

See discussions, stats, and author profiles for this publication at: <https://www.researchgate.net/publication/361940233>

Karma Yoga: Scale development and studies of the impact on positive psychological outcomes at the workplace

Article in *International Journal of Cross Cultural Management* · July 2022

DOI: 10.1177/14705958221111239

CITATIONS

4

READS

613

2 authors:



Ajinkya Navare

S.P. Jain Institute of Management & Research

13 PUBLICATIONS 126 CITATIONS

[SEE PROFILE](#)



Ashish Pandey

Indian Institute of Technology Bombay

53 PUBLICATIONS 800 CITATIONS

[SEE PROFILE](#)

Some of the authors of this publication are also working on these related projects:



Organizational Dysfunctional Behaviors [View project](#)



Yoga and Psychology [View project](#)

Karma Yoga: Scale development and studies of the impact on positive psychological outcomes at the workplace

International Journal of
Cross Cultural Management
2022, Vol. 0(0) 1–29
© The Author(s) 2022
Article reuse guidelines:
sagepub.com/journals-permissions
DOI: 10.1177/14705958221111239
journals.sagepub.com/home/ccm


Ajinkya Navare 

S.P. Jain Institute of Management and Research, Mumbai, India

Ashish Pandey

Indian Institute of Technology, Bombay, Mumbai, India

Abstract

Is achieving organizational performance and employee well-being a zero-sum game? Can cultural traditions provide an approach to realizing the spiritual aspects of ordinary vocations of life? We propose that the approach of Karma Yoga can answer these questions. This research presents the model of Karma Yoga derived from Vedantic tradition. We present three studies aimed at developing the construct and psychometric scale of Karma Yoga and examining its impact on workplace spirituality and positive psychological outcomes. Study 1 ($n = 459$) is about the development of the construct and the scale of Karma Yoga and testing the reliability and validity of the same. Study 2 ($n = 337$) is designed and carried out to examine the association of Karma Yoga on other widely studied indicators of workplace spirituality, i.e. mindfulness ($\beta = 0.44, p < .05$) and self-transcendence. Further, in Study 3 ($n = 260$), we investigate the hypothesis of a positive association of Karma Yoga with positive psychological outcomes like thriving, psychological capital, flourishing, and negative impact on job burnout. Empirical findings support these hypotheses. In this way, our research article presents the indigenous model of workplace spirituality by developing a theoretical framework and testing it empirically. Karma Yoga offers the ways and means to transcendence from an ego-centric approach of work to realizing the spirituality at work. This study also suggests that Karma Yoga reduces stress and leads to the path of well-being.

Keywords

Karma Yoga, workplace spirituality, positive psychology, Bhagavadgītā

Corresponding author:

Ajinkya Navare, S.P. Jain Institute of Management and Research, Munshi Nagar, Andheri (W), Mumbai 400058, India.

Email: ajinkya.navare@spjmr.org

Introduction

Amidst increasing global competition, organizations are focused on maximizing performance and output. Many organizations are employing various performance enhancement practices, for example, High-Performance Work Systems (HPWS) and High Involvement Work Systems (HIWS), and so forth. Though research has unveiled the widely prevalent issues of occupational health like emotional exhaustion (Oppenauer and Van De Voorde, 2018), mental strain (Wang et al., 2019), and individually perceived stress (Topcic et al., 2016) in business organizations. Organizations are achieving performance, but probably at the cost of employees' well-being (Van De Voorde et al., 2012). In other words, organizational performance and employee well-being seem to be a zero-sum game.

One of the principal reasons behind the issues about employee well-being is the diminishing relationship between the inner spirit and the work (Ashmos and Duchon, 2000). The field of workplace spirituality (WS) aims at restoring the connection between the work and the inner spirit (Giacalone and Jurkiewicz, 2015). Current research in WS focuses on developing the experience of meaningful work and fostering employee well-being. WS is found to enhance the emotional, psychological, social, and spiritual well-being of the employees (Pawar, 2016), subjective well-being (Zou and Dahling, 2017), and it can further be potentially protective against burnout and mental health concerns (Ho et al., 2016).

Researchers have conceptualized WS at three levels – individual, group, and organization (e.g. Milliman et al., 2003). But given the context of the research, our focus is on individual level spirituality at the workplace. The research in WS is flourishing, and several models of individual spirituality at the workplace have been proposed (e.g. Ashmos and Duchon, 2000; Petchsawang and Duchon, 2012; Rego and Cunha, 2008). Constructs such as meaningful work (Ashmos and Duchon, 2000) and meditative work (McCormick, 1994) have become integral parts of the WS literature. However, Vasconcelos (2018) highlighted that an approach for an individual's work or ordinary vocation of life to make it more fulfilling is scarcely examined. Tsui (2007) suggested that indigenous theory development in cross-cultural management should address the previously excluded questions. Thus, we refer to the notion of Karma Yoga – a widely acknowledged approach to work in Hindu philosophy – to answer how the ordinary vocations of life can be the spiritual pursuit. Karma Yoga is the principal teaching of the *Bhagavadgītā*¹ (henceforth *Gītā*; Radhakrishnan, 1948). The *Gītā* is the dialogue between Krishna, the master, and Arjun, his disciple. The conversation happens on the battlefield, and Krishna reveals Karma Yoga as the mechanism of transforming the routine work or ordinary vocation of life into a way of spiritual advancement. Hence, the notion of Karma Yoga has the potential to inform the WS field. Spirituality is considered one of the critical aspects of human possibilities in positive psychology (Seligman and Csikszentmihalyi, 2000). Thus, there is a need to explore the connection between spirituality at the workplace and positive organizational outcomes (Jurkiewicz and Giacalone, 2019). Researchers in positive psychology are exploring potential interventions to enhance positive psychological outcomes such as thriving, PsyCap, and flourishing at work (Seligman and Csikszentmihalyi, 2014).

The importance of indigenous research is growing in cross-cultural management studies (Jack and Westwood, 2009). It opens up new channels for innovative ideas and scholarship (Jackson, 2014). The WS domain can also be enriched by different cultural traditions (Gotsis and Kortezi, 2008). The research aims to present Karma Yoga as the model of WS developed from Vedantic Hindu tradition. This paper responds to the call of Tsui (2004) for strengthening indigenous research by following the scientific process and adherence to rigorous theorization and empirical methods.

We followed Bhawuk (2010b) approach of deriving theoretical models from scriptures to develop the theoretical model of Karma Yoga. We report three studies undertaken for developing the construct and the psychometric scale on Karma Yoga to demonstrate the validity and reliability of the scale and the impact of Karma Yoga on enhancing individual level spirituality and positive psychological outcomes at the workplace.

In the next section, we discuss the relevance of the notion of Karma Yoga in the cross-cultural management scholarship. We then present the Karma Yoga Model (KYM) and its five dimensions. We have purposefully retained Sanskrit terms of the dimensions to keep the cultural nuances intact by avoiding Englishization—reporting all the research in English (see Boussebaa and Tienari, 2021; Jackson and Primecz, 2019).

Relevance of Karma Yoga in cross-cultural management

India is a unique social and cultural setting because of its diversity. India has the youngest population globally, the third-largest economy in terms of Purchasing Power Parity, and living culture of more than three thousand years, besides being one of the fastest-growing economies globally (Pandey et al., 2020). Hinduism is the major religion of India, contributing to 78.90% of the total Indian population.² In the world, Hinduism is the third most practiced religion after Christianity & Islam.³ It may be interesting and valuable to examine the management theories from the Indian perspective, as the Hindu worldview is distinct from other cultures (Pandey et al., 2020).

Vedanta is a doctrine of Hindu philosophy based on Vedas and Upaniṣadas. It is an important tributary of the Indian worldview and Indian psychology. The three principal Vedantic scriptures (referred to as *prasthānatrayī*) are *Brahmasūtra*, *Upaniṣadas*, and *Bhagavadgītā*. The Indian worldview, which is the foundation of Indian Psychology, is well presented in the first verse⁴ of *Īsopaniṣada* (Bhawuk, 2010a). It emphasizes that the world does not stand apart from God but is pervaded by Him (Radhakrishnan, 1953). In Vedanta,⁵ this Supreme Self is conceived as *brahman*—the abiding principle of consciousness (Rao and Paranjpe, 2016). Brahman is also referred to as *akṣaram*, which does not decay or is indestructible. Brahman is all-pervading and is the substratum of all the creation. *Śvetāśvātara Upaniṣad* (Chapter 5, verse 1)⁶ considers the realization of the *akṣaram* as the highest form of knowledge, referred to as *Vidyā*. The attainment of *vidyā* is the ultimate objective of human life. Thus, spirituality in the Hindu worldview is about leading the inwardly focused life to achieve the highest knowledge. Spirituality, referred to as *adhyātma*, is the foundation of knowledge, and all other knowledge is considered secondary (Bhawuk, 2019a).

Indian worldview takes a different path in the discussion of religion and spirituality. Religion is an organized faith tradition (King and Boyatzis, 2004), and it includes participating in rituals, adhering to dogmas, and attending services (McCormick, 1994). Religion is a set of values, doctrines, beliefs shared by a group of people (Miller and Ewest, 2013). Religion is an outward-looking phenomenon using rites and rituals (Garcia-Zamor, 2003). In contrast, spirituality, known as *Adhyātma*, is an inward-looking process that leads to the pious knowledge of *Brahman* (Bhawuk, 2019a). The Hindu worldview recognizes the multiple paths of realization of Brahman that are mainly categorized as the path of knowledge (Jnana Yoga); the path of devotion (Bhakti Yoga); the path of asana, pranayama, and meditation (Raja Yoga); and path of action (Karma Yoga) (Pandey and Navare, 2018). Spirituality or *Adhyātma* goes beyond rites and rituals. Still, it recognizes the importance of their support to attain its ultimate goal of realizing Brahman, which is essentially the realization of self. Hence, there is no conflict between religion and spirituality in Vedantic tradition; religion is viewed as a path to realizing the ultimate truth—*brahman*.

In the Hindu worldview, the human being is not altogether a separate and peculiar being. They are part of nature; 'a whole carved out of nature's continuum' (Radhakrishnan, 1948). The broad aims of life (*puruṣārtha*), which are widely subscribed to in the Indian culture, are *Dharma* (righteousness), *Kāma* (sensual pleasures), *Artha* (material gains) and *Mokṣa* (spiritual liberation). These four aims highlight the harmony of different dimensions in life: *kāma* as the biological dimension, *artha* as the social dimension, and *mokṣa* as the spiritual dimension. *Dharma* is the central axis around which life rotates (Pandey and Navare, 2018). In other words, there is never a gap between the 'secular' and the 'spiritual.' The emphasis on spirituality prevails in all domains of life (Bhawuk, 2019a).

The notion of Karma Yoga delineates how to transform worldly actions into spiritual practice and bring harmony in the material and spiritual pursuit of life. Hence, the approach of Karma Yoga can provide a new perspective to WS.

Karma Yoga: philosophy, approach, and conceptualization

The word 'Karma' is derived from the Sanskrit root '*kr*'. It means to do, to transact, or to move. Karma means any type of performed activity. Karma includes all physical (*kāyika*), verbal (*vācika*), and mental (*mānasika*) activities (Vivekananda, 1895). Etymologically, Yoga is derived from the root '*yuj*,' which means to bind together. Yoga means binding one's psychic power and balancing and enhancing them. The verbal root '*yuj*' also refers to 'yoke' or 'harness.' At present, Yoga is the generic name of a large set of varied spiritual practices aimed at self-realization, which is the essence of spiritual advancement in Indian culture.

Actions are inevitable, and so are their results. The results of actions can be pleasant or unpleasant. Pleasant effects induce positive attachment (*rāga*) and prompt the doer to repeat similar actions. However, unpleasant consequences bring negative attachment (*dveṣa*) and entail avoidance of similar actions. In other words, all the actions leave behind psychological traces (*samskāra*) in the form of pleasure or suffering, which bear the seeds of the future actions (*karma bīja*; Rao and Paranjpe, 2016). In other words, one action leads to the other and creates a never-ending loop of actions, which is referred to as 'bondage of action' (*karma-baṁdhana*).

The primary reason behind the bondage of action is the self-centric attitude of the doer in which the frame of reference of the actions is the limited individual ego. Karma Yoga is about shifting this frame of reference from ego-centric behavior to Dharma-centric behavior. Dharma is one of the key tenets of Vedantic philosophy (Pandey and Navare, 2018). Etymologically, the word *dharma* has micro as well as macro meaning. The micro perspective refers to the set of principles held or followed by an individual. However, a macro view of *dharma* refers to those principles that hold the society. It is seen as the cosmic law both upheld by the gods and expressed in right behavior by humans, including adherence to the social order' (Oxford Dict, 2016). The universe is a large system, and human beings are an integral part of it. Dharma is the common thread that entwines the individual life with the larger system. Dharma means that which one lays hold of and holds things together, the law, the norm, and the rule of nature, action, and life (Arubindo, 1922). Karma Yoga helps the individual to anchor the actions into *dharma*. Dharma and *Adhyātma* are twin concepts that are understood in light of each other.

Karma Yoga is an intelligent way of performing actions that facilitate self-transcendence from the never-ending and compulsive action loop. Karma Yoga transforms self-centric and ego-centric behavior into *dharma*-centric behavior. And thus leads to achieving spiritual progress.

Karma Yoga model variables

We adapted the approach suggested by Bhawuk (2010b) to derive the model from the relevant scripture. Various relevant verses are spread across the 18 chapters of the *Gītā*, explaining the idea of Karma Yoga. We identified a coherence in the verses and discovered a raw model of Karma Yoga. Further, we reviewed relevant scriptures such as *Upaniṣadas* (e.g. *Īśāvāsyopaniṣada*, *Kenopaniṣada*, *Kāthopaniṣada*, *Muṇḍakopaniṣada*, *Māṇḍukyopaniṣada*, *Aitareyopaniṣada*, etc.) and *Vivekacūḍāmaṇī* by Ādi Śaṃkara to further clarify the notion and refine the model of Karma Yoga. We also reviewed the commentaries on the *Gītā* by various scholars (e.g. Arubindo, 1922; Bhawuk, 2011; Radhakrishnan, 1948; Tilak, 1915) for a nuanced understanding of the Karma Yoga. Based on the textual analysis of the scriptures and scholarly commentaries, we now describe five variables of the KYM drawn from the literature.

Manonigraha. ‘*Manas*’ refers to the mind, and ‘*Nigraha*’ means determination. *Manonigraha* indicates control over one’s mind. The ‘mind’ of the doer is the first obstruction in shifting the self-centric behavior to a dharma-centric behavior (Bhave, 1946). *Manas* is the interpreter of the sensory stimuli. The interpretations of the stimuli are based on past experiences, which are either pleasant or unpleasant. The senses keep interacting with the external environment and provide unending stimuli to the mind. Due to this continuous process, the mind keeps mingling with the memories and may play into the hands of the senses (verse⁷ 2.60).⁸ The activity of the uncontrolled mind may create ripples of anger, aversion, aggravation, greed, desire, etc. Thus, it is imperative that a person control their mind and refrain from the never-ending pursuit of satisfying the senses (verse 3.7).⁹ When an individual controls his/her mind and refrains herself from the indiscriminate pursuit of senses, it is referred to as ‘*Manonigraha*.’

Samabuddhi. The term ‘*Sama*’ means equal, and ‘*Buddhi*’ signifies intellect. Human intellect (buddhi) has a discriminatory power (Bhawuk, 2011). The intellect determines which actions to perform and which to avoid. Buddhi discriminates between dharma and adharma, referred to as *viveka*. Thus, it is essential that intellect functions evenly in various dichotomies of life such as grief and happiness, loss and gain, pleasure and pain, and comfort and discomfort. Equiposed intellect can choose the dharma-centric action over the self-centric action without being infatuated by sensory pleasures (Tilak, 1915). When an individual keeps his/her intellect steady on the face of likes and dislikes or other dichotomies of life and preserves rational decision-making ability, it is referred to as ‘*Samabuddhi*.’

Phalāśā Tyāga. ‘*Phalāśā*’ refers to the ego-centric attachment to the outcome of actions in terms of what, when, and who should enjoy the fruits, and ‘*Tyāga*’ means repudiation. The ego-centric bias attached to ‘a particular’ result of an action is a critical catalyst in creating the action loop. When any action is performed with a self-centric attitude, an attachment to a favorable outcome is naturally created in the doer’s mind (Tilak, 1915). However, the outcome of the action is the function of five factors: namely purpose (*adhiṣṭhāna*), a doer (*kartā*), instruments (*karana*), actions (*kriyā*) and natural forces (*daiva*) beyond human control (verse 18.14).¹⁰ The doer can control the first four, but not the last one. So one cannot claim absolute right over the fruits of action (verse 2.47).¹¹ Renunciation (*tyāga*) of the attachment to an outcome (an external reward or incentive) allows an individual to remain anchored in the present action (Radhakrishnan, 1948). When an individual renounces the attachment to the external reward or incentive and remains centered in duty-bound action, it is referred to as ‘*Phalāśā Tyāga*.’

Svadharmā. Svadharmā represents the ‘Dharma’ of an individual self (*sva*). In the *Gītā*, the word dharma appears several times, meaning an individual’s duty (Tilak, 1915). The *Gītā* expounds that all professions are equally important; thus, one must follow the duty of his/her chosen profession fastidiously (verse 18.48).¹² Svadharmā is based on the innate nature of the individual. The inherent aptitude of a person induces him/her to indulge in a particular profession. Thus, the relinquishment of Svadharmā is not possible (verse 18.59).¹³ When a person performs an action according to his/her aptitude and finds meaning and intrinsic joy in the work, the person can be said as following ‘Svadharmā.’

Lokasamgraha. ‘*Loka*’ means a society (people) and a larger cosmic system (nature). ‘*Samgraha*’ means gathering, protecting, nourishing, regulating, etc., and bringing collective prosperity. Radhakrishnan (1948), one of the most reputed Indian philosophy and wisdom literature scholars, defined *Lokasamgraha* as ‘working for world maintenance.’ The notion of *Lokasamgraha* involves the well-being of all the people (Chakraborty, 2006), welfare of society as a whole and humanity (Sebastian, 2003; Sharma, 1999), and concern for the social and natural environment (Pandey et al., 2009). When an individual develops the sense of interconnectedness and interdependence between self and nature and performs actions with the purpose of contributing to a larger social and natural environment, it is referred to as ‘*Lokasamgraha*.’

The five dimensions of Karma Yoga facilitate the transformation of the frame of reference behind the action. The first three dimensions nurture and develop the balanced inner self, and the latter two steps are its manifestation in a social context through responsible action. Karma Yoga is not a singular vertical flowing process through which the practitioner accomplishes each level and qualifies for the next. Perhaps, a person experiences the spiral flow of these levels and experiences transcendence.

Overview of empirical studies

To examine the conceptual framework of KYM, we undertook a psychometric scale development exercise. Validity (accuracy of a measure) and reliability (consistency of a measure) are essential for any new psychometric scale to portray variables of interest more accurately (Hair et al., 2009). Thus, we undertook three empirical studies to examine the validity and reliability of the KYM scale.

Study 1 includes the process of item generation and scale purification. It establishes the scale validity through three phases: expert validity, exploratory factor analysis, and confirmatory factor analysis.

Study 2 is about the demonstration of the criterion validity of KYM. As Karma Yoga is conceptualized as a perspective of workplace spirituality, we chose mindfulness and self-transcendence, other widely studied indicators of individual spirituality at the workplace, to check the criterion validity of the KYM scale in study 2.

Study 3 further examines the criterion validity of the KYM scale by examining the impact of Karma Yoga on positive psychological outcomes at the workplace. Like WS research, positive psychology research is focused on studying the positive aspects of human potential at work. Thus, we chose thriving, flourishing, and psychological capital as the outcome variables for measuring the impact of Karma Yoga. We also included job burnout in the outcome variables as we were keen to examine whether Karma Yoga can mitigate the perils of the modern workplace.

We present each study separately in terms of the hypotheses development process, participants, procedures, and analysis results of the respective study. Three studies are distinct and are like

incremental steps taken to strengthen the validity and reliability of KYM scales. Hence, we chose to report these studies separately.

Study 1: KYM scale development and validation

The purpose of the Study 1 is to develop a psychometric scale of Karma Yoga Model. For scale development, we adopted the deductive approach as explained by [Hinkin \(1995\)](#) and [Podsakoff et al. \(2003\)](#). We did a textual analysis of the Gītā by using keywords to develop scale items. Items distinctly related to general life and work were prepared. Some items from other scales were also adopted. For the Manonigraha factor, one item from the self-control scale developed by [Tangney et al. \(2004\)](#)¹⁵ was adopted. In the Samabuddhi factor, two items were adopted from the Samatva scale developed by [Mishra \(2016\)](#).¹⁶ For Phalāsā Tyāga, Svadharma, and Lokasaṃgraha factors, we adopted three items from the scales developed by [Ashmos and Duchon \(2000\)](#), five items of Karma Yoga Scale developed by [Mulla and Krishnan \(2014\)](#), and three items of spirituality scale developed by [Pandey et al. \(2009\)](#).

Study 1 is divided into three phases. In the first phase, content validity of the scale items was examined through experts' feedback. In the second phase, validated items were subjected to the sample for exploratory factor analysis (EFA). The third phase was carried out to confirm the factor structure with another set of sample.

Phase 1: content validity

Content validity is the degree to which an instrument has an appropriate sample of items for the construct being measured ([Polit and Beck, 2004](#)). We sent the scale items and operational definitions to five Indian philosophy and psychology experts to assess the KYM scale's content validity. The experts' panel also consisted of a linguistic expert to check the grammar and articulation of items. Experts were asked to rate each item on the four-point scale (1 = not relevant at all; 4 = most relevant) based on its relevance with the definition and clarity of the item. We also sought qualitative feedback from the experts. Though content validity is conventionally considered as a subjective assessment, [Polit and Beck \(2006\)](#) introduced the concept of the Content Validity Index for the items (I-CVI) and the scale (S-CVI).

To test the consistency of experts' ratings, we first calculated the Intra-class Correlation Coefficient (ICC), and it was found to be 0.781 ($p < .01$). Following [Polit et al. \(2007\)](#) recommendations, we selected 60 items that got an I-CVI greater than 0.78. We further calculated the S-CVI of the scale. It was found to be 0.95, acceptable as per [Polit et al. \(2007\)](#).

Content validity exercise ensured that the items measured the intended domain of interest. However, it is equally crucial to examine how potential respondents construct the meaning of the items. The item may turn out to be void if the respondents misinterpret it. The likely sample of the KYM scale is working employees. Thus, we interviewed five working employees to assess how they interpret each item. It was found that the responses of all five employees were consistent in the meaning constructions for all the items, except for two. One item was perceived as redundant, and another item was found to be ambiguous. Hence, we decided to drop these two items from the scale. The scale was reduced to 58 items.

Phase 2: reliability testing and exploratory factor analysis

Participants and procedures. This phase aimed to test the KYM scale's reliability and explore factor structure. KYM scale with 58 items was subjected to the sample. A five-point Likert scale measuring agreeableness for some items and frequency for remaining items was used. The data was collected from online survey forms and hardcopy questionnaires. Respondents were working employees registered for part-time management programs at two reputed management institutions in India. In the sample of 138 (completion rate = 62.77%), the average age of respondents was 28.68 years ($SD^{14} = 5.40$), 32.84% of respondents were female participants, and the mean work experience was 6.46 years ($SD = 4.78$). The respondents were full-time employees working in the private sector companies at the lower or middle-level management. To ascertain the sample size, we followed the communalities-based approach given by [MacCallum et al. \(1999\)](#) and [Mundfrom et al. \(2005\)](#). We ascertained that the communalities of the items are above 0.60 to ensure the adequacy of the sample size, as recommended by [Hogarty et al. \(2005\)](#).

Findings. Cronbach's α and corrected item-total correlations were calculated to test the reliability of the KYM scale. Cronbach's α for the KYM scale was 0.88. Five items having item-total correlation below 0.30 were dropped as suggested by [Tian et al. \(2001\)](#).

Fifty-three items of the KYM scale were subjected to an EFA with Principle Axis Factoring (PAF) extraction because the aim was to understand the underlying latent construct from the observed variables ([Reio and Shuck, 2015](#)). The oblique rotation allows factors to correlate ([Treiblmaier and Filzmoser, 2010](#)); we used Direct Oblimin with the Kaiser Normalization rotation method. Of the 53 items, 8 items with poor and cross-loadings were dropped. The remaining 45 items yielded 63.16% variance extracted with KMO statistics value 0.703 and significant Bartlett's test results. Four factors of Manonigraha, three factors of Samabuddhi, three factors of Phalāśā Tyāga, one factor of Svadharma and three factors of Lokasaṃgraha were extracted. Results of EFA are shown in [Table 1](#).

Phase 3: confirmatory factor analysis

The objective of this study was to test the validity of the KYM scale and confirm the more nuanced factor structure that emerged after EFA. New data were collected for Confirmatory Factor Analysis (CFA).

Participants and procedures. We employed the snowball sampling method for this study. The data for the 45-item KYM scale was collected from Indian working employees through an online questionnaire, of which 321 responses were found to be fit for the analysis. The respondents were full-time working employees with a mean age of 30.97 years ($SD = 6.33$) and a mean work experience of 8.10 ($SD = 5.78$) years. 14.60% of the respondents were female. The respondents were full-time employees working in the private sector companies at the lower or middle-level management. Participants provided informed written consent. A measurement model comprising 5 factors and 14 sub-factors was developed using AMOS 21, and the maximum likelihood method of extraction was used to analyze the data.

Findings. The measurement model was evaluated based on standardized regression weights (SRW) and fit indices. The SRW of the observed items ranged from 0.56 to 0.90, qualifying the recommendations of [Maruyama \(1997\)](#). Incremental (CFI = 0.94; TLI = 0.94) as well as absolute fit

Table 1. KYM scale items and factor analysis results (study 1).

Items	EFA ^a	CFA ^b
Manonigraha^c		
Resistance for temptations		
I cannot stop myself from eating delicious and tempting but unhealthy food	0.603	0.704
I find it difficult to resist my temptations (like eating, drinking, etc.)	0.983	0.827
Impulse driven behaviour		
I tend to buy fancy products even if they are of little use to me	0.831	0.782
I spend too much money on things which are not much useful to me. ^e	0.438	0.741
Memories of unsatisfied desires		
It makes me angry if I don't get to eat my favourite cuisines	0.565	0.576
When it is impossible to fulfil my temptations, I keep thinking about it	0.656	0.721
Distractions in work		
I am unable to remain focused on my work for a long time and get easily carried away by other things	0.691	0.791
Various temptations keep coming to my mind while I am working	0.716	0.758
I am easily distracted during my work	0.828	0.858
I find it difficult to concentrate on my work	0.797	0.809
Samabuddhi^c		
Failure handling in life		
Unfavourable incidents disturb me immensely	0.346	0.565
Failure makes me feel pessimistic. ^h	0.697	0.706
Failure disturbs me internally. ^h	0.673	0.841
Handling the failure at work		
I feel extremely frustrated if I do not achieve my work targets	0.696	0.680
I feel frustrated after even a small failure at work	0.782	0.807
Rational decision-making ability in extreme situations		
While in stress, I find it difficult to differentiate between right and wrong	0.350	0.671
During tough times, I generally take rash decisions	0.672	0.759
When in tension, I cannot give a careful thought to the situation	0.693	0.731
When emotionally disturbed at work, generally I don't make good decisions	0.568	0.635
I am unable to think of alternatives, when I am under stress at work	0.737	0.617
I find it difficult to look at the problem from different perspectives during stressful situations	0.707	0.566
Phalāsā Tyāga^c		
Process orientation		
I cherish the moments of results more than the moments of efforts	0.545	0.573
Desired results of my work are more important than results	0.811	0.779
Attachment to outcome		
I insist on getting rewarded for my work at my desired time	0.779	0.639
Getting credit of my work is extremely important for me	0.747	0.772
When I do something well, I expect recognition from others. ^g	0.620	0.645
Ego-centric desire of outcome		
While working, I keep thinking about what is in it for me. ^g	0.409	0.624
I work only when I see that there is some personal benefit for me. ^g	0.802	0.818
I cannot work, when I know that I will not get anything in return for myself. ^g	0.630	0.855

(continued)

Table 1. (continued)

Items	EFA ^a	CFA ^b
When I am given a task, I first think about how I will benefit from it. ^g	0.844	0.725
Svadharmā		
I experience joy in my work. ^d	0.483	0.632
My spirit is energized by my work. ^d	0.533	0.692
The work I do is connected with what I think is important in life. ^d	0.645	0.804
My job helps me to understand my life's purpose. ^f	0.936	0.793
My work makes my life more meaningful. ^f	0.838	0.748
Lokasamgraha		
Concern for social system		
I see myself as a part of larger social system	0.502	0.651
Whatever I do, I believe, has an impact on the larger social system	0.771	0.814
I feel responsible towards the larger social system	0.832	0.806
Concern for environment		
I feel that human beings, animals and trees are connected to each other	0.671	0.703
I feel, all living beings in the nature are dependent on each other	0.778	0.778
I see myself as a part of the natural system	0.797	0.751
Sense of responsibility		
I feel, my role in the society is a very essential part of my life	0.497	0.628
I motivate my colleagues to take care of natural environment. ^f	0.926	0.888
I try to convince my colleagues to become responsible towards nature and environment. ^f	1.024	0.904
I try that my colleagues behave socially responsible. ^f	0.867	0.815

Note – ^a**EFA** Factor loadings of items in EFA (factor extraction: Principal Axis Factoring, Rotation: Promax with Kaiser normalization)

^b**CFA**.Standardized regression weights of the observed items.

^cItems pertaining to Manonigraha, Samabuddhi and Phalāsā Tyāga factors are reverse-worded.

^dItems adopted from Workplace spirituality Scale by Ashmos and Duchon (2000).

^eItems adopted from self-control scale by Tangney et al. (2004).

^fItems adopted from Spirituality Climate scale by Pandey et al. (2009).

^gItems adopted from Karma Yoga Scale by Mulla and Krishnan (2014).

^hItems adopted from Samatva Scale by Mishra (2016).

indices ($\chi^2/df = 1.37$; RMSEA = 0.03) were within the acceptable limits (Hair et al., 2009) and showed a good model fit.

We calculated composite reliability (CR) and average variance extracted (AVE), measuring reliability and convergent validity. CRs were found as Manonigraha = 0.93, Samabuddhi = 0.91, Phalāsā Tyāga = 0.91, Svadharmā = 0.86 and Lokasamgraha = 0.94. CR of the KYM scale was calculated at 0.98. AVEs of KYM dimensions were found as Manonigraha = 0.58, Samabuddhi = 0.48, Phalāsā Tyāga = 0.52, Svadharmā = 0.54 and Lokasamgraha = 0.61. AVE of the KYM Scale was found to be 0.55. As Hair et al. (2009) recommended, CR and AVE values are acceptable. In summary, the results showed adequate reliability and convergent validity of the KYM scale. SRWs of the observed items are given in Table 1.

Study 2: impact of Karma Yoga on individual spirituality at the workplace

The purpose of the Study 2 is to test the predictive validity of the newly developed Karma Yoga scale. As Karma Yoga integrates work and spirituality, it is imperative to demonstrate the association of KYM with WS variables.

Research in WS dates back to the late 1990s. In the first decade of the 21st century, it started attracting the greater attention of social scientists, and since then, it has been flourishing (Oswick, 2009). Kinjerski and Skrypnik (2004) defined spirit at work as ‘the experience of employees who are passionate about and energized by their work, find meaning and purpose in their work, feel that they can express their complete selves at work and feel connected to those with whom they work.’ Researchers have attempted to decode the facets of employees’ spiritual experiences at work. Pandey (2017) has reported a comparison of spirituality and religion, dimensions of WS, operationalization of WS at various levels, and outcomes of WS as the dominant themes in WS research include.

Pawar (2009b) explicated a comprehensive model for facilitating spirituality at the workplace. He outlined two principle approaches that would enable individual employees’ experiences of WS. The first is a top-down approach. If the organizational leader is spiritually inclined, the spiritual focus gets translated into the leader’s emphasis on organizational-level spirituality. Thus spirituality is reflected through organizational values. Such organizational values result in spiritually conducive business policies and supportive HRM practices linking the values with the practices.

This is typically a top-down approach where organizational values are aligned with spiritual values, and practices are designed to nurture individual-level spiritual experiences at the workplace. The second approach is a bottom-up approach, which begins at the individual level and results in the overall organizational culture. Individual spiritual development improves positive work attitudes such as job satisfaction, job involvement, and organizational commitment (Pawar, 2009a).

There are numerous frameworks of WS describing the phenomenon at the individual level. A critical aspect of WS is self-transcendence (e.g. Pawar, 2009a; Sheep, 2004). Another crucial enabler of WS is mindfulness, which is considered an important dimension of the WS model developed by Petchsawang and Duchon (2012). It enables individuals to remain anchored in the present moment, curb their ego-centric bias and develop empathy for others (Pandey et al., 2018). Thus, to test the predictive ability of the KYM scale, we chose self-transcendence and mindfulness as indicators of individual spirituality in the workplace context. The following section describes the hypotheses development process.

Mindfulness, self-transcendence and Karma Yoga

Mindfulness is defined as the ‘awareness that arises through intentionally paying attention in an open, kind and discerning way’ (Shapiro et al., 2012: 505). Studies have shown that mindfulness has considerable benefits in the personal, social, and work-related spheres of life (Leary and Tate, 2007), such as in the domain of interpersonal communication (Burgoon et al., 2000) and social behavior (Leary and Tate, 2007). According to ancient Buddhist literature, mindfulness leads to shamtha—stopping, calming, resting, and healing. Hanh (2008: 66) explains that ‘Once the mind is calm and in a non-wandering state, one is ready to be aware of inner feelings and looking deep inwards (vipassana).’ Baer et al. (2006) deciphered five facets of mindfulness: non-reactivity to the inner experience, observing one’s thoughts, acting with awareness, describing inner experiences in words, and being non-judgmental about experiences.

The practice of Karma Yoga begins with Manonigraha. It signifies the stability of the mind through conscious control (Tilak, 1915). The practice of Manonigraha helps in gaining control over the mind. Samabuddhi entails equanimity. Phalāśā Tyāga allows the individual to remain conscious in the present moment and to continue the action. The practice of Karma Yoga helps one remain focused in the present moment and thus helps in reducing errors at work (Bhave, 1932). Three pillars of Karma Yoga's internal practice make oneself conscious. It entails conscious efforts towards bringing internal discipline and stability. It makes an individual aware of his/her thoughts and perception, without which the conscious control would be a distant reality. Therefore, we expect that Karma Yoga will positively impact mindfulness.

Hypothesis 1: Karma Yoga has a positive impact on mindfulness.

Self-transcendence encompasses psychological states of experiencing oneself, relations with others, and feelings of connection with a higher power, nature, or the cosmos (Johnstone et al., 2016; Reed, 2009). It is a positive emotion (Van Cappellen et al., 2013). The broaden and build theory states that, unlike negative emotions that, based on the primary objective to preserve life for human ancestors (e.g. fight and flight) which narrow down the behavioral responses, positive emotions widen the range of thoughts and actions called forth (e.g. play and explore) facilitating behavioral flexibility (Fredrickson, 2013).

Karma Yoga transforms the self-centered attitude behind any action and makes it dharma-centric. It facilitates transcendence from narrow self-interest to dharma which is the principle of the intrinsic and extrinsic harmony. The notion of Lokasamgraha in Karma Yoga is the manifestation of transcended self-interest. When the self-centric approach to the work fades away, the attachments to the outcome weaken. There arises a sense of interconnectedness and interdependence between the self and the larger social and natural environment. It creates awareness and a sense of responsibility to the maintenance of the system, which is the essence of Lokasamgraha. Thus, we expect the positive impact of Karma Yoga on self-transcendence.

Hypothesis 2: Karma Yoga has a positive impact on self-transcendence.

Participants

The data was collected from employees in business organizations in India through online and printed questionnaires. Participants provided informed written consent. Out of 386 responses, 337 completed responses were found to be fit for further analysis. The mean age of the respondents was 32.08 years (SD = 6.38). The average work experience was 8.52 years (SD = 5.97). 75.90% of the respondents were male, and 24.10% were females.

Measures

We adopted the WS scale developed by Petchsawang and Duchon (2009). Mindfulness dimension is measured by a six-item self-report scale (all items are reverse coded), and its sample items are 'I find myself working without paying attention', and 'I do jobs or tasks automatically, without being aware of what I am doing' (reliability $\alpha = 0.89$). The self-transcendence is measured by a five-item self-report scale, and its sample items are 'I experience moments at work where everything is blissful' and 'At times, I experience happiness at work' (reliability $\alpha = 0.84$). Karma Yoga was

Table 2. Descriptive statistics and demographics.

Variable	Mean	Standard deviation
Age	32.08	6.38
Work experience	8.52	5.97
Karma yoga	3.53	0.46
Mindfulness	4.03	0.74
Self-transcendence	3.17	0.67

measured by a 45-items KYM scale (reliability $\alpha = 0.92$). We analyzed the data using SPSS and AMOS version 21.

Findings

We first examined the factor structure of the latent variables through CFA. Various fit indices were examined to test the model fit, and all latent construct models showed good fit (Hair et al., 2009). Further, we tested the model fit for a three-factor measurement model, and it showed good fit ($\chi^2/df = 2.06$; CFI = 0.96; TLI = 0.95; RMSEA = 0.06) and within acceptable limits (Hair et al., 2009). We calculated CR and AVE of the constructs and examined convergent and discriminant validity by following the Fornell and Larcker (1981) approach. Table 2 provides descriptive statistics and demographic information. Table 3 and Table 4 show CFA results and validity results.

Along with the measurement model, we examined alternate models by combining other latent variables. The fit indices got worse for the alternate models and ensured the fitness of the measurement model. Table 5 shows the fit indices of measurement and alternate models.

Following Fuller and colleagues' (2016) suggestion, we did Harman's one-factor to examine common source bias. The results showed 22% variance extracted, denoting the minimal presence of common source bias.

After confirming the fitness of the measurement model, we tested the hypothesized model using structural equation modeling (SEM). The fit indices of hypothesized model were found to be adequate ($\chi^2/df = 2.05$; CFI = 0.96; TLI = 0.95; RMSEA = 0.06). Path analysis results showed that Karma Yoga impacts mindfulness (standardized $\beta = 0.44$; $p < .01$) and self-transcendence (standardized $\beta = 0.29$; $p < .01$) positively, supporting H1 and H2. A high level of Karma Yoga leads to higher mindfulness and higher levels of self-transcendence. Table 6 gives the results of path analysis.

Study 3: impact of Karma Yoga on positive psychological outcomes at the workplace

Purpose of this study is to examine the impact of Karma Yoga on the Positive psychological outcomes at the workplace. Positive psychology is a science of positive subjective experience, positive individual traits, and positive institutions that promise to improve one's quality of life and prevent the pathologies that arise when life is barren and meaningless (Seligman and Csikszentmihalyi, 2000).

One of the most important theories in positive psychology is Self-determination Theory (SDT). SDT proposes that when an individual is motivated by doing something for its enjoyment and not for something instrumental, he/she feels more vital (Spreitzer et al., 2012a). Three primary needs for

Table 3. Confirmatory factor analysis (study 2).

Constructs	χ^2	df	χ^2/df	CFI	TLI	RMSEA
Karma yoga	1522.51	916	1.66	0.92	0.91	0.04
Mindfulness	13.087	7	1.87	0.99	0.98	0.05
Self-transcendence	6.84	2	3.42	0.99	0.97	0.08

Table 4. Reliability, correlation, convergent and discriminant validity (study 2).

Constructs	α	CR	AVE	1	2	3
1. Karma yoga	0.92	0.80	0.45	(0.67)	—	—
2. Mindfulness	0.89	0.88	0.56	0.44**	(0.75)	—
3. Self-transcendence	0.84	0.83	0.50	0.28**	0.18**	(0.70)

N = 337; Square root of AVE on the diagonal in parentheses. ** $p < 0.01$.

Table 5. Measurement and alternative models of (study 2).

Model	χ^2/df	CFI	TLI	RMSEA
Measurement model (3 factors)	2.06	0.96	0.95	0.06
2 – factors alternate model (MF + ST)	9.42	0.65	0.59	0.16
1 – factor alternate model (MF + ST + KY)	12.97	0.49	0.41	0.19

MF = Mindfulness; ST = Self-transcendence; KY = Karma Yoga.

Table 6. Standardized path coefficients of structured model (study 2).

Hypothesis	Paths	Estimate	SE	Result
H1	Karma yoga $\rightarrow$ Mindfulness	0.44***	0.17	Supported
H2	Karma yoga $\rightarrow$ self-transcendence	0.29***	0.09	Supported

*** $p < 0.001$.

energy facilitation are the need for competence, autonomy, and relatedness. When the locus of control of causality is internal, the individual feels more autonomous. A feeling of being capable of doing something as per one's wish facilitates a sense of competence. The need for relatedness signifies the need to feel belongingness and connection with others (Ryan and Deci, 2000).

The fulfillment of one's needs for autonomy, competence, and relatedness bring a sense of energy or vitality (Spreitzer et al., 2012a). Vitality or sense of energy is a component of 'thriving' along with learning. Thriving is defined as psychological growth in a positive capacity (Spreitzer et al., 2005). Thriving is an important construct in positive psychology, and it is based upon the SDT theory.

Similarly, PsyCap and flourishing are two other important constructs in positive psychology. The PsyCap is represented by a sense of efficacy, optimism, hope, and resilience, and it is conceptualized and examined as more relevant for the work context (Luthans et al., 2010). Flourishing is

experiencing positive emotions and social well-being in general (Huppert and So, 2013). The intrinsic motivation and the psychological needs defined in SDT impact PsyCap and flourishing (Gagné and Vansteenkiste, 2013). In the following subsection, we hypothesize the plausible association of the Karma Yoga and with thriving, PsyCap, and flourishing.

Job burnout is a prolonged response to chronic emotional and interpersonal stressors on the job. We wanted to examine whether Karma Yoga can help relieve the feeling of burnout. Thus, we chose job burnout to demonstrate the relieving effect of KYM.

Karma Yoga and thriving

Thriving is defined as the psychological state in which individuals experience a sense of both vitality and learning (Porath et al., 2012). Sense of learning is characterized by the acquisition and application of new knowledge and skills, and vitality denotes positive feelings associated with energy and zest (Paterson et al., 2014). Thriving has both cognitive and affective components. Sense of vitality is an affective component marked by the subjective experience of energy and liveliness, whereas cognitive component refers to the sense that one is acquiring and can apply knowledge and skills to one's work (Niessen et al., 2012). Thriving at work has been shown to have an impact on innovative ideas generation (Carmeli and Spreitzer, 2009), overall health (Porath et al., 2012), performance (Spreitzer et al., 2012b; Spreitzer and Porath, 2012), community relationship (Spreitzer et al., 2012b), etc.

Routine work fuelled by ego-centric desires is the prime reason behind the creation of psychological traces in the minds of the doer. Likes and dislikes the natural outcomes of the traces, which have depletion effects on the individual energy level. Karma Yoga attempts to curtail ego-centric desires attached to the work. It facilitates autonomy, and autonomy enhances energy levels. Manonigraha, Samabuddhi, and Phalāśā Tyāga prevent the dissipation of energy, whereas the clarity of Svadharma and the intensions of Lokasamgraha result in the individuals becoming intrinsically motivated by nurturing a sense of competence. A competent individual would aim at cultivating one's strengths by acquiring new skills and knowledge. Thus, we expect that Karma Yoga will be positively associated with thriving.

Hypothesis 3: Karma Yoga has a positive impact on thriving.

Karma Yoga and psychological capital

PsyCap is an individual's positive psychological state of development that is characterized by (a) having the confidence (efficacy) to take on and put in the necessary effort to succeed at challenging tasks; (b) making a positive attribution (optimism) about succeeding now and in the future; (c) persevering toward their goals and, when necessary, redirecting paths to those goals (hope) to succeed; and (d) when beset by problems and adversity, sustaining and bouncing back and even beyond (resiliency) to attain success (Luthans et al., 2015). Luthans et al. (2015) provide the details of the theoretical foundations of how each of the PsyCap components, self-efficacy, hope, optimism, and resilience, can be developed. Self-efficacy can be developed through mastery experience/success, vicarious learning/modeling, psychological and physiological arousal/well-being. Luthans et al. (2015) specify steps for developing hope - goal setting, stretch goals, approach goals, stepping, mental rehearsal, rituals, involvement, reward systems, resources, strategic alignment, and training. Optimism can be developed through leniency for the past, appreciation for the present, and opportunity seeking for the future (Luthans et al., 2015). Finally, resilience is developed through asset-

focused strategies, risk-focused strategies, and process-focused strategies to influence the interpretation and utilization of assets and risks” (Luthans et al., 2015).

The internal practice of Karma Yoga aims to bring mental stability and process orientation (Bhave, 1932). It dissolves blemishes of memories and worries of the future by remaining anchored in the present moment entailing hope and optimism. Svadharma aligns the work with one’s innate aptitude and brings autonomy and efficacy. When work is approached as a responsibility towards the larger good, it provides strength to keep working in challenging situations. Karma Yoga’s internal practice ensures a positive psychological state, expressed through resilient behavior. Thus, we expect that Karma Yoga will positively impact PsyCap.

Hypothesis 4: Karma Yoga has a positive impact on psychological capital.

Karma Yoga and flourishing

Keyes (2002) defined flourishing as experiencing positive emotions and functioning well psychologically and socially. Diener et al. (2010) theorized flourishing by incorporating aspects of social relationships: having supporting and rewarding relationships, contributing to happiness, and being respected by others. Huppert and So (2013) conceptualized flourishing as the combination of feeling good and functioning effectively. They considered the presence of three factors in flourishing: ‘positive characteristics’ (comprising emotional stability, vitality, optimism, resilience, and self-esteem), ‘positive functioning’ (comprising engagement, competence, meaning, and positive relationships) and ‘positive appraisal’ (comprising life satisfaction and positive emotion).

Karma Yoga is an intelligent way of engaging with the ordinary vocation of life (Radhakrishnan, 1948). Manonigraha brings stability to an otherwise flickering mind. Samabuddhi helps an individual to remain composed in various dichotomies of life. It brings emotional stability, which is one of the pillars of flourishing. Phalāsā Tyāga makes the person process-oriented and diminishes the ego-centric approach to work. It is the step to conscious, content living. A person following Svadharma tends to function effectively, as he/she is following his/her innate aptitude. Thus, the work becomes a source of joy, and it nourishes the inner spirit. Lokasamgraha entails a sense of responsibility, which inspires the individual to serve others. Such people are not only admired by others but also highly respected. Through practice and effective functioning, karma Yoga brings internal well-being through Svadharma and Lokasamgraha. Thus, we expect that Karma Yoga will positively impact flourishing.

Hypothesis 5: Karma Yoga has a positive impact on flourishing.

Karma Yoga and job burnout

Job burnout is a prolonged response to chronic emotional and interpersonal stressors on the job, and it is defined by three dimensions—exhaustion, cynicism, and inefficacy (Maslach et al., 2001). Exhaustion is an extreme form of fatigue that is a consequence of prolonged and intensely physical, affective, and cognitive strain caused by prolonged exposure to specific working conditions (Demerouti et al., 2003). Disengagement refers to distancing oneself from work, work objects, or work content. Inefficacy denotes reduced personal accomplishment from a lack of relevant resources (Maslach et al., 2001). Job burnout can be viewed as smothering out a fire or extinguishing the candle. Over time, employees experiencing burnout lose the capacity to provide intense contributions that make an impact (Schaufeli et al., 2009).

When actions are born out of self-centric desires, the doer gets attached to the desired outcome. A practitioner of Karma Yoga focuses on the work rather than craving for the result. It naturally prevents the practitioner from the hazard of disengagement from work. She remains absorbed in the process of the work, which is based on competence. The sense of accomplishment is derived from the process itself than from the outcome. The research has shown that a sense of accomplishment minimizes the probability of burnout (Koeske and Koeske, 1989). When the person is absorbed in their work, the likelihood of inefficacy from reduced personal accomplishment would be reduced. Thus, we expect that Karma Yoga will have a negative impact on job burnout.

Hypothesis 6: Karma Yoga has a positive impact on job burnout.

Participants

The data was collected from the employees of a large bank in western India and their supervisors using printed questionnaires. Participants provided informed written consent. Out of 323 distributed questionnaires, 260 responses were complete and suitable for analysis. In the sample, 51.20% are females, the mean age is 34.81 years ($SD = 11.93$), and the mean work experience is 10.73 years ($SD = 10.58$). The respondents were working at lower and middle-level management in the branch offices. It includes employees at clerk, officers and assistant manager level. The supervisor ratings were collected from the branch managers.

Measures

Karma Yoga was measured by a 45-items KYM Scale (reliability $\alpha = 0.92$). Thriving was measured by a 10-item scale developed by Porath et al. (2012; reliability $\alpha = 0.84$). The sample items include 'I find myself learning often' and 'I feel alive and vital.' Job burnout was measured by a 10-item short measure of burnout developed by Malach-Pines (2005; reliability $\alpha = 0.89$). Sample items are 'I feel tired' and 'I feel hopeless.'. Flourishing was measured by an 8-item well-being scale developed by Diener et al. (2010; reliability $\alpha = 0.88$). Sample items are 'I lead a purposeful and meaningful life' and 'I am optimistic about my future'.

Karma Yoga, thriving, flourishing, and job-burnout were measured by the self-report scale. However, the PsyCap of the participants was rated by their respective immediate supervisors. We received completed supervisor ratings on PsyCap of 161 employees. PsyCap was measured by a 12-item scale developed by Luthans et al. (2007; reliability $\alpha = 0.93$). Sample items are 'This person usually takes stressful things at work in stride' and 'This person sees him/herself as being pretty successful at work.'

Findings

As we were studying latent constructs, we examined factor structure through CFA and tested the fitness of the measurement model in comparison with the alternate models. CFA results and measurement model fit indices ($\chi^2/df = 1.47$; CFI = 0.93; TLI = 0.93; RMSEA = 0.04) were within the acceptable limits (Hair et al., 2009). We calculated CR and AVE and examined convergent and discriminant validity following Fornell and Larcker's (1981) approach. Values of CR and AVE were within the acceptable limits (Hair et al., 2009; Malhotra and Dash, 2011) and demonstrated adequate convergent and discriminant validity. We also did Herman's single-factor test, and it extracted only 19% variance, showing the minimal presence of common source bias. Table 7 provides descriptive

Table 7. Descriptive statistics and demographics.

Variable	Mean	Standard deviation
Age	34.81	11.93
Work Experience	10.73	10.58
Karma yoga	3.71	0.43
Thriving	4.02	0.45
Flourishing	3.80	0.56
Psychological capital	4.08	0.82
Job burnout	1.86	0.58

statistics and demographic information. [Table 8](#), [Table 9](#) and [Table 10](#) provide details of CFA results, validity testing, and measurement model fit indices, respectively.

After confirming the fitness of the measurement model, we tested the hypothesized model using SEM. The fit indices of the hypothesized model were found to be adequate ($\chi^2/df = 1.48$; CFI = 0.93; TLI = 0.93; RMSEA = 0.04). Path analysis results showed that Karma Yoga has a positive impact on thriving (standardized $\beta = 0.59$; $p < .01$) and flourishing (standardized $\beta = 0.34$; $p < .01$), supporting H3 and H4. Karma Yoga showed a negative impact on job burnout (standardized $\beta = -0.40$; $p < .01$), which supports H6.

We tested impact of Karma Yoga on PsyCap separately due to difference in the sample size. Measurement model ($\chi^2/df = 1.67$; CFI = 0.95; TLI = 0.94; RMSEA = 0.06) as well as structured path model ($\chi^2/df = 1.48$; CFI = 0.93; TLI = 0.93; RMSEA = 0.04) yielded good model fit. Karma Yoga showed positive impact on PsyCap (R), supporting H5. [Table 11](#) gives details of path analysis results.

Discussion

Previous researchers have attempted to develop a model based on Karma Yoga philosophy. [Mulla and Krishnan \(2014\)](#) presented three-factor models of Karma Yoga: duty orientation, indifference to rewards, and equanimity. [Rastogi and Pati \(2015\)](#) conceptualized Karma Yoga as a state of mind having two tenets, (a) absorption and (b) service consciousness, with two prerequisites, (a) sense control and (b) equanimity. The KYM presented in the paper exhibits a more nuanced framework of Karma Yoga, with five dimensions as it covers cognitive, affective, and behavioral aspects of the notion. Similarly, past empirical studies on Karma Yoga have shown its impact on spirituality ([Krishnan, 2008](#)), life satisfaction ([Mulla and Krishnan, 2006](#)), depression ([Rastogi and Pati, 2015](#)), etc. Our study shows similar results, and it extends the previous research with a more nuanced and reliable psychometric assessment tool.

We undertook multiple studies to test the reliability and validity of the scale. Phase 1 of Study 1 demonstrated the scale's content validity through experts' feedback and potential respondents' interviews. Phase 2 examined the underlying factor structure of the scale through EFA, and Phase 3 of the study confirmed the structure through CFA. Study 2 demonstrated the predictive ability of the scale by measuring the impact of Karma Yoga on WS indicators. Results demonstrated the convergent, and the discriminant validity of the scales and KYM adequately predicted mindfulness and self-transcendence. Further, Study 3 examined the impact of Karma Yoga on the positive psychological outcomes at the workplace. The impact of Karma Yoga was observed on thriving, flourishing, PsyCap, and job burnout. To mitigate the same source bias in the study, PsyCap was

Table 8. Confirmatory factor analysis (study 3).

Constructs	χ^2	df	χ^2/df	CFI	TLI	RMSEA
Karma yoga	1424.25	918	1.56	0.88	0.87	0.05
Thriving	62.84	32	1.96	0.96	0.95	0.06
Flourishing	30.67	18	1.70	0.98	0.98	0.05
Job burnout	61.10	33	1.85	0.97	0.96	0.06

Table 9. Reliability, correlation, convergent and discriminant validity (study 3).

Constructs	α	CR	AVE	1	2	3	4
1. Karma yoga	0.92	0.83	0.51	(0.71)	—	—	—
2. Thriving	0.84	0.89	0.80	0.57**	(0.89)	—	—
3. Flourishing	0.88	0.87	0.47	0.32**	0.30**	(0.69)	—
4. Job burnout	0.89	0.89	0.45	−0.40**	−0.22**	−0.13**	(0.67)

N = 260; Square root of AVE on the diagonal in parentheses. **p < 0.01.

Table 10. Measurement and alternative models of (study 3).

Model	χ^2/df	CFI	TLI	RMSEA
Measurement model (four factors)	1.47	0.93	0.93	0.04
3-factors alternate model (TH+FL, KY, BR)	2.66	0.77	0.75	0.08
2-factors alternate model (KY+TH+FL, BR)	3.43	0.65	0.63	0.10

KY = Karma Yoga, TH = Thriving, FL = Flourishing, BR = Job burnout.

Table 11. Standardized path coefficients of structured model (study 3).

Hypothesis	Paths	Estimate	SE	Result
H3	Karma yoga → thriving (n = 260)	0.59**	0.09	Supported
H4	Karma yoga → PsyCap (n = 161)	0.26**	0.24	Supported
H5	Karma yoga → flourishing (n = 260)	0.34**	0.13	Supported
H6	Karma yoga → job burnout (n = 260)	−0.40**	0.13	Supported

**p < .01.

measured through the supervisors' ratings. Viswanathan (2005) mentions that construct validity is the most important but difficult because there is no empirical coefficient to demonstrate construct validity. Substantive research is required to establish construct validity. The KYM scale has been tested in multiple studies on multiple samples and has shown adequate reliability, convergent validity, discriminant validity, and predictive validity.

Positive psychology is considered a trait and a state of an individual. Positive psychological variables are generally considered as a starting point for empirical inquiry. The impact of a positive state is well examined, but what kind of attitude yields that state remains understudied. We

conceptualized Karma Yoga as an attitude that keeps evolving through continuous practice and argued that it results in a positive state.

Attitude has three components: cognitive, affective, and behavioral (Robbins et al., 2013) and KYM includes all these three. Manonigraha, being related to the mind, encompasses the affective aspect. Samabuddhi and Phalāśā Tyāga are the cognitive and Svadharma and Lokasaṃgraha are the behavioral components.

We hypothesized and demonstrated the positive association between Karma Yoga and the four components of PsyCap. The internal practice resulting in a stable mind and equipoised intellect allows the individual to remain optimistic and hopeful. Svadharma provides an opportunity to employ one's innate capabilities at work, which results into efficacy. Lokasaṃgraha constitutes the recognition of interconnectedness and interdependence, which induces a sense of responsibility. When such a sense and feeling of responsibility, an individual becomes more resilient in challenging situations to serve the larger purpose. Thus, Karma Yoga showed a positive impact on PsyCap.

In a recent study, Venkatanagarajan and Kamalanabhan (2019) proposed that *sattva guṇa* (one of the *triguṇa* in *sāṅkhya darśana*) would have a positive impact on PsyCap. They described various characteristics of *sattva guṇa*, including sense control, mental equilibrium, detachment, discipline, truthfulness, and so on (Venkatanagarajan and Kamalanabhan, 2019: 6). These characteristics converge with the dimensions of the KYM. The results of study 3 support their proposition of *sattva guṇa* impacting PsyCap. Similarly, Anuradha and Kumar (2015) predicted that Karma Yoga could impact positive organizational outcomes. Study 3 supported this prediction by demonstrating Karma Yoga's impact on positive psychological outcomes.

Study 3 attempts to answer the crucial question of striking a balance between enhanced performance and employee well-being. Study 3 empirically shows that Karma Yoga has a positive impact on thriving, PsyCap, and flourishing, which are considered precursors of performance enhancement not at the cost of well-being (e.g. Avey et al., 2011; Bellet et al., 2019; Walumbwa et al., 2018). As Karma Yoga has shown a negative impact on job burnout, this study indicates the way of striking a balance between performance and well-being, a need pointed out by Cañibano (2013) regarding striking a balance between performance and well-being. In summary, Karma Yoga is a mechanism that mitigates the negative effects of the work and transforms the work by making it more fulfilling.

Implications for cross-cultural management

Cross-cultural management scholarship can be enriched only when integrated with explanations from different cultural worldviews (Anuradha and Kumar, 2015). For that purpose, high-quality, context-specific indigenous research needs to be facilitated (Tsui, 2007). Indigenous research can provide an alternate way of knowing (Jack and Westwood, 2009). Western WS models so far have focused on the dimensions of spiritual expressions at the workplace. This research augments the understanding by offering a mechanism of approaching the everyday work to make it spiritually enriching from the perspective of Hindu Vedantic tradition. It answers three existential questions about the work, namely how to work—Manonigraha, Samabuddhi, and Phalāśā Tyāga; what to work—Svadharma; and why to work—Lokasaṃgraha. It reflects the integrative approach rooted in Indian culture. Tsui (2004) recommended that construct validity in indigenous research shall meet the standards of content validity, criterion validity, convergent validity, and discriminant validity. In this research, Study 1 demonstrates content validity, and Studies 2 and 3 exhibit criterion, convergent, and discriminant validity of the Karma Yoga construct.

Hwang (2004) elaborated an approach of developing indigenous models from cultural insights which includes three key areas—reflect philosophically on the modern phenomena; capture the theoretical framework in their worldview; and test the model empirically. All three areas were pursued in the studies presented here. We began with reviewing the relevant philosophical literature on Karm Yoga (e.g. Aurobindo, 1922; Radhakrishnan, 1948; Tilak, 1915) and its implications at the modern workplace. Further, a theoretical framework of Karma Yoga was developed comprising five dimensions. Finally, empirical validation with a psychometric scale was done through multiple studies. In summary, this research presents and empirically validates the model of WS developed from Indian cultural insights.

Findings highlight the underpinning linkage of KYM with the SDT, as thriving deals with human energy. SDT is considered as energy arousal theory and the theory of intrinsic motivation (Ryan and Deci, 2000). The internal practice of Karma Yoga (Manonigraha, Samabuddhi and Phalāśā Tyāga) enhances the autonomy of an individual as he/she no longer plays into the hands of past pleasant-unpleasant memories and desires. Svadharma aligns individual competence and work. Lokasamgraha ensures the sense of relatedness with limited individual circles and with the larger social and natural environment. Karma Yoga can potentially transform the ego-centric attitude behind the work. In other words, Karma Yoga unveils a Vedantic perspective about motivation and energy arousal theory.

This research has important implications for cross-cultural management education and training. In the United States, people are more task-focused; they emphasize ‘doing.’ Thus, American leadership revolves around achieving vision and mission (Bhawuk, 2017). In comparison, nurturant task leaders are more effective in India (Sinha, 1980), who are more participative and demonstrate moral superiority. Nurturant task leaders derive this moral superiority from the principle of Lokasamgraha (Bhawuk, 2017). Bhawuk (2019b) further presents Lokasamgraha as the Indian model of leadership by questioning the relevance of Western models in the Indian context. Lokasamgraha being the most important dimension, this model of Karma Yoga can provide valuable insights for leadership development in the Indian context.

Limitations and scope for future studies

Certain limitations of the study should be considered while interpreting the results of this study, and they need to be addressed in future studies. The first limitation is related to the sample size and variety of respondents. Our data is restricted to respondents working in business organizations. Though we have followed the approach of Cattell (1978) by considering a sample size greater than 250 as sufficient for path analysis, the larger sample size in multiple settings such as education, health care, the developmental sector may strengthen the results for a more nuanced understanding of the construct of Karm Yoga and its practical and theoretical implications.

Second, this study suffers from the natural limitations of a cross-sectional survey-based data collection design. Studies conducted with qualitative research design can be more helpful in generating novel propositions about Karma Yoga and its expressions in various fields.

Third, leadership and Karma Yoga can be another fruitful area of future studies, which we could not consider in the present study.

Fourth, in Study 3, to examine the impact of Karma Yoga on PsyCap, we collected the data only from the supervisor about the respondents. A 360-degree or 180-degree assessment wherein more stakeholders are involved, qualitative data, and structured questionnaire-based data could be more insightful.

Fifth, the experiment-based research design and data collection on multiple temporal points can be more effective for testing causality and the underlying psychological process of Karm Yoga. Future studies may address this limitation.

Sixth, we have conceptualized and examined KYM in the Indian context. This is contextualized research with deep contextual insights (Tsui, 2004). However, the psychometric scale is a 'low-context' scale that can be tested for relevance and applicability across various cultures. Future research can examine the scale and universality of the model by testing it in other cultures.

Conclusion

In the era of globalization, there is a free flow of information, trade, and even people in the larger part of the globe. The world is turning into a global village where people from different geographical and cultural backgrounds are working together. It calls for a better understanding of human behavior through the lens of high-quality indigenous research (Tsui, 2004). The disconnect between prevailing management theories and people's cultural anchors creates the menace of job stress and burnout. The researchers are required not just to avoid the peril but also to provide ways to achieve human flourishing.

This research addresses the fundamental reason behind work misery and provides a new approach to the work, drawn from the wisdom tradition of Indian culture. It offers a comprehensive mechanism that facilitates transcendence from ego-centric to eco-centric work. The study presents a nuanced theoretical model of Karma Yoga and its psychometric scale. Karma Yoga not only reduces stress but also leads to the path of well-being. Study 1 presents the scale of Karma Yoga and demonstrates its reliability and validity. Study 2 shows Karma Yoga's impact on spirituality at the workplace, and Study 3 shows a positive association of Karma Yoga with positive psychological outcomes at the workplace and for job burnout. This research presents the construct of Karma Yoga, which impacts both spirituality and positive psychological outcomes at the workplace. Further, it demonstrates the construct validity of Karma Yoga by meeting the criteria of indigenous research in cross-cultural management by Tsui (2004).

This research puts forth the Indian model of WS, which also has relevance in motivation and leadership development. The findings of this study would be helpful for Indian organizations or multinational corporations operating in India. The relevance of the approach and the scale of Karm Yoga can be examined in different cultural contexts to arrive at more generalizable findings.

Declaration of Conflicting Interests

The author(s) declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

Funding

The author(s) received no financial support for the research, authorship, and/or publication of this article.

ORCID iD

Ajinkya Navare  <https://orcid.org/0000-0002-8237-5425>

Notes

1. International Alphabet of Sanskrit Transliteration (IAST) scheme of transliteration is used in this paper for Sanskrit terms.
2. <https://worldpopulationreview.com/country-rankings/hindu-countries>.
3. <https://www.statista.com/chart/25572/worlds-largest-religious-groups-over-time/>.
4. Īśāvāsyamidam sarvaṃ yat kiṃca jagatyāṃ jagat |Tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasvid dhanam ||‘(Know that) all this, whatever moves in this moving world, is enveloped by God. Therefore, find your enjoyment in renunciation, do not covet what belongs to others’ (translated by Radhakrishnan (1953).
5. Vedānta is a doctrine of Hindu philosophy based on Vedas and Upaniṣadas.
6. Dve akṣare brahmapare tvanante vidyāvidye nihite yatra gūḍhe! Kṣaram tvavidyā hyamṛtaṃ tu vidyā vidyāvidye īśate yastu so’nyaḥ||‘In the imperishable, infinite highest Brahman are the two, knowledge and ignorance, placed hidden. Ignorance is perishable while knowledge is immortal. And he who controls knowledge and ignorance is another (distinct from either)’ (translated by Radhakrishnan, 1953).
7. Verses’ numbers refer to chapter number followed by verse number in the Bhagavadgītā.
8. Even though a man may ever strive (for perfection) and be ever so discerning, O Son of Kuntī, his impetuous senses will carry off his mind by force. (2.60) The translation of the verses is by Radhakrishnan (1948).
9. He who controls the sense by the mind, O Arjuna, and without attachment engages the organs of action in the path of work, he is superior. (3.7).
10. The seat of action and likewise agent, the instruments of various sorts, the many kinds of efforts and providence being the fifth. (18.14).
11. To action alone hast thou a right and never at all to its fruits; let not fruits of action by thy motive; neither let there be in thee any attachment to inaction. (2.47).
12. One should not give up the work suited to one’s nature. O Arjuna, though it may be defective, for all enterprises are clouded by defects. (18.48).
13. If indulging in self-conceit, thou thinkest ‘I will not fight’, vain is this, thy resolve. Nature will compel thee. (18.59).
14. Standard Deviation.
15. Tangney et al. (2004) operationalize self-control as ‘Self-control is an ability to override or change one’s inner responses, as well as to interrupt undesired behavioural tendencies and refrain from acting upon them’ (p. 275). This definition reconciles with the basic idea of Manonigraha. However, there are some points of departures. Though behaviour appears similar, the purpose behind Manonigraha is to attain spiritual growth. Manonigraha encompasses ‘post-impulse behaviour’. It deals with memories of pleasure and pain that arise in the mind of the individual after satisfaction or dissatisfaction of the desire. It is not covered by the construct of self-control.
16. Items are adapted from the Samatva Scale developed by Mishra (2016). He defines Samatva as ‘an ability to act with stable and balanced wisdom, without attaching oneself to the action, sense of its doership, its outcomes and sense of its enjoyership, and maintaining even mindedness towards the pairs of opposite outcomes’. Mulla and Krishnan (2014) describe the idea of equanimity with reference to the indifference toward the outcome of the performed actions. The notion of ‘Samabuddhi’ in KYM is a state as well as a trait. It includes the term ‘Buddhi’, which has the core function of decision-making. Samabuddhi incorporates the state of being equanimous as well as the trait of preserving conscience in adverse life situations.

References

- Anuradha M and Kumar Y (2015) Trigunas in organizations. *International Journal of Cross Cultural Management* 15(2): 195–214. DOI: [10.1177/1470595815594636](https://doi.org/10.1177/1470595815594636).
- Arubindo S (1922) *Essays on the Gita*. 7th edition. Pondicherry, India: Sri Arubindo Ashram Trust.
- Ashmos DP and Duchon D (2000) Spirituality at work: a conceptualization and measure. *Journal of Management Inquiry* 9(2): 134–145. DOI: [10.1177/105649260092008](https://doi.org/10.1177/105649260092008).
- Avey JB, Reichard RJ, Luthans F, et al. (2011) Meta-analysis of the impact of positive psychological capital on employee attitudes, behaviors, and performance. *Human Resource Development Quarterly* 22(2): 127–152. DOI: [10.1002/hrdq.20070](https://doi.org/10.1002/hrdq.20070).
- Baer RA, Smith GT, Hopkins J, et al. (2006) Using self-report assessment methods to explore facets of mindfulness. *Assessment* 13(1): 27–45. DOI: [10.1177/1073191105283504](https://doi.org/10.1177/1073191105283504).
- Bellet CS, Neve J-EDe, and Ward G (2019) Does employee happiness have an impact on productivity?
- Bhave V (1932) *Gītā Pravacane*. 55th edition. Vardha, India: Parmdham Publications.
- Bhave V (1946) *Sthitaprajñā Darśana*. 12th edition. Vardha, India: Parmdham Publications.
- Bhawuk DPS (2010a) A perspective on epistemology and ontology of Indian psychology: a synthesis of theory, method and practice. *Psychology and Developing Societies* 22(1): 157–190. DOI: [10.1177/097133360902200106](https://doi.org/10.1177/097133360902200106)
- Bhawuk DPS (2010b) Methodology for building psychological models from scriptures: contributions of Indian psychology to Indigenous and universal psychologies. *Psychology and Developing Societies* 22(1): 49–93. DOI: [10.1177/097133360902200103](https://doi.org/10.1177/097133360902200103).
- Bhawuk DPS (2011) *Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita*. Springer-Verlag New York.
- Bhawuk DPS (2017) Cultural Assumptions in India and the United States. *The International Encyclopedia of Intercultural Communication*. Wiley, 1–9.
- Bhawuk DPS (2019a) AdhyAtma or spirituality: construct definition and elaboration using multiple methods. In: Mishra SK and Varma A (eds). *Spirituality in Management: Insights from India*. Cham: Palgrave Macmillan, 19–40.
- Bhawuk DPS (2019b) LokasaMgraha: an indigenous construct of leadership and its measure. *Managing by the Bhagavad Gītā*. Cham: Springer International Publishing, 273–297. doi: [10.1007/978-3-319-99611-0_14](https://doi.org/10.1007/978-3-319-99611-0_14).
- Boussebaa M and Tienari J (2021) Englishization and the politics of knowledge production in management studies. *Journal of Management Inquiry* 30(1): 59–67. DOI: [10.1177/1056492619835314](https://doi.org/10.1177/1056492619835314).
- Burgoon JK, Berger CR, and Waldron VR (2000) Mindfulness and interpersonal communication. *Journal of Social Issues* 56(1): 105–127. DOI: [10.1111/0022-4537.00154](https://doi.org/10.1111/0022-4537.00154).
- Cañibano A (2013) Implementing innovative HRM: trade-off effects on employee well-being. *Management Decision* 51(3): 643–660. DOI: [10.1108/00251741311309706](https://doi.org/10.1108/00251741311309706).
- Carmeli A and Spreitzer GM (2009) Trust, connectivity, and thriving: implications for innovative behaviors at work. *The Journal of Creative Behavior* 43(3): 169–191. DOI: [10.1002/j.2162-6057.2009.tb01313.x](https://doi.org/10.1002/j.2162-6057.2009.tb01313.x).
- Cattell RB (1978) *The Scientific Use of Factor Analysis*. New York: Plenum.
- Chakraborty SK (2006) The ‘Nishkam Karma’ principle: its relevance to effectiveness and Ethics. Management.
- Demerouti E, Bakker AB, Vardakou I, et al. (2003) The convergent validity of two burnout instruments. *European Journal of Psychological Assessment* 19(1): 12–23. DOI: [10.1027//1015-5759.19.1.12](https://doi.org/10.1027//1015-5759.19.1.12).
- Diener E, Wirtz D, Tov W, et al. (2010) New Well-being measures: short scales to assess flourishing and positive and negative feelings. *Social Indicators Research* 97(2): 143–156. DOI: [10.1007/s11205-009-9493-y](https://doi.org/10.1007/s11205-009-9493-y).

- Fornell C and Larcker DF (1981) Structural Equation Models with Unobservable Variables and Measurement Error: Algebra and Statistics. *Journal of Marketing Research* 18(3): 382. Available at: <https://doi.org/10.2307/3150980>.
- Fredrickson BL (2013) Positive emotions broaden and build. *Advances in Experimental Social Psychology* 47(1): 1–53. DOI: [10.1016/B978-0-12-407236-7.00001-2](https://doi.org/10.1016/B978-0-12-407236-7.00001-2).
- Gagné M and Vansteenkiste M (2013) Self-determination theory's contribution to positive organizational psychology. In: Bakker AB (ed). *Advances in positive organizational psychology*. Bingley, UK: Emerald Group Publishing Limited, 61–82.
- Garcia-Zamor J-C (2003) Workplace spirituality and organizational performance. *Public Administration Review* 63(3): 355–363.
- Giacalone RA and Jurkiewicz CL (2015) *Handbook of Workplace Spirituality and Organizational Performance*. 2nd edition. New York: Routledge.
- Gotsis G and Kortezi Z (2008) Philosophical foundations of workplace spirituality: a critical approach. *Journal of Business Ethics* 78(4): 575–600. DOI: [10.1007/s10551-007-9369-5](https://doi.org/10.1007/s10551-007-9369-5).
- Hair JFJ, Anderson RE, Tatham RL, et al. (2009) *Multivariate Data Analysis*. 7th edition. NJ: Prentice-Hall.
- Hanh TN (2008) *The Miracle of Mindfulness*. Beacon Press.
- Hinkin TR (1995) A review of scale development practices in the study of organizations. *Journal of Management* 21(5): 967–988. DOI: [10.1177/014920639502100509](https://doi.org/10.1177/014920639502100509).
- Ho RTH, Sing CY, Fong TCT, et al. (2016) Underlying spirituality and mental health: the role of burnout. *Journal of Occupational Health* 58(1): 66–71. DOI: [10.1539/joh.15-0142-OA](https://doi.org/10.1539/joh.15-0142-OA).
- Hogarty KY, Hines CV, Kromrey JD, et al. (2005) The quality of factor solutions in exploratory factor analysis: the influence of sample size, communalities, and overdetermination. *Educational and Psychological Measurement* 65(2): 202–226. DOI: [10.1177/0013164404267287](https://doi.org/10.1177/0013164404267287).
- Huppert FA and So TTC (2013) Flourishing across europe: application of a new conceptual framework for defining well-being. *Social Indicators Research* 110(3): 837–861. DOI: [10.1007/s11205-011-9966-7](https://doi.org/10.1007/s11205-011-9966-7).
- Hwang KK (2004) The epistemological goal of indigenous psychology: the perspective of constructive realism. In: Setiadi BN, Supratiknya A, Lonner WJ, et al. (eds) *On going themes in psychology and culture*. International Association for Cross-Cultural Psychology, 169–185.
- Jack G and Westwood R (2009) *International and Cross-Cultural Management Studies*. UK: Palgrave Macmillan. DOI: [10.1057/9780230248441](https://doi.org/10.1057/9780230248441).
- Jackson T (2014) How can we encourage indigenous research? *International Journal of Cross Cultural Management* 14(2): 135–137. DOI: [10.1177/1470595814541360](https://doi.org/10.1177/1470595814541360).
- Jackson T and Primecz H (2019) Cross-cultural management studies and the Englishization of scholarly communication: a paradox. *International Journal of Cross Cultural Management* 19(2): 115–119. DOI: [10.1177/1470595819865095](https://doi.org/10.1177/1470595819865095).
- Johnstone B, Cohen D, Konopacki K, et al. (2016) Selflessness as a foundation of spiritual transcendence: perspectives from the neurosciences and religious studies. *The International Journal for the Psychology of Religion* 26(4): 287–303. DOI: [10.1080/10508619.2015.1118328](https://doi.org/10.1080/10508619.2015.1118328).
- Jurkiewicz CL and Giacalone RA (2019) Spirituality and the Workplace. *The Routledge International Handbook of Spirituality in Society and the Professions*. New York: Routledge.
- Keyes CLM (2002) The mental health continuum: from languishing to flourishing in life. *Journal of Health and Social Behavior* 43(2): 207–222. DOI: [10.2307/3090197](https://doi.org/10.2307/3090197).
- King PE and Boyatzis CJ (2004) Exploring adolescent spiritual and religious development: current and future theoretical and empirical perspectives. *Applied Developmental Science* 8: 2–6. DOI: [10.1207/S1532480XADS0801_1](https://doi.org/10.1207/S1532480XADS0801_1).
- Kinjerski VM and Skrypnik BJ (2004) Defining spirit at work: finding common ground. *Journal of Organizational Change Management* 17(1): 26–42. DOI: [10.1108/09534810410511288](https://doi.org/10.1108/09534810410511288).

- Koeske GF and Koeske RD (1989) Work load and burnout: can social support and perceived accomplishment help? *Social Work* 34(3): 243–248.
- Krishnan VR (2008) The impact of transformational leadership on followers' duty orientation and spirituality. *Journal of Human Values* 14(1): 11–22. DOI: [10.1177/097168580701400103](https://doi.org/10.1177/097168580701400103).
- Leary MR and Tate EB (2007) The multi-faceted nature of mindfulness. *Psychological Inquiry* 18(4): 251–255. DOI: [10.1080/10478400701598355](https://doi.org/10.1080/10478400701598355).
- Luthans F, Avey JB, Avolio BJ, et al. (2010) The development and resulting performance impact of positive psychological capital. *Human Resource Development Quarterly* 21(1): 41–67. DOI: [10.1002/hrdq.20034](https://doi.org/10.1002/hrdq.20034).
- Luthans F, Youssef CM, and Avolio BJ (2007) *Psychological Capital: Developing the Human Competitive Edge*. New York: Oxford University Press.
- Luthans F, Youssef CM, and Avolio BJ (2015) *Psychological Capital and beyond*. London: Oxford University Press.
- MacCallum R, Widaman K, Zhang S, et al. (1999) Sample size in factor analysis. *Psychological Methods* 4: 84–99.
- Malach-Pines A (2005) The burnout measure, short version. *International Journal of Stress Management* 12(1): 78–88. DOI: [10.1037/1072-5245.12.1.78](https://doi.org/10.1037/1072-5245.12.1.78).
- Malhotra N and Dash S (2011) *Marketing Research: An Applied Orientation*. London: Pearson Education Inc.
- Maruyama GM (1997) *Basics of Structural Equation Modeling*. Thousand Oaks, CA: Sage Publications.
- Maslach C, Schaufeli WB, and Leiter MP (2001) Job Burnout. *Annual Review of Psychology* 52: 397–422.
- McCormick DW (1994) Spirituality and management. *Journal of Managerial Psychology* 9(6): 5–8. DOI: [10.1108/02683949410070142](https://doi.org/10.1108/02683949410070142).
- Miller DW and Ewest T (2013) The present state of workplace spirituality: a literature review considering context, theory, and measurement/assessment. *Journal of Religious and Theological Information* 12(1–2): 29–54. DOI: [10.1080/10477845.2013.800776](https://doi.org/10.1080/10477845.2013.800776).
- Milliman J, Czaplewski AJ, and Ferguson J (2003) Workplace spirituality and employee work attitudes: an exploratory empirical assessment. *Journal of Organizational Change Management* 16(4): 426–447. DOI: [10.1108/09534810310484172](https://doi.org/10.1108/09534810310484172).
- Mishra M (2016) *Samatva Scale*. Jamshedpur, India: Xavier School of Management.
- Mulla ZR and Krishnan VR (2006) Karma yoga: a conceptualization and validation of the Indian philosophy of work. *Journal of Indian Psychology* 24(2).
- Mulla ZR and Krishnan VR (2014) Karma-Yoga: the Indian model of moral development. *Journal of Business Ethics* 123(2): 339–351. DOI: [10.1007/s10551-013-1842-8](https://doi.org/10.1007/s10551-013-1842-8).
- Mundfrom DJ, Shaw DG, and Ke TL (2005) Minimum sample size recommendations for conducting factor analyses. *International Journal of Testing* 5(2): 159–168. DOI: [10.1207/s15327574ijt0502_4](https://doi.org/10.1207/s15327574ijt0502_4).
- Niessen C, Sonnentag S, and Sach F (2012) Thriving at work-A diary study. *Journal of Organizational Behavior* 33(4): 468–487. DOI: [10.1002/job.763](https://doi.org/10.1002/job.763).
- Oppenauer V and Van De Voorde K (2018) Exploring the relationships between high involvement work system practices, work demands and emotional exhaustion: a multi-level study. *International Journal of Human Resource Management* 29(2): 311–337. DOI: [10.1080/09585192.2016.1146321](https://doi.org/10.1080/09585192.2016.1146321).
- Oswick C (2009) Burgeoning workplace spirituality? A textual analysis of momentum and directions. *Journal of Management, Spirituality and Religion* 6(1): 15–25. DOI: [10.1080/14766080802648615](https://doi.org/10.1080/14766080802648615).
- Oxford Dict (2016) *Definition of Dharma in English from Oxford Dictionary*. Oxford Publications. <http://www.oxforddictionaries.com/definition/english/dharma>.
- Pandey A (2017) Workplace spirituality: themes, impact and research directions. *South Asian Journal of Human Resources Management* 4(2): 212–217. DOI: [10.1177/2322093717732630](https://doi.org/10.1177/2322093717732630).

- Pandey A, Chandwani R, and Navare A (2018) How can mindfulness enhance moral reasoning? An examination using business school students. *Business Ethics: A European Review*, 27(1), 56–71. DOI: [10.1111/beer.12171](https://doi.org/10.1111/beer.12171).
- Pandey A, Gupta RK, and Arora AP (2009) Spiritual climate of business organizations and its impact on customers' experience. *Journal of Business Ethics* 88(2): 313–332. DOI: [10.1007/s10551-008-9965-z](https://doi.org/10.1007/s10551-008-9965-z).
- Pandey A, Navare A, Chandwani R, et al. (2020) Indian worldview and its implications for management scholarship and practices. *Academy of Management Proceedings* 2020: 20201.
- Pandey A and Navare AV (2018) Paths of Yoga: perspective for workplace spirituality. In Dhiman S, Roberts G, and Crossman J (eds) *The Palgrave Handbook of Workplace Spirituality and Fulfillment* (pp. 1–27). ■■■: Springer International Publishing. DOI: [10.1007/978-3-319-61929-3_4-2](https://doi.org/10.1007/978-3-319-61929-3_4-2).
- Paterson TA, Luthans F, and Jeung W (2014) Thriving at work: Impact of psychological capital and supervisor support. *Journal of Organizational Behavior* 35(3): 434–446. DOI: [10.1002/job.1907](https://doi.org/10.1002/job.1907).
- Pawar BS (2009a). Individual spirituality, workplace spirituality and work attitudes: an empirical test of direct and interaction effects. *Leadership and Organization Development Journal* 30(8): 759–777. DOI: [10.1108/01437730911003911](https://doi.org/10.1108/01437730911003911).
- Pawar BS (2009b) Workplace spirituality facilitation: a comprehensive model. *Journal of Business Ethics* 90(3): 375–386. DOI: [10.1007/s10551-009-0047-7b](https://doi.org/10.1007/s10551-009-0047-7b).
- Pawar BS (2016) Workplace spirituality and employee well-being: an empirical examination. *Employee Relations* 38(6): 975–994. DOI: [10.1108/ER-11-2015-0215](https://doi.org/10.1108/ER-11-2015-0215).
- Petchsawang P and Duchon D (2009) Measuring workplace spirituality in an asian context. *Human Resource Development International* 12(4): 459–468. DOI: [10.1080/13678860903135912](https://doi.org/10.1080/13678860903135912).
- Petchsawang P and Duchon D (2012) Workplace spirituality, meditation, and work performance. *Journal of Management, Spirituality and Religion* 9(2): 189–208. DOI: [10.1080/14766086.2012.688623](https://doi.org/10.1080/14766086.2012.688623).
- Podsakoff PM, MacKenzie SB, Lee J-Y, et al. (2003) Common method biases in behavioral research: a critical review of the literature and recommended remedies. *Journal of Applied Psychology*, 88(5), 879–903. DOI: [10.1037/0021-9010.88.5.879](https://doi.org/10.1037/0021-9010.88.5.879).
- Polit DF and Beck CT (2004) *Nursing Research: Principles and Methods*. 7th edition. Philadelphia: Lippincott, Williams, Wilkins.
- Polit DF and Beck CT (2006) The content validity index: are you sure you know what's being reported? critique and recommendations. *Research in Nursing and Health* 29(5): 489–497. DOI: [10.1002/nur.20147](https://doi.org/10.1002/nur.20147).
- Polit DF, Beck CT, and Owen SV (2007) Is the CVI an acceptable indicator of content validity? Appraisal and recommendations. *Research in Nursing and Health* 30(4)L 459–467. DOI: [10.1002/nur.20199](https://doi.org/10.1002/nur.20199).
- Porath C, Spreitzer G, Gibson C, et al. (2012) Thriving at work: toward its measurement, construct validation, and theoretical refinement. *Journal of Organizational Behavior* 33(2): 250–275. DOI: [10.1002/job.756](https://doi.org/10.1002/job.756).
- Radhakrishnan S (1948) *The Bhagavadgita*. Noida, India: HarperCollins Publishers.
- Radhakrishnan S (1953) *The Principal Upanishadas*. Noida, India: HarperCollins Publishers.
- Rao KR and Paranjpe AC (2016) *Psychology in the Indian Tradition*. New Delhi: Springer India.
- Rastogi A and Pati SP (2015) Towards a conceptualization of karma yoga. *Journal of Human Values* 21(1): 51–63. DOI: [10.1177/0971685815579985](https://doi.org/10.1177/0971685815579985).
- Reed PG (2009) Demystifying self-transcendence for mental health nursing practice and research. *Archives of Psychiatric Nursing* 23(5): 397–400. DOI: [10.1016/j.apnu.2009.06.006](https://doi.org/10.1016/j.apnu.2009.06.006).
- Rego A, Clegg S, and Cunha MPe (2012) The Positive Power of Character Strengths and Virtues for Global Leaders. In: Cameron K. and Spreitzer G. M. (eds). *The Oxford Handbook of Positive Organizational Scholarship*. Oxford University Press, 366–381.
- Reio TG and Shuck B (2015) Exploratory factor analysis: implications for theory, research and practice. *Advances in Developing Human Resources* 17(1): 12–25. DOI: [10.1177/1523422314559804](https://doi.org/10.1177/1523422314559804).
- Robbins S, Judge T, and Vohra N (2013) *Organizational Behavior*. 15th edition. Person Education Inc.

- Ryan RM and Deci EL (2000) Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist* 55(1): 68–78. DOI: [10.1037/0003-066X.55.1.68](https://doi.org/10.1037/0003-066X.55.1.68).
- Schaufeli WB, Leiter MP, and Maslach C (2009) Burnout: 35 years of research and practice. *Career Development International* 14(3): 204–220. DOI: [10.1108/13620430910966406](https://doi.org/10.1108/13620430910966406).
- Sebastian CD (2003) The essential teachings of Bhagavad Gita. *Jnanatirtha: International Journal of Sacred Scriptures* 3(2).
- Seligman MEP and Csikszentmihalyi M (2000) Positive psychology: an introduction. *American Psychologist* 55(1): 5–14. DOI: [10.1037/0003-066X.55.1.5](https://doi.org/10.1037/0003-066X.55.1.5).
- Seligman MEP and Csikszentmihalyi M (2014) *Positive Psychology: An Introduction*. New York: Springer Netherlands.
- Shapiro SL, Jazaieri H, and Goldin PR (2012) Mindfulness-based stress reduction effects on moral reasoning and decision making. *The Journal of Positive Psychology* 7(6): 504–515. DOI: [10.1080/17439760.2012.723732](https://doi.org/10.1080/17439760.2012.723732).
- Sharma S (1999) Corporate gita: lessons for management, administration and leadership. *Journal of Human Values* 5(2): 103–123.
- Sheep ML (2004) Nailing down Gossamer: a valid measure of the person-organization fit of workplace spirituality. *Academy of Management Proceedings* 2004(1): B1–B6. DOI: [10.5465/AMBPP.2004.13862520](https://doi.org/10.5465/AMBPP.2004.13862520).
- Sinha JB (1980) *The Nurturant Task Leader*. New Delhi: Concept Publishing House.
- Spreitzer GM, Lam CF, and Quinn RW (2012a) Human energy in organizations: implications for POS from six interdisciplinary streams. In: Cameron K and Spreitzer GM (eds). *The Oxford Handbook of Positive Organizational Scholarship*. New York: Oxford University Press, 155–167.
- Spreitzer GM and Porath C (2012) Creating sustainable performance. *Harvard Business Review* 90(1): 92–99.
- Spreitzer GM, Porath CL, and Gibson CB (2012b) Toward human sustainability: how to enable more thriving at work. *Organizational Dynamics* 41(2): 155–162. DOI: [10.1016/j.orgdyn.2012.01.009](https://doi.org/10.1016/j.orgdyn.2012.01.009).
- Spreitzer GM, Sutcliffe K, Dutton J, et al. (2005) A socially embedded model of thriving at work. *Organization Science* 16(5): 537–549. DOI: [10.1287/orsc.1050.0153](https://doi.org/10.1287/orsc.1050.0153).
- Tangney JP, Baumeister RF, and Boone AL (2004) High self-control predicts good adjustment, less pathology, better grades, and interpersonal success. *Journal of Personality* 72(2): 271–324. DOI: [10.1111/j.0022-3506.2004.00263.x](https://doi.org/10.1111/j.0022-3506.2004.00263.x).
- Tian KT, Bearden WO, and Hunter GL (2001) Consumers' need for uniqueness: short-form scale development and cross-cultural validation. *Journal of Consumer Research* 28(6): 50–66. DOI: [10.1108/02651330810851872](https://doi.org/10.1108/02651330810851872).
- Tilak BG (1915) *Shrimad Bhagavad Gita Rahasya*. 26th edition. Pune: Tilak Brothers.
- Topic M, Baum M, and Kabst R (2016) Are high-performance work practices related to individually perceived stress? A job demands-resources perspective. *International Journal of Human Resource Management* 27(1): 45–66. DOI: [10.1080/09585192.2015.1043136](https://doi.org/10.1080/09585192.2015.1043136).
- Treiblmaier H and Filzmoser P (2010) Exploratory factor analysis revisited: how robust methods support the detection of hidden multivariate data structures in IS research. *Information and Management* 47(4): 197–207. DOI: [10.1016/j.im.2010.02.002](https://doi.org/10.1016/j.im.2010.02.002).
- Tsui AS (2004) Contributing to global management knowledge: a case for high quality indigenous research. *Asia Pacific Journal of Management* 21(4): 491–513. DOI: [10.1023/B:APJM.0000048715.35108.a7](https://doi.org/10.1023/B:APJM.0000048715.35108.a7).
- Tsui AS (2007) From homogenization to pluralism: international management research in the academy and beyond. *Academy of Management Journal* 50(6): 1353–1364. DOI: [10.5465/amj.2007.28166121](https://doi.org/10.5465/amj.2007.28166121).
- Van Cappellen P, Saroglou V, Iweins C, et al. (2013) Self-transcendent positive emotions increase spirituality through basic world assumptions. *Cognition and Emotion* 27(8): 1378–1394. DOI: [10.1080/02699931.2013.787395](https://doi.org/10.1080/02699931.2013.787395).

- Van De Voorde K, Paauwe J, and Van Veldhoven M (2012) Employee well-being and the HRM-organizational performance relationship: a review of quantitative studies. *International Journal of Management Reviews* 14(4): 391–407. DOI: [10.1111/j.1468-2370.2011.00322.x](https://doi.org/10.1111/j.1468-2370.2011.00322.x).
- Vasconcelos AF (2018) Workplace spirituality: empirical evidence revisited. *Management Research Review* 41(7): 789–821. Available at: <https://doi.org/10.1108/MRR-07-2017-0232>.
- Venkatanagarajan V and Kamalanabhan TJ (2019) Whence, how and when psychological capital enhances job performance: insights from an east–west conceptual synthesis. *International Journal of Cross Cultural Management* 19(2): 120–139. DOI: [10.1177/1470595818814553](https://doi.org/10.1177/1470595818814553).
- Viswanathan M (2005) *Measurement Error and Research Design*. Thousand Oaks, CA: Sage Publications Inc.
- Vivekananda S (1895) *Karma Yoga: The Yoga of Action*. 43rd edition. Kolkata, India: Advaita Ashrama.
- Walumbwa FO, Muchiri MK, Misati E, et al. (2018) Inspired to perform: a multilevel investigation of antecedents and consequences of thriving at work. *Journal of Organizational Behavior* 39(3): 249–261. DOI: [10.1002/job.2216](https://doi.org/10.1002/job.2216).
- Wang Z, Xing L, and Zhang Y (2019) Do high-performance work systems harm employees' health? An investigation of service-oriented HPWS in the Chinese healthcare sector. *The International Journal of Human Resource Management* 32: 1–34. DOI: [10.1080/09585192.2019.1579254](https://doi.org/10.1080/09585192.2019.1579254).
- Zou W-C and Dahling J (2017) Workplace spirituality buffers the effects of emotional labour on employee well-being. *European Journal of Work and Organizational Psychology* 26(5): 768–777. [10.1080/1359432X.2017.1358164](https://doi.org/10.1080/1359432X.2017.1358164).