



Examining Moderating Effect of Industrial Relations Climate on Workplace Spirituality and Counterproductive Work Behaviour

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Abstract

The importance of industrial relations climate has not been given due emphasis on the study of counterproductive work behavior. This variable in fact has great influence to synergize and harmonize the working environment in most of the organizations in today's world. Hence, the purpose of this study is to examine the role of industrial relations climate as moderating variable between the workplace spirituality and counterproductive work behavior. Based on two social theories i.e. Social Control Theory and Social Cognitive Theory and previous research findings, a model has been constructed to demonstrate that positive industrial relations climate could eradicate the intensity of counterproductive work behavior experienced by employees, which in turn could benefit the organizations in doing business. This model would also demonstrate how the integration of industrial relations climate, workplace spirituality and counterproductive work behavior could provide a better understanding in formulating organizational policies especially in engaging employees' positive attributes.

Key words

Workplace Spirituality, Counterproductive Word Behavior, Industrial Relations Climate, Moderating, Conceptual, Organizations

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1. Introduction

Counterproductive work behavior continues to be a world-wide phenomenon and common problem in today's organizations and has been reported to have high rate of occurrences and serious negative impact either economically and socially, which victimizes the organization and its stakeholders (Sulaiman and Bhatti, 2013; Tuclea *et al.*, 2015). Thus, has proliferated and has been one of the significant current discussion that attracted many researchers in studying counterproductive work behaviors since the last decade (e.g. Fox *et al.*, 2012; Rahman *et al.*, 2012; Klotz and Buckley, 2013; Belot and Schroder, 2013; Aleassa, 2014; Brimecombe *et al.*, 2014; Christopher *et al.*, 2015; Deshong *et al.*, 2015; Grijalva and Newman, 2015; Marcus *et al.*, 2016) with the intention to identify its root causes and recognizing the right solutions to eradicate counterproductive behaviors in organizations.

Data from the Association of Certified Fraud Examiners 2014 (ACFE), a study on 100 nations worldwide; revealed that survey participants estimated that the typical organization loses 5% of revenues each year to fraud. If applied to the 2013 estimated Gross World Product, this translates to a potential projected global fraud loss of nearly \$3.7 trillion. In addition, the median loss caused by the frauds in the study was \$145,000 of which 22% of the cases involved losses of at least \$1 million. The amount of time

from when the fraud commenced until it was detected for the fraud cases was 18 months and asset misappropriations are the most common fraud occurring in 85% of the cases in the study. In a similar statistic (KPMG-UK), fraud barometer for 2013 confirms that identity fraud in 2012 reached to a level high of £ 26.3 million from £12.3 million the year before. Forged goods scam rose to £22.9 million with Ponzi schemes worth £72 million came to courts. The report also presents a similar rising trend for procurement fraud, which grew to £21.4 million in 2012. What's more, the number of cases involving employee fraud increased to 35 in 2012 from 22 as compare to 2011, with values climbing from £12.0 million (2011) to £ 25.1 in 2012.

In Malaysian context, a survey (KPMG Malaysia Fraud, Bribery and Corruption Survey 2013); revealed that 83% of respondent (representing 14 industry segments) felt that fraud is a major problem for Malaysian business and is an inevitable cost of doing business. Of the total reported value of fraud which amounted to RM2.407 million, 45% were attributed to customers, 32% were attributed to non-management level employees while 21% were attributed to service providers.

The National Business Ethics Survey (2013) performed on 6,579 respondents of the USA found that among the forms of counterproductive work behavior that are often reported include abusive behavior, lying to employees, conflicts of interest, violating company policies, and discriminating against employees. Chirasha and Mahapa (2012) posit that 75% of employees involved in counterproductive work behavior such as theft, fraud, vandalism, sabotage and voluntary absenteeism. It is estimated that 95% of organizations have experienced theft by their own employees (Case, 2000), causing financial losses between \$50 and \$200 billion annually on the US economy (Chirasha and Mahapa, 2012).

Empirical evidences conducted in 32 countries across Asia Pacific, Europe, and North America has reported (Seader, 2012; Bamfield, 2007) that more than one-third of retail shrinkage was attributed to theft committed by employees, and another study conducted by Govoni (1992) reported that American businesses lose over \$200 billion dollars a year from employee theft alone and Mount *et al.* (2006) also highlighted that 95% of organizations claim to have been the target of employee theft. In the Global Retail Theft Barometer survey 2011, revealed that in Asia-Pacific region there were retail shrinkage of \$271million with customer theft amounts to 51.2% (US\$138.75 million) followed by employee theft at 23.3% (US\$63.14 million), administrative errors 18.9% and supplier or vendor theft at 6.6%. Malaysia was in ninth place in the highest percentage of retail shrinkage among all 43 countries surveyed and seventh place in the percentage of employee theft among Asia-Pacific countries (The Centre for Retail Research, 2011).

A meta-analysis (Spector *et al.*; 2014) done on nursing violence literature search of 136 articles (151,347 nurses from 160 samples), found that overall violence exposure rates were 36.4% for physical violence, 66.9% for nonphysical violence, 39.7% for bullying and 25% for sexual harassment. The rates of violence exposure varied by world region (Anglo, Asia, Europe and Middle East) which the highest rates of physical violence and sexual harassment are in the Anglo region and the highest rate of nonphysical violence and bullying are in the Middle East.

As mentioned earlier, there has been an increased interest in counterproductive work behaviors studies among researchers since its affect decreases works performance and result in organizational losses (Christopher *et al.*, 2015; Chiu *et al.*, 2015; DeShong *et al.*, 2015) However, researchers emphasized on more research to be done (Grijalva and Newman, 2015) and there have been lacking of studies investigating the moderating of counterproductive work behavior (Sprung *et al.*, 2012; Erkuthu and Chafra, 2013; Jensen *et al.*, 2010) and thus has sparked the interest of the researcher to investigate on the moderating roles between the predictors and its relationship with counterproductive work behavior.

2. Literature Review

This study is founded on two social theories which underpin the construct of the proposed model.

2.1. Social Control Theory

According to the social control theory (Hirschi, 1969), individuals are prevented from engaging in counterproductive work behavior through their bondage with social institutions such as family and religion. He further explained the four types of bonds elements based on (i) *attachment* to those both within and outside of the family, including friends, teachers, and co-workers; (ii) *commitment* to activities in which an

individual has invested time and energy, such as educational or career goals; (iii) *involvement* in activities that serve to both further bond an individual to others and leave limited time to become involved in counterproductive activities; and finally, (iv) *belief* in wider social values.

These four elements of social control are thought to interact as to insulate an individual from criminal involvement (Siegel and McCormick, 2006) as well as workplace spirituality which Jurkiewicz *et al.* (2004) defined as a framework of organizational values. This theory asserts that bonds to social institutions serve to reduce one's propensity for counterproductive behavior. Hence, this theory posits that crime or counterproductive occurs when such bonds are weakened or are not well established. One of the four elements of this social bond is the belief in conventional norms. When this element of the bond is weak, there is a greater likelihood for the individual to become "free" and hence engage in counterproductive behavior. Conversely, when this attachment or bonding is strong it reinforces an employee's purpose or meaningfulness of work which could in turn reduce counterproductive behavior. In nut shell social bonds could be viewed as an agent that would be able to refrain employees from the possibility of conducting counterproductive behavior in the workplace or within organizations.

2.2. Social Cognitive Theory

Social Cognitive Theory started as the Social Learning Theory in the 1960s by Albert Bandura. It developed into the Social Cognitive Theory in 1986 and posits that learning occurs in a social context with a dynamic and reciprocal interaction of the person, environment, and behavior. The unique feature of Social Cognitive Theory is the emphasis on social influence and its emphasis on external and internal social reinforcement. Social Cognitive Theory considers the unique way in which individuals acquire and maintain behavior, while also considering the social environment in which individuals perform the behavior. The theory takes into account a person's past experiences, which factor into whether behavioral action will occur. These past experiences influences reinforcements, expectations, and expectancies, all of which shape whether a person will engage in a specific behavior and the reasons why a person engages in that behavior.

Bandura (2001) identified three basic models of observational learning i.e. (1) a live model, which involves an actual individual demonstrating or acting out behavior (2) a verbal instructional model, which involves descriptions and explanations of behavior (3) a symbolic model, which involves real or fictional characters displaying behaviors in books, films, television programs, or online media. Bandura noted that external, environmental reinforcement was not the only factor to influence learning and behavior. He described *intrinsic reinforcement* as a form of internal reward, such as pride, satisfaction, and a sense of accomplishment. This emphasis on internal thoughts and cognitions helps connect learning theories to cognitive developmental theories. While many textbooks place social learning theory with behavioral theories, Bandura himself describes his approach as a 'social cognitive theory. This cognitive thought would be able to ascertain employees conduct whether they are prone to counterproductive behavior at the workplace or otherwise. If organizations portray a positive working culture or healthy working environment it will reciprocate to employees' performance and conduct where they will perform positively in general.

2.3. Counterproductive Work Behavior (CWB)

Spector (2011) presented a comprehensive review of CWB and defines CWB as an umbrella term that refers to intentional behavior by employees that harms or intends to harm an organization or the people in it, including employees and customers. It can run the gamut from nasty interpersonal behavior (insulting or yelling at someone) to behavior directed toward inanimate objects (sabotage and theft) to purposely doing work incorrectly or withdrawing from an organization via absence or lateness. Hence, within this general construct are two specific types of CWB namely CWB-I that aimed at individuals and CWB-O which targeting the organization.

Spector and Fox (2005) described further on the concept of CWB in the work place that involved five dimensions: (1) abuse against others, (2) sabotage, (3) production deviance, (4) theft, and (5) withdrawal. *Abuse* against others is a harmful psychological or physical act toward a recipient. An example is making harmful comments about co-workers, such as rumors. *Sabotage* is behavior where an individual purposefully defaced property of their organization or others. *Production deviance* is behavior that

disrupted the productivity of the organization or others, and the behavior is considered a passive form of deviance. *Theft* is behavior where an individual stole from the organization or other employees. *Withdrawal* consisted of a number of behaviors where an individual defied organizational requirements and norms. Examples are leaving early from work or taking longer than the allotted break-time requirements.

Numerous studies (e.g. Marcus *et al.*, 2016; Hai and Tziner, 2014) have also attempted to explain and stated that both abuse and production deviances are emotionally charged behaviors in that they are forms of aggression as highlighted by Spector *et al.*, (2006). The last three CWB (i.e., sabotage, theft, and withdrawal) are different from the first two in that the behaviors are not always exclusively emotionally driven. Several studies (e.g. Klotz and Buckley, 2013; Mansur *et al.*, 2015) have revealed that negative work behavior were coded as counterproductive if it was deemed that behavior was voluntary, and likely would result in harm to an organization or an organization's employees. This included behaviors such as workplace aggression, bullying, and abusive supervision, which were conceptualize as specific sub dimensions of the broader, higher-order CWB construct. For example, abusive supervision is defined as "subordinates' perceptions of the extent to which supervisors engage in the sustained display of hostile verbal and nonverbal behaviors, excluding physical contact" (Wei and Si, 2013; Tepper, 2000).

In line with this generic definition, researchers in CWB include a definition that is both broad and unified because, historically, there are many definitions of CWB, as researchers tend to define it in terms of discrete behaviors (e.g., theft, incivility, etc.). It has conclusively been shown that specific CWB are currently conceptualized as belonging to one of several different, yet overlapping definitions that involve the violation of organizational norms (Neuman and Baron, 2005) and include: workplace incivility (DiMarco *et al.*, 2015); corporate psychopath (Boddy, 2013); workplace bullying (Hauge, Skotgrad & Einarsen, 2009); noncompliant behavior (Puffer, 1987); organizational misbehavior (Vardi and Wiener, 2004); workplace deviance (Robinson and Bennett, 1995); workplace aggression (Baron and Neuman, 1996); antisocial behavior (Giacalone and Greenberg, 1997); organizational retaliation behaviors (Skarlicki and Folger, 1997); and dysfunctional behavior (Griffin *et al.*, 1998).

A review of past literature (Rahman *et al.*, 2012) showed that regardless of the different terms that have been employed, CWB share some common characteristics namely: (1) it reflects any form of behavior that violates customary norms or values either dominant organizational norms, societal norms, or violates both norms, (2) it indicates intentions that could be either voluntary or intentional that will or cause harm to the organization, its members or both; and, (3) it results in negative consequences to the organization, its members or even other people that have direct connection with the organization.

With the above arguments, it was concluded that CWB has no fixed empirical definitions and subjected to interpretation by scholars (Jacobson, 2009). However, for the purpose of this study, the researcher will adhere to the definition of Spector and Fox (2010) that defined CWB as a voluntary behavior that violates significant organizational norms, and in doing so, threatens the well-being of an organization, its members, or both. Behavior such as aggression, theft, sabotage, coming to work late without excuses and illegal drug use are all considered forms of CWB (Spector and Fox, 2010) and these behavior are harmful to the organization by directly affecting its functioning or property, or by hurting employees in a way that will reduce their effectiveness.

2.4. Workplace Spirituality

The word spirituality evolved from the Latin word 'spiritus', which means breath - the breath of life (Kumara *et al.*, 2014). There are many definitions of spirituality that vary widely in scientific literature (Kumpikaite, 2009). However Pandey and Gupta (2008), viewing the fundamental conceptualization of spirituality and the definitions given in contemporary literature, defines spirituality as a multidimensional and multilevel phenomenon. Workplace spirituality is commonly described in terms of an employee experiencing a sense of 'wholeness, connectedness at work, and deeper values. In practice, however, the meaning of this construct is less than clear and it is often used interchangeably with the phrases 'spirit at work' or 'spirituality at work' (Komala and Ganesh, 2007).

Spirituality in the workplace differs from the usual concept of spirituality. It is about people who have a common connection, magnetism, and togetherness with each other in their work unit and about the

organization as a whole (Gupta *et al.*, 2014; Harrington 2004). The concept also involves an employee being perceived as a spiritual entity and finding fulfillment of the spirit and of desire through work.

People often confuse religion and spirituality, thinking that they are the same thing. In truth, the two are quite different. A spiritual person can also be religious, but a religious person is not always spiritual because it is simple to follow a religion but difficult to be spiritual. Religion presents absolute realities in life. Religion forms the basis of the present society in which we live, whereas spirituality (the truth of our soul within) upholds the values in the society. Without spirituality, the physically visible world would not be sustained for long, whereas in the absence of religion, society could survive on its own. Therefore, spirituality is better because it avoids the drawback of religious teaching. Gupta *et al.*, (2014) further emphasised that *“spirituality is a path that takes us on an inward journey into the self. With the help of this inward journey, we search deep into our souls via a path that will lead us to God”*.

The concept of spirituality has been studied in a variety of disciplines. The study of spirituality can be regarded as a prescriptive human science standing at the interface of psychology and theology (Helminiak, 1998). Spirituality is a topic within the psychology of religion (Helminiak, 2006; Pargament, 1999) and is closely related to the five-factor model of personality (MacDonald, 2000; Piedmont, 1999). Spirituality corresponds to the higher stages of consciousness in transpersonal psychology (Walsh and Vaughan, 1980; Wilber, 1993; Wilber, 2006; Wilber *et al.*, 1986).

Many scholars link spirituality meaning to a larger purpose and to a source beyond one-self (Valiūnienė, 2014; Ashar and Maher, 2004). Generally, they point to three principles that all spiritual traditions maintain, which are: (a) a unifying force, or energy, exists in the nature of everything; (b) this universal power lies within each of us; and (c) we are all capable of experiencing this power. Delbecq (1999) referred to this universal energy when he defines spirituality as the individual's lived experience of the transcendent, “whether that be God, the Buddha, the Dao, or the Force” (Leigh-Taylor, 2000). McCormick (1994) spoke of the “beyond,” and Conger (1994) alluded to the transcendental quality of spirituality more implicitly when he claimed that spirituality *“lifts us beyond ourselves and our narrow self-interests, it is the most humane of forces. It helps us to see our deeper connection to one another and to the world beyond ourselves”* (Valiuniene, 2014).

According to Marcic (2000) who reviewed about 100 of books and another 100 journal articles, found that less than 20% of them mention God or a Higher Power. The journal articles had even less recognition of God, with no more than 10% acknowledging that God may be part of spirituality (Marcic, 2000). Consequently, some spiritual beliefs and practices are founded in religion and others are unconnected to any religious doctrine in organization (Valiuniene, 2014; Lewis and Geroy, 2000).

Another concept that was defined by Ashmon and Duchon (2000), states that spirituality at work as the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community. Hence, the spirituality at work consists of the three components that are, i) the inner life ii) meaningful work and iii) sense of community. Ashmon and Duchon also emphasized that spirituality at work is not about religion, although may sometimes express their religious beliefs at work. The spirit is nourished in sacred as well as secular places.

A second consideration relates to the interchangeable use of the concepts workplace spirituality and spirituality (or spirit) at work. Most scholars would refer to workplace spirituality but discuss spirituality in the context of the workplace or environment. While this is by far the most common approach, Kolodinsky *et al.* (2008), for example, have argued that at least three different perspectives on workplace spirituality are evident from scholarly reports: i) Workplace spirituality as the application of personal spirituality in the workplace, i.e. the transfer of individual spiritual ideals and values to the work setting. ii) Workplace spirituality as organizational spirituality, i.e. the organization's spiritual values (the individual employee's perception of). iii) Workplace spirituality as interactive workplace spirituality, which entails the interaction of the individual employee's personal spiritual values with the spiritual values of the organization.

Hill *et al.* (2013), observed that the field of spirituality has received increased attention in the organizational sciences, and it is a fast growing area of research and inquiry, with important implications for leadership theory, research, and practice. According to Benefiel *et al.*, (2014) essential to spiritual leadership are the key processes of (1) Creating a transcendent vision of service to others whereby one experiences a sense of calling so that one's life has purpose and meaning and makes a difference and (2)

Establishing or reinforcing an organizational culture based on the values of altruistic love whereby one has a sense of membership, feels understood and appreciated, and has genuine care, concern, and appreciation for both self and others.

2.5. Workplace Spirituality and Counterproductive Work Behaviors

Workplace spirituality has become increasingly prevalent in the United States work environment as a growing number of employees seek value, support, and meaning in their work as well as their lives (Sprung *et al.*, 2012, Gray and Rood, 2000,) within organizations, workplace spirituality may provide benefits for employees and organizational strategy. For example, Milliman *et al.* (2003) found that workplace spirituality was related to organizational commitment, intentions to quit, intrinsic work satisfaction, and organization-based self-esteem. Furthermore, spiritual employees may perform better due to increased feelings of motivation and meaning in their work (Altaf and Awan, 2011; Garcia-Zamor, 2003). As such, there is evidence suggesting that workplace spirituality plays an important role in the work environment. From the perspectives of Muslim's organization study (Sulaiman and Bhatti, 2013) it has suggested that the workplace spirituality can be one factor that may be utilized to overcome many issues. The vertical and horizontal dimensions of spirituality helps one achieve a sense of direction and purpose in life. It helps one achieve desires and satisfaction at large and may also provide employees with better interaction, communication, build honesty and trust among them.

A number of studies using multiple measures have found workplace spirituality to be positively related to organizational commitment, job satisfaction, productivity, and other measures of performance (Benefiel *et al.*, 2014). In addition, the empirical research on workplace spirituality has demonstrated that measures of spirituality are significantly related to altruism and conscientiousness (Chen and Yang, 2012); self-career management (Chen *et al.*, 2012); reduced inter-role conflict (Hall *et al.*, 2012); reduced frustration (Kolodinsky *et al.*, 2008); organization-based self-esteem (Milliman *et al.*, 2003); involvement (Kolodinsky *et al.*, 2008); retention (Milliman *et al.*, 2003); and ethical behavior (Ming-Chia, 2012). These results are consistent across various countries and cultures, including Brazil, China, India, Iran, Malaysia, Pakistan, Taiwan, and the United States (Benefiel *et al.*, 2014).

Kim and Seidlitz (2002) found that workplace spirituality buffered the adverse effects of stress on emotional and physical adjustment, suggesting that workplace spirituality may serve as a resource in combating negative effects associated with the environment. Applied to the workplace, people who face a stressful situation may react differently depending on their level of spirituality. When faced with difficulties, spirituality may serve as a buffer, lessening the impact of counterproductive work experiences; employees may use spirituality to cope with the work environment through various strategies such as meditation, spiritual contemplation, or prayer (Daniel, 2015; Cash *et al.*, 2000). Additionally, spiritual employees may view potential problems as opportunities for personal growth and reflection rather than a hindrance (Zinnbauer *et al.*, 1999).

2.6. The Moderating: Industrial Relations Climate

IRC is viewed as pertains to the norms and attitudes reflecting union-management relationships in an organization (Dastmalchian *et al.*, 1989). It is also being defined as “the degree to which relations between management and employees are seen by participants as mutually IRC-trusting, respectful, and cooperative” (Snape and Redman, 2012). From another perspective, IRC refers to the atmosphere, norms, attitudes and behaviors reflecting and underpinning how workers, unions and managers interact collectively with each other in the workplace, which in turn, affects workplace outcomes (Kersley *et al.*, 2006). Due to its operational functionality, IRC may hold diversified perceptions or attitudes of interactions between ‘organizational members’, individuals and groups within an organization (Schneider and Reichers 1983).

Snape and Redman (2012) postulated that the climate is a characteristic of a particular workplace, reflecting the history, management style, and industrial relations context, rather than simply the individual psychology of climate survey respondents. According to this view, climate reflects to some degree the shared experience and perceptions of members of the workplace. Hence, the term IRC has commonly been used to describe the quality of labour-management relations in the organization (Konstantina, 2013; Wu and Lee, 2001; Deery *et al.*, 1999). It has been seen as reflecting the perceptions of organizational members

about the conduct and practice of union-management relations within the organizations (Lee, 2004; Blyton *et al.*, 1987). The IRC of the organization will be affected by important number of factors such as the organization's policies, actions of union's officials, plant-level managers' attitude and other decision-makers in the organizations.

Bose and Mudgal (2013) point out that union and management officials are instrumental in establishing the tone of contract negotiations and the willingness to employ a joint problem-solving approach to grievance resolution. Where management, for example, uses its power to limit the subjects of bargaining and to extend unilateral control over the labour process, it is likely that unions and employees will be less inclined to take a co-operative approach to the resolution of conflict. Alternatively, where unions and employees are integrated into the decision-making process, a climate of goodwill and IRC-trust is more likely to emerge (Pyman *et al.*, 2010; Belman, 1992).

In congruence with the social control theory and social cognitive theory Colquitt *et al.* (2013) argued that indicators of high-quality social exchange, such as trust and a good relationship between management and employees would be able to moderate the counterproductive work behavior. Accordingly, this study would foresee that industrial relations climate would play a moderating role in the relationship between the personal-related factor i.e. workplace spirituality and environmental-related factors link such as the counterproductive work behavior. There are two reasons for this prediction, as follows: first, a positive industrial relations climate, characterized by high-quality social control, will trigger employees' constructive behaviors through the reciprocity mechanism (Blau, 1964; Deery *et al.*, 1999); second, the industrial relations climate is an important component of employees' shared perception about the employment relationship (Snape and Redman, 2012), and will influence attitude (job performance) and employees' behavior in the organizations (Salancik and Pfeffer, 1978).

2.7. The Model and Hypotheses

Based on these two theories, social control theory and social cognitive theory we developed a moderation model which we believe could moderate between the link of workplace spirituality and counterproductive work behavior. Based on previous findings, it is evident that the relationship between the two variables and industrial relations climate has strong influences between them. In this model, we argue that changes in the extent of industrial relations climate in the workplace could lead to changes in the intensities of workplace spirituality which in turn could affect individuals' level of engagement in counterproductive work behavior. To put it indirectly, the model postulates that good environment at workplace such as working in harmony and trust-worthy environments would trigger fewer conflicts in the company and employees would be able to perform or engage to their best potential at the workplace. By increasing the employees' working spirituality at workplace will also in long run benefit the organizations' performance and addition to it would harmonize the working environment.

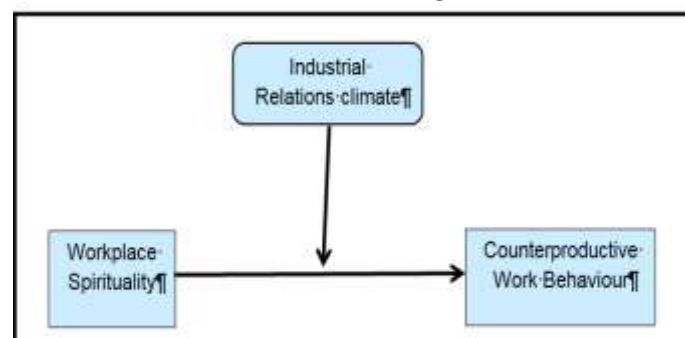


Figure 1. A moderating model of industrial relations climate on the relationship between workplace spirituality and counterproductive work behavior

Hence, this study extends counterproductive work behavior research by examining industrial relations climate as a potential moderator and we foresee that industrial relations climate will ameliorate and further enhance the negative relationship between workplace spirituality and counterproductive work

behavior. Therefore, the direct relationship between the independent variable and dependent variable of the research will be moderated by the moderating variable.

Thus, it is hypothesized that Industrial Relations Climate will moderate the negative relationship between workplace spirituality and counterproductive work behavior. In other words it simply means that the moderating impact of industrial relations climate on the relationship between workplace spirituality and counterproductive work behavior would strengthen for individual employee when the industrial relations climate is high as compared to when the industrial relations climate is low. Therefore, we formed the following hypotheses:

H1: There is significant and negative relationship between workplace spirituality and counterproductive work behavior.

H2: Industrial relations climate will moderate the negative relationship between workplace spirituality and counterproductive work behavior. Specifically, the moderating impact of positive industrial relations climate on the relationship between workplace spirituality and counterproductive work behavior would decrease further for individual with high spirituality as compared to low spirituality.

3. Conclusions

There are a lot of scholars still in the dark in finding the right formula to eradicate counterproductive work behavior activities in the organizations although many have suggested various intervening mechanisms. However, there is lack of attention given to industrial relations climate factor as a mechanism through moderating variable which would pacify the intensity of counterproductive work behavior in organizations. In this study we propose and develop a model based on social control theory and social cognitive as to demonstrate that industrial relations climate would be able to become an agent in eliminating counterproductive behavior among employees.

The workplace spirituality factor combining with positive industrial relations climate will be the best deterrence elements in combating negative attitudes, ill-discipline and non-performance issues in organizations. This model would also demonstrates how the integration of the workplace spirituality compounded with industrial relations climate interface and counterproductive work behavior literatures could provide a better understanding of organizations' predicament on employee disciplinary and performance issues in workplace.

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