

Predicting Organizational Performance through Workplace Spirituality

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Abstract

The purpose of this research study was to investigate the relationship of workplace spirituality and Perceived Organizational Performance in private education sector of Pakistan. Mainly, the study was conducted in private schools of Lahore. To represent education sector of private schools in Lahore, five large schools from DHA schools systems were chosen for data collection. Total of 450 questionnaires were floated among respondents. Total 319 questionnaires were received which were useful for further processing so the response rate remained 70.8 percent. Different statistical techniques were used like factor loading, Reliability analysis, Descriptive statistics, Correlation analysis and regression analysis. Results revealed that workplace spirituality has a positive impact on perceived organizational performance. Furthermore, all three dimensions of workplace spirituality contribute significantly and positively to predict perceived organizational performance in private schools of Lahore Pakistan.

Keywords: workplace spirituality, organizational performance, Inner life, sense of community, Pakistan

1.0 INTRODUCTION

As the beginning of the new millennium the issue of workplace spirituality are growing at a very fast pace both in the organizational practice and in the academics (Lazar, 2010; Vasconcelos, 2010). Workplace spirituality development came into existence because of various issues according to Ashmos & Duchon (2000) there are five such issues, 1) employees ethical and moral squalor, in elevation prosperity gap due to rapid economizing, 2) social activities becoming prominent due to a major source at the workplace environment, because of social interactions perimeter outside organizations boundary, 3) importance in Pacific Rim ,southern and Eastern cultures, 4) meaning of life at workplace getting importance and development, 5) in order to create interest in work (head, heart and soul at work) and resourcefulness the meaning of work is prominently required. Employee's personal life goals can be achieved from the workplace (Geldenhuis, Laba, & Venter, 2014).

According to Capra (1993), there is an observable move from self centered approach to interconnectivity and similarly self interest approach is being replaced by stewardship (Czaplewski, & Ferguson, 2003; Neck and Milliman, 1994) and finally materialistic approach is being replaced by spiritual orientation (Fox et al., 1994; Neal, 1997, Brown, 2003). So as a result of these significant moves the organizational leaders and manager are struggling to discover those policies and procedures that can be helpful in improving work life balance of workers and flexible working environment like telecommuting (Jena, & Pradhan, 2014).

Karakas (2009) mentioned in his study that organizations in North America are showing deep interest in developing strategies of employee empowerment in order to increase employee participation and involvement (Al-Hosaini, & Sofian, 2015 ; Cotton, Zebracki, Rosenthal, Tsevat, & Drotar, 2006). At one end these innovative and new methods of employees management are improving heart-fulfilling and growing spirit while at other end these approaches are also contributing in enhancing the financial health of organizations.

In late 1990s, publications in famous journals and magazines like wall street journal, Fortune 500 and Business Week intensively reported an increasing concern from worker's side to focus on workplace spirituality and its different dimensions in order to improve spiritual health. Similarly in a study of Garcia (2003) mentioned the growing concern about spirituality at workplace and spiritual arousing among American employees.

It is noticeable that the literature contribution on the issue of workplace spirituality is still at its infancy stages and there are some contributions from different researchers from the construct development and theory building plus empirical testing on the topic of workplace spirituality (Delbecq, 2000; Ashmos & Duchon, 2000). For instance, in studies like (Hannah, Noel, & Walumbwa, 2011; Fry, & Matherly, 2006) the authors have attempted to report evidences in fever of theory of spiritual leadership.

1.1 PROBLEM STATEMENT:

For employees to increase productivity and better performance it is considered that the element of spiritual health is crucial. There are different studies which mention the importance of workplace spirituality and its possible impact on employee performance and organizational performance. (Garcia - Zamor, 2003; Fry, & Matherly, 2006).

In this context, Pakistan is a developing country and education is a service sector which main purpose is to

develop and groom the true potential of this country our youth our children. But unfortunately due to too much commercialization and privatization at school level (primary and secondary) this sector is now not playing its real role and the result is our new generation is not focusing on the real targets of life.

The current study will discuss the problem relating the spiritual health and performance at the work place of the employees specially teachers of the private schools of Pakistan specifically Lahore city. In Pakistan private and public schools are taken completely different perspectives of education policy and teacher's work load. In this study researcher will focus on the performance of teachers of private schools.

1.2 RESEARCH OBJECTIVES:

To investigate the impact of work place spirituality and perceived organizational performance

To investigate which dimension of workplace spirituality influence perceived organizational performance more.

1.3 RESEARCH QUESTIONS:

- What is the impact of work place spirituality on the perceived organizational performance?
- Which dimension of workplace spirituality impacts more on perceived organizational performance.

1.4 SIGNIFICANCE OF THE STUDY:

1.4.1 Management Perspective:

This research will help the top management, policy makers and HR department of Education sector of Pakistan to adopt work place spirituality strategy in order to achieve competitive advantage in the form of perceived organizational performance. The study will, for the first time, investigate the independent role of work place spirituality with perceived organizational performance. Further it is also significant because no such study has previously been carried out on this subject in the Education sector at school level.

1.4.2 Literature Perspective:

This study will help researchers and students to understand concept of work place spirituality and its impact on perceived organizational performance. Although an adequate research has been conducted on this issue in the past but mostly it relates to the western environment and in medical sector. Therefore there is an existing gap for the research to be conducted in Pakistan and more specifically in Education sector of Pakistan.

2.0 LITERATURE REVIEW:

2.1 Workplace spirituality

The present study is in a context in which the implications and the meaning of spirituality are taken. The spirituality or the workplace spirituality is deemed to be philosophical construct and is of a very high and of personal nature, most of the workplace spirituality characterizations states that spirituality comprises of strong and deeper values, sagacity of wholeness and strong connectedness at work (Gibbons, 2000). Finding the core ultimate tenacity in life through workplace spirituality is a one function of it, to develop and maintain a full-bodied connection to the coworkers and to all of the people who are concomitant with work, and developing alignment and aptitude among the beliefs of their organization (Mitroff, & Denton, 1999). Therefore, workplace spirituality can be well-defined as the acknowledgment that all of the human resource have an inner life that cultivates and is sustained by the concept of meaningful work that is evaluated in the dimension of community (Ashmos & Duchon, 2000).

The concept of workplace spirituality is emerging one in terms of organizational literature and there is limited contribution on this topic in existing literature. (Dehler & Welsh, 2003; Fry, 2003; Giacalone & Jurkiewicz, 2003). There have been different researchers who documented the history of work (Dehler & Welsh, 2003; Pine and Gilmore, 1998) and in this context workplace spirituality can be defined as when employees develop the feelings of inner life that is caused by meaningful work in the context of community. (Ashmos & Duchon, 2000). Though there have been different researchers who developed different dimensions of workplace spirituality (Giacalone & Jurkiewicz, 2003) but majority of researchers have developed the dimensions of workplace spirituality persistent with Ashmos & Duchon (2000). So in light of this discussion there are three significant dimensions of workplace spirituality 1) Inner life 2) meaningful work and 3) sense of community. Fry (2003), also mentioned these dimensions of workplace spirituality.

2.3 DIMENSIONS OF WORKPLACE SPIRITUALITY

2.3.1 Inner life:

Workers join an organization as whole selves and this whole self also includes spiritual self as mentioned by Dehler & Welsh (2003) who state that people bring their whole selves at workplace and this whole self include heart and soul. Inner life is regarded as the feelings of a person about the primary meaning of who are they and the kind of contribution that is made by them (Vaill, 1998). According to Delbecq, (1999), we all have inner voice or feeling that is regarded as the source of wisdom to guide our decision making in difficult situations they

also stated that there is an interconnection between business leadership behavior and spirituality. So inner life is an important dimension to tap the construct of workplace spirituality as indicated by White, (2001), he also mentioned that all workers have spiritual needs like other biological, social or cognitive needs and workers bring their spiritual need at workplace too.

According to Burack (1999), workplace spirituality increases employee's well being by two ways 1) by improving their morale, commitment and hence productivity 2) by dropping the stress level of employees. Hence many employers of today are supporting spirituality at work in order to enhance worker's morale and commitment. Researchers also mentioned that nurturing the concept of spirituality at work may leads toward a feeling from employee side of completeness and fulfillment which ultimately leads towards increased organizational performance (Burack, 1999). Similarly Bento (1994) pointed out that workers with better spiritual health are more courageous and compassionate who demonstrate these traits at workplace. According to Krishnakumar and Neck (2002), spirituality at work may develop the employees in the areas such as creativity, commitment and honesty etc which will definitely contribute in improving organizational performance. Some forms of spiritual practices at work include multi faith prayer session, exercise sessions such as yoga and spiritual wellness of workers (Krishnakumar and Neck, 2002; Mitroff and Denton, 1999). Kriger (1999) mentioned that trust is crucial for enhancing commitment and spirituality builds a climate of trust at workplace (Burack, 1999). So it is concluded from above discussion that spirituality improves worker's morale and commitment that ultimately increases productivity of workers while spiritual practices decreases employee stress and job burnout etc.

2.3.2 Meaningful work:

A central dimension of spirituality at workplace contains a yawning meaning and purpose in one's own work. Meaningful work is a dimension of spirituality at workplace and states how an employee performs his/her routine task activities concerning at an individual level. The countenance of workplace spirituality comprises the conventions that respectively every person has his/her personal internal inspirations, drives, truths and longings to be convoluted in actions that provide superior implication to his/her life cycle and the life cycle of other individuals (Ashmos & Duchon, 2000; Milliman, Czaplewski, & Ferguson, 2003). Struggle for finding a purpose in one's work is an old idea and is widely accepted. Moreover, the spirituality at workplace assessment is that organizational task and contextual work is not just destined to be fascinating or puzzling, but it's about few elements which involves continually struggling for abysmal meaning and purpose in life, living one's own personal dream, in quest of meaningful work by articulating one's inner life needs and subsidizing to others (Ashmos & Duchon, 2000; Fox, 1994; Neal, 1998). Likewise, Waters, & Moore (2002) perceives that task and contextual work is an aptitude and a vocation as a way to generate superior purpose and distinctiveness in the workplace environment.

Meaningful work at workplace can be regarded as the composition of three factors as mentioned by Wrzesniewski & Dutton (2001) in their study. These factors include 1) the environment of work that influences individuals at work how they originate meaning out of work 2) characteristics and attitudes of individuals also affect in drawing the meaning from work 3) the social environment also contributes how individuals interpret meaning from work these factors are also mentioned by different researcher in their study (Chalofsky, 2003; and Britt, Adler, & Bartone, 2001).

2.3.3 Belonging to Community or Sense of Community:

Finally according to Ashmos & Duchon (2000) the last dimension of workplace spirituality is belonging to community that is spiritual beings have to live along with other people in a community. Noticeable thing here is that in this research study the notion of belonging to community is in line with the judgments of Cramm, & Nieboer (2013); McMillan (1996), and Mirvis (1997) who also mentioned that spiritual beings have to do sharing and mutual connectivity with others in order to enhance mutual cooperation. Similarly, the concept of belonging to community is also in line with the ideology of Dutton (2003) who pointed out that high quality community provides an opportunity and platform of life giving not life diminishing. Pfeffer (2003) also discussed in his research study that belonging to community is regarded as the crucial element that develops spirit at work. Same kind of notion was mentioned by Weisbord (1991) discovered that workers are happy and motivated for work when they find a sense of community at workplace.

The concept of belonging to work in not a new entrant in management school of thought as it has been discussed by many theorists and researchers (Alderfer, 1972; McClelland, 1961; Ashforth, 2003).

2.4 PERCEIVED ORGANIZATIONAL PERFORMANCE

The Perceived Organizational Performance is the combination of financial and nonfinancial elements, these elements gave the information on the level of achievements of results, goals and objectives (Gavrea, Ilies, & Stegorean, 2011) after Kaplan, & Norton (2001). Generally an organization is evaluated by its efficiency and effectiveness, although an organization could use its resources properly and could efficiently achieve its goals and objectives, ensure and maintain innovative quality of services, products and employee's satisfaction.

(Delaney & Huselid 1996; Dyer, & Reeves, 1995; Guest, 2001; Katou & Budhwar 2007). The prime objective of an business organization is to achieve maximum financial benefits and financial capital for the owners and business partners (Gavrea, Ilies, & Stegorean ,2011, Becker, Huselid, Becker, & Huselid, 1998). The objectives and goals of any organization totally depends on the dimensions on which that meet the Perceived Organizational Performance (Katou & Budhwar, 2007).

2.5 RELATION OF WORK PLACE SPIRITUALITY AND PERCEIVED PERFORMANCE IN ORGANIZATIONS

A tension between rational goals and spiritual fulfillment now haunts some workplaces around the world. It is not enough that workers feel productive and effective. Survey after management survey affirms that a majority wants to find meaning in their work. For a long time, employers compartmentalized workers, carefully separating business concerns from personal identities. But productivity waned because people’s personal lives affect their work. That’s why companies are adding work-and-family programs and a variety of other benefits aimed at helping employees to achieve balanced lives (Laabs 1995). Lewis Richmond, a former Buddhist monk turned catalog software tycoon and author of *Work as a Spiritual Practice*, points out that the Buddha himself found enlightenment out of a “serious case of job dissatisfaction” as an Indian prince 2,500 years ago (Garcia - Zamor, 2003). Spirituality is about acknowledging that people come to work with more than their bodies and minds; they bring individual talents and unique spirits. Spirituality in the workplace may manifest itself in several ways, but at two different levels: the personal and the organizational. At the first level, the people involved are spiritual ones who may have had concerns about the adequacy of their workplace for their spiritual life even before. Furthermore, a culture of sharing and caring eventually will reach all of the organization’s stakeholders: suppliers, customers, and shareholders. In such a humanistic work environment, employees are more creative and have higher morale, two factors that are closely linked to good organizational performance.

Giacalone, & Jurkiewicz (2003) maintains that organizations high in workplace spirituality outperform those without it by 86%. Further, such organizations reportedly grow faster, increase efficiencies, and produce higher returns on investments. On a personal level, generalized benefits of a spiritual culture include increased physical and mental health of employees (Podsakoff, MacKenzie, Paine & Bachrach, 2000; Quick et al., 1997), advanced personal growth by contributing to something larger than oneself (Hawley, 1993), and an enhanced sense of self worth (Garcia - Zamor, 2003).

2.6 THEORETICAL MODEL:

Based on the above-mentioned literature review, the following theoretical model framework has been developed.

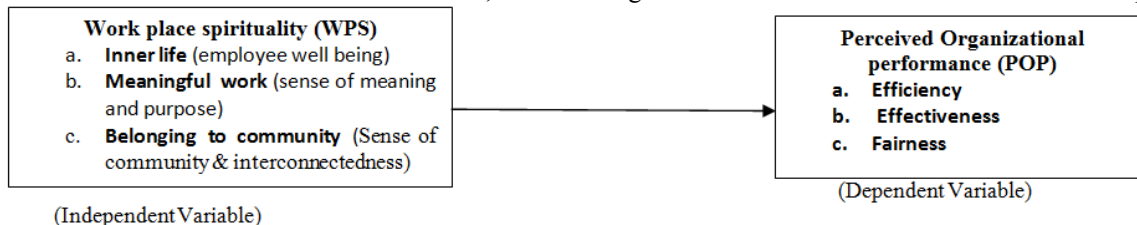


Figure1: Research Model of the Study

3.0. METHODOLOGY

3.1. DERIVATION OF HYPOTHESIS:

In the case of work place spirituality, it is argued that a employee who has the spiritual health positively influences the perceived organizational performance of the firm in general – the employee expects similarly beneficial treatment the next time he or she does at the work place Following hypothesis is developed. Ashmos & Duchon (2000) have defined 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.

Despite the paucity of empirical studies, some research mentions the relationship between workplace spirituality and organizational effectiveness (Fry et al., 2011; Giacalone and Jurkiewicz, 2003; Sanders et al., 2003). Cacioppe (2000) highlights leadership performance and success as being comfortable with spirituality and promoting the spiritual development of followers. Fry (2003) suggests that workplace spirituality leads not only to personal benefits (joy, satisfaction, and commitment), but also to organizational benefits, namely increased productivity and reduced absenteeism and turnover. Cacioppe (2000) study shows that inner life and meaningful work are negatively associated with intention to leave. In their study, with hospital teams, Duchon and Plowman (2005) concluded that the three teams with higher levels of spirituality (inner life, meaningful work, and community) presented higher performance, measured as patient satisfaction in terms of quality and sensitivity.

Rego and Cunha (2007) revealed that individuals tended to demonstrate greater affective and normative commitment, and less instrumental commitment, when strong workplace spirituality is present at organizational and team levels. Karakas (2010) reviewed about 140 articles on how workplace spirituality supports organizational performance and found that spirituality benefits employees and supports organizational performance, because spirituality enhances employee well-being and quality of life, provides employees with a sense of purpose and meaning at work, and provides employees with a sense of interconnectedness and community, which is consistent with Ashmos and Duchon (2000). So the following hypothesis is suggested in light of above discussion.

- **H1:** Work place spirituality (WPS) has the positive impact on perceived organizational performance.
- **H1a:** Inner life is having the positive impact on perceived organizational performance.
- **H1b:** Meaningful work is having the positive impact on perceived organizational performance.
- **H1c:** Belonging to community is having the positive impact on perceived organizational performance.

3.5: POPULATION OF THE STUDY

The population for this study is the faculty of private schools of Lahore. Respondents could easily comprehend the questionnaire (in English language) so that content validity of questionnaire was assured. Sample size for this study was 384 selected through convenient sampling method.

3.6: SAMPLING TECHNIQUE AND SAMPLE SIZE:

The study used quota sampling for data collection and within each quota the respondents were reached through convenience sampling technique because we have no exact sampling frame.

With 95% confidence level, 5% error margin, sample size has been derived by using www.raosoft.com sample size calculator and sample size is 384. Whereas for each of five major schools the quota was fixed to 77 respondents ($384/5=76.8$) this was done in order to distribute the questionnaire evenly and to avoid the chance to collect major portion of data just from one place as is the case normally in convenient sampling.

3.7: QUESTIONNAIRE:

Questionnaire consists of four constructs. The items for work place spirituality, Its 3 dimensions and perceived organizational performance. The items of work place spirituality were adapted from Ashmos & Duchon, (2000), (5 of inner life, 7 of meaningful work, 8 for belonging to community) and perceived organizational performance included 6 items adapted from Kim, S. (2005) respectively was used to collect data. Each of the two constructs will be measured with four items. A five point Likert Scale was used for this purpose ranging from 1=strongly disagree to 5=strongly agree.

RESULTS & ANALYSIS OF DATA

Table 4.1: Gender of Participants

Gender	Frequency	Percentage
Female	278	87.1
Male	41	12.9
Total	319	100.0

There were 319 respondent of this survey the distribution frequency of participants was female 278 out of 319 & male 41 out of 319. The percentage of respondents is female 87.1% and male 12.9%.

Table 4.2: Age Group of Participant

Age Group	Frequency	Percent
15-25	129	40.4
26-35	160	50.2
36-45	21	6.6
Above 45	9	2.8
Total	319	100.0

There were 4-age groups mentioned in the questionnaire that are 15-25, 26-35, 36-45 and above-45. 129 respondents were of age between 15-25, 160 respondents were of age between 26-35, 21-repondents were of age between 36-45 and 9-respondents were above 45 years old.

Table 4.3: Education of Participant

Education Level	Frequency	Percent
Under Graduate	37	11.6
Graduate	181	56.7
Post Graduate	101	31.6
Total	319	100.0

According to results of above table 37 participants were under graduates, 181 participants were graduates, 101 participants were post graduates. Percentage of education level of respondents is 11.6 % participants were under graduates, 56.7 % participants were graduates, and 31.6% participants were post graduates.

4.4 RELIABILITY AND VALIDITY

(Gerbing & Anderson, 1988) described many general and basic guidelines for the measurement of reliability and validity that are used in different studies. To reduce questions, factor analysis as data reduction method was used. To examine common variance, all items were analyzed. “Varimax Rotation” must be used in rotation of every factor in factor loading, and a criteria of cut-off value is 0.5 in exploratory factor analysis (Hair, 2007). After the analysis, the results showed good reliability because all values of this study were above the cut-off criterion which was 0.5. With the help of “Cronbach’s alpha”, scale’s reliability was checked and set criterion of 0.70.

In this study, “KMO & Bartlett’s Test” is also used to check the acceptability of the sample. Many researchers used “KMO & Bartlett’s Test” for adequacy of the sample. 0-1 is the range of KMO and acceptable value is more than 0.6. Table 4.3 is showing the outcomes of KMO & Bartlett’s Test” of this study. The KMO value of this study is 0.818 which is more than the acceptable value i.e. 0.7. On the other hand, “Bartlett’s Test” provided us the value 0.000 which indicates that this analysis is perfect to perform the factor analysis.

Table 4.3: KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.818
	Approx. Chi-Square	2135.904
Bartlett's Test of Sphericity	Df	303
	Sig.	.000

4.6 FACTOR ANALYSIS

Table 4.5: Rotated Component Matrix for Variables

Variable	Item/ Factor	Factor Loading (EFA)	Cronbach's Alpha
Inner Life (employee well being)	INL1	0.838	0.713
	INL2	0.566	
	INL3	0.495	
	INL4	0.958	
	INL5	0.584	
Meaningful Work (sense of meaning and purpose)	MFW1	0.574	0.715
	MFW2	0.686	
	MFW3	0.696	
	MFW4	0.779	
	MFW5	0.612	
	MFW6	0.683	
	MFW7	0.713	
Belonging to Community (Sense of community & interconnectedness)	BCO1	0.711	0.728
	BCO2	0.698	
	BCO3	0.714	
	BCO4	0.632	
	BCO5	0.750	
	BCO6	0.823	
	BCO7	0.798	
	BCO8	0.736	
Perceived Organizational Performance	POP1	0.818	0.704
	POP2	0.732	
	POP3	0.741	
	POP4	0.756	
	POP5	0.828	
	POP6	0.958	

26 factors of this all 4-variables i.e. Inner Life (employee well being), Meaningful Work (sense of meaning and purpose), Belonging to Community (Sense of community & interconnectedness), Perceived Organizational Performance were loaded above the criterion of cut-off value.

4.7 DESCRIPTIVE STATISTICS AND CORRELATION ANALYSIS

Table 4.6: Descriptive Statistics and Correlation Analysis

	Descriptive Statistics			Correlation		
	Mean	Standard Deviation	Inner Life	Meaningful Work	Belonging to Community	Perceived Organizational Performance
Inner Life	3.8263	.71975	1			
Meaningful Work	3.8074	.62816	.339**	1		
Belonging to Community	3.7723	.62046	.230**	.358**	1	
Perceived Organizational Performance	3.7806	.70345	.359**	.286**	.504**	1

** . Correlation is significant at the 0.01 level (1-tailed).

*. Correlation is significant at the 0.05 level (1-tailed).

To check the correlation among the different variables, “Pearson Correlation” analysis is used in this study. Table 4.6 is showing the correlation among variables. Correlation between “Inner Life & Meaningful Work” variables is 0.339** which shows positive relationship between these variables. Correlation between “Inner Life & Belonging to Community” variables is 0.230** which show positive relationship between these variables. Correlation between “Inner Life & Perceived Organizational Performance” variables is 0.359** which show positive relationship between these variables. Correlation between “Meaningful Work & Belonging to Community” variables is 0.358** which show positive relationship between these variables. Correlation between “Meaningful Work & Perceived Organizational Performance” variables is 0.286** which show positive relationship between these variables. Correlation between “Belonging to Community & Perceived Organizational Performance” variables is 0.504** which show positive relationship between these variables.

Table 4.7: Test for Normality of Work Place Spirituality (WPS)

	Kolmogorov–Smirnov ^a			Shapiro-Wilk		
	Statistics	Df	Sig.	Statistics	df	Sig.
(WPS)	.083	319	.265	.925	319	.311
Inner Life	.150	319	.122	.901	319	.752
Meaningful work	.159	319	.653	.909	319	.533
Belonging to community	.109	319	.071	.934	319	.061

Table: 4.7 is showing result of “Normality Test” of variable “Work Place Spirituality (WPS)” and its three dimensions. Two famous tests “Kolmogorov–Smirnov^a & Shapiro-Wilk” were performed in this test. These both tests are used in research for the purpose of normality test. In above table, both tests are showing p-value greater than 0.05, this is authentication against the alternate hypothesis. So null hypothesis is accepted which is, the data is normally distributed. Based on this authentication, researcher is sure that data is normally distributed for variable “Work Place Spirituality (WPS)” and regression analysis can be executed.

OVERALL RESULTS OF REGRESSION ANALYSIS

Table 4.15: Overall Results of Regression Analysis

Hypothesis	Beta Value (B)	Standard Error (Std. Error)	t-value	p-value	Significant/ Insignificant	Collinearity Statistics	
						Tolerance	VIF
H1	.759	.070	10.831	.000	Significant	1.000	1.000
H1a	.315	.051	6.859	.000	Significant	1.000	1.000
H1b	.320	.060	5.307	.000	Significant	1.000	1.000
H1c	.572	.055	10.399	.000	Significant	1.000	1.000

To check the “cause and effect” relationship between independent variable Work Place Spirituality (WPS) and dependent variable Perceived Organizational Performance (POP), Regression Analysis, Model Summary & ANOVA was run by researcher. Above table 4.8 is showing that value of β is 0.759 (positive), that means one unit change in WPS causes 0.759 unit of change in dependent variable perceived organizational performance. T-Value is 10.831 (greater than 2.00) and P-value is 0.000 (less than 0.05). Hence by keeping in view these results, researcher concluded that Work Place Spirituality (WPS) and Perceived Organizational Performance (POP) have significant positive relationship. Based on this conclusion, null hypothesis is rejected and alternative hypothesis H1 is accepted.

Similarly the regression analysis was performed in each dimension of workplace spirituality in order to assess the impact of each dimension on perceived organizational performance. According to the statistical results

of all dimensions it is statistically proved that all dimensions are positively and significantly predicting dependent variable. So all sub hypothesis H1a, H1b and H1c are proved and accepted. The dimension of meaningful work is the most significant predictor of perceived organizational performance.

5.1 DISCUSSION AND CONCLUSION

The results of present study provide sufficient ground to accept the hypothesis that workplace spirituality and perceived organizational performance are positively associated with each other. Similarly all the sub hypothesis are true and accepted at 95 percent level of significance. The results of present study are consistent with the results of Kazempour et al. (2012), who performed the study on workplace spirituality in health sector and observed an increase in organizational commitment behavior or workers of those organizations that were observing workplace spirituality practices and same kinds of finding were noted by Lazar (2010), who reported workplace spirituality increases job satisfaction and worker's productivity and hence it contributes to enhance organizational performance. Furthermore the results of present study correlate with the findings of Mintzberg's (2004) who pointed out that inner life or employee well being is positively associated with organizational productivity however he tested the mediation results of sense of community in his study. Similarly, McKee et al. (2011), observed that sense of community has an effect on transformational leadership and spiritual well being of workers. Finally the results of present study are in line with results of Milliman, J et al. (2003), who reported that workplace spirituality and organizational performance are positively associated with each other however he also included the objective organizational performance along with perceived organizational performance.

5.3 CONCLUSION

The present study discusses the effect of workplace spirituality and on perceived organizational performance. According to the results of present study, the organizational leaders especially in school education sector of Pakistan should consider workplace spirituality and its three major dimensions in crafting Human Resource polices and strategies as these dimensions of workplace spirituality contribute significantly to enhance the organizational performance that is the ultimate objective of every organization of present era.

Similarly, it is evident from the finding of this study that workers who have spirituality at workplaces are more calm and motivated to perform organizational task in a decent manner and they are also with positive behavior. As the education sector is a service sector and above all this sector deals with human beings so if the staff members and faculty of educational institutes will not observe spirituality at workplace than the chances are their student will not be spiritual beings and it will not contribute positively in society.

5.4 THEORETICAL AND PRACTICAL IMPLICATIONS.

The current research study has some very important implications in term of theory and practice. First of all it contributes in existing literature in a way as it discussed the construct of workplace spirituality in the context of Pakistan whereas Previous studies were mostly performed in developed countries so it discussed the results of workplace spirituality in the context of a developing country like Pakistan. Similarly the present study adds in existing literature as it attempts to investigate the results of workplace spirituality in education sector of Pakistan whereas previous research studies were in other sectors like health sector, manufacturing sector etc.

furthermore, the present study has some important practical implications too for example the present study's results revealed that sense of community is the most influential dimension of workplace spirituality and as the dimension of sense of community deals with high quality relationship with group and team members so it is suggested that HR policy makers should consider this dimension in policy making especially for organizational change polices that is a hot topic of discussion in present era as indicated by Phipps, K. A. (2012). So the organizational leaders should focus in developing a culture that foster spiritual health and values at workplace.

Similarly the other dimensions like inner life or employee well being and meaningful work are also important for organizational performance as proved in present study because they are also contributing significantly in dependant variable of organizational performance.

5.5 LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

While the current study adds in existing literature and has some very important implications, it is not without limitations. But the researcher thinks these limitations a gap for future research studies. The first limitation is that this study is only limited to school education sector and in school education the data was collected only from the schools of DHA Lahore so the generalizability of results is questionable. Future research studies on present topic should consider this limitation. Another important limitation is that the data was cross sectional in nature, the future research studies should be conducted on longitudinal data in order to have an assessment of background changes. As the concept of workplace spirituality is a new concept and survey instrument is not the ideal one to collect the data to tap this concept of workplace spirituality so the other methods of data collection like interviews should also be considered in future researches on present topic.

This study used non probability sampling method due to unavailability of sampling frame and definitely the results are not without bias though researcher tried to reduce the level of biasness in data collection but it is suggested to conduct future research studies with probability sampling techniques in order to have better representation of population and to avoid biasness in data collection. Finally the future research studies should include some more variable as moderator or mediator for example organizational citizenship behavior and organizational commitment etc.

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