many organizations downsized their organizational human resources (Roy, 2020) especially during pandemic. From employees' perspective it has created a lot of problems for them because they lost their jobs and were unable to pay their children's school fee, EMIs of home loans and other financial dues. Some of these employees have utilized the pandemic period very judiciously and

reskilled themselves and eventually got the employment which has spillover effect on their family life. Those who could not get the employment realized stressful conditions in both the domains of their life i.e., personal and professional. However, through physical means some of them stood up again and continued their professional journey in some way or the other. Still, these employees are not able to cope up with stressful conditions and searching some non-physical way. With these backdrops, the present study empirically explains: how an employee can rise again in his or her professional life after a traumatic event like pandemic (Covid-19) and become fully functional at their workplace through spiritual way which is non-physical and only demands cognitive willing of human resources.

In view of pandemic (Covid-19), Bella et al. (2021) have applied a triangulation method to understand the concept of organizational resilience through its human resources and they conclude that it is the mandate of environmental factors associated with the business, to establish the credibility and identity of their respective employees especially during crisis times such as Covid-19. This remarkable study also gives us a warning to be proactive in relation to sustainability of physical and non-physical resources including human resources. This study has considered resilience at organizational level which of course is triggered through employees' involvement and motivation. Similarly, Baykal (2020) have found positive association between spirituality and resilience in Turkey wherein resilience has been defined from the psychological perspective not from medical perspective which we generally assume in relation to pandemic (Covid-19).

## **2. Literature Review**

We started to search the relevant literature by entering 'spirituality and resilience' and 'workplace spirituality and resilience' in Google and eventually found total 44 research articles (excluding the book of organizational behavior written by Robbins et al., 2019) which includes research papers, short communications, and commentary by subject experts in the area of spirituality and resilience. We have primarily considered only those studies which have been conducted in previous ten years (2013-2023) but some seminal studies such as Ashmos and Duchon (2000), Conner and Davidson (2003), Fredrickson (2004), and Smith et al. (2012) have also been given due importance in the literature review. Then we classified these articles into three different themes which are presented as follows:

## **2.1 Spirituality**

Pont (2022) considers spirituality at team level and by following the spirituality model of Ashmos and Duchon (2000) concludes that spirituality and job satisfaction are positively related. If this research is contextualized in pandemic (Covid) era, we will realize that it is ultimately the amalgamation of our personal values, sense of community, and alignment of our values with organizational values which governs us during disastrous conditions and thereby it can be inferred that job satisfaction works as a mediator or moderator between spirituality and resilience of employees in any organization. Prakash et al. (2021) argues that spirituality and religion are two different terms but complementary to each other. In the absence of any one people cannot live their lives with full potential. She also believes that in contemporary organizations spiritual values are required to be inculcated by the employees which will not only change the political dynamics in the organization but will also contribute in searching the true purpose of human life.

Jnaneswara and Sulphrey (2021) have examined the relationship between spirituality and mindfulness in a diversified organizational context. They have found significant relationship between spirituality and mindfulness but this relationship is lacking in terms of directional hypothesis. Dewi and Hamzah (2019) view spirituality and religion from the similar perspective and in relation to resilience they opine that there may be relationship between spirituality and resilience. However, this study is lacking any empirical annotations. Fox et al. (2018) have explored the association between spirituality, psychological capital, and employee performance in a sample of 115 employee-supervisor dyads. Results revealed a statistically significant relationship between spirituality and psychological capital. Although, this research has not considered resiliency but based on different theories of positive psychology, we can assume that psychological capital may work as a moderator or mediator in examining the relationship between spirituality and resilience. The concept of spirituality has not been confined within the philosophical, psychological, and management boundaries of contemporary organizations rather it has extended its roots in medical sciences as well (Jones et al., 2022).

## **2.2 Resilience**

Langevin et al. (2023) have conceptualized resilience from the healthcare perspective and defines it as 'the ability to respond to a wide range of challenges and stressful life events such as the death of a family member'. These researchers further argue that 'concept of resilience overlaps with

other concepts such as homeostasis (physiological) and post-traumatic growth (psychospiritual)’. This study has been conducted in view of pandemic (Covid-19), therefore we consider this study as a seminal work. In the light of these views, the present study considers the psycho-spiritual dimension of resilience because we are not touching it from the purely medical angle. Similar study has been conducted by Mhatre and Mehta (2023) where it has been suggested that spirituality in organizational context has behavioural and sustainable manifestations for future generations. Similarly, Nelson-Becker and Thomas (2020) defines resilience in terms of psychological, social, emotional and physical capacity or competence related to struggle of a human being either in professional or in personal life. However, this study assumes that religion and spirituality are same concepts which is not true.

### **2.3 Spirituality and Resilience**

Kosic et al. (2023) have examined the relationship between spirituality and resilience in context of pandemic (Covid-19) and found that there is positive association between spirituality and resilience. However, this study has been conducted in Italy, therefore may not be applicable in Indian culture where spirituality has a different connotation. In India, most of the people or employees in the professional organizations relate spirituality with the religion but in reality, there is a significant difference between the two. Former one prepares human beings to serve the society even when you are in crisis irrespective of religious beliefs and later one is confined within strict boundaries of temples, churches and other religious places. On the contrary, Reis and Menezes (2017) find no difference between spirituality and religion. By applying broaden-and-build theory (Fredrickson, 2004), Sarkar et al. (2022) have indicated the positive association between spirituality and resilience. They have measured the five dimensions of spirituality (meaningfulness, meditative work, collaborative problem solving, authenticity, and lokasangraha) in organizational context with the help of spirituality scale developed by Pandey et al. (2019) and applied the advanced techniques of analysis (PLS-SEM). However, this study has not measured ‘resilience’ at individual level. This was the strongest anchor for the authors of this research article to consider ‘resilience’ as a separate variable which has been measured by 25 item Connor-Davidson Resilience Scale (2003).

In a cross-sectional study conducted in United States of America, Chakradhar et al. (2022) have examined the relationship between spirituality and resilience of 80 students of social work and

found a weak relationship between spirituality and resilience. This is a very surprising result because generally we assume that spiritual students are better in handling stressful conditions but it may be possible that in this research, age of students has worked as a mediator or moderator. Therefore, we have considered 'age' of our respondents as an important variable which can impact resilience of executive managers. In a meta-analytical review, Schwalm et al. (2021) have identified a moderate and positive correlation between spirituality and resilience. However, in this study spirituality and religion have been assumed in the same way but in reality, both are different. The former is inclusive and the later one is exclusive.

By using an explanatory sequential design and applying mixed methods research, Shelton et al. (2020) have explored the relationship between spiritual practices and resiliency of executive managers who are alumni of a university in USA. In this article spiritual practices have been considered in physical terms i.e., meditation. The researchers have found a positive relationship between spiritual practices and resiliency of executive managers. Esiebo et al. (2019) have considered resilience at organizational level and found positive association between spirituality and organizational resilience manifested through individuals.

There are many instances in our life when we are abused at workplace and sometimes in our family life. Despite of these humiliations, some people are capable to focus on their strength and rise in life. In view of this backdrop, Woods and Pulla (2016) have conducted a narrative study and found significant association between spirituality and resiliency. On the groundings of positive psychology and religious deontology, Baykal (2020) has found a positive relationship between spirituality and resiliency of adults in Turkey. However, we argue that the religious aspects of human life are not part of spiritual framework and thereby should be kept apart when examining any empirical or qualitative relationship between spirituality and resilience.

Harris (2016) have studies the relationship between spirituality and resilience on the basis of gender and they have found that male and female or men and women differed in their resiliency style. Therefore, gender as a variable has not been ignored in the present study. Similar study has been conducted by Fangauf (2014) where the researcher has linked spirituality and resilience with mental health of people. In a theoretical model, Smith et al. (2012) have presented the relationship between spirituality, and resilience and from this research we can infer that it is the positive

emotions of people especially during stressful situations that makes them resilient. Therefore, positivity in beliefs, thoughts, and actions are assumed to be an integral part of spirituality.

### **3. Theoretical Framework and Hypotheses Development**

The present article is based on the epistemological foundations developed by Rojas (2002) and accordingly four main hypotheses and 14 sub-hypotheses have been proposed and further empirically tested.

According to Rojas (2002) spirituality has been conceptualized in terms of relational-ideopraxis which mobilizes a human being for introspection. As a consequence, people (employees in organizational context) are bound to follow the morally correct path and eventually they get professional success (commonly measured in terms of wealth and reputation in society) and life satisfaction. There are four main dimensions of spirituality which can be defined in organizational context. These four dimensions are as follows:

(a) Intrapersonal aspect—which focuses on within the self-reflection. When this dimension is dominant in a person's life he or she always go with the morally correct path and this results in their resilient personality and therefore our first hypothesis is:

H1: There is a positive association between intrapersonal aspect of spirituality and resilience.

Now, we will move to sub-dimensions of intrapersonal aspect and accordingly frame sub-hypotheses which are as follows:

(a1) Fulfillment of self -it refers to maximum effort of one's capability and as a result professional satisfaction is ensured.

H1a1: There is a positive relationship between fulfilment of self and resilience.

(a2) Self-determination-it refers to internal locus of control which motivates an individual to initiate and remain proactive.

H1a2: There is a positive relationship between self-determination and resilience.

(a3) Self-control-it refers to persistence of a person in tough times through which he or she become fully resilient.

H1a3: There is a positive relationship between self-control and resilience.

(a4) Discovery of self- it refers to self-reflection and lifetime search for truth and when people find the truth and real purpose of their work or life they become resilient.



H1a4: There is a positive relationship between discovery of self and resilience.

(a5) Enrichment of self- it refers to self-actualization stage as defined by Maslow (Robbins et al., 2019; p.252). When employees come to this stage they are fully satisfied and free from stress and burnout.

H1a5: There is a positive relationship between enrichment of self and resilience.

(b) Interpersonal aspect-this dimension refers to contextual application of human values especially when he or she is interacting with other members in the organization or society. When this dimension is present positively in one's personality he or she become fully confident and therefore our second hypothesis is:

H2: There is a positive relationship between interpersonal aspect of spirituality and resilience.

The sub-dimensions of interpersonal aspects are as follows:

(b1) Partnership mode-it refers to very close relationship with others in the organization that fosters during adverse conditions in life. Those who are good in finding a trusted companion become resilient.

H2b1: There is a positive relationship between partnership mode and resilience.

(b2) Group mode-it refers to interpersonal dynamics at workplace and those who are good in this dynamic find no problem in their professional life which has spillover effect on their personal life.

H2b2: There is a positive relationship between group mode and resilience.

(b3) Organization mode-it refers to the alignment of personal values with organizational values and those who are capable to do this can fight with any adverse conditions and eventually become resilient.

H2b3: There is a positive relationship between organization mode and resilience.

(b4) Movement mode-it refers to conflict between ideologies of employees and with the organizational ideologies. When it appears, employees become depressed and most of the times leaves the organization.

H2b4: There is a negative relationship between movement mode and resilience.

(c) Suprapersonal aspect—This dimension refers to the religious connotations of spirituality which is generally linked with some ideal figure or personality and people follow that

personality. They hope that with the blessings of such Gods they can fight with the adverse situations in their professional and personal life and eventually will be more resilient than earlier. So, our third hypothesis is:

H3: There is a positive association between suprapersonal aspect of spirituality and resilience.

The sub-dimensions of suprapersonal aspects are as follows:

(c1) Transactional mode-it refers to give-and take kind of relationship which creates spurious relationship between employees and divine power and therefore sometimes they lose hope and courage to fight with challenges. As a result, they are not able to become resilient.

H3c1: There is a negative relationship between transactional mode and resilience.

(c2) Transformational mode-it refers to transformative attitude of employees for the sake of others and organization and as a result it may be possible that in short run people are benefitted but in the long run they are frustrated and lose their resiliency.

H3c2: There is a negative relationship between transformational mode and resilience.

(c3) Transfigurational mode-it refers to holistic approach towards life and employees feel competent and resilient even in worst conditions in their organizational and personal life.

H3c3: There is a positive relationship between Transfigurational mode and resilience.

(d) Ideopraxis- This dimension refers to intentional effort of a person to walk the talk which plays transformative role in the professional and personal development of one's life. This breaks all the mental barriers and people feel resilient and happy. Therefore, our fourth hypothesis is:

H4: There is a positive relationship between ideo-praxis dimension of spirituality and resilience.

Considering this dimension (ideopraxis as a whole), we propose that women are better in handling stressful situations as compared to men. Therefore, the last sub-hypothesis is:

H4a: There is a significant difference in resilience across gender i.e., women and men.

## **4. Methodology**

### **4.1 Sample**

Dal Corso et al. (2020) have conducted two different studies in a sample of 315 Italian employees by considering spirituality as a mediator for various organizational and individual outcomes and

found a positive relationship between spirituality and resilience. Some of these employees are working in banking sector which clearly states that in banking and finance sector employees are realizing a significant burnout conditions and therefore in the present study we have considered banking sector as our sampling frame. Initially we distributed the questionnaire (spirituality and resilience) to 100 managers (Human Resources) who are working in different banking and financial sector organizations in India by applying snowball sampling technique. However, we received only 82 questionnaires which were filled in all sense. Out of 82 managers, 42 are women and 40 are men employees i.e., HR Managers. Average age is 42 years and average work experience of employees is 17 years. The name of the organizations can not be disclosed because of anonymity of data.

#### **4.2 Measures**

The term 'spirituality' has different connotations for different people and scholars. Some of these understands spirituality in terms of religion denominations (Arrey, 2016) and some understand it without any religious orientation (Ashmos and Duchon, 2000). In between these two extremely opposite understandings, there is a blended approach which integrates religious and non-religious aspects of human life in understanding spirituality. With this blended approach, Rojas (2002) has developed a very remarkable scale consisting 39 items to measure spirituality in organizational context. This scale has 4 subscales namely; intrapersonal, interpersonal, suprapersonal, and ideopraxis. All the four subscales have underlying dimensions which are briefed in the section i.e., theoretical framework and hypothesis development. This scale has been validated in Indian context by Lather and Singh (2015). However, we have measured spirituality with the help of original 39 item scale developed by Rojas (2002) because we believe that this scale is reliable and valid across the globe. Roberto et al. (2020) have investigated the effect of spirituality on resilience during pandemic from gender perspective. The researchers have measured resilience with Connor-Davidson's Resilience (CD-RISC) scale and by applying mixed method research approach, they have found the positive relationship between spirituality and resilience. This study can be considered as an important one because of its gender centric approach which is rarely available in the available and relevant literature. This research has motivated us to consider 'gender' as a variable in the present study.

### 4. 3 Data Analysis

Data analyses has been carried out by applying suitable statistical techniques with the help of IBM SPSS (version.25).

### 5. Results

Table 1: Correlations between Intrapersonal, Age, Work Experience and Resilience

		AGE	TWS	INTRAPER	RES
AGE	Pearson Correlation	1	.975**	.030	-.167
	Sig. (2-tailed)		.000	.787	.135
	N	82	82	82	82
TWS	Pearson Correlation	.975**	1	-.021	-.217
	Sig. (2-tailed)	.000		.852	.050
	N	82	82	82	82
INTRAPER	Pearson Correlation	.030	-.021	1	.138
	Sig. (2-tailed)	.787	.852		.217
	N	82	82	82	82
RES	Pearson Correlation	-.167	-.217	.138	1
	Sig. (2-tailed)	.135	.050	.217	
	N	82	82	82	82

Abbreviations: INTRAPER=Intrapersonal aspect of spirituality; RES= Resilience; TWS=Total work experience

From Table 1, it is evident that as age increases, work experience increases. However, for other variables the relationship is insignificant which may be due to response bias or small sample. Therefore, the hypothesis H1 is rejected which means that either respondents have not understood the meaning of spirituality in organizational context or they have confounded it with religion only.

Table 2: Correlations between Dimensions of Intrapersonal aspect of Spirituality and Resilience

		RES	FS	SD	SC	DS	ES
RES	Pearson Correlation	1	.034	.213	-.013	.059	.068
	Sig. (2-tailed)		.765	.055	.905	.600	.542
	N	82	82	82	82	82	82
FS	Pearson Correlation	.034	1	.356**	-.020	.246*	.248*
	Sig. (2-tailed)	.765		.001	.860	.026	.025
	N	82	82	82	82	82	82
SD	Pearson Correlation	.213	.356**	1	.249*	.409**	.524**
	Sig. (2-tailed)	.055	.001		.024	.000	.000
	N	82	82	82	82	82	82
SC	Pearson Correlation	-.013	-.020	.249*	1	-.092	.072
	Sig. (2-tailed)	.905	.860	.024		.412	.521
	N	82	82	82	82	82	82
DS	Pearson Correlation	.059	.246*	.409**	-.092	1	.695**
	Sig. (2-tailed)	.600	.026	.000	.412		.000
	N	82	82	82	82	82	82
ES	Pearson Correlation	.068	.248*	.524**	.072	.695**	1
	Sig. (2-tailed)	.542	.025	.000	.521	.000	
	N	82	82	82	82	82	82

Abbreviations: RES= Resilience; FS=Fulfillment of self; SD=Self-determination; SC=Self-control; DS=Discovery of self; ES=Enrichment of self

From Table 2, it is clear that though there is a positive relationship between the dimensions of intrapersonal aspects of spirituality and resilience but these relationships are insignificant which may be because of low sample size. Therefore, all the sub-hypotheses (H1a1, H1a2, H1a3, H1a4, and H1a5) are rejected.

Table 3: Correlations between Interpersonal Aspects of Spirituality, Age, Work Experience, and Resilience

		RES	AGE	TWS	INTERPER
RES	Pearson Correlation	1	-.167	-.217	.239*
	Sig. (2-tailed)		.135	.050	.031
	N	82	82	82	82
AGE	Pearson Correlation	-.167	1	.975**	-.069
	Sig. (2-tailed)	.135		.000	.541
	N	82	82	82	82
TWS	Pearson Correlation	-.217	.975**	1	-.184
	Sig. (2-tailed)	.050	.000		.098
	N	82	82	82	82
INTERPER	Pearson Correlation	.239*	-.069	-.184	1
	Sig. (2-tailed)	.031	.541	.098	
	N	82	82	82	82

Abbreviations: RES= Resilience; TWS=Total work experience; Interper =Interpersonal aspect of spirituality

From Table 3, it is clear that age and work experience are positively related and this relationship is significant because as age of employees increases his or her experience increases. Moreover, there is a positive and significant relationship between resilience and interpersonal aspect of spirituality (0.239) which means that when employees are good in interpersonal dynamics at workplace they become resilient. Therefore, hypothesis H2 is accepted.

Table 4: Correlations Between Dimensions of Interpersonal Aspects of Spirituality and Resilience

		RES	PM	SGM	OM	MM
RES	Pearson Correlation	1	.267*	.074	.197	.285**
	Sig. (2-tailed)		.015	.511	.076	.009
	N	82	82	82	82	82
PM	Pearson Correlation	.267*	1	.560**	.489**	.305**
	Sig. (2-tailed)	.015		.000	.000	.005
	N	82	82	82	82	82
SGM	Pearson Correlation	.074	.560**	1	.743**	.474**
	Sig. (2-tailed)	.511	.000		.000	.000
	N	82	82	82	82	82
OM	Pearson Correlation	.197	.489**	.743**	1	.443**
	Sig. (2-tailed)	.076	.000	.000		.000
	N	82	82	82	82	82
MM	Pearson Correlation	.285**	.305**	.474**	.443**	1
	Sig. (2-tailed)	.009	.005	.000	.000	
	N	82	82	82	82	82

Abbreviations: RES=Resilience; PM=Partnership mode; SGM=Small group mode; OM=Organization mode; MM=Movement mode

On the basis of Table 4, we can say that when employees work in partnership mode, they become resilient, so sub-hypothesis H2b1 is accepted. In case of H2b4 the relationship is positive which is against our assumption. Therefore, H2b4 is rejected. All other hypotheses H2b2 and H2b3 are rejected because the correlation coefficient is insignificant.

Table 5: Correlations between Suprapersonal Aspect of Spirituality, Age, Work Experience, and Resilience

		AGE	TWS	SUPRAPER	RES
AGE	Pearson Correlation	1	.975**	.048	-.167
	Sig. (2-tailed)		.000	.671	.135
	N	82	82	82	82
TWS	Pearson Correlation	.975**	1	.011	-.217
	Sig. (2-tailed)	.000		.924	.050
	N	82	82	82	82
SUPRAPER	Pearson Correlation	.048	.011	1	.044
	Sig. (2-tailed)	.671	.924		.693
	N	82	82	82	82
RES	Pearson Correlation	-.167	-.217	.044	1
	Sig. (2-tailed)	.135	.050	.693	
	N	82	82	82	82

Abbreviations: RES=Resilience; TWS=Total work experience; Supraper=Suprapersonal aspect of spirituality

Again, there is a positive and significant relationship between age and work experience but in case of resilience, there is negative relationship between age and resilience which means that as age increases employees become psychologically weak which reduces their resilience. However, suprapersonal aspect of spirituality has positive relationship with resilience which means that due to the presence of some divine power or Gods people are bound to be resilient. However, this relationship is insignificant. Therefore, H3 is rejected.



Table 6: Correlations between Dimensions of Suprapersonal Aspects of Spirituality and Resilience

		RES	TRANSM	TRNSFOM	TRANSFG
RES	Pearson Correlation	1	-.046	.064	.077
	Sig. (2-tailed)		.683	.567	.489
	N	82	82	82	82
TRANSM	Pearson Correlation	-.046	1	.312**	.080
	Sig. (2-tailed)	.683		.004	.474
	N	82	82	82	82
TRNSFOM	Pearson Correlation	.064	.312**	1	.385**
	Sig. (2-tailed)	.567	.004		.000
	N	82	82	82	82
TRANSFG	Pearson Correlation	.077	.080	.385**	1
	Sig. (2-tailed)	.489	.474	.000	
	N	82	82	82	82

Abbreviations: RES=Resilience; TRANSM=Transactional mode; TRNSFOM=Transformational mode; TRANSFG=Transfigurational mode

From Table 6 it is visible that all the dimensions of suprapersonal aspects of spirituality are positively related with resilience but all these are insignificant. Therefore, all the sub-hypotheses (H3c1, H3c2, H3c3) are rejected.

Table 7: Correlations between Ideo-Praxis Dimension of Spirituality and Resilience

		RES	IDEO	AGE	TWS
RES	Pearson Correlation	1	.144	-.167	-.217
	Sig. (2-tailed)		.197	.135	.050
	N	82	82	82	82
IDEO	Pearson Correlation	.144	1	-.031	-.126
	Sig. (2-tailed)	.197		.781	.261
	N	82	82	82	82
AGE	Pearson Correlation	-.167	-.031	1	.975**
	Sig. (2-tailed)	.135	.781		.000
	N	82	82	82	82
TWS	Pearson Correlation	-.217	-.126	.975**	1
	Sig. (2-tailed)	.050	.261	.000	
	N	82	82	82	82

Abbreviations: RES=Resilience; TWS-Total work experience; Ideo=Ideopraxis aspect of spirituality

Table 7 shows that there is a positive relationship between ideo-praxis dimension of spirituality and resilience but insignificant. Therefore, H4 is rejected.

Table 8: Gender and Resilience

gender		N	Mean	Std. Deviation	Std. Error Mean
RES	Women	42	71.1667	15.94949	2.46106
	Men	40	70.3750	15.93527	2.51959

Abbreviations: RES=Resilience

Table 8 shows that for men and women employees. The mean score of resilience is almost same which means that in contemporary society both (men and women) are equally capable to fight with the undesirable events in life. We have observed this phenomenon during pandemic (Covid-19). So, sub-hypothesis H4a is rejected.

## 6. Conclusion

Spirituality has been deeply rooted in the Indian culture for human wellbeing but it is the only recent times when its importance has been recognized in business and corporate world (Sharma and Sharma, 2018; Sharma et al., 2013). There is a growing trend among HR managers to infuse spirituality in their organizational mission and vision (Joelle and Coelho, 2019). However, very few managers are capable to understand the ontological meaning of spirituality in organizational context and thereby unable to apply in their day-to-day operational decisions. This article applies spirituality in terms of our day-to-day functioning and decision making. It proposes four main hypotheses and 14 sub-hypotheses among which some are accepted but most of these are rejected. Moreover, it indicates that though spirituality is important in human life but it has to go a long way in business, corporate, and academic context. (Garg, 2017; Gupta, 2017; Ghazala and Asma, 2020; Gibbs et al., 2020; Williams, 2021; Ridwan et al., 2022). In conclusion, pandemic (Covid-19) was a terrible event in the human history due to which many employees lost their jobs and some of the employees got new jobs after reskilling. Therefore, it is the moral duty of HR managers to look for HRD activities in their respective organizations on a continuous basis. Corporate executives, business leaders, and academicians must go in tandem to design the organizations and work systems in such a way that it leaves at least some scope for sustainability in all sense especially for the new upcoming generations. Practicing managers are required to infuse spirituality in their organizational mission and vision so that we all remain happy and resilient in any adverse situations created by humans or the nature.

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