

A study on the relationship between workplace spirituality, mental wellbeing and mindfulness

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ABSTRACT

Creating and maintaining a healthy organization is a major challenge of organizational leaders in the current volatile and competitive business environment. One of the critical aspects of a healthy organization is employees' mental wellbeing. Aspects like workplace spirituality and mindfulness are now highly popular among organizations. However, studies linking these variables with employees' wellbeing is an area that has not received adequate research attention. The pivotal objective of this study is to explore the combined effect of mindfulness and workplace spirituality on employees' mental wellbeing. A cross-sectional research design was adopted for the study, and data were collected from 333 full-time employees working in diverse industries. Results reveal significant relationship between the three variables. It was also found that both workplace spirituality and mindfulness were significant predictors of mental wellbeing. The present study, enriches the literature by contributing towards an understanding of the causative factors of employees' mental wellbeing and how it can be improved in the organizations.

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1. Introduction

The concept of mindfulness has attracted academic and practitioner interests because of its capability to bring in desirable outcomes. Even though the concept of mindfulness is claimed to have originated from Buddhist psychology, it was more understood in secular terms as the cognitive ability to focus on the present moment with a state of non-judgemental awareness (Hayes & Shenk, 2004). In the same vein Grossman et al. (2004) commented that practicing mindfulness does not necessitate anyone to be religious or spiritual. Buddhist mindfulness was more concentrated on helping individuals get rid of negative qualities such as greed and anger where as in the present context it is used to address mental health issues including stress and depression (Gazzola, 2016). Mindfulness heightens individuals' awareness about how they think, feel and about their body sensations. This awareness to actual experience can prevent the detrimental effect on the mental well-being, as it involves active disengagement from rumination and anxiety (Leary, 2004). Mindfulness practice is of paramount importance in work setting as it offers multifaceted benefits which include better problem solving, effective decision making, enhanced creativity, healthier interpersonal relationships, and adeptness in communication (Weare, 2014). Many benefits about mindfulness is presented in the literature. For instance, the impact of mindfulness in producing the desired positive changes among individuals is established by Hyland et al. (2015). Similarly, Gockel and Deng (2016) reported about how mindfulness helped social work practitioners to strengthen their focus and concentration and to remain calm under stressful situations. Trowbridge and Mische Lawson (2016) also argued about the benefits of mindfulness which include confidence, concentration, resilience, self-compassion, kindness, emotional intelligence, physical and mental well-being. It can thus be observed that mindfulness is holistic concept which has the capability to provide multiple benefits to the individuals and their respective organizations. It is this knowledge that make modern organizations to accord importance to mindfulness.

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Though adapted to management literature recently only, there exists considerable volumes of literature about the concepts of mindfulness, workplace spirituality and mental well-being (Clarke et al., 2011; Houghton, et al., 2016; Jurkiewicz & Giacalone, 2019; Lindsay & Creswell, 2017; Roberts & Danoff-Burg, 2010). However, a review of literature shows that the interrelations between the three have not been the subject matter of empirical examination. The present study is undertaken to fill this gap in literature and find out how the concepts like workplace spirituality and mindfulness impact employees' mental wellbeing. Thus, the objectives of the study are set as under:

- To find out the relationship between workplace spirituality and mindfulness,
- To find out the relationship between mindfulness and mental wellbeing,
- To find out the relationship between workplace spirituality and mental wellbeing,
- To find out the relationship between workplace spirituality, mindfulness and mental wellbeing.

The importance of the study stems from the fact that these constructs, if present in employees, have been found to bring in the required positive atmosphere and the resultant better outcomes in organizations.

2. Review of literature

2.1 Mindfulness

There has been a growing interest in the studies relating to mindfulness over the past decade because of its establishment as a psychological construct and the identification of effective mindful based interventions (Keng et al., 2011). Kabat-Zinn (2003, p.145) defined mindfulness as “paying attention in a particular way: on purpose, in the present moment, and nonjudgmentally”. Individuals attend to their present moment if they are mindful and uses interventions such as yoga, meditation and breathing that help them to focus on their present moment. People will have improved connection with themselves, others and their environment when they are fully present in the moment (Allen, et al, 2006). Roberts and Danoff-Burg (2010) argued that mindful individuals are more energetic and always engage in more physical activities with little or no sleep disorders or behavioural binge eating.

Two important aspects of mindfulness are open experience and observing of experience, and a mindful presence of experience (Lindsay & Creswell, 2015, 2017). Mindfulness interventions have been found to impact a number of activities that include academic concentration, memory, perceptual sensitivity, empathy and self-esteem (Walsh & Shapiro, 2006). Caldwell, et al., (2010) and Shapiro, et al., (2008) also commented about the positive impact of various mindfulness techniques that include sleep quality, decreased stress and improvement in personal wellness. Mindfulness's role in improving the immune system of the body through reduction of stress and decrease of anxiety is reported by Jacobs et al., (2011). It has the capability to lead to organizational sustainability (Sulphey & Alkahtani, 2017; Sulphey, 2019b). The absence of mindfulness leads to mindlessness, a situation in which individuals engage in defensive mechanism and refuse to attend to a thought or emotion (Brown & Ryan, 2003). In such situation's individuals depend on heuristics, assumptions and old habits for guiding their behaviour and decision making (Vohs, et al., 2005).

2.2 Workplace Spirituality

The concept of workplace spirituality has elicited diverse opinions and definitions from those who have attempted to discuss the concept. Jurkiewicz and Giacalone (2019, p.261) elaborated on workplace spirituality to include:

“aspects of the workplace, either in the individual, the group, or the organization, that promotes individual feelings of satisfaction through transcendence. To elaborate, that the process of work facilitates employees' sense of being connected to a non-physical force beyond them that provide feelings of completeness and joy.”

Workplace spirituality is a concept that has received considerable research interest in the recent past among industry and academic fraternity (Petchsawanga & Duchon, 2012). This is evident from the exponential growth in the number of empirical and research studies conducted on the concept and utility of workplace spirituality especially in the last decade (Houghton et al., 2016). Big corporate houses like Apple Computers, DuPont, Hewlett Packard, Ford Motor Company recognize the importance of workplace spirituality embarked upon ambitious programs to foster them among employees (Garg, 2018). Organizations are capable of deriving multiple benefits like better problem solving, enhanced creativity and reduction of stress through fostering workplace spirituality (Tischler et al., 2002). Garg (2017) opined that concepts such as value and belief system can be seen in workplace spirituality, it is also viewed as a means of getting touch with inner self and is a tool for self-realization. Extant literature reports about the complexity and variedness in the definition or explanation of workplace spirituality. Commenting on the consequences of workplace spirituality, Zohar and Marshall (2000) ascribed super intelligence. They further elaborated that workplace spirituality is capable of bringing in prompt understanding, judgement and response to incoming stimuli. Similarly, Heaton et al. (2004) equated workplace spirituality with respect, humility and courage and Kinjerski and Skrypnek (2004) projected common purpose. Scholars from the Western context concentrated on inner life,

transcendence, sense of community, alignment of organizational and individual values, sense of enjoyment and meaningfulness in their research studies about workplace spirituality. In contrast to these, Indian scholars have focused on Indian spiritual values and ethos. Other prominent benefits of workplace spirituality include job satisfaction, more job involvement, honesty, trust and commitment (Krishnakumar & Neck, 2002), enhanced work performance (Duchon & Plowman, 2005), workplace identity (Sulphey 2019a), long-term orientation (Salim et al., 2017), satisfaction with rewards and organizational identification (Kolodinsky et al., 2008). Numerous benefits were offered by workplace spirituality to both individuals and organizations. Jurkiewicz and Giacalone (2019) argued that organizations with spiritual orientation show more productivity and outperform organizations without spiritual orientation. The association between workplace spirituality and job performance was found by Milliman (1994). Other prominent works that highlighted the positive contributions of workplace spirituality towards job performance include the studies conducted by Ashmos and Duchon (2000); Biberman and Whitty (1997); Burack (1999); Garcia-Zamor (2003); Garg (2018); Korac-Kakabadse, Kouzmin, and Kakabadse (2002) and Pandey and Gupta (2008). Another positive outcome of workplace spirituality which garnered researchers' attention is organization citizenship behaviour. Various studies reported significant relationship between workplace spirituality and organization citizenship behaviour. Notable among these studies were the works of Garg (2018) and Kutcher et al. (2010).

2.3 Mental Wellbeing

Mental well-being is considered as a positive state that facilitate individuals and population to prosper and succeed (Clarke et al., 2011). It is conceptualized as involving happiness, positive functioning, subjective well-being and self-realization. Mental well-being is a complex concept and social scientists who have attempted to elucidate it have presented its varying dimensions (Hardy, 2015; Whitehead et al., 2018). In general, there has been unison among the scholars who have studied it that it definitely is broader than the mere absence of mental illness. Governments across the world be it Communist, Secular or Capitalist are considering mental well-being as an important indicator of progress in society (Ryan et al., 2006). According to Herrman, et al., (2004), mental well-being is a state in which individuals are aware of their potential, can cope very well with stress and can make meaningful contributions to the community through working more productively. This definition incorporates all aspects of life including work life, subjective wellbeing and psychological and social functioning. In the same vein Keyes (2007) opined that mental wellbeing indicate how people are able to function and develop. A major factor determining individual functioning and societal prosperity is mental well-being (Diener & Chan, 2011). Research by Cacioppo and Cacioppa (2014) and Santini et al. (2016) found that social relationship impacts mental well-being of individuals.

Guðmundsdóttir (2010) commented that the positive psychology literature stresses on hedonic and eudemonic approaches to positive mental health. The hedonic aspects of mental well-being is grounded on happiness and feeling good about life and thus defines mental well-being as enjoyment and pleasure attainment. On the other hand, eudemonic approach stresses on potential of human beings and its self-realization. Eudemonic approach equates mental well-being with the degree to which a person is fully functional. Both these factors are considered essential for human growth and success. Stewart-Brown et al. (2009) opined that the dearth of appropriate and accurate instruments for measuring the hedonic and eudemonic aspects of mental well-being is the primary reason for hindrance in mental health research. Determination of the causal relationship between work and mental wellbeing was the main focus of traditional occupational health research (Taris and Kompier, 2003). Traditionally this relationship was considered unidirectional and many studies lingered around this but now the focus slowly shifted towards exploring the reverse effect of work and mental well-being (De Lange et al., 2005; Tang, 2014).

2.4 Relationship between Mindfulness and Mental well-being

Carmody and Baer (2007) explored the impact of mindfulness-based cognitive therapy techniques on medical and psychological symptoms and observed a proportional relationship between decrease in depression, anxiety and somatization and implementation of mindfulness based coping strategies. According to Hooker and Fodor (2008), mindfulness's role in producing the desired benefits in the treatment of mental illness is well established. Other evidences about the relationship between mindfulness and mental health is also present in the extant literature. For instance, Anderson et al. (2007) and Grossman et al. (2010) also reported about the mindful interventions and mental health as they found a significant correlation between reduction of psychological symptoms such as stress, burnout, negative affect, anger related rumination and mindfulness interventions. Similarly, Bice, et al. (2014) also reported a significant relationship between mindfulness and mental health. Crane et al. (2014) opined that mindfulness based cognitive therapy retards the reoccurrence rate of depression among people who have reported repeated problems of depression and anxiety. Empirical evidence about the effectiveness of mindfulness in improving emotional regulation and self-compassion is well reported in the works of Pidgeon, et al., (2014). Now increased attention is given to mindfulness by social and health care professionals as evidences supporting mindfulness as a tool for social care is well articulated by many researchers and they are integrating mindfulness interventions into their practice (Botta, et al., 2015). Mindfulness is related to improved mental well-being in a number of varied areas such as anxiety and depression, emotional regulation (Teper et al., 2013) and psychological well-being (Brown and Ryan, 2003). In line with the above arguments and empirical findings, the first hypothesis is formulated as:

H₁: *Mindfulness positively impacts employee mental wellbeing.*

2.5 Relationship between mindfulness and workplace spirituality

The theory development in workplace spirituality is still in its nascent stage (Roof, 2015). The importance of workplace spirituality and its impact on various organizational outcomes such as organizational commitment, job satisfaction, work engagement and job performance has drawn considerable attention of management scholars. Despite this, the available literature could only provide limited insights into the empirical evidence about workplace spirituality and its impact on other important variables. The relationship between workplace spirituality and mindfulness is sparse as only few studies have empirically examined the relationship between the two. Among the available studies, the seminal works of Shapiro et al. (1998) and Garland et al. (2007) established a significant relationship between the two variables. In the same vein, Pawar (2008) while studying about the importance of meditation in workplace found that meditation purifies employee's mind which in turn will result in workplace spirituality and mindfulness. Petchsawang and McLean (2017) also found that workplace spirituality helps in the development of mindfulness, wisdom, consciousness and compassion. A review of literature shows that only few studies have attempted to identify the dimension in which the present study was conducted. The present study thus intends to fill this gap in literature. Based on the above review, the next hypothesis is formulated as:

H₂: *Workplace spirituality positively impacts mindfulness.*

2.6 Relationship between workplace spirituality and mental wellbeing

Considering the benefits of employee wellbeing, the construct has elicited increased research interest among social scientists and management scholars (Illies et al., 2015; Vivek & Sulphrey, 2013; Wright & Huang, 2012). Workplace spirituality denotes a person's experience of spirituality at work (Kolodinsky et al., 2008). Cavanagh and Bandsuch (2002) argued that workplace spirituality is an essential requirement in any organization. Therefore, it is now a significant concept in scientific as well as empirical inquiry (Gotsis & Kortezi, 2008). In terms of the relationship between workplace spirituality and mental wellbeing, Sheep (2006) stated that workplace spirituality is very much relevant to the mental wellbeing of individuals and their quality of life. In the same vein, Karakas (2010) posited that spirituality at work can reduce employees' work stress and contribute towards enhancing their mental wellbeing. Mckee et al. (2011) established a positive relationship between the two variables. Other prominent empirical studies which found empirical evidence for the relationship between workplace spirituality and mental wellbeing include the works of Vandenberghe (2011) and Pawar (2016). Thus, based on these prior studies it is hypothesised that:

H₃: *Workplace spirituality positively impacts employees' mental wellbeing.*

2.7 Combined impact of mindfulness and workplace spirituality on mental wellbeing

As employees' mental wellbeing indicate the employee experiences and quality of their functioning in an organization, it impacts the organization in many ways (Grant et al., 2007; Illies et al., 2015). It is a prominent topic in organizational literature. It is now one of the major challenges faced by organizational leaders (Fry and Slocum, 2008). Recently it has received heightened research attention from both industry and academia (Pawar, 2016). Even though prior studies established the relationships between mindfulness and mental wellbeing as well as between workplace spirituality and mental wellbeing, no study has investigated the combined impact of mindfulness and spirituality on mental wellbeing. Therefore the study also intends to identify whether mindfulness and workplace spirituality could jointly predict employees' mental wellbeing. It is hence hypothesised that:

H₄: *Mindfulness and workplace spirituality jointly predict employees' mental wellbeing.*

3. Methodology

3.1 Measures

Three standardized questionnaires were used to collect data for the present study. The details of the three questionnaires are presented below:

1. **Mindfulness:** Mindfulness was measured by using a reduced version of "Freiburg Mindfulness Inventory" developed by Kohls, et al., (2009). This scale has eight items under two factors namely acceptance and presence. Sample items in the scale include "I am able to appreciate myself", "In difficult situations, I can pause without immediately reacting".
2. **Workplace spirituality:** Workplace spirituality was measured by using "The Spirituality Index of Well-Being" developed by Daaleman (2004). The instrument consists of two major domains such as self-efficacy and life scheme and 12 items under these two domains. Sample items in the scale include "There is not much I can do to help myself", "Often, there is no way I can complete what I have started".

3. Mental wellbeing: For measuring mental wellbeing, “Short Warwick Edinburgh Mental Well-Being Scale (SWEMWBS)” developed by NHS Health Scotland, University of Warwick and University of Edinburgh (2008) was used. The instrument has 7 items which include “I’ve been feeling optimistic about the future”, “I’ve been feeling useful”.

All the scales were on a five-point Likert scale ranging from strongly agree to strongly disagree.

3.2 Sample and data collection method

Data for the study was collected from a sample of 333 respondents who were gainfully employed in one form or other. The questionnaire was administered among sample of individuals who were employed in any organization with a full-fledged HR department. It is inferred that, only organizations having full-fledged HR practices can expect to have prudent practices like workplace spirituality. Thus, the population of this study consisted of full-time employees working in any organization, which has framed formal HR policies and practices. Convenience sampling method was adopted for the selection of respondents for the present study. This method was used for the study, as it is a widely used for collection of data, and could facilitate quick accession of data (Frankfort-Nachmias and Nachmias, 2008). Respondents were from varied industries such as manufacturing, telecom, information technology, retail, education, and health care. The data for the present study were collected online by way of Google docs. The link of the questionnaire was sent to the email addresses of employees working in formal organizations by using author’s personal contacts. Additionally, the link was also posted on certain social networking groups (SNG), the members of whom were employees. Among the 356 responses received, 23 had to be discarded as they were either incomplete or having some issues. Thus, the final sample of this study consisted of 333 full-time employees, the demographic details of which are presented in the next section.

4. Results

The details of the sample are presented in Fig. 1. Among the sample, 59.9 percent are male employees and remaining 40.1 percent are female employees. With regard to marital status, 71.9 percent are married and 26.9 percent are unmarried and remaining 1.2 percent belong to divorcee category. 78.4 percent respondents are executives and 21.6 percent belong to non-executive category. With respect to educational background, 51.2 percent are post graduates, 28.1 percent are professional post graduates, 6 percent are graduates, 7.8 percent have professional degree and 6.9 percent are doctorates. It can be seen from Fig. 1 that the sample collected for the study has wide diversity and is hence representative in nature.

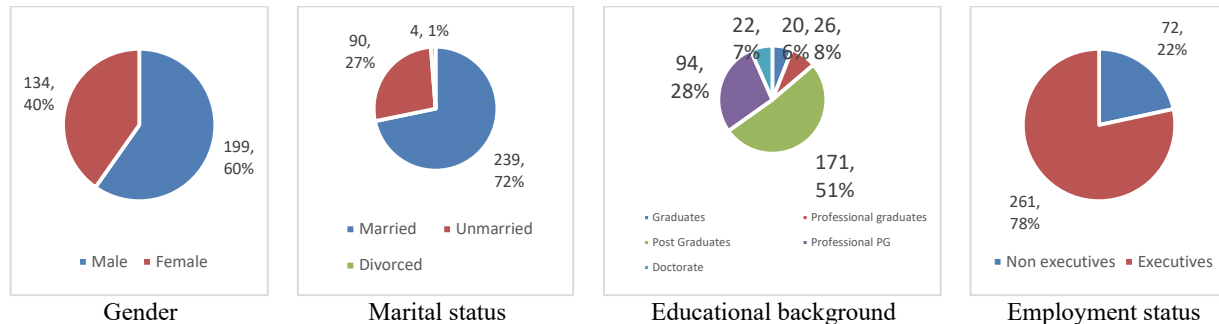


Fig. 1. Demographics of the respondents

Source: Author’s calculation

The descriptive statistics (minimum, maximum, mean and standard deviation), and the reliability statistics of the sample collected for the study are presented in Table 1. It can also be seen from the table that the Cronbach Alpha for all the variables are above the rule of thumb of .07, thereby confirming the reliability as proposed by Nunnally (1978).

Table 1
Descriptive statistics

	Mindfulness	Workplace spirituality	Mental wellbeing
No. of items	8	12	7
Minimum	10	12	83
Maximum	40	758	1968
Mean	30.94	45.26	176.86
SD	4.57	46.55	117.85
Cronbach Alpha	.772	.908	.731
		.786	.858

Note: N = 333 Author’s calculation

Correlation analysis was done to find out the relationship between the different variables under study. The results of the analysis, presented in Table 2, are indeed noteworthy and of immense significance to management literature.

Table 3
Correlation matrix

	Age	Work experience	Spirituality	Wellbeing	Mindfulness
Age	1	.719**	.409**	.174**	.160**
Work experience		1	.491**	.179**	.138*
Spirituality			1	.634**	.532**
Wellbeing				1	.677**
Mindfulness					1

Notes: N = 333, ** Correlation is significant at the 0.01 level (2-tailed), * Correlation is significant at the 0.05 level (2-tailed).

It can be observed from the table that other than the relationship between work experience and mindfulness, which is having a significant level of 0.05, all the others were having significant positive correlation at 0.01 level. All the variables identified for the study, viz., age, work experience, workplace spirituality and wellbeing were found to be positively correlated with mindfulness. These findings are indeed significant.

4.1 Regression analysis

Simple linear regression was used for testing hypotheses H₁, H₂ and H₃, and multiple regression for H₄. Simple regression analysis was done to find out the relationship between Mindfulness and mental wellbeing. The results are given in Table 3.

Table 3
Relationship between Mindfulness and Mental wellbeing

Model	Unstandardized coefficients		T	Sig.
	B	Std. Error		
Constant	8.628	1.154	7.478	.000
Mindfulness	.618	.037	16.748	.000

R² = .459 F = 280.291 Sig. = .00

It can be seen that 46% of variation in mental wellbeing is explained by the independent variable mindfulness. To test its significance the ANOVA technique showed the F value to be 280.291 which is significant at .00. This presents the adequacy of the regression model. The independent variable is also found to be significant at .00. This shows that mindfulness is a variable that significantly contributes towards mental wellbeing. Thus, H₁ is fully supported.

Mindfulness was regressed with the two factors of workplace spirituality, namely self-efficacy spirituality and life-scheme spirituality. Table 4 presents the results of full model regression of mindfulness with the two factors of workplace spirituality. As indicated by the results 25% of variation in mindfulness is found to be explained by the independent variables, namely the factors of workplace spirituality. To test its significance ANOVA technique was used and it showed an F value of 68.747, which is significant. This shows the adequacy of the regression model. Both the independent variables were tested for their significance, and found to be significant. Thus, it can be concluded that both self-efficacy spirituality and life-scheme spirituality significantly contribute towards mindfulness.

Table 4
Relationship between Workplace Spirituality and Mindfulness

Model	Unstandardized coefficients		t	Sig.
	B	Std. Error		
Constant	17.453	1.245	14.016	.000
Self-efficacy	.287	.059	4.888	.000
Life-scheme	.293	.043	6.855	.000

R² = .249 F = 68.747 Sig. = .00

For unit increase in self-efficacy spirituality, mindfulness will increase by 0.287 units and for a unit increase in life-scheme spirituality, mindfulness will increase by 0.293 units when the other variables are constant. These results provide full support for H₂. To test H₃, simple regression analysis was performed and the results are presented in Table 5

Table 5
Relationship between Workplace spirituality and Mental wellbeing

Model	Unstandardized coefficients		T	Sig.
	B	Std. Error		
Constant	13.316	.982	13.559	.000
Workplace spirituality	.310	.021	14.930	.000

R² = .402 F = 222.909 Sig. = .00

Result shows that 40 % of variation in mental wellbeing is explained by workplace spirituality. The ANOVA technique showed the F value to be 222.909, which is significant at .00. This presents the adequacy of the regression model. The independent variable was also found to be significant at .00. This shows that workplace spirituality is a variable that significantly contributes towards mental wellbeing. For each one unit increase of Workplace spirituality, EI increases by 0.310. These

results provide full support for H₃. Multiple regression analysis was conducted to find out the combined impact of workplace spirituality and mindfulness on mental wellbeing. In the preliminary analysis, the problem of multicollinearity was ruled out. Table 6 presents the results of full model regression of employees' mental wellbeing with workplace spirituality and mindfulness. Result reveals that 56 % of employees' mental wellbeing can be predicted by workplace spirituality and mindfulness. F value of 209.683 obtained by performing the ANOVA technique was found to be significant at .000, thus showing the adequacy of the regression model. Both the independent variables were tested for their significance, and found to be significant. Thus, it can be concluded that both workplace spirituality and mindfulness significantly contribute towards employees' mental wellbeing.

Table 6
Relationship between Workplace Spirituality, Mindfulness and Mental wellbeing

Model	Unstandardized coefficients		t	Sig.
	B	Std. Error		
Constant	5.816	1.091	5.331	.000
Workplace spirituality	.185	.021	8.704	.000
Mindfulness	.430	.040	10.854	.000

R² = .560 F = 209.683 Sig. = .00

For unit increase of workplace spirituality, mental wellbeing increases by 0.185 and for each one unit increase of mindfulness, mental wellbeing increases by 0.430. These results provide full support for H₄.

5. Discussion and conclusion

There is a burgeoning academic and industry interest in mindfulness, workplace spirituality and mental wellbeing in recent years; owing to its impact on the physiological, psychological and performance benefits that could accrue out of them. The aim of the present study was to explore the relationship between workplace spirituality, mindfulness and mental wellbeing in the Indian context. The relationship of mental wellbeing on mindfulness was confirmed through the present study. The finding that wellbeing and mindfulness are correlated substantiates the earlier findings of Carmody and Baer (2007), Haver, et al., (2015), Schutte and Malouff (2011), Weinstein et al. (2009), and Whitehead et al. (2018). With respect to the relationship between workplace spirituality and mindfulness, the present study found a statistically significant predictive power of workplace spirituality on mindfulness. This result corroborates the previous studies conducted by Garland et al. (2007), Pawar (2008), Petchsawang and Duchon (2012) and Petchsawang and McLean (2017). The study also found a significant relationship between workplace spirituality and employees' mental wellbeing. This finding is in line with the earlier studies conducted by Karakas (2010); Mckee et al. (2011); Vandenberghe (2011) and Pawar (2016). The pivotal objective of the present study was to assess the combined effect of mindfulness and workplace spirituality on employees' mental wellbeing. Through the multiple regression analysis, the complex relationships between the three variables were empirically proved. Findings of the study showed that workplace spirituality and mindfulness jointly predict employees' mental wellbeing. Extant literature revealed an absence of studies which examined the combined relationship between these three variables. It was observed that research involving these three variables received inadequate attention. The present study has presented a few new findings to the field of management literature, and extends the available literature in this area. The current study identified the relationship between workplace spirituality, mental wellbeing and mindfulness and offers important implication for academicians and practitioners. Organizations need to formulate progressive people friendly practices for ensuring sustained competitive advantage (Jnaneswar, 2019a). These progressive practices result in workplace spirituality and mental wellbeing which ultimately culminate in mindfulness. Mindfulness helps individuals to experience truth of nature or wisdom as it involves a conscious awareness and attention to each moment without judgment or analysis. This wisdom is required for employees to solve complex problems in this ambiguous business environment. As pointed out by Jordan, et al., (2009), mindfulness facilitates challenging established assumptions, expectations and adequacy of routines in turbulent and unpredictable social, technological and physical settings. Earnest effort shall be taken by managers to have mindful employees in their organizations. Along with encouraging employees to practice yoga, meditation and breathing exercise, managers must help their employees to search for deeper meaning and purpose of their work (Jnaneswar, 2019b). The purification of mind and heart encourage employees' to be mindful and definitely results in desirable organizational outcomes like work engagement, job satisfaction, organizational citizenship behaviour and enhanced job performance. Managers must ensure that there is spirituality at work in their organization. As evidenced in the study, it can improve employees' mental wellbeing. Presence of progressive practices like workplace spirituality, mindfulness thus ensures employee wellbeing, which is the hallmark of a healthy organization. Moreover, employee wellbeing will improve the employees' task performance which will result in improved organizational performance.

As in any other study, the present work is not without limitations. Workplace spirituality is a variable that could be influenced by culture. The present study has not taken into consideration the cultural aspect. Future studies could be conducted taking this variable of culture into consideration, with a cross section of sample. It is expected that the present study will act as a trigger for further studies in this challenging area.

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