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WORKPLACE SPIRITUALITY AND NON-VIOLENT BEHAVIOUR: EVIDENCE FROM THE BFSI SECTOR

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Abstract: Human Resource Management nowadays keeps an eye on all aspects of employees and tries to resolve them, which is an inevitable standard for the performance of any organisation. This paper aims to examine the effect of spirituality on non-violent behaviour at the workplace at the individual, group and organisational levels. The study also provides a conceptual framework regarding spirituality and investigates the necessity of Non-violence in the workplace. A standardised questionnaire was used to interview a sample of 499 employees across different BFSI organisations, measuring perceptions of AI use and self-reported non-violent behavioural indicators. Structural Equation Modelling (SEM) was done using AMOS to examine the direct correlation between exposure to AI and non-violent behaviour. The paper results that spirituality affects non-violent behaviour on individual, group and organisational levels. This article adds to the literature by signalling the appalling need for spirituality at any workplace and also at any level. Also provides significant insights for human resource managers as well as practitioners for the attainment of non-violence among employees and to cultivate peace, strength, democracy, and spirituality at the workplace. Although the article results in favour, it also has certain implications, which need to be considered for future aspects and studies.

Keywords: Spirituality, Non-Violent Behaviour, BFSI sector, Banking, Financial Services, Insurance

1. INTRODUCTION

Workplace violence and intolerance have emerged as serious concerns that require focused attention from both managers and researchers. In many countries, various professional organisations and human resource departments have become more aware over the last decade that behaviours such as calmness, peace, unity, and social and ethical environment have the potential to improve employees' performance and to enhance their knowledge, skills, and confidence. People who have been the victims of violent behaviour call for some change in the organisational environment. Most of their common complaints are regarding disrespect, abusive language, and bullying, which results in, increase in the number of cases regarding depression, physical and mental imbalance, and lowered self-esteem. This review brings attention towards the individual's spirituality and their behaviour at the workplace, and how we can enhance the workplace. It explains the pros of connecting the employee's work to their spiritual values to attain a behaviouristic and peaceful place to work.

As it is not wrong to say the world of humans is changing because of the new advancements in technologies, spirituality counters this in its context. The originality of the world is still a question for all, and each human on this earth has their own perceptions. According to numerous studies, spirituality forms the foundation of non-violent behaviour, while technology serves as a supportive tool for success. The unprecedented COVID-19 pandemic brought humans closer to spirituality once again, highlighting its significance and impact. Human Resource managers and practitioners are likely to guide organisations—particularly employees—towards spirituality. This shift can be made possible through the cultivation of understanding, peace, gentleness, and calmness, which also support the maintenance of social distance. In this context, change management plays a crucial role in initiating progress. This discussion will primarily focus on spirituality at various levels, which can contribute not only to non-violent behaviour but also to overall success in the workplace.

Over the past few years, there has been an increasing concern about knowing the psychological and emotional states of employees in workplace settings. As service organisations have been growing and diversifying further, stress, interpersonal conflict, and violent behaviour have become widespread challenges (Dillon, 2012). Under such circumstances, instilling non-violent attitudes among employees is crucial to establishing a sound and productive

work culture. Workplace spirituality has received increasing attention as a major determinant of workers' attitudes, behaviour, and job satisfaction (Rego & Cunha, 2008). In contrast to religion, spirituality has been described as one's own search for meaning, inner harmony, and belonging to something larger than oneself. It encourages virtues like empathy, integrity, self-awareness, and compassion—qualities that are strongly related to non-violent tendencies (Duan *et al.*, 2019). When workers are spiritually based, they will be more likely to manage work stress and conflicts patiently, with understanding, and emotional strength. Non-violent behaviour means actions and attitudes that foster peace, respect, and understanding in interactions between people. It is like staying calm while resolving conflicts, not showing aggression, and being empathetic and tolerant, even during stressful or difficult circumstances (Mayhew & Chappell, 2007). At work, non-violent behaviour helps to create a positive atmosphere, enhanced collaboration, and improved staff well-being.

2. LITERATURE REVIEW

2.1. Spirituality

The process of spiritual discovery occurs when an individual experiences a sense of personal existence, questioning, and attempts to situate themselves within a broader ontological context. Spirituality is not associated with a distinct individual, but rather with an individual who possesses contrasting personality traits (Garg *et al.*, 2022). Spirituality is a journey that poses questions such as "Who am I?" "Why am I here?" "Where am I going?" "Where should I go?" and "What do others mean to me?" These sacred questions assist an individual in progressing. As humans, we must define spirituality and humanity not by their limitations, but by their potential and reach, as we are the species that transcends them. Workplace spirituality is the feeling of experiencing purpose, meaning, and fulfilment through work, inspired by internal values like integrity, compassion, and mindfulness (Garg *et al.*, 2019). At the individual level, it is a sense of personal purpose, self-awareness, and ethical conduct. At the group level, it is seen in trust, respect, and care among members. At the organisational level, spirituality exists in a purposeful culture, ethical leadership, and socially responsible business practices. This new spiritual dimension encompasses the pursuit of simplicity, meaning, self-expression, and interconnectedness with a

higher power by employees (Marques *et al.*, 2007). Spirituality has initiated the "brand label" for the pursuit of meaning, values, transcendence, serenity, hope, and connectedness in modern societies (Carrette & King, 2005). The behavioural characteristics of spiritual individuals asserted by McGhee and Grant in 2008 are:

1) Pursuing the transcendence of their ego, which is to say, their self-interest.

2) Recognition and acceptance of their interconnectedness with others, creation, and their ultimate concern.

3) Recognising the greater significance of their actions as they endeavour to integrate their lives holistically.

4) Believing in a force that transcends the material universe and ultimately provides value to all other entities.

The aforementioned attributes demonstrate the qualities of a spiritual individual and their gratitude behaviour, which could undoubtedly be beneficial in promoting nonviolent behaviour in the workplace. The paper discusses Singh and Makkar's (2015) proposed dimensions of spirituality, which include Spiritual needs, Beliefs in life, Spirit at Work, Self Awareness, and Spiritual practices. Spirituality is a more expansive concept than religion. Spirituality enables an individual to experience a sense of the sacrosanct without the institutional operations and constraints that are associated with traditional religions (Zinnbauer *et al.*, 1999). It is important to distinguish between spirituality and religion. Some authors explain how individuals can be spiritual without being religious in order to facilitate further investigation. 'Most, if not all, religious individuals are spiritual,' exclaimed Hill *et al.* (2000). Beliefs and experiences that are traditionally associated with religion (e.g., prayer, attending church) are also spiritual if they are a component of an individual's pursuit of the sacred. In addition to this spiritual individual, they adhere to and engage in a form of personal or private religion. In 1989, Schneiders, an author, expressed his belief that spiritual individuals consciously endeavour to integrate their lives in a manner that is not characterised by self-absorption and segregation, but rather by self-transcendence in pursuit of the ultimate worth they perceive. For an individual who has adopted a specific definition of spirituality, this

implies that they can be guided by this concept in their practice, through others, to maintain their stability with their norms and perspective on spirituality (Garg *et al.*, 2019). By comprehending oneself, spirituality is the foundation of human existence, involving self-creation and self-exploration. From the individual to the family, society, state, nation, and divine, the internal harmony and serenity of a spiritual person will be disseminated (Garg *et al.*, 2025). The absence of morality and moral culture in the lives of the majority is the foundation of spirituality. In 2012, Kadhoda and Jahani discussed the concept of spiritual intelligence, which encompasses a wide range of perspectives and multiple methods of knowledge. Spirituality is the development of an ever-deepening consciousness of spirit, mortality, life, death, soul, mind, and body. It entails the ability to recognise the boundaries of one's knowledge and to heed one's interior voice through a multisensory approach to problem-solving. An expression for the evolution and development of spiritual qualities and intelligence is spiritual-path. These qualities are linked to spiritual maturity, which encompasses the ability to confront life's obstacles with integrity, motivation, positivity, honesty, tolerance, veracity, interior serenity, open-mindedness, well-being, and equality (Rani & Gopinathan, 2023).

2.2. Non-Violent Behaviour

A significant issue at work is the presence of violent episodes in the system that have a detrimental impact on the health and safety of employees. Violence may manifest in both physical and non-physical forms. First and foremost, it is imperative that we comprehend the distinction between violent and nonviolent conduct. Richards (2003) defined "Incidents where staff are abused, threatened, or assaulted in situations linked to their work, including commuting to and from work, involving an explicit or implicit confront to their safety, well-being, or health" (Ashraf, 2014). Sexual and racial harassment, mental or verbal abuse, physical assault, larceny, intimidation, ranting, threats, and interference are all considered forms of workplace violence (Sarkar & Garg, 2020). In the workplace, violent behaviour may lead to a stressful environment, anxiety, fatigue, melancholy, reduced job satisfaction, a low level of job involvement and commitment, and a low level of job satisfaction. Instead, there is no universally accepted definition of nonviolent behaviour. Nonviolence is frequently defined as "beyond the mere absence of violence or brutality" (Gallant-Roman, 2008).

Asthana (1990) posits that nonviolence is an effort by humans to regulate their wrath and malice. It is also an operation that involves self-inspection and the utilisation of one's internal resources (Walz & Ritchie, 2000). Bhalerao and Kumar (2015) propose four dimensions of non-violence: "Ignore" (where employees disregard the violent acts that violate rules, regulations, and norms), "Stress" (where peers become stressed over the violent activities of some colleagues, resulting in a pitying attitude toward the aggressor and the benefit of the doubt, which also results in defused violence), "Ability" (where violence is attributed to the incompetence and inability of employees to comprehend a given task), and "Constructive" (where colleagues respond to violence in a pro-social manner through peace and positivity within themselves). Therefore, non-responsiveness leads to the defuse of a violent spiral. Global violence led to a loss of US$0.46 trillion in 2012, as reported by the Institute of Economics and Peace. This amount is equivalent to 11% of the global GDP. India is also reported to invest a significant amount of money (up to US$186 billion) to mitigate the harm caused by violence. Insomnia, high blood pressure, gastrointestinal symptoms, insecurity, crying spells, anger, frustration, weight loss, depression, increased alcohol consumption, and, in severe cases, suicide, are all increased risks for employees who experience workplace aggression, such as oppression and harassment (Corney B, 2008; Rospenda *et al.*, 2009). Mainly two factors appear to increase the likelihood of workplace aggression and violence: a lack of organisational responsiveness to workplace violence and sustained negative external assignment on the part of the perpetrator (Dillon, 2012).

2.3. Spirituality and Non-Violent Behaviour

Studies have demonstrated a substantial correlation between spirituality and non-violent behaviour, as spiritual individuals are significantly more likely to exhibit serenity, satisfaction, calmness, enhanced collaboration, kindness and fairness, honesty and trustworthiness, and more servant leader behaviour (Garg *et al.*, 2019). These values and spirituality do indeed contribute to the absence of violence among employees. Humans and their science and technology are supposed to remain unaffected by spirituality, mysticism, mystique, aura, and the secret in nature in order to "get closer to nature" or the world of the spirits.

The primary focus of this investigation is spirituality. It is a method that can communicate all the rules, sentiments, and virtues to employees at various levels, which in turn assists the organisation or workplace in creating a non-violent environment (Sarkar & Garg, 2020). We can also uncover spirituality in the material transformation of nature by humans in technology, except contemplating and savouring the enchantment and pleasures of nature (Garg *et al.*, 2025). The modern era may serve as a beneficial conduit for spirituality in the workplace, facilitating success and well-being (Rani & Gopinathan, 2023). The most effective method of communicating virtue to individuals is to combine modernity and spirituality. This approach is the most reliable, as it has a significant impact on the individual within an organisation. While spirituality can be comprehended verbally, it is most effectively accessed through technologies that directly impact the minds of individuals to cultivate virtue and nonviolent behaviour (Duan *et al.*, 2019). The model elucidates that spirituality can have a psychological impact on individuals at the individual and group levels. This is achieved through collaboration, which enables employees to learn about equity and cooperation. This workplace democracy at the organisational level fosters a sense of freedom.

We should concentrate solely on SPIRIT RETURNS (POST MODERNITY). In order to reintroduce individuals to spirituality, change management must serve as the focal point. The COVID-19 pandemic has also facilitated the unification of individuals; they have emphasised that the technologies are of secondary importance in comparison to the interior calm that can only be achieved through interconnectedness and unity. While the intersection of spirituality and non-violent behaviour has been explored to some degree in previous research, it is still somewhat underdeveloped for contemporary organisational settings. Previous studies suggest that spirituality can have a positive effect on patterns of behaviour such as empathy, tolerance, and passive conflict resolution—characteristics most closely aligned with non-violent behaviour. Relatively little research, however, explores how employees' spiritual orientation manifests as non-violent behaviour in stressful, fast-paced work environments. This disparity is especially pertinent in sectors such as BFSI, where ethical conduct and emotional strength are paramount in the face of accelerated technological and structural changes. Prolonging these research lacunae and the growing focus on value-oriented corporate cultures,

the current study proposes to further examine this association. Accordingly, the following main Objective, Hypothesis, and Proposed Research Model have been developed:

Objective

To explore the effect of Spirituality on Non-Violent Behaviour among the BFSI sector employees.

Hypothesis

H_1: *Spirituality has a significant and positive effect on Non-Violent Behaviour*
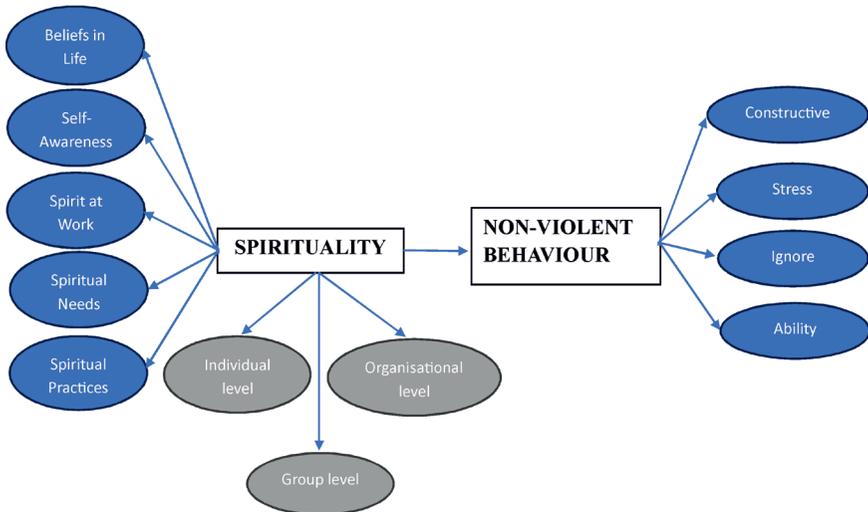
Figure 1: Proposed Research Model

3. RESEARCH METHODOLOGY

3.1. Measurement Development

The study employed a quantitative research design to collect data from employees in the service sector. Our research instrument consisted of two sections. The first section of the survey had demographic questions, i.e., gender, age, place of birth, marital status, education, academic qualification, level of management, place of work, total years of service, average daily work hours, type of family, and type of company/organisation. The second section comprised the statements to measure the study constructs: Spirituality (SP) and Non-Violent Behaviour

(NON). These statements were measured using a 5-point Likert scale, with 1 denoting strongly disagree and 5 denoting strongly agree.

3.1.1. Spirituality (SP)

We accessed Spirituality, dividing its five dimensions adapted from Singh and Makkar (2015), i.e., beliefs in life (5 items), self-awareness (5 items), spirit at work (4 items), spiritual needs (3 items), and spiritual practices (3 items) into a 20-item scale. The sample items are: "Spirituality helps in defining life goals", "I like reading books related to spirituality", "Listening to music is good to connect with self and maintain mental peace", "My mental peace is not affected by others' undesired behaviour/ reaction", "I experience joy and feel motivated toward my work", and "My larger approaches towards life are spirituality driven".

3.1.2. Non-Violent Behaviour (NVB)

We adapted 25 statements from Bhalerao and Kumar (2015) for measuring non-violent behaviour, which involves four dimensions: Stress (7 items), Ignore (6 items), Ability (5 items), and Constructive (7 items). The sample statements include: "Violent activities normally disturb me mentally ", "I face threats of co-workers due to inability to deal with issues", "I inquire privately from a co-worker when he/she insults me", "After watching a subordinate's indiscipline, I check my discipline", and "I improve performance monitoring when a subordinate doesn't complete his/her responsibility in time".

3.2. Population and Sample Selected for the Study

The demographic profile of respondents was analysed using descriptive frequency analysis. The sample consisted predominantly of male employees (62.08%), followed by female employees (37.72%), with a minimal representation of other gender identities (0.19%). As per the age distribution, the majority of BFSI employees fell within the 30 to 40 years age bracket (46.11%), followed by those below 30 years (35.13%). Employees aged 40 to 50 years constituted 11.78%, while only 6.99% were over 50 years old. A significant proportion of employees were born in urban areas (74.65%), followed by suburban regions (18.36%) and rural areas (6.99%). In terms of marital status, most respondents were married (65.07%), with a notable proportion being unmarried (27.15%),

while 7.78% belonged to other categories. In education, a large majority of employees held postgraduate degrees (59.68%), followed by undergraduates (19.16%) and those with higher degrees or vocational diplomas (18.96%). In the context of the level of management, the workforce was primarily concentrated at the middle management level (51.10%), followed by higher management (29.54%) and supervisory roles (9.78%). Employees at the top management level comprised 7.78%, while lower-level employees made up just 1.80%. Data on place of work showed that the majority of respondents worked in urban areas (83.23%), with fewer in suburban areas (15.57%) and a minimal presence in rural locations (1.20%). In terms of total years of service, most employees had between 6 to 10 years of experience (43.11%), followed by those with up to 5 years (35.73%). Employees with 11 to 15 years (11.98%) and more than 15 years (9.18%) of experience formed a smaller portion of the workforce. For average daily working hours, the majority of employees worked 8 to 10 hours per day (55.49%), with 37.13% working up to 8 hours and 7.39% working more than 10 hours daily. Considering the type of family, the workforce was almost evenly split between nuclear families (51.10%) and joint families (48.90%). In terms of companies and organisations, the sample was primarily composed of banking sector employees (57.88%), followed by insurance (25.94%) and other financial services (16.17%).

3.3. Descriptive Statistics for the AI-Related Constructs and the Spirituality-Related Constructs

The average score that respondents gave for the different aspects of SP (beliefs in life, self-awareness, spirit at work, spiritual needs, and spiritual practices) was moderate to slightly higher than average, especially for Self-belief and Spiritual need. In general, variability was moderate in its degree, randomised, with the distributions (in terms of skewness and kurtosis) mostly proving to be substantially normal shape distributions; a few might be slightly positively skewed. Yet non-violent behaviour-related items received higher means, especially stress and constructiveness. These dimensions were much endorsed. The ability dimension showed moderate ratings but a greater spread among its respondents. Total statements of non-violent behaviour yielded an approach showing a somewhat clear wider scope for negative skewness in many and some, with a leptokurtic distribution where clusters are thinner.

Table 1: Descriptive Statistics

Statements	Mean	SD	Skewness	Kurtosis
SLF_AW1	3.12	1.216	-.164	-.963
SLF_AW2	3.07	1.211	-.159	-1.011
SLF_AW3	3.11	1.166	-.067	-.956
SLF_AW4	3.09	1.152	-.133	-.869
SLF_AW5	3.15	1.119	-.161	-.776
SPI_BLF1	4.21	.821	-1.167	1.682
SPI_BLF2	4.23	.830	-1.019	.916
SPI_BLF3	4.16	.891	-1.033	.848
SPI_BLF4	4.19	.827	-.976	1.036
SPI_BLF5	4.15	.918	-1.265	1.614
SPI_PRAC1	3.81	.729	-.372	.094
SPI_PRAC2	3.84	.762	-.488	.288
SPI_PRAC3	3.77	.813	-.453	.073
SPI_NEED1	4.10	1.046	-1.273	1.110
SPI_NEED2	4.00	1.060	-1.021	.439
SPI_NEED3	4.00	1.056	-1.020	.420
SPI_WORK1	3.77	.841	-.489	.172
SPI_WORK2	3.91	.866	-.679	.329
SPI_WORK3	3.74	.901	-.492	-.083
SPI_WORK4	3.84	.842	-.470	.038
NON_STR1	3.36	1.338	-.150	-1.294
NON_STR2	3.26	1.261	-.092	-1.190
NON_STR3	3.20	1.439	-.329	-1.266
NON_STR4	3.31	1.462	-.216	-1.400
NON_STR5	3.31	1.300	-.117	-1.259
NON_STR6	3.81	1.255	-.956	-.139
NON_STR7	3.44	1.183	-.218	-1.036
NON_IGN1	3.30	1.215	-.107	-1.081
NON_IGN2	3.39	1.273	-.090	-1.244
NON_IGN3	3.36	1.258	-.161	-1.139
NON_IGN4	3.23	1.450	-.173	-1.340
NON_IGN5	3.37	1.262	-.162	-1.143
NON_IGN6	3.32	1.431	-.336	-1.283
NON_ABI1	3.36	1.242	-.294	-.995
NON_ABI2	3.41	1.286	-.323	-1.051
NON_ABI3	3.36	1.228	-.318	-.936
NON_ABI4	3.39	1.330	-.311	-1.104
NON_ABI5	3.40	1.260	-.350	-.943
NON_CON1	3.60	1.076	-.664	-.214

Statements	Mean	SD	Skewness	Kurtosis
NON_CON2	3.54	1.183	-.735	-.311
NON_CON3	3.78	1.320	-.882	-.412
NON_CON4	3.79	1.315	-.858	-.459
NON_CON5	3.53	1.338	-.653	-.772
NON_CON6	3.43	1.165	-.590	-.543
NON_CON7	3.64	1.063	-.617	-.281

Note: SLF_AW = Self Awareness, SPI_BLF = Spiritual Belief, SPI_PRAC = Spiritual Practice, SPI_NEED = Spiritual Need, SPI_WORK = Spirit at Work, AI=Artificial Intelligence, STR= Stress, IGN= Ignore, ABI= Ability, CON= Constructive, NON= Non-Violent Behaviour

Source: The authors.

3.4. Data Collection

The study focused on employees within the Indian BFSI (Banking, Financial Services, and Insurance) sector for data collection. A convenience sampling method was employed to select participants, ensuring ease of access and efficient data gathering. Primary data were collected using a structured survey questionnaire comprising validated scales and items adapted from previous research. Researchers designed the items to measure the employees' spirituality and non-violent behaviour in the workplace, specifically how spirituality contributes to their non-violent behaviour. The data collection process involved both online and offline methods to accommodate respondents' preferences. The data collection process was initiated by seeking permission from managers of the targeted service organisations. The online approach included distributing the questionnaire via email and Google Forms, while the offline method involved direct, face-to-face interactions with employees. Over six months, from October 2023 to March 2024, researchers distributed 600 questionnaires through these channels. Researchers returned a total of 468 completed questionnaires, achieving an impressive response rate of 78%.

4. ANALYSIS AND RESULTS

Researchers developed a structural equation model (SEM) using SPSS AMOS 24.0. This is a specialised tool that includes confirmatory factor analysis (CFA) to measure the model's fitness to the data and path analysis to validate the study's assumptions and investigate the relationships between the constructs.

4.1. Reliability and Validity

To assess the validity and reliability of the scale and to evaluate how well the measurement model fits, confirmatory factor analysis (CFA) was conducted. Looking at the results in Table 2, the CFA outputs reveal that all factor loading values are in the range of 0.64- 0.81, values that certainly surpass the suggested threshold of 0.6 (Chin *et al.*, 1997). To assess the reliability of the scale, the researchers employed internal consistency measures—Cronbach's alpha (α) and composite reliability (CR). All α and CR values exceeded the threshold of 0.7 (Hair *et al.*, 1986), as indicated in Table 2. Therefore, the study established the reliability of the measurement model for each construct. To check the validity of the scale, convergent and discriminant validity were measured for the scale. The average variance extracted (AVE) was then used as a measure of convergent validity. Again, the AVE values for each construct shown in Table 2 were above the suggested value of 0.5 (Hair *et al.*, 1986). The scales used in this study then undoubtedly passed the convergent validity test.

Table 2: Construct's Reliability and Validity

Variables/Factors	Constructs	Loadings	CA	(α)	AVE
Spirituality	SLF_AW1	0.780	0.881	0.791	0.599
Self-Awareness	SLF_AW2	0.732			
	SLF_AW3	0.761			
	SLF_AW4	0.795			
	SLF_AW5	0.800			
Spirituality	SPI_BLF1	0.766	0.879	0.824	0.596
Spiritual Belief	SPI_BLF2	0.760			
	SPI_BLF3	0.748			
	SPI_BLF4	0.802			
	SPI_BLF5	0.784			
Spirituality	SPI_PRAC1	0.807	0.819	0.807	0.605
Spiritual Practices	SPI_PRAC2	0.778			
	SPI_PRAC3	0.748			
Spirituality	SPI_NEED1	0.697	0.802	0.794	0.578
Spiritual Needs	SPI_NEED2	0.776			
	SPI_NEED3	0.803			
Spirituality	SPI_WORK1	0.767	0.859	0.819	0.604
Spirit at Work	SPI_WORK2	0.776			
	SPI_WORK3	0.763			

Variables/Factors	Constructs	Loadings	CA	(α)	AVE
	SPI_WORK4	0.803			
Non-Violent Behaviour	NON_STR1	0.782	0.891	0.892	0.543
Stress	NON_STR2	0.742			
	NON_STR3	0.784			
	NON_STR4	0.720			
	NON_STR5	0.731 0.643			
	NON_STR6 NON_STR7	0.749			
Non-Violent Behaviour	NON_IGN1	0.759	0.888	0.889	0.573
Ignore	NON_IGN2	0.716			
	NON_IGN3	0.735			
	NON_IGN4	0.770			
	NON_IGN5	0.763			
	NON_IGN6	0.797			
Non-Violent Behaviour	NON_ABI1	0.815	0.876	0.877	0.589
Ability	NON_ABI2	0.735			
	NON_ABI3	0.810			
	NON_ABI4 NON_ABI5	0.734 0.739			
Non-Violent Behaviour	NON_CON1	0.712	0.894	0.896	0.553
Constructive	NON_CON2	0.782			
	NON_CON3	0.741			
	NON_CON4	0.699			
	NON_CON5	0.745			
	NON_CON6	0.748			
	NON_CON7	0.774			

Source: The authors.

Further, the researchers investigated the discriminant validity of the measurement model using the Fornell and Larcker criteria (1981). As per the Fornell and Larcker criterion (1981), the scale is discriminately valid when the square root of AVE for given constructs exceeds its correlation with inter-construct values. The results of the study, as referred to in Table 3, demonstrated adequate discriminant validity for all constructs.

Table 3: Discriminant Validity using the Fornell-Larcker Criterion

Variables	1	2	3	4	5	6	7	8	9
1. NON_CON	**0.744**								
2. NON_STR	0.420***	**0.737**							
3. NON_IGN	0.445***	0.217***	**0.757**						
4. SPI_BLF	0.234***	0.202***	0.157**	**0.772**					
5. SLF_AW	0.223***	0.448***	0.302***	0.162**	**0.774**				
6. NON_ABI	0.259***	0.581***	0.071	0.179***	0.349***	**0.767**			
7. SPI_WORK	0.084	0.278***	0.026	0.517***	0.173**	0.226***	**0.777**		
8. SPI_NEED	0.218***	0.201***	0.105*	0.201***	0.212***	0.129*	0.041	**0.76**	
9. SPI_PRAC	0.156**	0.259***	0.281***	0.470***	0.406***	0.166**	0.464***	0.072	**0.778**

Notes: SLF_AW = Self Awareness, SPI_BLF = Spiritual Belief, SPI_PRAC = Spiritual Practice, SPI_NEED = Spiritual Need, SPI_WORK = Spirit at Work, AI=Artificial Intelligence, STR= Stress, IGN= Ignore, ABI= Ability, CON= Constructive, NON= Non-Violent Behaviour

Source: The authors.

4.2. Fit Indices of Measurement Model

Further checks on the quality of the measurement model were made through the assessment of various other fit indices, such as CMIN/DF, SRMR, CFI, and RMSEA, with all values being within their common acceptance level (Hu & Bentler, 1998). The two-factor model of artificial intelligence and spirituality here gives an acceptable fit, as shown in Table 4.

Table 4: Fit Indices of Measurement Model

Measure	CMIN	DF	CMIN/DF	CFI	SRMR	RMSEA	P-Close
Estimate	1210.21	909	1.331	0.973	0.04	0.026	1
Threshold	--	--	Between 1 and 3	>0.95	<0.08	<0.06	>0.05
Interpretation	--	--	Excellent	Excellent	Excellent	Excellent	Excellent

Source: The authors

4.3. Hypothesis Testing

Researchers performed path analysis to conduct hypothesis testing. We further applied the bootstrapping method at 5000 subsamples in order to examine the significance of path coefficients (Hu & Wang, 2010). Our study's main hypothesis (H1) posited that there is a positive effect of spirituality on non-violent behaviour among BFSI sector employees. The standardised path coefficient for this relationship is ($\beta = 0.541$, $p < 0.05$), indicating that there is a moderately strong effect of Spirituality on non-violent behaviour. This means that employees' non-violent behaviour seems to improve as they become more spiritual and in a healthy and controlled way, or conceive it more, i.e., individuals with higher levels of spirituality often demonstrate greater emotional regulation, moral reasoning, and a sense of interconnectedness with others. These attributes contribute to reduced aggression and an increased tendency toward peaceful conflict resolution.

Also, $p < 0.05$ means that the connection between these two variables is statistically significant, which shows that the effect seen is not likely to happen by chance. These results, therefore, lead one to suggest that spirituality plays a crucial role in cultivating or influencing the non-violent behaviour of BFSI employees. Thus, this growth in non-violent behaviour promotes peacefulness within the workplace, ensuring that employees are focused, calm, and emotionally balanced, thereby making the working environment healthy and productive. Table 5 displays the results of the hypothesis.

Table 5: Structural Model Assessment

Hypothesis	Hypothesized Relationships	Estimate (β)	SE	Lower Bound (95%)	Upper Bound (95%)	P-values	Remarks
H1	SP→ NON	0.541	0.078	0.414	0.722	0.011 (< 0.05)	Hypothesis Supported

Notes: SP= Spirituality, NON= Non-Violent Behaviour
Source: The authors

5. DISCUSSION

The current research investigated the influence of spirituality on non-violent conduct in employees working in the Banking, Financial Services, and Insurance (BFSI) industry. The results indicated a positive correlation between spirituality and non-violent conduct, implying that there is a stronger spiritual orientation; there will be lower aggression, hostility, and conflict tendencies at work. Thus, the research supports the hypothesis H1: Spirituality has a significant and positive effect on Non-Violent Behaviour. These results are in line with the current literature that identifies spirituality as a shield against stress and a facilitator of emotional regulation, empathy, and compassion. Under high-pressure conditions such as the BFSI industry, where employees are constantly subjected to tight deadlines, customer complaints, and stress related to performance, spirituality may also act as a psychological anchor. Spiritual activities such as mindfulness, meditation, prayer, and reflective thinking assist employees in coping with workplace stressors with equanimity and restraint (Garg *et al.*, 2025).

In addition, the findings show that those with greater spiritual sensitivity will likely display tolerance, patience, and effective conflict resolution abilities. This is in keeping with humanistic and positive psychological theories, where it is contested that spiritual development leads to moral growth, inner peace, and socially responsible conduct (Garg *et al.*, 2019). Therefore, spirituality is not simply functionally personal or existential but also expresses itself in external, observable behaviours like non-violence and prosocial behaviour (Ashraf, 2014). Notably, age, gender, years of experience, and demographic factors might have explained this connection, with more experienced or older workers demonstrating a greater spiritual orientation and lesser tendency to engage in aggressive or reactive behaviours. This would imply a possible developmental path whereby, with time, spirituality becomes more relevant, which enhances

emotional maturity and self-regulation of behaviour. Further implications are discussed.

Organisational Implications

The research has several implications for BFSI sector organisation policy and human resource management:

Integration of Spiritual Wellness Initiatives: Firms can think about incorporating modules of spiritual wellness as part of employee well-being programs. Sessions such as mindfulness exercises, reflective journal writing, yoga, or interfaith spiritual workshops can help create a more peaceful and collaborative workplace (Krishnakumar & Neck, 2002).

Leadership Development: Spiritual leaders who model spiritual values like humility, compassion, and integrity can positively impact team dynamics and lower rates of workplace conflict or aggression.

Training and Conflict Management: Incorporating spirituality-based methods in conflict resolution training could improve emotional intelligence and conflict resolution skills among employees to avoid confrontational behaviour.

Theoretical Implications

This study adds to the existing literature that links spirituality to productive workplace behaviours. This study extends the concept of non-violence as not only the absence of violence but as a proactive, spiritually centred affirmation of peace and compassion in organisational settings. The findings affirm the incorporation of spirituality into organisational behaviour theories and frameworks.

Social Implications

In the larger social context, particularly in a segment as powerful as BFSI, encouraging non-violent conduct through spirituality can have a cascading impact on customer service, public confidence, and staff morale. With more and more financial institutions adopting ethical leadership and corporate social responsibility, the role of inner values becomes all the more essential.

6. CONCLUSION AND FUTURE RESEARCH AVENUES

This study explores an unexplored area of nonviolent behaviour, with spirituality serving as the most prominent term. The domain of spirituality and non-violent

behaviour remains unexplored. Currently, violence is a prevalent occurrence in all sectors and at all levels. Violence can serve as a breeding ground for adverse outcomes that compromise the health and safety of employees in the workplace. Whereas spirituality is considered to be the mental state of an individual, which is why it is challenging to analyse. Additionally, the responses of the observer or participant may fluctuate over time. This research is exclusively applicable to the workplace; however, it has the potential to be extended to other sectors and domains. Contrary to conflict resolution, the investigation emphasises conflict elimination. The paper delineates the advantages of aligning the employee's work with their spiritual beliefs in order to establish a work environment that is both behaviouristic and tranquil. This research emphasises the relationship between an individual's spirituality and their conduct in the workplace. It is imperative to conduct a thorough examination of the relationship between spirituality and non-violent behaviour.

The aforementioned model delineates the factors that are influencing our most critical variable, which encompasses the sub-variables of spirituality. Self-awareness, spiritual practices, spiritual needs, spirit at work, and the significance of spiritual beliefs are all factors that will contribute to the measurement of spirituality. In addition, tension, ability, constructive, and ignore are factors that would aid in the measurement of non-violent behaviour. An examination of the relationship between spirituality and nonviolent behaviour is necessary. The literature review asserts that spirituality and non-violent behaviour are unexplored domains. Spirituality is beneficial in the workplace, as it promotes peace, equity, harmony, and positivity (Garg *et al.*, 2022). In other words, it is positively associated with nonviolent behaviour. The review delineates the advantages of aligning the employee's work with their spiritual beliefs in order to establish a work environment that is both tranquil and behaviour-oriented. In addition, the present must be hyperaware of the violent behaviour of the current generation and the future. For the same reason, these types of unfolding inquiry are required to be investigated. Research has been conducted on each of the components; however, no paper has been identified that investigates the relationship between both the variables and the solution to the issue.

Despite the fact that the study is favourable when spirituality is taken into account, it also has certain implications that must be taken into account for future research and aspects. Additionally, future research may concentrate

on a variety of variables, including the management of tension, emotional intelligence, and the resolution of ambiguity. Optimistic conceptual and descriptive insights presented in this study will advance spirituality in all three areas, thereby facilitating the attainment of non-violent behaviour in the workplace.

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