

WORKPLACE SPIRITUALITY AND HAPPINESS AMONGST SCHOOL TEACHERS: MEDIATING ROLE OF JOB SATISFACTION

Sana Fatima

PHD Scholar, Federal Urdu University of Arts, Science & Technology, Karachi.

sanafatima453@gmail.com

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Corresponding Author: *

Sana Fatima

Abstract

The study reveals that the obscure relationship between workplace spirituality and happiness among school teachers, emphasizing the mediating role of job satisfaction in Pakistani schools in particular. The idea of workplace spirituality—which includes a feeling of community, meaning, and purpose as well as a congruence of personal and organizational values—has drawn increasing interest in the educational field in recent years. Teachers frequently experience emotional, psychological, and professional stress, which can affect their general well-being and efficacy as key players in academic and societal growth. Hence, improving both individual performance and institutional outcomes requires an awareness of the elements that contribute to their pleasure. Structured questionnaires were used to gather data from a sample of public and private school teachers as part of a quantitative study design. The study employed validated measures to measure happiness, job satisfaction, and workplace spirituality in order to evaluate the data and look into the suggested correlations between the variables. The findings indicate a significant beneficial relationship between workplace spirituality and teacher satisfaction. Furthermore, it was discovered that job satisfaction acted as a partial mediator in this relationship, indicating that teachers who feel their work has purpose and aligns with their personal values are more likely to be content with their positions, which in turn leads to their general happiness. This mediation highlights the psychological mechanisms through which a spiritually stimulating workplace improves wellness. As a future implication of the subject study, a fresh utilization for the vital variable like workplace spirituality is advantageous for both individual expertise in education and the educational setups as a whole for considered enhancement. However the proper understanding of this vibrant aspect as a result of this endeavor, future studies may be employed in cases of organizations and especially to their management relevant human resources department or section.

INTRODUCTION

In many professions, usually, people overemphasize the importance of the job, but they underestimate the significance of a teacher. Shaping young minds is a great responsibility, and it is not an exaggeration that teachers change students' lives. Teachers are at the

forefront of nurturing and developing students' potential (HitendraPillay, 2005). Teachers help students grow (Evers, 2004), and for this, teachers need to remain physically and mentally well (Smith, 1992). The teaching profession demands lots of

dedication and continuous involvement. This creates pressure on teachers and affects their overall well-being. A variety of factors can be linked with employee well-being, i.e., physical, mental, and social (Grant A. M., 2007). Employee well-being is essential to organizations because it reflects the organization's life. Teachers' well-being is essential not only for teachers but also for their students and schools. Teachers need a supportive environment from their family, colleagues, and schools to cope with day-to-day challenges. A great deal of literature has explained the interaction of social and health conditions between academic staff members (Miglioretti M., 2013). Most work has been done to improve the quality of education through enhanced teachers' working conditions (V, 1946) and extends to the stress and struggle an employee goes through during the job (Barck-Holst P., 2015). Therefore, "academic interest in employee welfare has also increased significantly in recent years" (Illies R. P., 2015).

Workplace spirituality is one of the essential aspects of the workplace that can increase different types of employee well-being. The level of spirit one defines it puts at his work (Kolodinsky, 2008). It can also be described as work ethic, and it depicts a meaningful employee experience and community at work (Ashmos, D. P., & Duchon, D, 2000). Other terms associated with spiritual experience in the workplace are membership (Fry L. W., 2003) and transcendence (Giacalone, 2003). Existing literature raises the need for workplace spirituality (Cavanagh, 2002). For this reason, spirituality and the work have been termed together, as the most uprising issue in terms of scientific research" (Gotsis, 2008).

Spirituality is not necessarily connected to religion; instead, its main focus is on a person's values and his/her personality. Workplace spirituality "tends to have a strong impact and effects on the individuals, organizations, and community's overall well-being and prosperity." Further, it helps the organizations address the general health issues related to workplace spirituality that affect the employed human resource (Sheep, 2006).

The office environment's spiritual foundation depends on the employee's belief about the purpose and meaningful work (Ashmos D. P., 2000). It involves daily staff communication at each stage as each individual has their level of feeling of being

motivated (Milliman, 2003). If work gives people a good spiritual experience, it will lead to spiritual growth and development, empathy and feelings of happiness, motivation for work, and well-being (Javanmard, 2012).

Workplace spirituality is also related and consequent upon the feeling of being satisfied by passing on to individuals, groups, or organizations (Noor, 2011). People are in the modern era deal with the implications of spirituality in their professional lives (Mitroff& Denton, 1999). People often refer to the quest for meaning as the expansion of themselves in their work, a consequence of their faith, as well as extrinsic rewards. Teachers also shape the fate of future citizenry and work for a more critical cause which gives them internal and external satisfaction. They practice work ethics. The central aspect of the work ethic is an internal health, purpose, and a feeling of social togetherness and alignment with the organization's values (Ashmos D. P., 2000). Teachers also feel like they as a part of the community. Feeling part of the community (connecting with other people) is essential for spiritual growth (Ashmos D. P., 2000). There are issues that the company faces due to a lack of spirituality, such as stress and absenteeism, which impede the organization's efficiency (Ashmos&Duchon, 2000). It is also essential for the educational sector to inculcate workplace spirituality amongst teachers because it will eventually be helpful to bring positive change on a societal level. Organizations, which are high in spirituality, render more efficient and have a high rate of organizational commitment (Giacalone&Jurkiewicz, 2004). It also increases the employee's loyalty to the organization (Rego& Cunha, 2007). Further, higher workplace spirituality leads to the employees' better psychological health, less stress, and more job satisfaction. It helps employees deal with everyday challenges better, and when employees' needs are adequately catered, their job satisfaction also increases, resulting in more happiness.

1.1 Definitions of the Key Variables:

Three variables were studied in this study, and definitions of the key terms are presented below:

1.2 Workplace Spirituality:

Spirituality is defined as a feeling experienced by employees when they believe that they have an internal soul, which needs to be satisfied through work that somehow adds value to society. Although many researchers have proposed different dimensions of workplace spirituality, Pradhan, Jena, and Soto (2017) have developed some discrete constructs to measure workplace spirituality. They concluded that meaningful work, compassion, alignment of values, and spiritual orientation are the four significant dimensions of workplace spirituality.

1.3 Job Satisfaction:

Job satisfaction is a widely researched topic and is considered an employee attitude. It also has a spiritual basis rather than a money-oriented basis. In the proposed study, job satisfaction will be viewed as "a pleasurable or positive emotional state resulting from the appraisal of one's job or job experiences" (Locke, 1976, p. 1300).

1.4 Happiness at Work:

Happiness at work has great significance. As work does provide a salary and gives a chance to utilize personal abilities and skills, achieve personal satisfaction, and face challenges (MoyanoDíaz, Castillo Guevara, & LizanaLizana, 2008). Employees who like their jobs do not want to quit it, even if they do not need the pay (Argyle, 1992). Employee happiness can be analyzed through different levels, including the worker's global scope, the organizational or business class, and at work (Suh and Koo, 2008). The proposed study will analyze happiness at the work level.

2 Literature Review

2.1 Spirituality

The crucial thing to know about the etymology of spirituality is where it originates. The idea of "breath of life" is derived from the Latin word spiritus, which means the opposite of death. We use the traditionally held belief that nature (in reality, a vast array of natural forces, anatomical, and physiological attributes) is essential to human subsistence (Anderson, 2000). Spirituality connects goodness with acknowledging the inherent in the individual to the greater well-being of all the soul (Fairholm, 1996).

Many people define spirituality differently; Mitroff(1999b) defines spirituality as "the sense of connectedness with the authentic self, people around him and the entire universe (p. 83). Others describe it as self-awareness, and some believe it is connected to religion (Giacalone and Jurkiewicz 2003). Literature differentiates spirituality from institutionalized religion. Spirituality is characterized as a personal, inclusive, not relating to any religion, universal rather than following any religion, belief system, rituals, or religious practices.

2.2 Workplace Spirituality

There is no single overall accepted explanation of spirituality at work; literature has more than 70 definitions of spirituality, all defining its aspects (Markow, F. and K. Klenke, 2005). Spirituality at work is represented in numerous possible ways. For example, it is defined as self-consciousness (Guillory, 2000). A sense of work motivates and energizes employees to work at their full potential action (Dehler, 1994).

In literature, this term is also associated with the spiritual connection of individuals with their working environment (Pawar, 2009). Relatively being a new term (Geh, 2014), this phenomenon has recently received significant attention from researchers (Shinde, 2015). Spirituality at the workplace has shown a great potential for being a hot topic to study, as it has been termed as "the latest paradigm of organizational science" (Jurkiewicz, 2004) with "the spirituality movement" (Karakas, 2010).

Although the term is a more personal and individual philosophical construct, it depicts that values, feeling of wholeness and sense of connectivity with the organization are linked to workplace spirituality (Gibbons, 2000). It involves an effort directed towards self and finding out the reason for an individual's existence in life, building upon the connections, and building a consistent linkage between coworkers and the internal belief system of the organization (Mitroff, 1999). In this context, it can be defined as "the sense that workers have a personal life which is improved by meaningful work" (Ashmos, 2000)

According to Brown (2003), there are several terms. The majority of the words do not describe the same phenomenon: spirituality in business, workplace spirituality, and organizational spirituality (Brown,

2003), and there cannot be a universal acceptance over the definition of workplace spirituality (Ashforth & Pratt, 2003, Freshman, 1999 and McGee, 1998) also tend to have similar remarks when it comes to the term spirituality at the workplace. DeKlerk, (2005) emphasizes that it can further clarify spirituality at the workplace by going back to one of its significant elements, i.e., purpose in life, which affects psychological well-being. To extend the explanation, positive valuation, care, respect, and acknowledgment of the workers are essential in meaningfulness and more focused and goal-directed behavior, resulting in the encouragement of a sense of personal fulfillment and purpose of belonging. Further, it encourages creativity (Adams & Csiernik, 2002). The attributing factors for the difference in the definition are mainly due to two factors: "It is a multi-faceted and a very complex construct" (Milliman, 2003). Secondly, this phenomenon is abstract and personal. Although, it has gained popularity recently and is mainly used to find out about employing tactics and understand the transitional factor from a spirit at work encouragement (Giacalone, 2005).

To interpret the term by an approach that does not include the generalization or abstract theoretical approach. Giacalone & Jurkiewicz (2003) offers another explanation of spirituality "Workplace spirituality is a framework of values of an organization showed in the culture which promotes workers experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provided feelings of completeness and joy."

2.2 Dimensions of Workplace Spirituality

After reviewing the previous and latest literature, 04 significant and recurrent dimensions were identified, unified agreed upon. Pradhan, Jena, and Soto (2017) have defined these four dimensions of workplace spirituality, i.e., meaningful work, spiritual orientation, compassion, and alignment of values.

2.2.1.1 Meaningful work: Significant work is essential for the workers. If they are expanded to include a greater goal or their jobs are a pleasure or necessity, they appreciate their role. This positive relationship enabled both staff and companies to

believe in their mission, encouraging them to feel motivated, whole, and engaged for long periods.

2.2.1.2 Spiritual orientation: How an individual comes to experience transcendence is through what they do at work. The second commonly used definition is that people place great value on their job and the degree of meaningfulness they find.

2.2.1.3 Compassion: Compassion makes people more empathetic, resulting in an empathic and motivating desire to support others.

2.2.1.4 Alignment of values: In contrast, in expansion terms, values alignment with one's belief system is described as between belief and workplace principles. The professional desire of workers to belong to their company and its values, or even altruism, indicates that workers want to be associated with their job.

2.3 Job Satisfaction

Job satisfaction is defined as "an affective reaction to a job that derives from the incumbent's assessment of actual outcomes with intended outcomes..." (Cranny and colleagues, 1992, p. 1) "Primary affective response of individuals to various aspects of the job and job experiences" is what work satisfaction refers to (Igarria & Guimaraes, 1993). Employment satisfaction, according to Oshagbemi (2000), is "an emotional response that happens as a result of the interaction between the worker's values regarding his or her job and the profits he or she gained from the job." Job satisfaction refers to the joy that an employee derives from his or her work and experience (Tantiverdi, 2008). An increase in job happiness boosts performance in the workplace.

Employees are more productive when they have a sense of approbation, respect from their companies, enough compensation and benefits, and information availability (Rhoades & Eisenberger, 2002, p. 698). Employees' enjoyment, enjoyment, and satisfaction from their work are called job satisfaction. When looking through the literature, it's clear that the terms "job satisfaction," "job pleasure," and "job contentedness" are all used interchangeably. The work itself is enjoyable about getting a job, so job

satisfaction is described as "the pleasant sensation experienced at the end of one's workday" (Robbins and Judge, 2012, p. 77).

It's helpful to distinguish "work satisfaction" from "staff morale" to understand its meaning. Although the two ideas are pretty similar, and some authors approach them interchangeably, work satisfaction varies from employee morale in two ways. According to Locke (1976), work satisfaction pertains to a single individual and his/her employment circumstances. In contrast, employee morale focuses more on how an employee relates to a company's standard (or collective) purpose. Secondly, job satisfaction more accurately covers past and present problems, whereas morale emphasizes feelings about the future.

When people are employed in a job, they display clear signs of job satisfaction on their face, perform an action that reinforces their workplace, or enhances it. The determinants of job satisfaction are increasing in number, including pay and advancement opportunities, coworkers, working conditions, personal development, protection, the communication climate, and the general atmosphere (Cook, 2015). In addition to monetary compensation, the determining factors of job satisfaction are closely linked to mental and emotional well-being. Further, highly energetic employees, like reaching personal and career goals while feeling engaged, can perform better, and employees who love their work, which means they can appreciate the beauty in personal and career terms (Daniels & Harris, 2000). Job satisfaction eventually leads to happiness at work. Job happiness is one of the most lasting yet enigmatic ideas in industrial relations research (Locke, 1976; Yuzuki, 1961).

2.4 Spirituality in teachers

Healthy, happy, and prosperous individuals can help to create content and thriving societies. When school education programs, particularly those for the initial years, are analyzed, the most crucial goal is to educate healthy, happy, and successful persons, among other things. (No. 1739, Basic Law of National Education). Teachers share responsibility for developing healthy, comfortable, and successful persons. Regardless of their occupation, the educational system aspires to educate healthy, happy, and successful people (Basic Law of National Education No. 1739). Teachers who are joyful and calm, on the other hand, play a vital role

in nurturing cheerful children. Happiness, which is regarded as the goal of life in practically every community and Culture, encompasses notions such as "job satisfaction," "being healthy," "flow," "optimism," and "post spirituality in teachers:

Milliman, Ferguson, Trickett, and Condemi (1999) proposed a four-part model of workplace spirituality. Pawar went into greater detail about these four points (2008). (2008). According to Pawar, a corporation should embrace spiritual values, translate them into business and individual plans, develop human resource management systems that support employees' values-driven goals and behaviours, and recognise positive employee outcomes. This organizational-based approach to workplace spirituality combines cultural control with spiritual principles. Chakraborty, on the other hand, provides a customised approach to workplace spirituality. By focusing on the cognitive and experiential levels of learning, this technique fosters individual spiritual growth. Spiritual effectiveness is defined at the individual level by 'human values' and their consistent application. It entails the cultivation of spiritual values both internally and externally through organisational work values (Chakraborty, 1993). Chakraborty, 1993). These two approaches to facilitation of workplace spirituality exemplify two distinct modes of encountering spirituality on the job. The first method organisation accepts spiritual values and institutionalises them through various organisational procedures (e.g., hiring, performance appraisal, and awards). Employees will develop an awareness of this spirituality, which they will demonstrate through a positive attitude and increased performance. By contrast, the second strategy has a direct effect on individual employees by instilling human values and facilitating their spiritual transformation. As a result of improved teamwork, this results in increased productivity. By reflecting, these two alternative techniques can assist organizations in implementing spirituality in the workplace.

Individuals exist within society, according to Seaward (1995), and their behavior reflects their ideals and spiritual fulfillment. People's behavior changes and productivity suffers significantly when they experience value conflict and spiritual deficiency in their lives. As a result of workplace spirituality, employees develop a sense of calling and belonging, which ultimately

contributes to their well-being. Employees benefit from spirituality in the workplace through increased productivity, honesty, loyalty, commitment, creativity, satisfaction, and morale. Increased organizational effectiveness is the result of spirituality in the workplace (Jurkiewicz & Giacalone, 2004; Krishnakumar & Neck, 2002). Long-term effects of workplace spirituality include job satisfaction, meaningful work, and a sense of community. Furthermore, there is evidence that workplace spirituality programs boost employee productivity, reduce absenteeism, and reduce turnover by promoting positive personal outcomes such as increased joy, calm, job satisfaction, serenity, and commitment. When employees see their jobs as spiritual, they become less fearful of them, and they believe they are more humane, productive, creative, and adaptable.

Individuals collaborate with their epistemic tradition, discipline culture, institutional conditions, and national convention in educational institutions, which are social arenas. In a globalised world, education is evolving from monolithic monuments of cultural brilliance to dynamic and adaptable ivory towers of knowledge management. These organisations contribute to the growth of interpersonal relationships and social capital in society (Hedges & Schneider, 2005). With the emergence and implementation of Lord Macaulay's educational reforms in India, the traditional Guru Shishya parampara was abolished (Ananthanarayanan, 2011). Educators are now critical to the development and implementation of the modern educational system. A reward structure, learning opportunities, and decision autonomy in the workplace all have a significant impact on teachers' commitment and meaningful contribution to academic success (Rosenholtz, 1989). Teaching is a wonderful profession that comes with a lot of responsibilities.

Teachers' success in this profession is determined by their working conditions. Most teachers consider teaching to be a "calling." The teacher's self-image and strong beliefs about the work are always front and centre (Eklund, 2009). This sense of calling drives instructors to go above and beyond in the face of adversity in order to assist students in learning more effectively. This procedure causes stress and conscious

burnout (Rudow, 1999). Eklund (2009) proposed two methods for dealing with these situations: (1) Educational institutions should improve working conditions for instructors and students; (2) Teachers should always be aware of their own limitations and boundaries. The first approach focuses on the workplace and work settings, whereas the second focuses on finding a meaningful job. Workplace spirituality increases teachers' devotion while also assisting them in coping with job burnout in educational institutions. The terms "several emotions" and "several emotions" are frequently used interchangeably (Eryilmaz, 2012).

2.5 Happiness at Work

Happiness has been a topic of debate among philosophers, theologians, psychologists, and, more recently, economics in recent decades. According to Easterlin (1974), money alone cannot purchase happiness; social connections, socio-demographic characteristics, religion, and personal value impact happiness.

In economics, happiness has been an essential topic of study. Much research has been done on this topic (Clark & Oswald, 1994; Easterlin, 1973; Layard, 2002). There are several theories concerning what influences human happiness. Some people believe that happiness results from having much money or having much stuff. However, according to Easterlin (1973), money cannot purchase happiness because other elements are essential in determining satisfaction. Family relationships, family health, and married life, for example, are all seen to be crucial factors in happiness (Layard, 2002).

For Easterlin (1974), those who earned higher incomes were happier than those who reached the average. In countries with sufficient resources to meet essential needs, the reported average level of happiness is more heightened. It has now become a commonly accepted notion, as increasing happiness studies are adding to the body of research on the subject, demonstrating the significant influence of non-financial factors on self-reported happiness. There is much homework on non-financial sources of pleasure, but it is unclear whether economic issues like wealth, price, and employment also have a role (Putnam, 2000).

Frey and Stutzer (2002) assert that one can get happiness from three components: demographics, such as age, gender, familial situations, nationality, education, and health; and personality elements, such as personality type, such as the many personality types. Economic concerns, especially the economy and economic issues including unemployment, income, and inflation.

The definition of happiness is highly dependent on the person's value system. The important thing at work is employee happiness, and a key element in enhancing overall productivity is increasing emotional well-being. Happy people, by definition, take an interest in the work they do and are engaged. Those who are dissatisfied will not perform better. Experts suggest that maintaining workplace satisfaction and efficiency are interlinked; some think companies can retain their consistency over long periods and expand greater productivity over time. To make workers happy at their workplace, employers should take note of the variables that influence the overall happiness of the employees. Positive feelings and exciting things are, for example, job satisfaction, enthusiasm, interests, and hobbies, all essential aspects to increase happiness at work. Some evidence indicates that happiness is both internal and general in most human beings, and indeed it appears to be dependent on one's state of mind (Fredrickson, 2003; Ayers et al., 2008). These efforts have often been part of a life-long process to enhance happiness and contentment. Since effectively handling many tasks and roles in different spheres of life takes excellent Satisfaction (Bakker and Schaufeli, 2008; DelleFave et al., 2011). Research that compares employees who are happy in their employment to those who are less satisfied indicates that happy workers outperform those who are neutral about their jobs and those who are highly satisfied, both in the performance and in terms of their efficacy and, though effectiveness tends to predate happiness (Fredrickson, 2013).

3 Theoretical framework

This research is based on the following theories.

3.2 Organizational support theory

The organizational support theory states that Perceived Organizational Support is valued partly as it is up to the critical need for help, approval, self-

esteem, and self-affiliation. Additionally, it is an excellent source of comfort during dire need and stress. Therefore, it can say that it generates higher perceived organizational support when supportive supervision is coupled with good Human resources. This perception leads to a better sense of satisfaction between the employee and the job. As a result, it leads to more loyalty and commitment towards the organization. Perceived organizational support also conveys to the employees that the organization is willing to help provide additional support when needed and reward improved performance. Perceived organizational support leads to better performance, lesser absenteeism, and better employee well-being. (Robert Eisenberger)

It is essential to many employers that they should understand the central idea and worth of good relationships between employees and organizations to reduce absenteeism, better performance, and good mental health. In addition to this, they need to increase the level of dedication, understanding, and orientation towards the objections and goals of the organization. For the mutual benefit of organizations and employees, employers and organizations need to understand and accept employees as the most important and valuable part of an organization. POS has Re-shown to be most beneficial for both organizations and employees. Organizations whose employees have higher perceived POS are less vulnerable to work stress and are more passionate to return to work even if they are injured (Shaw, 2013). Further, POS tends to have positive effects on the performance of the employees (Kurtessis, 2015).

It has also been found that if the perceived support from the organization is less, this affects the employee's general well-being, and the employee looks for an early exit compared to the opposite situation whereby employees, even in difficult times, remain with the organization.

3.3 Rational

Many studies have been conducted to explore different dimensions of workplace spirituality and its impact on various variables. Most studies have been conducted on the professionals working in the health industry, i.e., doctors, nurses, and health specialists. In Pakistan, little or no empirical data is available on this phenomenon; particularly in the educational

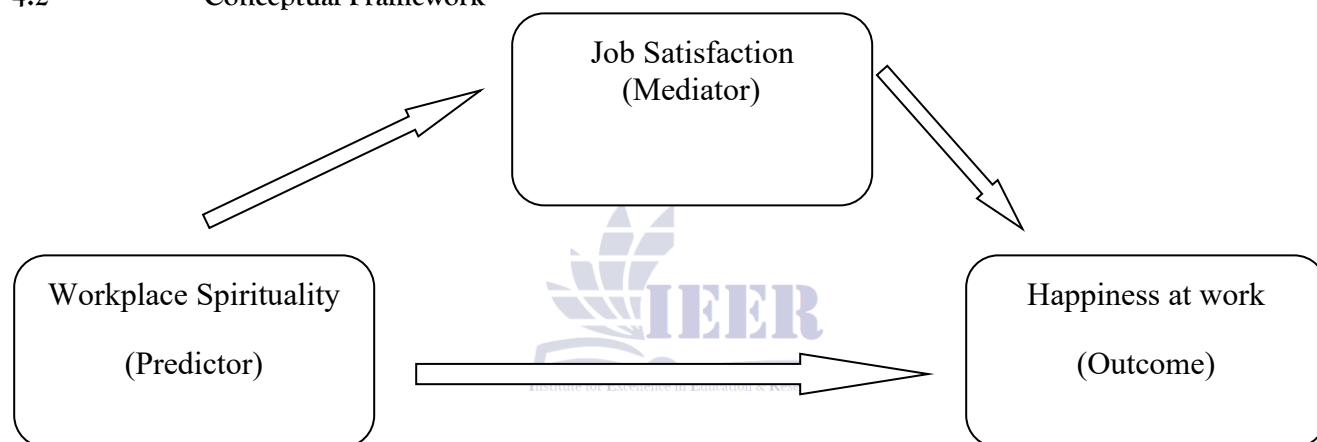
sector, none of the studies has been conducted within the scope of literature reviewed for this study. This study is an attempt to fill the gap in the literature. The teaching profession requires continuous and deep emotional involvement, leading to emotional exhaustion.

Further, the working patterns in the teaching profession are getting more and more stressful, due to which job dissatisfaction and unhappiness have become an alarming issue. In this situation, it is imperative to determine the level of teachers' workplace spirituality, job satisfaction, and happiness at work. In this situation, the findings of the proposed

study would be helpful for the educational sector to understand the current level of workplace spirituality, job satisfaction, and happiness of school teachers. Based on this, they can design different interventions for school teachers to increase their workplace spirituality job satisfaction, and eventually, it would lead to happiness at work. Further, It would help minimize many work-related problems, i.e., job stress, absenteeism, high turnover, and frustration at work. As a result, teachers can work with their hearts and souls and have an everlasting impression on students' lives.

4 Method

4.2 Conceptual Framework



4.3 Research Objectives:

The study aimed to find a connection between workplace spirituality and happiness at work and the role job satisfaction plays as a mediator.

4.4 Research Questions:

1. Does job satisfaction mediate the relationship between workplace spirituality and happiness at work?
2. Is there any relationship between job satisfaction and happiness at work?
3. Is there any relationship between workplace spirituality and happiness at work among school teachers?
4. Does meaningful work and happiness at work have any significant relation?
5. Is there any relationship between the alignment of personal and organizational values with happiness at work?

4.5 Hypotheses:

1. There might have an instant that job satisfaction mediates the relationship between workplace spirituality and happiness at work.
2. There might have a significant relationship between job satisfaction and happiness at work.
3. There might have a significant positive relationship between workplace spirituality and happiness at work among school teachers.
4. There might have a significant positive relationship between meaningful work and happiness at work.
5. There might have a significant between the alignment of personal and organizational values with happiness at work.

4.6 Study Design:

The present study was a cross-sectional correlation studied. As this research involved three variables, mediation analysis was highly applicable for this typed of studied. Mediation analysis helps determine the relationship between the independent and dependent variables with the mediating variable.

4.7 Sample:

Data had been collected through convenience sampling from 303 teachers working in different school setting, i. e., private and government.

4.8 Data collection instrument:

To conduct the present study, a 55 item instrument was designed. From these 55 items, 30 items were adapted from pradhan, jena, and soto (2017). These items were used to measure the four dimensions of workplace spirituality. Out of this, 12 items were used to measure the spiritual orientation, four items were used to measure compassion, and eight items were used to measure meaningful work, whereas six items were used to measure the alignment of values. On the

other hand, 15 items were adapted to measure happiness at work (ramirez-garcia, perea, & junco, 2019). Ten items were adapted from macdonald, s., & macIntyre, p (1997) to measure job satisfaction.

4.9 Process:

The questionnaire was designed on Google form, and the questionnaire was sent to the participants through online forums and referral links to collect the data. Participants were informed about the purpose of the research and assured that their participation would remain anonymous. In case of any ambiguity, participants could communicate to the researcher via email.

4.10 Statistical analysis:

Descriptive statistics was used to analyze demographic data and to check the items' internal reliability, Cronbach alpha was used. Correlation and multiple regressions were also used to check the relationship between different variables. Hayes process macro was used to check the role of mediating variable.

5 Results analysis

5.2 Table 1 Cronbach Alpha

Table 1 shows the values of Cronbach Alpha

Variables	No. of Items	Alpha Value
Workplace Spirituality	30	0.893
Job Satisfaction	10	0.811
Happiness	15	0.796

All the values in table 1 show high alpha reliabilities, suggesting appropriate measures were used in the current study.

5.3 Table 2 Demographics

Table 2 shows the demographic details

		Frequency	Percentage%
Gender	Male	130	42.90%
	Female	173	57.10%
	Total	303	100.0%
		Frequency	Percent
Age	20-24	30	9.90%
	25-30	58	19.14%
	31-35	102	33.67%
	36-40	81	26.73%
	41-45	17	5.61%
	46-50	11	3.63%

		Frequency	Percent
	51-55	4	1.32%
	Total	303	100.0%
Marital Status			
	Single	108	35.64%
	Married	160	52.81%
	Separated	30	9.90%
	Divorcee	5	1.65%
	Total	303	100.0%
Sector Currently Working in			
	Private School	152	50.17%
	Government School	108	35.64%
	Community School	17	5.61%
	Others	26	8.58%
	Total	303	100.0%
Experience			
	1 Month to 10 Years	170	56.11%
	11 Years to 20 Years	118	38.94%
	21 Years to 30 Years	12	3.96%
	31 Years to 40 Years	3	0.99%
	Total	303	100.0%
Qualification			
	Matriculation	5	1.65%
	Intermediate	32	10.56%
	Bachelors	76	25.08%
	Masters	139	45.87%
	M. Phil	47	15.51%
	Ph. D	4	1.32%
	Total	303	100.0%
Number of Years Spent in the Same School			
	1 Month to 10 Years	271	89.44%
	11 Years to 20 Years	27	8.91%

Table 2 shows the demographic details of the participants. Out of 303 respondents, 130 were male, which made 42.90% of the data, and females were 173 (57.10%). Among them 30 people were between 20 and 24 years (9.90%), 58 respondents were between 25 and 30 years (19.14%), 102 respondents were between 31 and 35 years (33.67%), 81 respondents were between 36 and 40 years (26.73%), 17 respondents were between 41 and 45 years (5.61%), 11 respondents were between 46 and 50 (3.63%), 4 respondents were between 51 and 55 years (1.32%). When it comes to the marital status, 108 were singles (35.64%), 160 were married (52.81%), 30 were separated (9.90%), 5 were divorcee (1.65%). When it

comes to the sector currently working in 152 were in private sector (50.17%), 108 were in government (35.67%), 17 were in community sector (5.61%), 26 were in other schools settings (8.58%). As far as experience is concerned, 170 respondents had 1 month to 10 years' experience (56.11%), 118 teachers had experience of 10 years to 20 years (38.94%), 12 teachers had an experience of 21 to 30 years (03.96%), and 03 teachers had an experience of 31 to 40 years (0.99%). Teachers' education was also taken under consideration, 1.65% teachers did matriculation, 10.56% teachers were Intermediate and they 25.08% were bachelors, Master degree holders were 45.87%, M. Phil were 15.51% and only 4 teachers were Ph.Ds.

(1.32%). When it comes to the number of years Spent in a same school, 271 respondents were between 1 month to 10 years (89.44%), 27 respondents were

between 11years to 20 years (8.91%), 5 respondents were between 21 years to 30 years (1.65%).

5.4 Table 3 Regression Analysis

Table 3 shows the result of regression analysis

Model	Unstandardized coefficient B	Std. Error	Standardized coefficient B	t	sig	VIF
(constant)	1.863	0.331		5.624	0.000	
Meaningful Work	-0.059	0.100	-0.037	-.588	0.557	2.092
Alignment of values	0.622	0.070	0.541	8.919	0.000	1.916
Spiritual Orientation	0.259	0.091	0.172	2.850	0.005	1.893
Compassion	0.052	0.079	.034	0.651	0.516	1.461
Adjusted R square = 0.419		F ANOVA= 55.506		Sig= 0.000		

Table 3 results show that value of VIF and all the measures are within the range of 1 to 5 which further advise that this becomes an acceptable multicollinearity and established the value of correlation. Further, it is evident meaningful work and compassion values are not significant at

$p < 0.05$ which values of the Spiritual orientation and alignment of values significant at $p < 0.05$. In addition, the table shows that alignment of values and compassion predicts Happiness while meaningful work and compassion do not directly predict happiness.

5.5 Table 4 Correlation

Table 4 shows the relationship between different variables

Variables	1	2	3	4	5	6	7
Workplace Spirituality		0.784**					
Job Satisfaction			0.602**		0.726**		
Happiness	0.593**			0.421**			
Meaningful work							
Alignment of values			0.639**				
Spiritual Orientation		0.629**					
Compassion		0.484**	0.326**				

** Correlation is significant at the 0.01 level.

Table 4 shows the correlation values of all the variables used in the present study, and all the values show significant positive relations with each other. Workplace spirituality and job satisfaction have perfect positive significant relation (0.784**), job satisfaction, and happiness is also highly significant positive relation (0.602**). Workplace spirituality and happiness also have significant positive relation (0.593**). The relationship between meaningful work

and happiness is positive and significant (0.421**). The alignment of values and happiness has also high positive significant relation (0.639**). The spiritual orientation and job satisfaction have perfect positive significant relation (0.629**). The job satisfaction and compassion are also positive significant relation (0.484**). Further, compassion and happiness have also significant positive relation (0.326**).

5.6 Table 5 Mediation Analysis

Table 5 shows the result for the mediation analysis, and to test the mediation effect, Andrew and Hayes process Macro was used.

5.7 Direct effect						
Variables	Coeff	S. E	t	p	LLCI	ULCI
WPS-JS	0.9441	0.0432	21.8766	.0000	.8591	1.0290
WPS-HW	0.5409	0.1242	4.3554	.0000	.2965	.7854
JS-HW	0.5109	0.1031	4.9567	.0000	0.3081	.7138

Indirect effect				
Variables	Effect	Boot SE	Boot LLCL	Boot ULCL
WPS-JS-HW	0.4824	0.1363	0.3555	0.8855

Note: WPS= Workplace spirituality, JS= job satisfaction, HW= Happiness at work, C.I = class interval, LLCI= Lower limit class interval, ULCI= upper limit class interval.

The predicted mediation effect of job satisfaction between workplace spirituality and happiness at work is mediated at 95%CI, and value for effects demonstrates positive relationship. Further, results show the direct effect of workplace spirituality on job satisfaction is statistically significant (.9441, S E = 0.0432, $p < 0.0000$), which affirms that higher the level of workplace spirituality higher the level of job satisfaction, similarly there is positive and statistically significant direct effect of workplace spirituality and happiness at work (0.5409, S E= 0.1242, $p < 0.0000$) which indicates that higher the level of workplace spirituality better would be the happiness at work. The direct effect of job satisfaction on happiness at work is also statistically significant (0.5109, S E= 0.1031, $p < 0.0000$), which indicates that higher the level of job satisfaction higher would be happiness at work.

The indirect effect of workplace spirituality on happiness at work through mediating variable job satisfaction is (0.4824, SE 0.1363, LLCL 0.3555 and ULCL 0.8855) is positive and statistically significant. This indicates that job satisfaction mediates the relationship between workplace spirituality and happiness at work.

6 Discussion

The study's primary purpose was to check the relation between Workplace spirituality and happiness and find the mediating effect of job satisfaction. All the hypotheses have been proved in this study and illustrate statistically positive significant relations. The

first hypothesis proved the relation between workplace spirituality and workplace happiness through mediating variable job satisfaction (0.4824, SE 0.1363, LLCL 0.3555, and ULCL 0.8855). The second hypothesis was also found significant that there would be a significant positive relationship between job satisfaction and happiness. These findings are in agreement with the results of Chawla and Guda (2010), Gupta et al. (2013), and Van der Walt and de Klerk (2014) that workplace spirituality and job satisfaction have a positive relation. Moreover, job satisfaction affects happiness at work, and happiness directly relates to job satisfaction (Woei, Ming & Kuan, 2007; Tait, Padget & Baldwin, 1989). Further, Employees who can adjust to their work ultimately affect happiness in their workplace. The Third Hypothesis also accepted and signified a positive relationship between workplace spirituality and happiness at work. Concerning work, spirituality is measured as one of the thoughtful ways which can help in practicing like the divine in the cosmos (Neck & Milliman, 1994). Teaching is considered a noble profession, and teachers significantly contribute to many lives. This aspect is giving and sharing knowledge to others gives them a sense of fulfillment and increases their level of happiness. In Pakistan, usually, women prefer to join the teaching profession, and in this study, women were more in numbers. Generally, women are more empathetic and spiritually oriented. That's why they enjoy their work and feel happy at their job. The fourth hypothesis is related to meaningful work. It has also been proved

and depicted positive relation between meaningful work and happiness at work. Teachers find meaning in their work to serve humanity and change their students' lives. This thought gives them meaning. This finding is aligned with the study conducted by Piryaei and Zare (2013), which suggests that meaningful work brings positivity to job satisfaction. Significant work also minimizes the chances of turnover intention (Ashmos and Duchon, 2000).

The Fifth hypothesis of the current study predicted that alignment of personal and organizational values would have a positive relationship with happiness at work. This hypothesis was also proved and statistically found significant. This result is also in the alignment of the study conducted by Blackmore & Kuntz (2011) that when employees believe that organization supports them, it increases the positive feelings for other aspects of their work. Moreover, aligning personal and organizational values minimizes the chances of turnover intention (Hussain & Hussain, 2020). Additionally, supportive behavior of the organizations also increases employee happiness and protects employees from emotional exhaustion and physical exhaustion. In this regard, NiC & Wang (2015) have also suggested that employee perceptions of organizational support and job satisfaction directly relate to happiness at work. According to Ashmos and Duchon (2000), when employees believe that their supervisors and coworkers have the correct values, are conscientious, and care about the well-being of employees and the organization, then they have a strong sense of alignment between their and organization's values (Milliman et al., 2003).

Usually, females feel comfortable in school jobs in Pakistan because this job does not clash with their family lives. Teachers can easily give time to their families, and their children can also get an education in the same school. Besides this, different schools also provide babysitting and transport facilities. When employees' personal values align with the organization, inherent job satisfaction increases (Milliman et al., 2003), and it eventually leads to happiness at work. Happy employees exhibit increased motivation and loyal behavior. It results in improved organizational performance (Daniels & Harris, 2000), which leads to job satisfaction and more happiness at work.

6.2 Limitations

The present study shows a statistically strong and significant relation between the hypothesis tested and the variables studied. The hypothesis developed were fully confirmed. As per the experts' recommendations, the sample size was sufficient to build strong relationships amongst the variables. One of the limitations of this study was getting the responses from the participants. As 600 people were approached, only 340 responded. Among them, only 303 filled out the complete form.

Additionally, these terms are still in the growing phase in Pakistan. Over time, once the concepts are fully mature and developed, the results might vary.

6.3 Conclusion

This study proves that Job satisfaction mediates between workplace spirituality and happiness at work. Job satisfaction is also positively related to workplace spirituality, indicating that as spirituality increases, job satisfaction increases. Additionally, there is a positive correlation between the workplace and happiness at work. The workplace spirituality has never been tested with happiness at work, so this study tried to fill the gap in the literature. There is an immense need for the educational industry to focus on increasing workplace spirituality so that job satisfaction and happiness at work can be increased, which would eventually reduce burnout, absenteeism, and turnover rate.

Teachers who feel more connected, have a stronger sense of purpose, and have their personal and organizational values aligned at work are more likely to report feeling satisfied with their jobs, according to correlation and structural equation modeling analyses. Their levels of happiness are then significantly raised by greater job satisfaction. These findings demonstrate how job satisfaction acts as a significant link between teachers' personal wellbeing and the spiritual atmosphere of the workplace. The study's findings lend credence to the notion that encouraging spirituality in the workplace is a useful strategy for raising teachers' morale, contentment, and general happiness rather than just an ideal. School administrators and legislators can indirectly improve job satisfaction, which in turn supports educators' overall well-being, by fostering an atmosphere where

instructors feel valued, supported, and spiritually connected.

6.4 Recommendations

The teaching profession involves interaction with other people, which affects the mental state of the teachers and the students. It is highly recommended to the HR professionals of the educational sector to understand the importance of workplace spirituality as it leads to job satisfaction which causes happiness at work.

We can conclude some of the recommendations upon careful insight over the study related findings. These may eventually explore that the WS (workplace spirituality), utilized JS (job satisfaction) and the outcome H (happiness) among school teachers' domain:

1- Spirituality as a supportive agent at work place:

School administrators should boost up a work environment that prioritizes meaningful work, a sense of purpose, and shared values. This can be accomplished by encouraging candid dialogue, mutual respect, and chances for educators to match their own convictions with the goals of the school.

2- Add up of Spirituality in the Workplace for Professional Growth:

Training sessions on mindfulness, well-being, and workplace spirituality should be a part of professional development programs. Teachers can find greater meaning in their everyday job, manage stress, and reflect on their sense of purpose with the support of workshops.

3- Motivate Leaders to Set an Example of Spiritual Values:

Principals and school administrators should set an example of integrity, compassion, and moral behavior by modeling the qualities they want to see. Leaders may create a supportive school environment that fosters both professional and personal well-being by leading by example.

4- Make job satisfaction a top priority in human resource policies:

School administrators should closely monitor elements that affect job satisfaction, such as possibilities for career advancement, equitable

workload distribution, and acknowledgment. Teachers' sense of worth and contentment can be increased by regular feedback and decision-making participation. There may be the same avenues for the policy making mechanism in addition to other workplaces side by side educational institutions or schools.

5- Need for additional research and ongoing evaluation:

Researchers and policymakers should keep looking into the ways that workplace spirituality affects several aspects of student outcomes and teacher performance. To ensure continuous progress, schools should also use questionnaires to track employee happiness, job satisfaction, and workplace spirituality on a regular basis.

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6.5 APENDICES

6.6 Questionnaire of workplaces spirituality

- SO12: Sometimes I experience a sense of enlightenment for my job
- SO8: I feel I am guided by a supernatural power about my work
- SO4: I experience joy and happiness at work
- SO5: I experience a sense of gratification out of my work
- SO: My connection with supreme power provides positive energy and Guidance for my work
- SO3: There is no scope for spirituality at my workplace. (R)
- SO1: I do not receive any appreciation for my spiritual values at work. (R)
- SO11: At times, I experience blissful moments at work
- SO9: Time just goes on for me while at work
- SO6: My spiritual values guide my decision at work
- SO2: I experience high energy and vitality at work, which is difficult to explain
- SO10: I use to feel elevated for the work I do
- Compassion**
- CO3: I can easily feel the distress of others
- CO5: I help others when they are in trouble
- CO2: I am concerned about my colleagues' needs and requirements
- CO1: I put conscious efforts to bring a viable solution to other's problems
- Meaningful Work**
- MW9: I enjoy my work to the fullest
- MW6: I use to maintain high spirit at work
- MW4: My work gives me sufficient satisfaction and personal meaning
- MW2: I feel enthusiastic and energized by my work
- MW7: I am able to maintain work-life balance that makes me happy and healthy
- MW5: I experience a sense of personal fulfillment out of work
- MW1: I enjoy keeping a harmonious relationship with people at work
- MW3: I experience a kind of positive connection between my job and life
- Alignment of Values**
- AOV8: My personal values are similar with the value systems of this organization
- AOV3: My organization has a moral obligation for its employees
- AOV1: I feel being part of organization's goals
- AOV5: Employee's morale are taken due care in my organization to boost work Spirit
- AOV4: My organization is concerned about the upliftment of the poor
- AOV6: Individual and organization's mission and vision are interconnected in my

6.7 Questionnaire of happiness

Happiness:

Rate From 1 to 7 (Strongly agree) the following statements: 1 2 3 4 5 6 7

- 1 I enjoy my work
- 2 The family brings me happiness
- 3 I have good health
- 4 In my life, love plays an important role
- 5 I have internal stability
- 6 I am feeling objectively well
- 7 I have professional stability
- 8 At work, I get fair rewards
- 9 The company's organizational climate is good
- 10 Bosses manage well
- 11 I enjoy doing my job well
- 12 The organizational climate at my work unit is good...
- 13 The internal motivation for my job is high
- 14 My tasks at the company are well designed
- 15 I'm an extrovert

7 Questionnaire of job satisfaction ▲ ▼

Job satisfaction

- 1. I receive recognition for a job well done 1 2 3 4 5
- 2. I feel close to the people at work
- 3. I feel good about working at this company
- 4. I feel secure about my job
- 5. I believe management is concerned about me
- 6. On the whole, I believe work is good for my physical health
- 7. My wages are good
- 8. All my talents and skills are used at work
- 9. I get along with my supervisors
- 10. I feel good about my job