

Workplace Spirituality: Perceptions of Academic Staff among Public Sector Higher Education Institutes in Khyber Pakhtunkhwa, Pakistan

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Abstract: In management literature, workplace spirituality is becoming important due to its relationship with the meaningful work, sense of community, and value of organization. This paper explores the perception of workplace spirituality in the public sector institutes of Pakistan at individual, group and organizational levels. A descriptive method was adopted for the study. Data was collected from 181 faculty members for the study. The results revealed that the respondents' perceived their level of workplace spirituality as moderate to high. The data also disclose that the institutions significantly differ with regard to each dimension of workplace spirituality, "Individual level of workplace spirituality", "Group level (work unit) of workplace spirituality", and "Organizational level of workplace spirituality".

Keywords: Spirituality, Workplace spirituality.

1. Introduction

In the recent years, organizations and employees have encountered several issues such as financial crunch, economic turmoil in different countries and the pandemic, affecting the workplace and workers (Saxena & Prasad, 2022; Jena, 2021; Rashidin, Javed, Liu, 2020; Vasconcelos, 2018; Hassan et al., 2016; Leigh, 1997). Similarly, due to the shift to knowledge economy and knowledge-based organizations, an increasing number of employees are demanding a nurturing work environment and meaningful work (Lowe, 2000; Leigh, 1997; Caudron, 1997). Ashmos and Duchon (2000) argue that in order to meet with the changing circumstances, organizations and academics have started to look for newer management concepts and strategies (Saxena & Prasad, 2022; Jena, 2021; Rashidin et al. 2020; Vasconcelos, 2018; Hassan et al., 2016; Leigh, 1997) and organizations are adopting new thinking such as flexibility in their structures and work environment (Harari, 1993) along with focusing on the development of vision and purpose, organizational cultures that foster employee's personal growth and

creativity and providing opportunities for workers empowerment and professional development (Leigh 1997; Brandt, 1996; Overholt, 1996; Collins & Porras, 1994; Coates et al., 1990)

To meet these challenges, practitioners and academics in the field of management studies are proposing the adoption of workplace spirituality (WPS) by the organizations (Jena, 2021; Giacalone & Jurkiewicz, 2003a, 2003b; Adnan et al., 2020). Various researchers (Acharya & Mishra, 2016; Guest & Conway, 2011, Jurkiewicz & Giacalone, 2016; Kolodinsky & Ritchie, 2016) confirm that knowledge workers are facing psychological stress because of meaningless work (Honiball, Geldenhuys & Mayer, 2014).

Neal et al. (1999) argues that employees are now inquiring the link between spirituality and their work and are looking for meaningful and inspiring work (Mitroff & Denton, 1999; Fairholm, 1997; Leigh, 1997). Many Studies (e.g., Mitroff & Denton, 1999; Milliman et al., 1999) have considered that organizational management are now focusing to integrate spiritual values in their cultures. Others have emphasized the importance of self- leadership and spirituality and (Neck & Milliman, 1994), and transformational leadership (Jacobson, 1994).

Researchers (Rashidin, Javed, Liu, 2020; Vasconcelos, 2018; Hassan et al., 2016; Gull & Doh, 2004; Konz & Ryan, 1999) are also suggesting that organizations that facilitate the spiritual development for their employees are more productive. It is also noted that spirituality at work reduces employee burnout and increase job satisfaction at an individual level (Komala & Ganesh, 2007). Additionally, research demonstrates that it is the workplace where spirituality originates and is expressed (George et al., 2004; Giacalone & Jurkiewicz, 2003; Milliman, Czaplewski & Ferguson, 2003; Ashmos & Duchon, 2000; Cacioppe, 2000). Workplace spirituality thus reflects engagement of people with their work, along with seeking a sense of meaning that expresses their whole selves incorporating spiritual one.

Konz and Ryan (1999) argue that to get the benefits of spirituality organizations must make efforts to develop spirituality at workplace but maintaining spirituality at work is not an easy task (Fry, Vitucci, & Cedillo, 2005). Many studies have found that the spirituality construct can have positive effect on creativity (Biberman & Whittey, 1997), productivity (Nash, 1994), job performance (Neck & Milliman, 1999), leadership (Conger, 1994), ethical behavior (Fort, 1995), employee effectiveness and absenteeism and turnover (Giacalone & Jurkiewicz, 2003). In fact, spirituality is indicated by Mitroff & Denton (1999b) as the ultimate source of competitive advantage.

Research in the area of workplace spirituality is growing faster in modern work environments. However, limited empirical work on workplace spirituality exists in higher education institutions (HEIs) (Paul, Jena & Sahoo, 2020; Soliman, Virgilio, & Figueredo, 2021; Saeed, Khan, Zada, Ullah, Vega-Muñoz & Contreras-Barraza, 2022) in general and specifically in the context of Peshawar, Khyber Pakhtunkhwa (KP). This paper is an attempt to explore this emerging topic within the HEIs of KP.

The results of this research are important for a number of reasons. First, it contributes towards an emerging body of knowledge in a developing country's context and secondly, administrators and faculty members will gain an understanding of the different levels of workplace spirituality in their workplace. This study will also direct the focus of the Higher Education Commission (HEC) to engage universities on the implementation of spirituality at workplace along with learning, and performance improvements.

1.2 Literature Review

Spirituality is derived from the Latin *spiritus* and the Greek *pneuma*, which mainly refer to the spirit or soul. Beyond the literary roots of the term, however, disagreements exist. Researchers (Rose, 2001; Case & Gosling, 2010; Biswakarma, 2018; Milliman et al., 2018) have convergence that the topic of spirituality has many divergent and different views, which necessitates further research as in different contexts, there are different perceptions of the term.

According to Dossey, Keegan and Guzzetta (2000) spirituality is about the essence of finding meaning and purpose in the world. Miller (1995) further elaborates that spirituality essentially infuses human experiences of wholeness and wellbeing. Spirituality is the main source of finding meaning and purpose in life. Pulchaski (2000) notes that spirituality is the experience of a transcendent meaning in life. It is also said that spirituality is an innate human nature to find connection with the supreme-being manifesting inner-peace and energy (Narayanasamy, 1999). Various researchers (Milliman, Gatling & Kim, 2018; Afsar & Rehman, 2015; Milliman et al., 2003; Murray & Zenter, 1989) assert that spirituality goes beyond religious affiliation. Even those who do not believe in divinity, spirituality strives for meaning and purpose, reverence, awe, and inspiration. The spiritual dimension struggles for answers about the infinite and seeks to be in harmony with the universe. Murray and Zenter (1989) emphasize the significant role of spirituality in reducing emotional stress, physical illness or death. To others spirituality is a bond with the source of meaning with oneself, with others and with a higher power (Plotnikoff, 2002).

Thus conceived, one might wonder whether spirituality is a process intrinsically derived from religious experience or not. Disagreements do exist but most of the scholars either view spirituality as rooted in religiosity or believe both to be somehow connected. Weil (1997) believes that whether or not a person is religious, he or she can lead a spiritual life and experience the influence of spirituality. Researchers are separating spirituality from religion for example, (Milliman et al., 2018; Afsar & Rehman, 2015; Mitroff & Denton, 1999; Cascio, 1998) suggest that spirituality is a separate construct from religion. Mitroff & Denton (1999) also make distinction between the two concepts and state that spirituality is universal, inclusive, embraces everyone, and is related to finding meaning and purpose of life through transcendental connection providing inner-peace and calmness in everyday life.

Similarly, Lerner (1999) considers that religion is not the base of morality. According to Lerner (1999) spirituality is playing an important role in revealing the inner-self and the recognition its impact on our private and personal life. In contrast to this, Pargament (1999) views religion as a provider of sacredness which is also present in spirituality. But Hanssen (1999) while agreeing with Pargament (1999) does see sacredness as related to religion and religion as the provider of sacredness. But he has also emphasize on the difference of the concept of religion and spirituality. Hanssen (1999) further argues that atheists and agnostics also express spirituality, and by those who are inspired by religious impulses involved in ecology are not connected through the religious concepts of sacredness. To resolve the problem, Hanssen (1999) argues that instead of sacredness the “existentiality” term must be used. This term validates that spirituality is a wider than religion. Wolf (2001) has further extended the notion of spirituality and associates it with Jewish baby-boomers who abandoned their Jewish roots have preferred their personal views about spirituality. Many of them would prefer that they are spiritual rather than religious. Instances such as that of Jews demonstrate that people prefer to connect with their inner-self through spirituality not religion.

According to Hill et al. (2000) religion and spirituality are multifaceted phenomena and because of their multi-dimensional nature a single definition limits the notion of spirituality. Hill (ibid) argues that the narrow definition of spirituality focuses on practical outcome with limited value, and broad definition confuses the concepts of spirituality and religion. King (2000) further argues that religion provides a moral and ethical framework for understanding motivation and behaviour. However, many scholars accept religion as the cornerstone of spiritual experience not as an end in itself but the means of expressing and developing spirituality (Nightingale, 1955). It can be concluded from the discussion that there is variation thoughts and views regarding spirituality and different people in different contexts perceive it differently.

1.2.1 Workplace spirituality

Scholarly definitions of workplace spirituality (WPS) vary owing mainly to two reasons. Firstly, workplace spirituality is a multifaceted construct and secondly, its nature is abstract and personal, making it a complex concept (Shukla & Gupta, 2018; Milliman et al., 2003; Hill et al., 2000). Hence, developing a universal definition of workplace spirituality is difficult because it is highly individualistic, personal and subjective in nature (Coyle, 2002). It does not mean, however, that we cannot arrive at common ground and certain basic acceptable tenets with respect to WPS. Majority of the scholars believe that all people are spiritual beings and that every person is energized by their spiritual dimension, motivating and influencing every aspect of people's lives. As rightly mentioned by Taylor (2000) that individuals may not be able to describe their spiritual experiences, but they are convinced that they have experienced something spiritual.

Furthermore, in the organizational studies, this phenomenon becomes further complicated because of differentiation into individual and organisational levels. Individual level spirituality at work occurs when employees find their work meaningful. In the words of Gibbon (1999) individual spirituality is the integration of spirituality with his/her work. On the other hand, the term corporate soul is used by Izzo and Klein (1998) when referring to organisational level spirituality. For Izzo and Klein (Ibid) corporate soul is the work environment that attracts and engages competent employees. Kinjerski and Skrypnek (2004) argue that through leadership and work processes an organisational culture can be developed that promotes trust, cohesiveness, support, autonomy, innovation, recognition and fairness. Individual and organisational spirituality are supposed to result in positive outcomes for individuals and organisations (Kinjerski & Skrypnek, 2004). In the same vein, Krishnakumar and Neck (2002) suggest that workplace spirituality enhance employees' sense of fulfilment, which further increase his/her creativity, and commitment.

1.2.2 Individual spirituality

Individual spirituality is related to finding meaning and purpose in work (Ashmos and Duchon, 2000). In other words when employees are connected to their routine work is known as individual spirituality (Milliman et al., 2003). Others refer to individual spirituality at workplace as the main source of development (Mirvis 1997) and passion for work (Laabs 1995). Ashmos and Duchon (2000) consider vigour, joy, and job significance to measure individual spirituality level at work.

1.2.3 Group spirituality

Group spirituality is related to the connection with the team members and the contribution to the overall work community (Ashmos&Duchon, 2000). Mirivis (1997) suggests that group level spirituality

is the feeling of being close and connected to the team members (Mirvis, 1997). The closeness and connection to the community environment can contribute to employees' growth and development of common purpose. In a community environment, team members work together for common purpose with a sense of being valued by the team members and find opportunities for personal development (Ashmos and Duchon, 2000).

1.2.4 Organisational spirituality

Organizational spirituality is related to the integration of employee's values with organisations' values. Laabs (1995) states that organisation develop spiritual values to align employees' values with the corporate mission. This level of workplace spirituality as defined by Ashmos and Duchon (2000) evaluates organisational values system, the organisation concerns for employees, and the link of employees' values with the organisation's core purpose and goals. Crawford et al. (2009) argue that organisational spirituality is the integration of an employee's values and company's values, mission and goals. To measure this level of spirituality, an organisation should consider mission, values, and objectives of the whole organisation.

1.2.5 Workplace spirituality definition in this study

Majority definitions of workplace spirituality include the meaningful work and community aspect of the organization. The term workplace spirituality takes different dimensions related to work such as purpose, calling, belonging, connectedness, and membership (Giacalone & Jurkiewicz, 2003; Milliman et al., 2003; Ashmos&Duchon, 2000). The definition of workplace spirituality adopted in this study is given by Ashmos&Duchon (2000) "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. p. 137"

1.3 Dimensions of Workplace Spirituality

1.3.1 Meaningful work

The basic dimension of spirituality at work is a sense of meaning and purpose in one's work. This dimension facilitates employees' interaction with their routine duties and responsibilities at workplace. According to Ashmos and Duchon (2000) and Hawley (1993) this is based on the assumptions that each individual involves in activities that give broader meaning and purpose to their life and its effect on the lives of others. It is argued that spirituality is an individual search for finding inner-meaning and purpose in their jobs to make contribution to the community. Similarly, Moore (1992) argues that individual work as calling, and vocation give meaning and purpose to job.

1.3.2 Sense of community

One of the important dimensions of WPS is a sense of belongingness with the community. Ashmos and Duchon (2000) explain sense of belongingness as a strong relationship with or deep connection to others. This dimension is related to the interactions of employees' with co-workers. Sense of community is also labelled by some researchers as "community at work" (Maynard, 1992; Miller, 1992). It is an individual belief that there is a connection between the inner-self of an individual and of other people. Neal and Bennett (2000) argue that sense of community dimension provide psychological and spiritual connections among organisational members.

1.3.3 Alignment with organisational values

This dimension aligns individual personal values with their organisational mission and purpose. It provides a strong connection between employees' and organizational values. According to Mitroff and Denton (1999) this aspect of WPS aligns employees with the larger organisational purpose. It is based on the idea that alignment of individual's purpose with organisation's values make more contribution to a society. This integration of individual and organisational values involves the idea that employees want to work in an organisation that seeks a high sense of ethics and make a larger contribution to the welfare of employees, customers, and society. In other words, a person will not work for any organisation, if his or her values are not aligned with the organisational values (Malphurs, 1996).

1.4 Statement of the Problem

Spirituality in the workplace has become the focus of researcher in recent years. A difficulty in studying how well an organisation can maintain its spirituality is finding organisations that have articulated their notion of spirituality. Public sector universities in Pakistan form a group of organisations with an expressed spirituality. The main objective of this research is to find out different level of spirituality levels in these public universities.

1.5 Research Objectives

The present research is determined to focus on the below given research questions:

The main objective of the study is to find out spirituality levels of academic staff in public sector universities in Peshawar, Pakistan.

- What are employees' perceptions concerning individual, group, and organization level of spirituality?
- What are the differences in the perceptions of the participants regarding workplace spirituality levels based on institutional affiliation?
- To check that whether the variances are significant or insignificant among the faculty members on each item of workplace spirituality?

2. Method

2.1 Research Design

Because of the descriptive nature of the study survey method was used for data collection. The data collected at definite time makes the survey as cross-sectional. For the understudy institutes in this study means, standard deviation, one-way analysis of variance (ANOVA), and least square differences (LSD) were utilized to measure the difference between the central tendencies of workplace spirituality (WPS). To determine the level of spirituality in the workplace as perceived by faculty members at public universities of Peshawar, central tendencies measures were used. To determine significant difference in the participants' perceptions towards level of spirituality in workplace based on differences in affiliation means, t-test, and one-way analysis were used at a selected probability level (i.e., 0.01, 0.05, and 0.10).

To check pair-wise significant difference among the institutes regarding workplace spirituality items, least square difference (LSD) was used.

2.1.1 Population and sample

The sample for this research was self-selected and participated on a voluntary basis. The questionnaire was administered in four public sector higher education institutes (HEIs) in the Peshawar city. Simple random samples of 300 faculty members were selected from four universities in KPK, Peshawar region. A total of 181 questionnaires were returned with a response rate of 60.33 %. A sample for PHEI1 consisted of 36 participants, for PHEI2 56 participants, PHEI3 22 participants, and PHEI4 67 participants thus making 181 participants in total that comprised of lecturers, assistant professors, associate professors and professors.

The research participants varied in terms of their educational qualifications and experience in the sector. All the participants surveyed were above 25 years of age. As can be viewed in the table 1 below, the distribution of the sample was 149 males (82.32%) and 32 females (17.68%). There were 52 participants (28.73 %) with 16 years of education, 69 (38.12 %) with 18 years of education, 60 (33.15%) were having above 18 years of education. Approximately, 52 percent sample were over the age of 36.

Table1: Demographics of the Sample

<i>Variable</i>	<i>Frequency</i>	<i>Percentage</i>
<i>Gender</i>		
Male	149	82.32
Female	32	17.68
<i>Age</i>		
25-35	86	47.51
36-45	48	26.52
45+	47	25.97
<i>Qualification</i>		
Master/MBA	52	28.73
MS/MPhil	69	38.12
PhD	60	33.15

2.1.2 Data collection

The informants were requested to fill out questionnaire that also assessed demographic data and used a five-point Likert type scale to measure responses to the listed items. The researchers visited the selected samples (faculty members) in person, explained the purpose of the study. Questionnaires were sent to those participants who to fill in the measurement instrument. Table 1 shows the entire demographic data for the entire sample.

2.2 Measurement Instrument

As mentioned, the study utilized Ashmos and Duchon’s (2000) tool for descriptively assessing WPS. The Meaning and Purpose at Work questionnaire captures informant’s personal experience in terms of

their perceptions of their individual level, group level, and organisational level spirituality (Ashmos & Duchon, 2000).

To measure spirituality at work, this study used the seven individual level, two work-unit level, and two organisational level items (Ashmos & Duchon, 2000). For the purpose of this research 60 items scale was used on five-point Likert type scale from (1=Strongly Disagree) to (5 = Strongly Agree). Reliability of the instrument has been obtained by Ashmos & Duchon (2000) originally. Table 2 presents the Cronbach alpha reliabilities for the constructs used in this study. The items description is given in the following lines.

2.2.1 Individual level factors

1. Conditions for community: this factor assesses the presence of necessary elements for community. This scale includes nine items.
2. Meaningful work: measure importance, energy, and joyful aspects about work. This scale includes seven items.
3. Inner-life: this scale is composed of such items as, understanding of individual values, individuals' hopefulness, and concern for spirituality.
4. Blocks to spirituality: this item is an inverse to the first three factors. This factor captures conditions that reduce the development of workplace spirituality. This scale includes six items.
5. Personal responsibility: capture aspects of community. This scale includes two items for this factor.
6. Positive connections with other: this scale include three items that capture aspects of community.
7. Contemplation: additional behaviour associated with expressing inner-life are included. This scale includes two items.

2.2.2 Group level factors

8. Work unit community: These items describe informant's sense of work unit as community, i.e., work unit is encouraging and caring for employees. This scale includes eight items.
9. Positive work unit values: describes that whether informants classify with the work units mission, values, and goals. This scale includes six items.

2.2.3 Organizational level factors

10. Organizational values: capture employees' perception and attitudes about their organisational values. This scale includes six items.
11. Individual and organization: includes individual's evaluation relative to their organisation. This scale includes six items.

Table 2: Reliability of Each Construct

<i>Construct</i>	<i>Alpha Coefficient</i>
<i>Individual Level Factors</i>	
Conditions for Community	0.859
Meaning at Work	0.858
Inner Life	0.804
Blocks to Spirituality	0.736
Personal Responsibility	0.772
Positive Connections With others	0.737
Contemplation	0.689
<i>Group Level</i>	
Work unit community	0.871
Positive Work Unit Values	0.914
<i>Organizational Level</i>	
Organizational Values	0.929
Individual and Organization	0.837

3. Findings and Discussions

The survey addressed informants' perceptions about three different levels of spirituality. Individual level items addressed participants' attitude regarding themselves and their immediate work environment (Questions 1 - 33). Group level items attended to participants' perceptions about their work unit functions (Questions 34 - 47). Organisational level items attended to participants' attitudes about their work organisation as a whole (Questions 48 - 60).

Research question 1 attended to the faculty members perceptions regarding levels of workplace spirituality at public universities in Peshawar. To answer this question and to rank the HEIs, means were utilized. Generally, participants consider their institutions as being moderate to highly spiritual. The statistics show significant difference in all groups regarding the presence of spirituality in the workplace. Means and standard deviations are presented in table 3. The lower scores are those measuring organisational values (M= 2.91) and work unit community (M= 2.98). Although, it is clear from table 3 that the lower scores are those measuring work unit community and organisational values. Hence, suggesting the presence of workplace spirituality is experienced by the employees, but the institutions do not describe their organisation in terms of workplace spirituality (WPS). The results also suggest that the institutions lack the application of the concept of spirituality in the organizational context.

Table 3: Means and Standard Deviations

<i>Level of Spirituality</i>	<i>Institution</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>F</i>	<i>Sig.</i>
Conditions for Community	PeshU	36	3.657	0.668	1.278	0.284
	IBMS	67	3.458	0.657		
	KMU	56	3.435	0.786		
	IMSciences	22	3.308	0.711		
Meaning at Work	IBMS	22	4.039	0.518	3.727	0.012
	IMSciences	36	4.02	0.387		
	PeshU	67	3.945	0.507		
	KMU	56	3.686	0.732		
Inner Life	IBMS	22	4.146	0.563	1.575	0.197
	KMU	56	3.829	0.652		
	PeshU	67	3.797	0.667		
	IMSciences	36	3.789	0.854		
Blocks to Spirituality	IBMS	22	2.667	0.474	2.337	0.075
	KMU	56	2.444	0.697		
	PeshU	67	2.294	0.604		
	IMSciences	36	2.287	0.682		
Personality Responsibility	IBMS	22	3.406	0.285	1.971	0.12
	KMU	56	3.136	0.342		
	PeshU	67	3.045	0.392		
	IMSciences	36	3.038	0.611		
Positive Connections	IBMS	22	3.406	0.285	3.103	0.028
	KMU	56	3.136	0.342		
	PeshU	67	3.045	0.392		
	IMSciences	36	3.038	0.611		
Contemplation	IBMS	22	3.406	0.285	1.433	0.235
	KMU	56	3.136	0.342		
	PeshU	67	3.045	0.392		
	IMSciences	36	3.038	0.611		
Work Unit Community	PeshU	67	3.329	0.291	0.336	0.799
	KMU	56	3.1	0.284		
	IMSciences	36	2.983	0.416		
	IBMS	22	3.422	0.223		
Positive Work Unit Values	IBMS	22	3.409	0.269	0.435	0.728
	KMU	56	3.13	0.324		
	PeshU	67	3.093	0.371		
	IMSciences	36	3.029	0.577		
Organizational Values	IBMS	22	3.286	0.26	1.986	0.098
	KMU	56	3.014	0.336		
	PeshU	67	2.975	0.365		
	IMSciences	36	2.902	0.557		

Our goal was to rank groups on spirituality scores. The groups characterised by higher spirituality levels denotes that people perceive their organisation as having strong workplace spirituality. In general, it is clear from table 3 that HEI3 shows higher spirituality scores than the other groups. Participants concerns regarding opportunities for inner-life and meaning at work were the most notable differences, whose scores are clearly high (M = 4.146, M = 4.039). The results also show that this group is high on blocks to spirituality (M=2.667). HEI4 scores show that this organisation is weak on spirituality but differs from the last group because people report high on conditions for community (M=3.657). HEI1 teaching staff perceive their organisation as having a weak spiritual orientation, except for meaning at work (M=4.020) which is high from HEI2 and HEI4.

One-way analysis of variance (ANOVA) was utilized to identify the variances of the groups based on their university affiliation.

Table 4: One-way Analysis of Variance (ANOVA)

<i>Descriptive Statistics</i>							
	<i>Range</i>	<i>Mean</i>	<i>Std. Deviation</i>	<i>Skewness</i>		<i>Kurtosis</i>	
				<i>Statistic</i>	<i>Std. Error</i>	<i>Statistic</i>	<i>Std. Error</i>
Personality Responsibility	4	4.0912	0.71393	-1.032	0.181	2.363	0.359
Meaning at Work	3.43	3.8911	0.58173	-1.006	0.181	1.768	0.359
Inner Life	5	3.8475	0.69615	-1.338	0.181	4.885	0.359
Positive Connections	3.33	3.6759	0.6319	-0.926	0.181	0.723	0.359
Positive Work Unit Values	3.67	3.5672	0.62454	-0.571	0.181	0.632	0.359
Contemplation	5	3.4972	0.84409	-1.007	0.181	1.957	0.359
Conditions for Community	3.78	3.4721	0.70962	-0.644	0.181	0.429	0.359
Organizational Values	3.83	3.3729	0.71694	-0.443	0.181	-0.064	0.359
Work Unit Community	4.13	3.1105	0.65062	-0.672	0.181	1.001	0.359
Blocks to Spirituality	3.67	2.384	0.64386	-0.029	0.181	0.119	0.359

Table 4 shows significant differences among the faculty members of the four public sector HEIs on each dimension of WPS at the 0.01, 0.05 and 0.10 level. Table 4 reveals that the faculty of the institutions significantly differ with respect to meaning at work (F = 3.727, p < 0.05), blocks to spirituality (F = 2.337, P < 0.10), personal responsibility (F = 4.567, p < 0.05), positive connection with community (F = 4.567, p < 0.01), contemplation (F = 4.567, p < 0.01). Table 4 further reveals that the participants from the four groups significantly differ on work unit community (p < 0.01) and positive work unit values (p < 0.01). Finally, the final two items (organisational values and individual & the organisation) of Ashmos and Duchon (2000) are related to measuring organisational level of workplace spirituality. The

participants also significantly differ on organisational values ($F = 4.707, p < 0.01$), individual and the organisation ($F = 4.736, p < 0.01$).

The institutions observed in this study have the nature of work, belong to the same system, and have almost the same terms of, and remunerations. The individuals in the institutions comprise of the same education and work experience. Also, the scores for all the variables of WPS slightly vary across the institutions. Then, by interpretation this means that the individuals in the institutions hold different degree of awareness of WPS. The results reveal that the level of workplace spirituality means score differs significantly. Public universities in Peshawar, KPK have not recognized organisational structures/systems for the encouragement of workplace spirituality provide justification for the results. Therefore, based on university affiliation, employees experience spirituality in the workplace at different levels.

Furthermore, least square difference (LSD) was utilised to address further differences and check the pair wise comparison of four groups of university. Table 5 revealed that all institutes are different from each other on the basis of variables at the (0.01, 0.05, and 0.10) level. All four groups significantly differ on all the individual level items. HEI1/HEI2, HEI2/HEI3, HEI2/HEI4, pairs on meaning at work ($p < 0.01$).

Table 5: Least Square Difference (LSD)

<i>Items</i>	<i>Pairs</i>	<i>Sig.</i>
Individual Level Items:		
Meaning at work	HEI1/HEI2	0.007
	HEI2/HEI3	0.015
	HEI2/HEI4	0.013
Blocks to Spirituality	HEI1/HEI3	0.029
	HEI3/HEI4	0.018
Personal Responsibility	HEI1/HEI3	0.001
	HEI2/HEI3	0.012
	HEI3/HEI4	0.001
Positive Connection with others	HEI1/HEI3	0.001
	HEI2/HEI3	0.012
	HEI3/HEI4	0.001
Contemplation	HEI1/HEI3	0.001
	HEI2/HEI3	0.012
Group Level Items:	HEI3/HEI4	0.001
Work Unit Community	HEI1/HEI2	0.081

	HEI1/HEI3	0
	HEI1/HEI4	0
Positive Work Unit Values		
	HEI1/HEI3	0.001
	HEI2/HEI3	0.006
	HEI3/HEI4	0.001
Organizational Level Items:		
Organizational Values		
	HEI1/HEI3	0
	HEI2/HEI3	0.006
	HEI3/HEI4	0.002
Individual and Organizational Alignment		
	HEI1/HEI3	0
	HEI2/HEI3	0.005
	HEI3/HEI4	0.002

3.1 Discussion

The data shows that individual level of WPS has the highest mean score. Inner-life has the highest mean score followed by meaning at work and conditions for community. These indicate that the faculty members find the work environment conducive to personal development and growth. The study also reveals that the participants' have greater spiritual knowledge as it relates to individual personal spirituality. This verifies the findings of previous studies (e.g., Ashmos and Duchon, 2000) that it is easy to assess one's own spirituality than to assess others spirituality level. Turner (1999) argues that when the organisations provide opportunities for personal spiritual development, employees' passion and creativity will increase. Individuals will find purpose and meaning in their job, ultimately affecting the organisational productivity.

The mean scores for group level (work unit level) are lower in comparison to the individual levels mean scores. This also confirms the findings of Ashmos and Duchon (2000) that it is easier to answer questions about individual self-spirituality than about the feelings of the co-workers about the subject of spirituality within the organisation. However, the results suggest the presence of positive work unit values will motivate to take on responsible work roles which will further improve the growth and development of the organisation. At the same time employees will have a sense unity and purpose through social interaction.

Again, to assess spirituality on an organisational basis, the results clearly show that the scores are lower than the individual and group level. However, they are positive enough to suggest that when organisational values, employees will continuously struggle for the development of organisational goals and objectives. Hence, it is suggested that spirituality can help the organisation to sustain shared values in the organisation.

The data further reveals a significant variance among the four groups of organisations towards workplace spirituality dimensions. Overall, the results suggest that faculty members experience that the organisations give less opportunity for inner-life and a sense of community. The respondents also feel that their values are less aligned with the organisation's values. It is suggested that when employees are involved in spiritual organisational environment will act in a more engaged and collaborative manner, apply their full potential to work and bring their entire selves to the organisation (Duchon & Plowman, 2005; Jurkiewicz & Giacalone, 2004; Gavin & Mason, 2004).

It is also suggested that leaders and have an important responsibility in the development of spirituality in the workplace. This is in line with the previous findings (e.g., Fry et al. 2005; Duchon and Plowman, 2005) that building a sense of community through spiritual leadership can increase individual and organisational performance. Additionally, Pava (2003) argued that the discouragement of workplace spirituality may adversely affect organisational productivity.

We agree with Fry (2003) that workplace spirituality is highly personal, subjective and philosophical that is why people experience and develop it in different ways (Rego and Cunha, 2007). Although descriptive in nature, this study provide evidence that organisations should develop an environment that permit employees to have meaningful work and enable a sense of community will perform better than those organisations who are less caring to the spiritual needs of their employees (Duchon & Plowman, 2005).

The findings of this study are taking into consideration that the under study organisations allow the faculty members to practice their own spirituality. These organisations are less attentive to the needs of the employee's spiritual development. Organisations that allow employees to have access to the "spiritual resources" and satisfy their "spiritual needs" will benefit the organisations (Rego and Cunha, 2007).

3.2 Implications for Research

Organisational studies are now considering the spiritual dimension of human beings. Being quantitative in nature, the study does not allude the subjective feeling and emotions of the employees with respect to WPS in their organisation. Moreover, the research was conducted in educational setting. Employees in educational settings, especially in higher education, are presumably more sensitively open with respect to discussion on spirituality. Nevertheless, the three-way categorisation of WPS in this study could become basis for in-depth analysis using qualitative or mixed method approaches. For example, the finding that the mean score of participants on the individual level WPS is higher than their mean score with respect to the notion of WPS at organisational level. The difference between the means could be problematised to delve deeper into the reasons as to why or how do employees relate differently to spirituality at both the levels.

As already mentioned, WPS is an emerging area of research. A survey approach may make it difficult to capture the personal and subjective nature of the construct. Due to the survey nature of the study, there is potential for common method variance of the scale. To address these limitations, below are given some of the suggestions for future research.

Future researchers need to use different work samples for further confirmatory analyses of these spirituality instruments. It is recommended that multiple methods of research are needed to be used to deal with the subjective and personal nature of the spirituality construct for cross-validation of these

measures. To overcome these limitations other methods should be utilized along with quantitative organisational measures of employee effectiveness (e.g., interviews, supervisor assessments of employees).

Secondly, it is also recommended that research should be conducted in different organisational settings such as for-profit and non-profit organisations. Additionally, it is also suggested that research on different organisational variables needs to be conducted such as employee job attitudes and effectiveness, and their moderating and mediating relationship between spirituality at workplace.

3.3 Implication for Practice

It might be productive to conduct studies on the similarities and linkages between studies on WPS and research on best companies to work for. Research in these areas will likely provide important insights into the type of organisational environments and cultures that are needed for the well-being of employee and organisational effectiveness. Additionally, Milliman et al. (2003) suggest that to increase well-being of the employees and to achieve long-term organisational effectiveness, to implement WPS philosophies effective organisational change approaches are needed.

Second, to get input from different levels of the organisation it is important to increase employee participation in organisational change and development programs. To overcome the highly personal and abstract nature of the spirituality construct and to clarify the meaning of spirit at work, the creation of forums for open discussion is needed. Additionally, companies should develop strong values, to make sure that the values and rights of all employees are appreciated and respected. Such a discussion will broaden the boundaries of freedom of expression that are allowed in the firms. To promote this process, vital interpersonal communication and listening skills training programmes will be required.

Third, WPS will only take place within the environment of suitable organisational goals. To make certain that ongoing assessments occur regarding the true effect of the WPS approaches, the researchers recommend that change efforts incorporate feedback mechanisms from multiple sources (e.g., employees, customers, consultants, suppliers, etc.).

4. Conclusion

This study suggests that there is the greater possibility of finding true meaning at work, when employees' values are aligned with the organizational values. To achieve a greater sense of fulfilment employees' need to be working in an environment where their spiritual needs and values are respected. This will increase individual output and organizational goals will be sustained in the long run.

To conclude, this study reveals that academic staff in Peshawar, KPK public universities perceived their level of WPS as moderate to high. This conclusion indicates that individual desires to integrate their values with their work. Organizations need to implement policies and programs for the spiritual development of their employees. From these results it appears that organizations need to foster cultures that are supportive for the spiritual development of their employees.

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