

**Employees' Work Value Orientation and Work
Outcomes: The Mediating Role of Workplace
Spirituality**



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Dedication

I dedicate my thesis to my parents for their support in every step of my life.

Their love, encouragement and struggle paved my paths toward success and what I am today is only because of their efforts.

Employees' Work Value Orientation and Work Outcomes: The Mediating Role of Workplace Spirituality

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April, 2015

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the most merciful and the most beneficent

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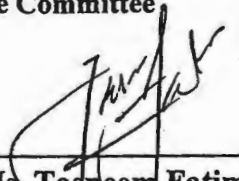
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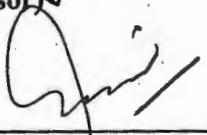
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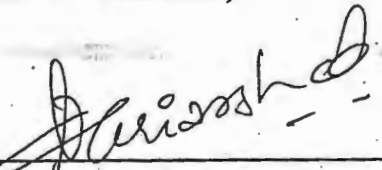
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ABSTRACT

This study aims to examine the mediating role of Workplace Spirituality between Work Values and Job Outcomes (Job Satisfaction, Job Performance, Wellbeing, and Organizational Citizenship Behavior). This work is based on Schwartz Value Theory. The Work Values derived from Schwartz Value Theory are used to study the hypothesized Work Values' relationships to other variables of study.

The Workplace Spirituality is hypothesized to mediate the relation between four types of Work Values including Social, Intrinsic, Power and Extrinsic Values and Job Outcomes (Job Satisfaction, Job Performance, Wellbeing and Organization Citizenship Behavior).

Employees of service sector organizations from five cities (Islamabad, Lahore, Gujranwala, Abbottabad and Mardan) of Pakistan are targeted. The organizations are from both public and private sector including Higher Education Commission of Pakistan (HEC), National Database and Regulatory Authority (NADRA), Financial institutes and Education sector. Cross-sectional data is collected based on convenience sampling through questionnaires. Questionnaires have been disseminated to 900 people. Receiving 650 responses and discarding 61 incomplete questionnaires, final data set is 589 with 65.4% response rate. Questionnaire is self-reported as well as supervisor reported for two of dependent variables including Job Performance and Organizational Citizenship Behavior (Organization).

The results of the data validate the direct links of the Work Values and Workplace Spirituality with Job Satisfaction, Job Performance, Wellbeing and Organizational Citizenship Behavior. The mediating role of the Workplace Spirituality between Work Values and Job Outcomes is supported for most of the hypotheses via mediation regression analysis. Most of the hypothesized relationships are fully mediated and few are partially mediated. In the end, implications for researchers and managers are discussed.

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DECLARATION

I hereby declare that this thesis, neither as a whole nor as a part thereof, has been copied out from any source. It is further declared that I have prepared this thesis entirely on the basis of my personal effort made under the sincere guidance of my supervisor. No portion of the work, presented in this thesis, has been submitted in support of any application for any degree or qualification of this or any other university or institute of learning.

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FORWARDING SHEET

The thesis entitled "Employees' Work Value Orientation and Work Outcomes: The mediating role of Workplace Spirituality" submitted by Ms. Alia Naz as partial fulfillment of MS degree in Management Sciences with specialization in Management, has completed under my guidance and supervision. The changes advised by the external and the internal examiners have been incorporated. I am satisfied with the quality of student's research work and allow her to submit this thesis for further process as per IIU rules & regulations.

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ABBREVIATIONS

OCB	Organizational Citizenship Behavior
OCBO	Organizational Citizenship Behavior (Organization)
OCBI	Organizational Citizenship Behavior (Individual)
HEC	Higher Education Commission of Pakistan
NADRA	National Database and Regulatory Authority

CHAPTER 1

INTRODUCTION

1.1 Background of Study:

Individuals at workplace are guided by highly personal values which represent the purpose or the motive for which a person strives at work (Hoffman, 2010). Conflicting relation between personal and professional values creates tensions and employees try to reduce it. If it continues then employees have various options such as to quit the job if it attacks deeply rooted values, conform to organizational values and suppress personal values if job is a need for existence, or employees may even influence the organizational culture (Chatman, 1991; Zamor, 2003). Managers are in quest of attaining meaning from their work by integration of their professional and personal values (Hoffman, 2010). Values held by persons in professional life are the desired goals or end states of individuals pertaining to work (Ros, Schwartz & Surkiss, 1999). The research is evident that employees may be divided on the basis of values. Employees appear to reject hedonism, materialism and cynicism and are giving more value to altruism, self-actualization and relatedness (Kale & Shrivastava, 2003). Big organizations of the world such as Apple Computers, Manhattan Bank, World Bank, AT&T have specially designed programs to institutionalize spirituality (Petchsawanga & Duchon, 2012). Economic and technological progress was considered to be a way of attaining economies of scale and increasing productivity. But now businesses are challenged by decreasing returns and

severe competition. Technology is no more ensuring competitive edge to organizations. Now it is agreed upon that it is the human mind which can make difference and can ensure competitive edge (Burack, 1999). Financial metrics are given ever increasing importance and leaders expect workers to match the pace and contribute in the organizational performance. Organizations are facing problems of burnout, stress, low commitment and satisfaction level in employees that cannot be overlooked (Sherma & Kumar, 2013). Employees are in need of connectedness, altruism, virtue at their workplace and seek meaning in their work. And spiritual workplace is one that emerges as a result of these intrinsic needs of employees. Workplace spirituality at the most basic level is the incorporation of one's own spiritual ideals and beliefs at the workplace (Kolodinsky, Giacalone & Jurkiewicz, 2007; Ueda & Ohzono, 2012). Spirituality at work is an answer to many human resource problems faced by the organizations (Sherma & Kumar, 2013).

Work values play a central role in the work related outcomes such as motivation, job satisfaction, commitment towards organization and job performance (Dose, 1997; Meglino & Ravlin, 1998; Roe & Ester, 1999; Glazer, Daniel & Short, 2004; Kirkman & Shapiro, 2001; Wasti, 2003; Cohen, 2009). From the 10 basic values of Schwartz (1992) four work values are derived including *intrinsic, extrinsic, power and social values* (Ros et al., 1999). The work values preferred by an individual will determine the behaviors and attitudes shown by him at workplace (Ros et al., 1999). Most of the research to date has focused on effect of "external" factors as antecedents of intrinsic drive for work and this research has proven that meaningfulness of work is caused by challenging tasks (Lawler,

1994; Thierry, 1990; Deci & Ryan, 1985; Hackman & Oldham, 1980; Watanabe & Kanazawa, 2009). But intrinsic derive towards work has remained a topic of interest in psychology for many years to get best from the employees. Research has shown that employees high on intrinsic values show consistency in creativity, involvement and high productivity (Watanabe & Kanazawa, 2009). So, it can be stated that the type of values that are given priority by employees will have impact on the work outcomes. The spirituality at workplace is also about the inner life, sense of community and meaningfulness of work. The Spirituality at workplace certifies organizations to reap workers' related benefits (Kolodinsky et al., 2007).

This study is focusing on work value orientation of employees. The values held by employees determine the spiritual or non- spiritual workplace and in result this spiritual or non-spiritual workplace impacts the job performance, motivates or demotivates employees towards OCB, have positive or negative effects on well-being and job satisfaction of employees.

1.2 Research Gap and Rationale of Study:

Work Values have been checked empirically to find their impact on the job outcomes (Dose, 1997; Meglino & Ravlin, 1998; Roe & Ester, 1999; Berings, Fruyt & Bouwen, 2004). The workplace spirituality has also been tested to find impact on job outcomes (Barrick & Mount, 1991; Saari & Judge, 2004; Keller & Semmer, 2013). The gap identified by reviewing literature on work values and workplace spirituality is that as per the knowledge of researcher no study has examined the relationship between work value

orientation of employees and work outcomes through mediating role of workplace spirituality. Spirituality at workplace is confined in research mostly in elaborating the definition of the term, its need within organization and how it can be institutionalized in organizations (Zamor, 2003). But up to the knowledge of researcher, no work has done empirically to know how the work values of employees can bring about spiritual environment at workplace. Besides most of the work on the workplace spirituality is done in the United States, Western countries and India (Rego, Cuhna & Souto, 2007). So it can be a contribution in the literature to study this construct in a different cultural setting such as Pakistan. Spirituality is all about inner life of an employee, his feeling of relatedness and seeking meaning from his work. The work values also speak about these terms by value orientation of employees. So, the present study finds out how work values of employees can bring about spirituality at workplace and how this phenomenon affects job satisfaction, job performance, well-being and OCB of employees.

1.3 Theoretical Significance:

Up till now the researchers have worked to study the work values of employees in different organizational settings and have concluded that work values (intrinsic, extrinsic, social, and power) are the predictors of various job outcomes. But, generally attention is given by researchers on the structure and evolution of work values (Roe & Easter, 1999). The consideration is not so far given to a very thought-provoking phenomenon which can be an outcome of work values of employees i.e. the Job related outcomes that emerge due to the spiritual workplaces developed by the work values of employees (Kolodinsky et al., 2007). This study is unique in the context that workplace spirituality is taken as a

mediator in the relation between work values of employees and the employees' in role, extra role performance, well-being and job satisfaction. Work values can encourage a spiritual environment in organization which can be a more appropriate motivational tool than material investments by the management.

This study is based on Schwartz value theory (1992, 2005). This theory describes that the goals of an individual's life are inspired and backed by the values lying behind these motives. The type of value preferred by a person will determine the life goals he wants to accomplish. The values will be ordered by the person depending on the preference given to each value. Some values are more deeply rooted and cannot be compromised by the individual and on some values he is ready to trade off if situation demands so. Ten motivational values given by Schwartz value theory are used for developing four types of work values of employees (Ros et al., 1999). The work values of employees as basic values are also in a hierarchal order. At workplace employee can compromise for waiving off some of his values and accept the organizational values. While for some of his values, he is not in a position to show submissiveness to organizational values and considers better to quit the job or change the organizational values where he can, by influencing the workplace.

Managerial Significance:

The significance of this study is also for managers and practitioners. The work values carried by employees have impact on organization's culture and organizational performance. The creation of a spiritual workplace is facilitated if employees with spiritual values are recruited. The findings of this study can guide the managers to

understand the role of work values in developing a spiritual workplace and get the desired job outcomes of employees.

Contextual Significance:

From contextual perspective, this study is significant in the sense that workplace spirituality is interesting to study in Pakistan. Pakistan is an Islamic state where spirituality is also important from religious outlook. People may carry different values set but spiritual workplaces are admired generally by the employees to work in. The values they hold may be guided by the Islamic ideology. Thus studying the type of values held by Pakistani workforce and its impact on workplace spirituality can better help to understand this phenomenon.

1.4 Problem Statement:

The values of employees are getting more significance in the academic and professional research (Cohen, 2009). The people come at workplace with spirits. Now the work cannot be isolated from other life domains of an individual (Zamor, 2003). The values preferred by a person effect not only his personal life but also the professional life (Karishnakumar & Neck, 2002). Million dollar investments on research and training programs by the organizations show how challenging it is to get maximum from the employees. Material incentives are no more a single option to get best from a worker (Hoffman, 2010). Attention is diverted now on researching the intrinsic factors that ensure the high performance of employees. Workplace spirituality is an area which has caught attention of researchers. Spiritual workplaces provide an environment of cooperation, creativity

and meaningfulness (Zamor, 2003). This study deals with the managements' problem of increasing the Job Satisfaction, Job Performance, OCB and Wellbeing of employees by studying impact of work values of employees on aforementioned job outcomes through creation of a spiritual workplace.

1.5 Research Questions:

Work values are given much significance by researchers and practitioners as human capital has got ever increasing attention in the contemporary world. Workplaces are becoming an important place in an individual's life. Working hours are now increased and workplace is like second home to employees (Hoffman, 2010). Work-family life conflicts and stress is the dilemma of this era. The productivity and creativity of employees suffer under such circumstances. The organizations invest millions of dollars every year on research and training programs. The goal is to get the maximum from the workforce to get competitive edge in the industry (Zamor, 2003). Work values are of utmost significance in such a scenario. If employees possessing values that can develop spirituality at workplace are recruited then, spiritual workplace created by efforts of such employees can help to reduce stress and work-family life conflicts.

Same question is being addressed in this study. This study focuses on how the work value orientation of employees can bring spirituality at workplace and how this spiritual environment can yield in role/extra role performance, overall well-being and job satisfaction of employees. The questions addressed in this study are as follows:

- Do Social, Intrinsic, Power and Extrinsic Work Values facilitate spirituality at workplace?
- Does spirituality at workplace impact Job Satisfaction, Job Performance, OCB and Wellbeing of employees?
- Does workplace spirituality mediate relationship between work values and job outcomes?

1.6 Research Objectives:

Investment in human resource development plans is useless if work values of employees are not given consideration. Individuals with a specific set of values are in a better position to work and serve the organization. While recruiting, management needs to focus on selecting those candidates that are best suited for getting desired job outcomes. Keeping in view the importance of human capital in contemporary business world, this study has certain objectives detailed as follows.

- To find out whether the work value orientation of employees can bring spirituality at workplace.
- To study either the work values matter in the overall prosperity of the organization by attaining employees' productive outcomes through spiritual environment.
- To investigate the role of Social, Intrinsic, Power and Extrinsic values in relating to inner life, relatedness and meaningfulness to institutionalize workplace spirituality.

- To find out that spiritual orientation of employees can be supportive in Job Satisfaction, task related performance, Organizational citizenship behaviors, and Wellbeing.

CHAPTER 2

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.1 Values:

Values are motivational construct that determine the goals that a person wants to achieve from his life (Schwartz, 1992, 2005, 2006a). These are beliefs which are attached to emotions and deeply embedded as abstract goals. Values differ from norms and attitudes as they are objective in nature from which actions and behaviors are determined while norms and attitudes are specific and subjective and depend upon situations (Schwartz, 1992, 2005, 2006a; Bilsky & Schwartz, 1994; Caprara, Schwartz, Capanna, Vecchioine & Barbaranelli, 2006). Values also differ from traits as traits are depiction of pragmatic pattern of behavior while values are the criteria that an individual uses to make a decision regarding behavior. Traits vary in terms of degree to which a characteristic is shown by an individual while values vary in term of relative importance a person gives to each value. Further traits ascribe a person by focusing on actions regardless of intention lying behind such actions while values are motivations and intentions behind actions (Bilsky & Schwartz, 1994) Values serve as model that help people in regulating their actions and behaviors (Caprara, et al., 2006).

Values can be used as a unifying concept in all social sciences which are concerned with studying human behavior (Bardi, Calogero & Mullen, 2008). Values captured significant interest from inception of this construct in social sciences (Schwartz, 2009). Researchers

from sociology, anthropology and other social sciences worked on values to establish a common ground as a motivational force for the individuals to set priorities in deciding their behaviors and actions in personal, economic and political lives. But values have suffered as no consensus was reached regarding common values which predict human behaviors and actions, and items which describe a particular value and further the measurement of these values (Schwartz, 2009). Values are criteria people use to set preferences and justify their actions and behaviors by adhering to these preferred values (Schwartz, 1992).

Schwartz Values Theory:

A comprehensive work on values is done by Schwartz and the Schwartz value theory is most robust in social sciences to predict motivational bases for predicting human behaviors and actions (Bardi et al., 2008). According to Schwarz value theory values are standard or criteria that people use as a guiding principle for selection or evaluation of events, people and actions in their personal, social and political lives.

Some values are preferred over the others and thus this order of varying importance is followed by individuals when deciding to take actions and in predicting their behaviors. Thus actions and behaviors are tradeoff between values depending upon their importance (Schwartz, 2006a).

In Schwartz (1992, 2009) survey of values, the individual and group level values were taken in consideration by an extensive project carried on in 67 countries to find out values predicting individual and national attitudes. SVS was translated into 47 languages.

First the research was conducted to find out the values which become motivational base and how individual sets goal in his/her life by preferring some values over the other. The operationalization of values was also elaborately given by this study. Values of 10 types are given by Schwartz Value Survey (SVS) and each value is further operationalized by developing 56 value items. Later on one item was dropped and two were added thus a 57 item scale was developed. From this survey 10 motivational values were derived. Schwartz extended his work from individual level values to the cross-cultural set of values which describes preferences of the people in predicting their attitudes and behaviors (Schwartz, 2009).

These motivational values are derived from three basic and universal human needs of human beings. And these needs include (1) biological needs as an organism (2) need of relatedness in society (3) welfare, security and survival needs as a group. The values are in response to these three basic needs (Ros et al., 1999; Schwartz, 1992, 2006a). These values include *Achievement* (personal success in a social setting), *Power* (control, authority and social status), *Hedonism* (pleasure and exciting life for own self), *Stimulation* (excitement in life, daring and courageous), *Self-Direction* (choosing goals for own self, independent and free thoughts and actions), *Universalism* (protection and welfare of all the people and nature, a world at peace and social justice), *Benevolence* (humble, honest and forgiving in interpersonal relations), *Tradition* (accepting and preserving traditions received by culture and religion and remaining committed to these traditions in actions and behaviors), *Conformity* (avoiding any actions likely to violate

socially accepted norms and traditions), *Security* (safety of relations, self and the whole nation and social order (Schwartz, 1992, 2005, 2009).

This SVS (1992) also revealed the congruence and conflict among the values. According to findings of this survey, there are some values which are compatible (universalism and benevolence, self-direction and stimulation) while there are also values which are in conflict to each other (security, universalism, benevolence vs. self-direction, stimulation). A motivational circular continuum drawn from this research showed how the values can be compatible or in conflict to each other. For example, Achievement and Power values are compatible to each other as both have motivational goals of strengthening of personal success over others. Similarly Benevolence and Universalism are also congruent as both have motivational goal of welfare and securing interests of others. Conflict among values can be demonstrated by values such as pursuit of Achievement and Benevolence values. Achievement is concerned to self-interest and success while later is more inclined to generous attitudes towards fellow human beings and preservation of others' rights and interest. The more the values are close on this circular arrangement, the more they are compatible and vice versa (Schwartz, 2009).

Schwartz (2005, 2006a) categorized these 10 motivational values into four types depending upon the similarities and difference. These include *Self-Transcendence* vs. *Self Enhancement* and *Openness to change* vs. *Conservation*. In self-Transcendence group values that lie are Benevolence, Universalism and in Self-Enhancement category Achievement and Power are encircled. Openness to change encompasses Stimulation and

self-direction while Conservation includes Conformity, Security and Tradition. Hedonism shares characteristics of both self-enhancement and openness to change.

Values priorities of individuals are set by social experiences both personal as well as shared. Personal experiences such as relation with parents, specific life events and shared experiences as gender, profession etc. will provide foundation for prioritizing some values over the other and these values then become a base for the determination of behaviors, ideologies and actions in a social setting. People may differ in assigning importance to these 10 values but their values will be organized by this model of compatibilities and conflicts among the motivational values (Schwartz, 1992, 2006a).

According to Schwartz (2009) Life circumstances do play role in practicing some values more over the other values by the individuals. People who face economic hardships in life place more importance to Power and security values than those who spend a relatively smooth and luxurious life (Inglehart, 1997; Schwartz, 2009).

Values are influenced by background variables such as age, gender, education, life stage, physical conditions and cohorts (Schwartz, 2006a). Older people all around the world hold materialistic values in preference over Post-materialistic values as compared to younger people. The reason for this value priority might be that the nations around the world are experiencing sound economic conditions for past 50 years. Thus youth place more importance to self-direction, Stimulation, Hedonism and Universalism and less importance is given to Security, Power and Conformity (Inglehart, 1997; Schwartz, 2009).

2.2 Work Values:

Work values are desirable goals or end states (salary, authority) and behaviors (cooperation with colleagues) of individuals pertaining to work (Ros et al., 1999). Like basic values the work values are also ordered by their relative importance, serve as guideline to assess work outcomes and help in opting for different work alternatives available. Work values are specific in nature than basic values as they refer to only work goals. But at the same time they have broader meaning as well. Because they are not narrowly defined for work outcomes relating to a particular job rather of work goals in general (Ros et al., 1999).

Ginzberg, Axelrad and Herma (1951) gave three categories of work values (a) relevant to work itself (b) related to work outcomes and (c) situational factors of work. Super (1957) merged the last two categories of Ginzberg et al (1951) into one as reward of work and gave two types of work values intrinsic and extrinsic (as cite in Ros et al., 1999).

Elizur (1984) gave a three dimensional model of work values including (a) Instrumental outcomes in which the individual pursue for extrinsic benefits such as security, work environment and benefits attached to job (b) Cognitive outcomes relating to interest, achievement and accomplishment perceived in work (c) Affective outcomes of work relate to need to relate with colleagues and cooperative work setting (as cited in Ros et al., 1999).

These three dimensions of Elizur overlap the three work values suggested by Ros et al. (1999) based on Schwartz value theory (1992). The Extrinsic values (security and

material values) match Instrumental outcomes of Elizur. Intrinsic values (Achievement, sense of accomplishment) match Cognitive outcomes and Affective outcomes are equivalent to Social values (relations, belongingness and cooperation). In their research Ros et al. (1999) checked the correlation among the basic human values with the work values. This study showed that these work values showed equivalence to the three broader categories of basic human values. As intrinsic work values show higher order basic values of Openness to change (creativity, interest, prosperity and growth, achievement). Extrinsic work values demonstrate Conservation values (material benefits, security, and high income level). Social work values express Self-Transcendence (work seen as a way to serve the society and develop relations). The fourth higher order basic human value was missing in work values i.e. Self-Enhancement which Ros et al. (1999) suggested to be present while investigating work settings in terms of work values and this value can be best described by the pursuit of Power and prestige at workplace and correlation of this work value was found with Self-Enhancement higher order basic value.

Now aggregately in literature four basic work values exist which are (1) Social (2) Intrinsic (3) Power (4) Extrinsic values. These four type of values are widespread in numerous value typologies (Dawis, 1991; Elizur & Sagie, 1999; Ros et al., 1999; DeVos, Buyens & Schalk, 2003).

- **Social Values:** Individuals pursuing social work value orientation give importance to interpersonal relations. They have cooperative attitudes towards boss, peers, subordinates and others. They are willing to work in groups and

teams and relations are based on affection rather material benefit (Elizur, Borg, Hunt & Beck, 1991; Locke & Taylor, 1990; De Vos et al., 2003). Social work values in Ross et al. work values (1999) are derived from 10 basic values from Schwartz value theory (1992). Self-transcendence values of benevolence and universalism are the base of social work values. Employees that rank social work values at a higher position among other three work values behave positively if their preferred work value is in congruence to the organization's emphasized values. The job satisfaction, performance, well-being and OCB of employees may change depending upon the circumstances either their social work values are protected in that work environment or they are forced to trade off their values.

- ***Intrinsic Values:*** Individuals having intrinsic work orientation value: achievement, accomplishment in work and prefer job where they get chance to show their competence and skills. They derive satisfaction from the job if it provides them opportunity to show their skills and abilities. The career advancement opportunities are perceived important if these are aligned to their intrinsic work values (London, 1983; Schein, 1993; De Vos et al., 2003). Intrinsic work values are derived from basic human values of openness to change under Schwartz value theory (1992). In these intrinsic values, self-direction and stimulation are included. If employees rank intrinsic values at higher order in values hierarchy, then the satisfaction of these values may have impact on the job outcomes. Employees' job satisfaction, performance, well-being and OCB are higher or lower depending upon the rank given to the intrinsic values in their four

work values ladder. If workplace's values are matched to their intrinsic work values, then it affects the job outcomes accordingly.

- **Power Values:** The individuals having Power as work value orientation prefer to work free of organizational control. They want authority in their work and full power to exert control on their work. They are more productive and show competence in work when no organizational constraints are imposed on their work (Schein, 1993; De Vos et al., 2003). Based on Schwartz Value Theory (1992), employees pursuing Power as most important among other values behave at workplace depending upon the satisfaction of this value. If these employees have authority and influence over other, then their satisfaction from work, performance, well-being and OCB are also influenced by congruence of their preferred work values to those values emphasized by organization.
- **Extrinsic Values:** Individuals having extrinsic work value orientation value economic rewards and monetary benefits. They derive their self-concept from material outcomes of their job. They are more inclined to opt for the job that can secure financial success in their career ladder (Elizur et al., 1991; Locke & Taylor, 1990; De Vos et al., 2003). Value theory based studies narrate that the type of values pursued by the people effects their personal and professional life. Based on Schwartz Value theory (1992), if higher income and job security are desired goals for which a person strives at work, then his satisfaction from the work and performance will be changed by change in income level and a secured job. Tendency towards OCB will also be affected by the extrinsic values of that

employee. And the happiness or well-being perception will also be based on the fulfillment of the desired extrinsic needs.

Basic human values are used to study many behavioral outcomes at workplace. There are many studies that show a positive relation among individuals' basic values and work-related outcomes such as job commitment, job satisfaction and task performance (Boxx, Odom & Dunn, 1991; Finegan, 2000; Glazer et al., 2004; Kirkman & Shapiro, 2001; Wasti, 2003; Cohen, 2009). The notion is that the people are more satisfied from their work when their basic values are aligned and fitted with the values which are emphasized by their organization. Although work values are determinant of work related outcomes but the role of general values cannot be disregarded (Roe & Ester, 1999; Cohen, 2009).

Jin and Rounds (2012) conducted Meta-analysis of longitudinal studies on stability and change of work values. Research works of longitudinal nature from 1940 to 2011 were included in this Meta-analysis. Work values of four types i.e. intrinsic, extrinsic, social and status were taken to study change or stability over time. The results of this study showed that during collage years (18-22 years old) intrinsic values were preferred over all other three values. When they enter in the work life, shift was reported towards more extrinsic and status values. In the adolescence, intrinsic and social values were more stable than the extrinsic (monetary benefits, rewards) and status values (power, authority).

The employees having intrinsic orientation focus on the work values that are in alignment with development tendency, competence and achievement whereas the employees

extrinsically oriented gave significance to work values fostering financial success, power, authority and control over others (Vansteenkiste & De Witte, 2002).

Work orientation of employees differs significantly. Some employees take their job as an opportunity to serve and contribute towards the society, show their competence and get inner satisfaction from their work. While some employees perceive job as a way to get power, money, security and external benefits. Their real life happiness is away from their work. They enjoy holidays and weekends and work is only a source to attain material benefits (Ros et al., 1999).

In the present study, four work values (Social, Intrinsic, Power and Extrinsic) by Ros et al. (1999) are used as work values carried by employees. The impact of these work values is observed on job outcomes (Job Satisfaction, Job Performance, OCB, and Wellbeing) through mediation of the workplace spirituality.

2.3 Workplace Spirituality:

The research on workplace spirituality is still in its embryonic stage and this concept is needed to be clearly defined (Kolodinsky et al., 2007). The definition of spirituality is still impalpable (Giacalone & Jurkiewicz, 2003). The Spirituality comes from inside beyond the intuition and instincts of mind. It is about a broader perspective of the world based on meanings and values. It captures our dreams and hopes, feelings, how we think and behave in the world, love for beauty and nature and esteem for sacred (Laabs, 1995; Zamor, 2003). Mitroff and Denton (1999a) defined spirituality as a feeling of connectedness to one's self, others around and the entire universe. Spirituality is multi-

facet and attempt to define it in few words demolish its meanings (Turner, 1999; Zamor, 2003). One world that can capture the meaning of spirituality is “interconnectedness” (Zamor, 2003). Ashmos and Duchon (2000) operationalized workplace spirituality as (a) inner life (b) Connectedness (c) Meaningful work (as cited in Kale & Shrivastava, 2003).

Laabs (1995) gave a distinction between spirituality and religion. He has the stance that religion is about rituals and doctrines about the life while spirituality is looking inward and having awareness about inner world and the universe. Spirituality is about knowing that every individual has divine power and has genuineness and integrity within him. Same holds true for the ethics which are the rights and wrongs in a society. Organizations only gave a code of ethics to newly hired employees. But they leave it to the employees how to respond to these codes of ethics which has become an ethical dilemma. It is accepted that every person has spirituality which helps to deal the ethical issues at workplace (Zamor, 2003), and then these codes of ethics are dealt in by each individual according to his spirit.

Kolodinsky et al. (2007) viewed workplace spirituality from three distinct conceptualizations. According to them spirituality is at personal, organizational and interactive levels. At individual level, workplace spirituality is how a person brings his personal spiritual values and incorporates them in work setting and the effect of these values on ethical related or unrelated activities within organization. Organizational spirituality is at macro level understanding of an employee about organization’s culture and environment. The employee’s perception about organizational spirituality then affects his job outcomes and attitudes. And third conception of workplace spirituality

suggested by Kolodinsky et al. was interactive spirituality i.e. both personal and organizational spirituality interact and effect the micro (individual) as well as macro (organizational) outcomes. Thus a person-environment fit is created (Caplan & Harrison, 1993; Kolodinsky et al., 2007).

Employees seem to be seeking greater meaning in their work. Increased downsizing and job cut off result in a distrust environment at workplace. Despite the pressure of reducing cost by cutting jobs, managers confront dilemma of gaining same amount of work from the employees in such insecure work environment. Such conditions in market have increased the importance of spirituality at workplace (Cash & Grey, 2000). Wuthnow (1995) argues that more white collar employees perceive their jobs as little spiritual acts. And workplace spirituality depends on the degree to which they interpret their work and organization's functioning as sacred (as cited in Grant, Neil & Stephens, 2004).

The people come at work with not only their bodies and minds but they have their unique spirits and abilities which cannot be simply ignored. Million dollars motivational plans waned and still organizations are spending a lot of money for finding out the ways which can boost the morale of the employees. Spiritual aspects of employees are given consideration in search of this answer (Leigh, 1997; Zamor, 2003).

Zamor (2003) argues that there is spiritual initiation in the world generally and in industrial states specifically. Many publications on workplace spirituality are in the market every year. People want meaning in their work and wish this spirituality to be institutionalized in their organizations too. Many corporations are giving significance to workplace spirituality because it brings a win-win situation for employees as well as the

organization. Happy and satisfied employees are more creative, productive and have high morale. This ensures high organizational performance. On the contrary, a dispirited workplace brings low morale, burnout, stress, increased absenteeism and turnover rate. The notion to left personal issues at home is no more acceptable as people relate their personal lives, values and image to their workplace.

Human society has made rapid changes in terms of communication of ideas and advanced technologies have facilitated it. People desire to practice spirituality not only in their individual lives but also at workplace where they spend most of their time (Neck & Milliman, 1994; Krishnakumar & Neck, 2002). Cowen (1993) in his book about meditation effect of spirituality at workplace pointed out that when spiritual people join an organization, they start helping out their colleagues and lead the organization towards success. He appropriately quotes that "Spirits are not the servants of workplace; rather workplace is a platform to exercise spirits" (Zamor, 2003).

In the current study, workplace spirituality is taken as mediator between the work values (Social, Intrinsic, Power, and Extrinsic) and the job outcomes (Job Satisfaction, Job Performance, OCB, and Wellbeing) of employees.

2.4 Job Satisfaction:

Locke (1976) gave a comprehensive definition of job satisfaction which is mostly used by researchers and practitioners. He defined job satisfaction as a pleasing or optimistic emotional state resulting from the evaluation of one's job or job experiences" (as cited in Saari & Judge, 2004). Job satisfaction refers to employees' orientation towards their work

roles (Malka & Chatman, 2003). It is evaluative judgment a person makes about his/her job either positively or negatively (Weiss, 2002; Keller & Semmer, 2013). It has been linked to many other organizational variables such as absenteeism, turnover, organizational commitment and job performance (Judge, Thoresen, Bono & Patton, 2001; Kammeyer, Wanberg, Glomb & Ahlburg, 2005; Keller & Semmer, 2013). There is a stream of longitudinal research work investigating change in predictors over time and their impact on job satisfaction as an outcome (Boswell, Boudreau & Tichy, 2005; Boswell, Shipp, Payne & Culbertson, 2009; Semmer, Baillod, Stadler & Gail, 1996; Keller & Semmer, 2013). Job satisfaction is of vital concern for the researcher in behavioral sciences.

Its significance lies in the fact that it has been used as mediating or moderating variable and its influence on other variables has been investigated. And those variables are related to job effectiveness of employees (Lather & Balian, 2001).

Another perception about job satisfaction is that the satisfaction is reflected by discrepancy between expected and received rewards. Lesser the discrepancy between the two, higher will be the satisfaction (Rai & Sinha, 2002).

This construct has been researched widely as an overall Job satisfaction. Little attention has been given to its five facets (pay, promotion, supervision, coworkers, work itself). The measurement of job satisfaction as global satisfaction or facet satisfaction needs careful consideration. Facet satisfaction has more practical implication when organizations plan to improve specific facet of satisfaction to improve overall satisfaction (Bowling, Hendricks & Wagner, 2008).

Literature has revealed that many antecedents of job satisfaction and job performance are common such as compensation, supervision, organizational support, and role clarity. The notion that job performance effects job satisfaction of an employee is based on many organizational and psychology theories such as intrinsic motivation theory of Deci and Ryan (1985). The antecedents of job satisfaction can be divided into three type including dispositional factors, role perceptions and organizational/situational factors (Brown & Peterson, 1993; Christen, Lye & Soberman, 2006).

Job satisfaction is predicted by situational variables such as work environment and job design (Hackman & Oldham, 1980; Humphrey, Nahrgang & Morgeson, 2007; Karasek & Theorell, 1990; Parker & Wall, 1998; Keller & Semmer, 2013). The disposition of an employee also rules in determining the job satisfaction of an employee at a certain time or over a period of time (Judge, Locke, Durham & Kluger, 1998; Keller & Semmer, 2013). One of the most important personality traits in literature effecting job satisfaction is Core Self Evaluation (CSE) for which significant support is present by empirical findings (Judge, Heller & Mount, 2002; Saari & Judge, 2004).

The relationship of job satisfaction and job performance has a long history starting from the Hawthorne studies performed in 1930s (as cited in Judge et al., 2001). A happy worker was considered to be productive worker at that time. Later on researchers such as Iaffaldano and Muchinsky (1985) got little support for this relation and they started looking at this notion critically that satisfied workers are productive workers. Organ (1988) argued that relation of job satisfaction and performance is weak as performance is narrowly defined and restricted to job description. Satisfaction can relate strongly to

performance if other discretionary behaviors are studied which are called organizational citizenship behaviors. Afterwards Judge et al. (2001) got a correlation .30 and argued that when sampling and measurement errors are corrected, then strong relation is found among these two variables.

In literature, Life satisfaction is related to job satisfaction in three ways. *Spill over*: in it the work experiences spread over the non-work life or vice versa. *Segmentation*: in it both life and job are kept separated from each other and have little impact on each other. *Compensation*: in which a person seeks happiness from his life as compensation of a dissatisfied job or vice versa (Saari & Judge, 2004). Research suggests that life satisfaction influences job satisfaction as well as job satisfaction also has to do with life satisfaction (Judge & Watanabe, 1994; Saari & Judge, 2004).

In the core of job satisfaction literature is its complexity. There is multidimensionality in the nature of job satisfaction. On one side job satisfaction is determined by intrinsic job factors such as accomplishment, recognition, meaningfulness of work, and autonomy. At the same time other extrinsic job factors also influence the job satisfaction level such as pay, security, promotion, work environment, supervisor and coworkers' support (Volkwein & Zhou, 2003). Herzberg (1966) identified 14 important factors that determine the job satisfaction. In these factors are included recognition, achievement, work itself, autonomy, promotion, salary, job security, relatedness, supervision, organizational support, working conditions and personal life (as cited in Volkwein & Zhou, 2003).

2.5 Job Performance:

Performance is a complex construct and this fact stems from the evidence that there is no homogenous measure for it. It is a not well-defined construct in industrial and organizational psychology (Camilleri & Heijden, 2007). It is widely researched construct in employment relations (Viswesvaran & Ones, 2000; Viswesvaran, Ones & Schmidt, 1996; Poropat, 2009), but compared to other relevant construct it has gained little attention (Austin & Villanova, 1992; Poropat, 2009). The reason for it may be that researchers emphasize the independent variables while performance remains a variable that is in hand of people other than researchers (Campbell, McCloy, Oppler & Sager, 1993; Poropat, 2009).

The result of this negligence is that individual performance is often operationalized by the measures on which individual has limited control such as productivity, efficiency and outcome (Campbell et al., 1993). For example outcome which is used as measure for performance is not only the result of individual work efforts but also the working conditions, availability of resources, organizational support and many other factors not in control of employee (Waldman, 1994a, 1994b; Poropat, 2009).

Performance is an individual level variable i.e. done by a single person. It is referred to behaviors shown by an employee while outcome and productivity are the results of these behaviors shown by employee (Campbell, McHenry & Wise, 1990; Poropat, 2009). In last decades, much attention was given in defining the work performance in organizational behavior arena. A project under United States Army Selection and Classification Project supervised by John Campbell and his colleagues (Campbell 1990,

1999; Campbell, Gasser & Oswald, 1996; Campbell et al., 1993; Campbell et al., 1990) was the inspiration for the researchers to study this construct (as cited in Poropat, 2009).

Through this project Campbell et al. (1993) gave a concrete definition of performance as “actual behaviors of employees that can be measured in terms of proficiency rather than outcomes which is result of such behaviors of employee”. Job performance includes work behaviors that are in individual’s control, measurable and are in alignment to organizational goals (Viswesvaran & Ones, 2000; Poropat, 2009).

The literature shows that work performance and its constituents depend upon the composition of the organization whether it is individual, group or organization oriented (Camilleri & Heijden, 2007). For example in individual-oriented setting job performance will be not only production out but also the efficient use of the available resources by the employees (Starcher, 1996; Camilleri & Heijden, 2007). In group-oriented setting performance will be characterized by empowering the employees (Lawler, 1992; Camilleri & Heijden, 2007), low control through rules ensuring innovativeness and creativity in employees thus increased productivity (Long, 2001; Camilleri & Heijden, 2007). In organization-oriented setting, loyalty of employee towards the organization is considered to be the immediate performance, employee is expected to defend the organization and identify to it, increased commitment and extra-role behaviors are also considered to be the characteristics of performance by the employee (Kaufman, Stamper & Tesluk, 2001; Staw, 1996; Camilleri & Heijden, 2007).

Hayatt and Prawitt (2001) studied the supervisor assessed job performance dependent upon the congruence between the structure of an audit firm and the locus of control of the

auditor. This study was conducted on 6 accounting firms including structured and unstructured firms. This study revealed that the auditors who are internally controlled called internals showed better performance in unstructured work environment where they are given control over their work and more discretion and responsibility. On the other hand, auditors having external locus of control perform better when a structured and controlled environment is provided to them.

Job performance and job satisfaction of salespersons was also studied by Behrman, Bigoness and Perreault (1981). They took into consideration the moderating effects of locus of control and need of clarity i.e. the individual differences on the relation of sources of job related ambiguity (family, managers, company, and customers), job performance and job satisfaction. This conceptual model developed for industrial salespersons gave a significant relation between the locus of control and job performance. Salespersons with internal locus of control show higher performance in ambiguous situations than the externals. The model given by these researchers got support for direct relation of family expectations of sales person and job performance than other sources. But no significant support for moderation effect of individual differences was attained in this study.

Janssen (2001) based on activation theory tested relation between job demands, job satisfaction and job performance by incorporating the equity theory (Adams, 1965) and used fairness perceptions as moderator in this model. Activation theory promulgates the notion that in nervous system an activation level is maintained and it is an individual's characteristic. The person's job performance and job satisfaction will be high at this

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activation level and above and below this level his performance will be impaired. Derived from activation theory Janssen suggested that job demands at an intermediate level are more influential in the job performance and job satisfaction of employees rather low and high job demands. Through investigating job demands of managers at different levels, this study supported that managers with effort-reward fairness perception within organization are higher in job performance and job satisfaction than managers with low fairness perceptions.

Stress-Performance relation is widely studied in laboratory settings but little work is done in workplace (Hunter & Thatcher, 2007). Easterbook (1959) argued that although stress depletes an individual's resources and hinders his job performance but it also has paradoxical effect on job performance as individual concentrates on the resources on hand and use these key resources to concentrate on the job and get maximum output. Lapine , Podsakoff and Lapine (2005) through meta-analysis showed stressors that hamper the job performance such as organizational politics and role ambiguity, while challenge-oriented stressors as work overload, job scope and time pressures have positive relation to job performance.

Hunter and Thatcher (2007) contributed in the stress-job relation literature by studying the moderating effects of commitment and job experience in this relation. They based their work on attention theory that suggests a positive relation between stress and job performance. This study showed that individuals high in affective commitment show high job performance under stress than the employees low in affective commitment. Significant moderation of affective commitment was found for stress-job performance

relation. Similarly, employees with more job experience were also high performer in stress situations as they were familiar with their job and knew how to utilize their key resources as required by the job. While employees low in job experience were low performers as they lack the skills needed to handle the stress and utilize the key resources at optimal level.

Research has given evidence that organizations give worth to organizational commitment as it has positive impact on job performance, motivation and negative relation to absenteeism and turnover (Meyer & Allen, 1997; Eby, Freeman, Rush & Lance, 1999; Fukami & Larson, 1984; Naff & Crum, 1999; Porter, Steers, Mowday & Boulian, 1974; Schappe, 1996; Camilleri & Heijden, 2007).

2.6 Well Being:

Well-being is defined as the scientifically analyzing an individual's evaluation about the life, how he assesses the events experienced, moods attached to those events and how does he judge his life satisfaction. It includes reaction to both; specific events and the past years life experience (Diener, Oishi & Lucas, 2003). It has two components; emotional (e.g. feeling of joy in life, moods and emotions of individuals) and cognitive (e.g. overall life satisfaction as well as satisfaction in different domains of life e.g. work, marriage) (Diener & Diener, 2002). Well-being is researched in different domains mostly by sociologist and quality of life researchers where they conducted studies to find influence of demographic factors as income, age and marriage on the well-being of individuals. This life satisfaction or happiness is also taken into consideration by health researcher by extending research on absence of depression to the life satisfaction and happiness. Then

personality was also incorporated by psychologists as having a concrete influence on the well-being of individuals and how people differentiate well-being depending on their happy or unhappy personalities. Social and cognitive psychologists studied the adaptation of individuals to life events and how well-being is influenced by life events (Bradburn, 1969; Andrews & Withey, 1976; Campbell, 1976, Diener et al., 2003).

Well-being is measure of the quality of life at individual and societal level. And the decades of discussion on quality of life, researchers have concluded that good life is happy life. Well-being is necessary for good life but not sufficient. Social and economic factors are also indicators of quality of life along with well-being (Diener, Suh, Lucas & Smith, 1999; Diener et al., 2003). Well-being is measured for millennia by using different methods in different domains including laboratory experiments, surveys, experience sampling of moods and reports from family and friends to assess the life satisfaction, positive affect and lack of negative affect (Diener et al., 2003).

When the basic material needs of the people are met, then they move to post materialistic needs where concern for self-fulfillment is more significant in behaviors and actions (Inglehart, 1990; Diener et al., 1999). The behaviors and moods shown by individuals are in response to events they experience in life. They make general perception about life satisfaction and also about specific domains such as work or marital life. So well-being has different components: life satisfaction (broader evaluation of one's life), satisfaction to specific life domains (marriage, job, and education), Positive affect (pleasant moments and moods experienced) and negative affect (unpleasant moods and emotions experienced in life) (Diener & Suh, 2000). Brickman and Campbell (1971) gave classical

idea of “Hedonic Treadmill” which describes the adaptation of individuals to life events. They suggested as the people experience accomplishment and more possessions in their lives, they get adapted to this happiness after some time and they rise in expectations. They reach their baseline level of well-being and strive for next higher level of accomplishment (as cited in Diener et al., 1999).

Diener and Diener (2002) based on world value survey data, analyzed the pattern followed by different nations on the globe on life satisfaction in correlation to income. 1000 respondents from each country were selected from 1990 to 1993. This study showed a positive correlation between income and the life satisfaction. Although a rise in income does not show rise in happiness accordingly. The argument Diener gave for this phenomenon was that the standard set by the people for their lives is mostly influenced by wealthiest nations in the world. So increase in income increases the happiness level only when it ensures fulfillment of those desires. Diener also suggested that income is not merely happiness predictor. Political and cultural factors do influence the life satisfaction of people as people in India, Nigeria and China did not show low well-being although income level was not high.

2.7 Organizational Citizenship Behavior:

Attitudes or behaviors which are not part of an employee job but are of significance for the sustainable growth of the organization are of great attention for researchers as organizations are facing challenge of global competition (Dyne, Graham & Dienesch, 1994). These behaviors are termed as Organizational Citizenship Behaviors. The concept of these behaviors was introduced by Katz (1964) as extra role behaviors and then

Bateman and Organ (1983) gave the complete concept of Organizational Citizenship Behavior (as cited in Organ 1988). OCB is "an individual's behavior that is discretionary, not directly or explicitly recognized by the formal reward system and that in the aggregate promotes the effective functioning of the organization" (Organ, 1988). Discretionary here means that such behaviors of the employee are not formally written in the job description and he is not punished for non-performance of those actions. The performance of these actions is dependent on the willingness of the employees (Organ, 1988 p. 4). These are behaviors like helping, sharing and contributing towards benefits of organization as social act and without expecting rewards. These acts are performed for the well-being of others around (Brief & Motowidlo, 1986).

The concept of the OCB by Organ was very much criticized by the researchers because the word discretionary was ambiguous and it was not clear what are the roles which are included in the formal jobs and which are not. So Organ redefined the OCB as contextual performance the term used by Motowidlo, Borman and Schmit (1997).

Different terms used for OCB are Pro-social Organizational Behavior (Brief & Motowidlo, 1986), Good soldier syndrome (Organ, 1983), extra-role behavior (Katz, 1964), and contextual performance (as cited in Motowidlo et al., 1997). This willingness is shown by employees when they are satisfied from their job and they go beyond their job description to help their co-workers (Organ & Moorman, 1993). OCB does not increase the technical competencies of the organization, but it supports the psychological and social environment of the organization (Motowidlo et al., 1997). Different antecedents of the OCB on which work has been done are job satisfaction, perception of

equity, organizational commitment, trust and procedural and distributive justice (Podsakoff, MacKenzie, Paine & Bachrach, 2000). OCB is very much on focus by management because of the positive impact it has on the performance (Organ, 1997). Functions of the management are facilitated because of extra roles of the employees. Time is saved from lower level tasks which is utilized on more important tasks (Organ, 1988). It is also evident that the employees who are more satisfied in the organization show more OCB. So, there is obvious relation between satisfaction level and OCB (Organ & Moorman, 1993). Earlier studies of OCB focused on a two-factor model emphasizing the roles of altruism and compliance (Smith, Organ & Near, 1983).

Other models of OCB have focused on a five-factor model. These factors include altruism, conscientiousness, sportsmanship, courtesy, and civic virtue (Organ, 1997). *Altruism* occurs when an employee helps his co-worker for completing his task without having any self-interest. *Courtesy* is helping someone to prevent a problem from occurring, or taking steps in advance to mitigate the problem of other co-worker (Organ, 1988). *Conscientiousness* denotes the behavior in which employee performs his in-role function more effectively than expected for example optimal use of organization resources, attendance, following time schedule. *Civic virtue* is the support from the employees for the administrative function. *Sportsmanship* is the behavior of the employee in which he ignores the minor inconvenience he is facing in the organization and focuses only on positive facets of the organization (Organ, 1997).

William and Anderson (1991) gave two dimensions of organizational citizenship including OCB (organization) and OCB (individual). OCBO are the actions of an

employee that are directed towards the benefit of the organization such as volunteering to guide the customers where not assigned to do so. While OCBI are the extra-role behaviors directed towards the co-workers such as helping a colleague or supervisor in his work

There are four categories of antecedents of OCB that are widely researched. Empirical finding for these antecedents are also present. These include 1: personal characteristics of the individuals/dispositional factors 2: task characteristics 3: Organizational characteristics 4: leadership behavior towards employees (Podsakoff et al., 2000). The earliest work on OCB included mainly the study of disposition, leadership behavior and employee attitude (Bateman & Organ, 1983; Organ, 1988; Smith et al., 1983). Later on work on leadership as an antecedent of OCB was expended by incorporating the transformational and transactional leadership (Podsakoff, Mackenzie & Bommer, 1996b; Podsakoff, Mackenzie, Moorman & Fetter, 1990). The dispositional factors according to Organ (1988) are considered to be the most important antecedents of OCB than situational but in the literature, less empirical support has gained for disposition as predictor of OCB (Podsakoff et al., 2000).

William and Anderson (1991) two dimensional typology of OCB is used in this particular study as one of the job outcomes of employees.

2.8 Work Values and Job Satisfaction:

Memmer, Whiston and Hartung (2013) worked on the job satisfaction and the work values of family physicians. The intrinsic values such as self-direction are negatively

related to job satisfaction in this study. The family physicians who gave more priority to achievement in their work get less control over their job as family physician. So they feel less satisfied from their work. Thus the physicians putting intrinsic values at higher order in their values feel less satisfied if their work is giving them fewer chances to feel achievement from their work. The significant relation between Values and job satisfaction has been found in many studies (Aldag & Brief, 1975; Rounds, Davis & Lofquist, 1987; Wood, 1971).

The work values and job satisfaction relation tested by Memmer et al. (2013) reported that medicine is a helping profession. And the family physicians who want to serve the people through their profession feel satisfied from their job if their job provides them this opportunity.

Kalleberg (1977) based on the data from 1972-73 Quality of Employment Survey of America studied the relationship of work values and job satisfaction. The combined effect of work values and job rewards on the job satisfaction was taken into consideration in this study. The work on American sample showed that the work values taken in this study (intrinsic, extrinsic, convenience related, financial and relations with coworkers) had independent influence on the job satisfaction of employees other than job rewards.

Hagstrom and Gamberale (1995) worked on the value orientation and work motivation of young people. Their worked showed a shift in values from old generation to young generation. They showed that there is a transition seen from materialism towards postmaterialism in Swedish society. Young people rank internal or post-materialistic values higher than economic benefits or materialistic values.

Financial rewards are found to be strong predictors of job satisfaction (Bokemeier & Lacy, 1987). Satisfied workers work hard and are more committed, thus effecting overall performance of the organization (Lather & Balian, 2001).

Research on job satisfaction has revealed that although job characteristics and work situations influence the satisfaction level of employees but there are people who remain satisfied from job after several years of work in same organization or any other. Similarly there are people who remain dissatisfied wherever they work, no matter what the circumstances are (Staw & Ross, 1985). This increases the need to find stable dispositional factors that keep a person satisfied from his/her job irrespective of job conditions. Researchers strive to find the stable indicators of predicting job satisfaction of employees. Values are also one of those stable indicators of job satisfaction (Lather & Balian, 2001).

The job satisfaction may change depending upon the circumstances either employees' preferred work values are protected in that work environment or they are forced to trade off their values. So based on Schwartz value theory and support from previous literature, it is evident that work values influence the job satisfaction of employees depending upon the preference given to these values by the employees. Thus we can hypothesize as follows:

H1a: Social values will be related to job satisfaction.

H1b: Intrinsic values will be related to job satisfaction.

H1c: Power values will be related to job satisfaction.

H1d: Extrinsic values will be related to job satisfaction.

2.9 Work Values and Job Performance:

Siu (2003) worked on the stress-performance relationship and the moderating effect of Chinese work values and organizational commitment on this relation. Sample included catering, marketing and accounting professionals in both public and private service sector enterprises of Hong Kong. Chinese work values of loyalty, reciprocity, hardworking, long-term orientation, functionalism, Collectivism and Power were taken in the study. This research exhibited that when stress level is low to moderate then work values have moderating effect on the stress-performance relationship. However, in high stress among the Chinese managers, work values have less influence in mitigating stress level. Similarly organizational commitment also has strong positive impact in moderating the stress-Performance relation according to this research.

Vora (1985) found positive relationship between work values and job performance of employees in an engineering plant. He directed the value inventory in 100 employees in which 82 were workers and 18 were supervisors or managers. Results showed significant relation between the work values and high or low performance of engineers. Further, if supervisors/manager of the unit possessed high work values, their subordinates also showed tendency to have high work value (as cited in Yenagi, 2009).

Thus having support from the literature, if workplace fosters to nourish the preferred values of the employees, then it affects the job performance accordingly. Based on Schwartz value theory and previous literature support, it can be hypothesized that:

H2a: Social Values will be related to Job Performance.

H2b: Intrinsic Values will be related to Job Performance.

H2c: Power Values will be related to Job Performance.

H2d: Extrinsic Values will be related to Job Performance.

2.10 Work Values and Well-being:

In their research, Haslam, Whelan and bastian (2009) studied the mediating role of personality in the relationship of values and well-being. 180 psychology undergraduates participated in the survey. Consistent with the earlier work, this study also discovered the strong relation between the values and subjective well-being. The value-well-being relation was mediated by traits. For example individuals valuing stimulation show higher well-being because they were extravert. If they value relations and altruism more then they show high well-being if they are able to build friendly relations with fellow-beings and feel satisfied by helping others. The individuals holding benevolence value are high in global life satisfaction when the social life is going well (Oishi, Diener, Suh & Lucas, 1999b).

Earlier researcher worked on the situational factors that lead towards a happy life. After decades of research, researchers came to realize that situational factors have only a modest effect on the well-being of people (Diener et al., 1999). Demographic factors such as income, educational background, health and marriage account for little variance in the well-being of an individual. Literature shows that well-being remains stable over time

and it recovers after major life events. Well-being has significant correlation to personality traits (Diener et al., 2003).

Oishi et al. (1999b) worked on moderating role of values on the well-being. Based on Schwartz and Sagiv (1995) 10 work values, students from psychology from Illinois University were surveyed to find the values pursued and the relative well-being of the individual. They argued that the domain specific and life satisfaction fluctuate depending upon the value priority of the individuals. Individuals pursuing power were satisfied from life when in the work domain they secure authority and power.

Based on Self-Determination theory (Deci & Ryan, 1985a) Ryan, Sheldon, Kasser and Deci (1996) postulate that activities reflecting intrinsic needs (personal growth/self-actualization and sense of community/relatedness) are more satisfying than extrinsic needs (Power/Authority, recognition in society or physical appeal).

Kasser and Ryan (1993) maintained that the type of goals an individual pursues affects the level of well-being. In their study they found that if financial success is important for one's goal, then it is negatively related to self-actualization and positively related to depression and anxiety. On the contrary, importance to community and self-acceptance was positively related to self-actualization and conformity.

In another study Kasser and Ryan (1996) found that individuals carrying extrinsic values of power, financial success and recognition exhibit more physical symptoms, high depression and anxiety as well as low self-actualization and high-spiritedness (Oishi et al., 1999b). Diener & Diener (2002) worked on the effects of money on the well-being.

Through data from WVS they compared the well-being among the nations and within nations. This study has somewhat mixed findings. It showed that individuals that rate materialistic values higher remain unhappy unless they become rich. In underdeveloped nations, well-being is usually lower. People are poor, so they perceive themselves to be less happy. This research found significant correlation between the wealth of nations and well-being. Wealthier nations reported higher subjective well-being.

The Swedish employees held more extrinsic values in past than at present. High income and safe jobs had more attraction than meaningful work and congenial relations with co-workers. There was industrialization in the society and recession in the economy. Thus people gave preferences to secured jobs and high income to face the economic challenges (Hagstrom & Gamberale, 1995).

Based on literature support, in the present research, it is hypothesized that:

H3a: Social Values will be related to Wellbeing.

H3b: Intrinsic Values will be related to Wellbeing

H3c: Power Values will be related to Wellbeing.

H3d: Extrinsic Values will be related to Wellbeing.

2.11 Work Values and Organizational Citizenship Behavior:

Zawawi (2010) studied the relationship of the work values, job status, and job security with organizational citizenship behavior. This work got moderate relation between work values and OCB while for other less support was found. This relation was then checked

to find the non-obligatory behaviors in employees and recruitment decisions were guided based on the findings of the research work.

Value theory based studies narrate that the type of values pursued by the people effect their personal and professional life. As seen in above findings from previous literature on work values, it is evident that the OCB is affected by the type of work values held by employees. OCB is influenced by the type of life goals preferred by a person in his professional life. If higher income and job security are desired goals for which a person strives at work, tendency towards OCB will also be affected by the extrinsic values of that employee. Thus, Based on Schwartz value theory (1992) and previous literature findings we can hypothesize as follows.

H4.1a: Social Values will be related to OCBO.

H4.2a: Social Values will be related to OCBI.

H4.1b: Intrinsic values will be related to OCBO

H4.2b: Intrinsic Values will be related to OCBI.

H4.1c: Power Values will be related to OCBO.

H4.2c: Power Values will be related to OCBI.

H4.1d: Extrinsic Values will be related to OCBO.

H4.2d: Extrinsic Values will be related to OCBI.

2.12 Workplace Spirituality and Job Satisfaction:

Research in experimental psychology has found puzzling results that even the economic growth has increased in developed countries but incentives for jobs has not increased the

satisfaction for the job (Pugno & Depedri, 2009). Research on job satisfaction and income increments conducted by Malka and Chatman (2003) has revealed that increase in income does not result in job satisfaction of people. This longitudinal study was conducted on MBA students. After 4-9 years these people reported their salary and job satisfaction as well as well-being. The results showed that students having extrinsic orientation were high in job satisfaction as well as well-being as they earn more. Whereas, students with intrinsic orientation were not satisfied with their job by salary increments as well as well-being was not high by material growth.

Keller and Semmer (2013) in a longitudinal work studied how job satisfaction changes by change in predictor variables. They took situational variable i.e. job autonomy and dispositional variable i.e. Core Self Evaluation. The results drawn through this work showed that over time, the change in these predictors also brings positive change in job satisfaction. The level of job satisfaction increases when a person got more control over his work. Similarly, CSE governs the way a person perceives his work and environment based on his disposition. Self-efficacy, self-esteem and locus of control appear to increase when a person got experience on a job and level of neuroticism declines gradually. Thus overall, both situational and dispositional factors got significant support for having influence on change in job satisfaction over a period of time under the findings of this study.

According to Job Characteristic Model of Hackman and Oldham (1980) there are five job characteristics that influence job satisfaction. These include autonomy, skill variety, task significance, task identity and feedback. Work itself is considered to be the most

important predictor of job satisfaction. Research for many years, in many organizations has shown that whenever employees are asked to evaluate pay, promotion, supervisor's support and coworkers, they ranked the work itself as the most important factor for their job satisfaction (Judge & Church, 2000; Jurgensen, 1978; Saari & Judge, 2004). It does not mean that a good compensation plan or better supervision are unimportant, but it is to say that job satisfaction can be ensured by designing a good work plan and challenging tasks for the employees to work (Saari & Judge, 2004).

Previous literature has shown a clear relationship between the personality/disposition and the job satisfaction of employees (Staw & Ross, 1985; House, Shane & Herold, 1996; Weiss & Cropanzano, 1996; Motowidlo, 1996; Brief, 1998; Saari & Judge, 2004). Core Self-evaluation, one of the personality traits was found to have a strong influence on job satisfaction of employees (Judge et al., 2002; Saari & Judge, 2004). Other personality traits such as extraversion and neuroticism were also proved in literature to have strong influence on the job satisfaction of employees (Judge et al., 2002).

Altaf and Muhammad (2011) studied the workplace spirituality's moderating role on the relationship of job overload and job satisfaction. Work overload renders stress, anxiety, poor physical and mental health, less family interaction resulting in low job satisfaction in employees. This study suggested that the spiritual workplace moderates this negative relationship between job overload and job satisfaction by fostering a positive work environment, increased creativity and overall increase in productivity and job satisfaction.

Igbaria and Guimaraes (1993) worked on the antecedents and consequences of the job satisfaction in information center employees of thirty eight companies. The role stress and role conflict were taken as predictors of job satisfaction, and intention to leave and organizational commitment were the outcomes of this job satisfaction. The study confirmed the inverse relation of role conflict and role ambiguity to five facets of job satisfaction (pay, promotion, supervisors, coworkers, work itself) and the overall job satisfaction. This study got significant support for the positive relationship of Organizational commitment and job satisfaction and negative relation of job satisfaction and intention to leave.

Chawla and Guda (2010) in their exploratory research on sales professionals studied the impact of workplace spirituality of individuals on their job satisfaction and intention to leave the organization. This study reinforced the idea that the workplace spirituality increases the job satisfaction in employees and it is negatively correlated to the intention to quit. They argued that inner life, meaningfulness of work and a sense of community renders job satisfaction to employees

Based on literature it can be concluded that the spiritual workplace solidifies the meaningfulness of the work, an inner life and relatedness to an employee, thus encompassing the major job characteristics and ensuring a satisfied worker on the job. So it can be hypothesized that:

H5: Workplace spirituality will be related to job satisfaction of employees.

2.13 Workplace Spirituality and Job Performance:

Barrick and Mount (1991) conducted a Meta-analysis on finding the impact of Big Five personality traits on the job performance. Their work showed that conscientiousness and emotional stability are positively related to all the job performance criteria (job proficiency, training proficiency and personnel data). Conscientious people are hardworking, careful, responsible, and persistent. These personal characteristics ensure high job performance. Similarly emotionally stable people are also valid for securing job performance. These two personality dimensions are valid for all types of jobs while other are suitable for specific jobs such as extraversion ensures high job performance for managers and sales persons. Openness to experience personality matches the performance of production employees. Spirituality at workplace provides employees a sense of community, empowers employees by rendering responsibilities, task related information is shared; this all ensures fueling of motivation and productivity of employees (Kolodinsky et al., 2007).

Hunter and Hunter (1984) in their Meta-analysis for the predictors of job performance found that Cognitive ability is valid for the skill acquisition during training sessions and subsequent job performance of employees (as cited in Oakes, Farris, Martocchio, Buckley & Broch, 2001). In their study on Air Traffic Controllers Oakes et al. (2001) found that the cognitive ability is dependent upon the personality traits of the trainees. The ability to memorize, interpret and implement the knowledge gained during the training sessions is dependent upon the personality traits of the trainees. Then further,

these trained employees perform on the job based on this cognitive ability and personality relationship.

The employees with perception of fair treatment show effective response towards their organization through high organizational commitment (Schappe, 1996; Camilleri & Heijden, 2007). These employees get emotionally attached to their organization and thus they embrace organizational values and highly motivated to exert efforts. Thus perception of justice becomes a strong predictor of organizational commitment, thus higher job performance of employees (Camilleri & Heijden, 2007).

Contrary to perception of justice, previous work in literature has shown that Perception of politics has negative influence on the job performance of an employee. The perceived organizational politics weakens the performance and rewards relation (e.g. Kacmar, Bozaman, Carlson & Anthony, 1999; Vigoda, 2000; Chen & Fang, 2008). In their work on state-owned enterprises in Taiwan, Chen and Fang (2008) found that the perception of politics and performance relationship is moderated by the impression management. If employee perceives that the organization is less politicized, then he will exert efforts to build his image that is most desirable and can ensure the fulfillment of desired personal goals. Employees in such an environment will strive to improve the performance to secure higher performance ratings from the supervisor. While if employee perceives high politicized environment, then motivation to perform and get favorable image will be low. Based on expectancy theory, Chen and Fang (2008) concluded that employees perform only when the expected rewards are likely to result from the performance, otherwise, motivation to perform will be diminished.

Goris, Vaught and Pettit (2003) worked on the individual-job fit and moderating effect of trust in supervisor and influence of supervisor and thus the impact of it on the job performance and job satisfaction of employees. This study although did not get support for the moderating effects of trust and influence of supervisor on the individual-job fit but significant results were obtained about the relation of trust and influence of supervisor on the job performance and job satisfaction.

The workplace environment and working conditions have strong and concrete impact on the performance of employees. Literature shows that perception of politics and perception of justice affect the performance of the employees (Shappe, 1996; Camilleri & Heijden, 2007; Chen & Fang, 2008). Based on these findings, we can hypothesize that if the employees are working in a spiritual workplace, then through managed stress (Hunter & Thatcher, 2007), higher creativity and innovativeness will result in higher job performance. According to Robbins (2001) outcomes specifically job satisfaction and job performance are high when three psychological needs of employees are fulfilled. Perceived Meaningfulness of work i.e. the work considered to be valuable, worthwhile and significant by the employee. Autonomy: the work provides sense of authority and responsibility to employee. Feedback: the knowledge about how effectively the work is done (Goris et al., 2003). Job characteristic model (JCM) by Hackman and Lawler (1971) and Oldham and Hackman (1976, 1980) also suggests the congruence or fit between job characteristics and the individual characteristics (as cited in Goris et al., 2003). The spiritual values held by an individual support a spiritual workplace thus enhanced job performance. The spiritual workplace also ensures meaningfulness in work, relatedness

and conducive work environment that ensure high performance on job. So, we can rationalize the relation between workplace spirituality and job performance as:

H6: Workplace spirituality will be related to job performance of employees.

2.14 Workplace Spirituality and Well Being:

Researchers have gathered the proof that the adaptation of individuals to life events and the well-being correlates to these events to a mild level (Diener, 2000). The research has shown that external factors have little to affect the happiness. The life satisfaction and affect balance is influenced by the external factors such as education, background, income, gender, promotion and age for time being, but in the long run their effect is minimum (Diener et al., 2003). Brickman and Campbell (1971) theory was refined later on and it was suggested that instead of settling on neutrality, individuals tend to be more inclined towards the positive range of moods as it is innate human tendency to feel positive affects more if nothing negative is being happening (as cited in Diener, 2000). Dispositional factors are also an answer towards the mild influence of situational factors on the well-being of the individuals. Personality is one of the strongest factors predicting subjective well-being. But negating the effect of life circumstances will be an exaggeration. Situational factors do play their role in life satisfaction of individuals (Diener, 2000).

Culture and personality has a persistent influence on the values and goals of people. So the life satisfaction is also influenced by culture and personality. Culture influences the personality shaping and vice versa (Deneve & Cooper, 1998; Diener, 2000, Diener et al.,

2003). Diener and Suh (2000) worked on well-being across different culture and how cultural values influence the well-being of individuals and societies. They found that cultural patterns have diversified influence on the well-being e.g. individualistic societies have high mean level on well-being and at the same time report high rate of suicide and divorce. The most possible reason given by Diener for this pattern was that the freedom sanctioned by these cultures ensures happiness and high mean level on well-being when things are going well. And low mean level of well-being in poor situations. Headey and Wearing (1992) suggested in their dynamic equilibrium model that a baseline level of well-being is settled by each individual based on personality. Different types of personalities react to life events in different ways. Extrovert people are more likely to get job and get married than introvert people. According to Headey and Wearing situations impact the baseline level of well-being, if these situations are extra ordinary and unique to individuals, but ultimately individuals come back to their baseline level of well-being (as cited in Diener et al., 2003).

Values are important in interaction between personality and well-being. Oishi et al. (1999b) found that values moderate the relation between specific domain satisfaction (marriage, job and education) as well as overall life satisfaction. Arnold, Turner, Barling, Kelloway and McKee (2007) studied the mediating role of meaningfulness of work in the relation between transformational leadership and well-being of employees. They found a positive relation between meaningful work and well-being of employees. As Meaningfulness of work is one of the important components of the workplace spirituality.

So, based on this rationale we can hypothesize that if workplace spirituality is created, then it will foster the well-being of individuals accordingly.

H7: Workplace spirituality will be related to well-being of employees.

2.15 Workplace Spirituality and Organizational Citizenship Behavior:

Empirical research has focused on four antecedents of OCB; employees' dispositions, job characteristics, organizational characteristic and management behavior (Podsakoff et al., 2000). Based on social exchange perspective Organ (1988) suggested that fairness perception can encourage extra-role behaviors in employees. Employees will strive to go beyond the call of duty when they are satisfied from their job. They are motivated to reciprocate fair treatment of management by displaying discretionary behaviors that are essential for organizational success. Based on this argument of Organ (1988) researchers widely tested the relation of OCB with perception of procedural justice (Farh, Podsakoff & Organ; 1990; Konovsky & Pugh, 1994; Moorman, 1991; Moorman, Niehoff & Organ, 1993; Organ & Moorman, 1993; Moorman, Blackly & Niehoff, 1998).

Mostly a direct relation was incorporated by the researchers in their study to find out the relationship of perception of justice and OCB. Moorman et al. (1998) studied why the perception of fair procedures motivates employees to show OCB. The study was conducted on sample of civilians from a military hospital. They used perceived organizational support as a mediator in this relation. And explained the phenomenon that why OCB emerges as a result of fair perceptions in employees. This study revealed that when employees perceive that there is procedural justice in their organization, it develops

in them a sense of being valued by their organization. They sense that the organization is supportive towards its employees and by having this perception of organizational support, employees reciprocate the organization's fair treatment by going beyond the call of duty. They go an extra mile for the betterment of their organization.

Katz and Kahn (1978) got support for Organizational commitment as a good predictor of OCB, because committed employees show extra-role behaviors as creativeness and innovativeness that are significant for an organization to be proactive in the strategy making (as cited in Camilleri & Heijden, 2007).

OCB is a construct which is mainly assumed to stem from the disposition of a person. Spiritual environment, if developed in a work setting, it can bring positive perceptions in employees relating organizational support and fairness. It can develop trust in supervisor. Employees motivated in such a manner will be the soldiers for their organization and they will perform discretionary acts that can boost the overall performance of the organization. Giacalone and Jurkiewicz (2003) stated that the employees who see their work as a mean to enhance spirituality are more inclined towards showing OCB. Thus it can be hypothesized that:

H8a: Workplace spirituality will be related to OCBO.

H8b: Workplace Spirituality will be related to OCBI.

2.16 Social Values and Workplace Spirituality:

Workplace spirituality has two major dimensions calling (meaning) and membership (relatedness) (Fry, 2003). The second dimension of spirituality at workplace is about the sense of community at work and employees' feeling of relatedness to their work and the world around them. The social values are based on the benevolence and universalism values from 10 basic human values according to Schwartz value theory (1992). These values speak about the relatedness of people to their immediate groups (family, colleagues) and the entire world. The people have compassionate feelings related to their groups and strive to help them where they can. They also try to play their role for the betterment of whole world by preferring universalism values (Ros et al., 1999). At workplace social values are about creating friendly relation with co-workers. The employees feel mentally relaxed and creative by helping others. Based on Schwatrz value theory (1992), we can conceptualize that the social work values may be related to spirituality at workplace. The relatedness or connecting to inner selves and outer world is a common phenomenon present in both. If social work values are carried out at workplace, then these values can help to generate a workplace which is spiritual in nature. Thus, we can hypothesize as follows

H9a: Social values will be related to workplace spirituality.

2.17 Intrinsic Values and Workplace Spirituality:

Fry (2003) in his work about spiritual leadership maintains that employees may be internally motivated through goal identification. Employees internalize the organization's

vision and values in their own value system. The attainment of these goals is instrumental in satisfying higher order spiritual needs of a person including inner life, meaningfulness and relatedness. Thus congruence of employees' values and organization's values creates a workplace which is spiritual wherein the spirits of employees are given consideration at workplace.

Giacalone and Jurkiewicz (2003) postulate that workplace spirituality is an environment where employees feel transcendence through their work, feel connected to their inner-selves and outer world. This gives a feeling of joy and compassion to employees. The spirituality at workplace, as these authors suggest is possible if values are congruent at individual and the organization level.

Based on Schwartz value theory (1992) in the current study, this is conceptualized that intrinsic values of achievement and stimulation may be instrumental in creating a spiritual workplace. There is a global shift from materialistic values towards more spiritual organizational culture (Giacalone & Jurkiewicz, 2003). As in a spiritual workplace, employees feel inner life, meaningfulness of their work, self-perception of being valuable for organization and sense of community. The work is not only a mean of getting extrinsic benefits, but it is also linked to the inner-selves of employees. The intrinsic values, if are given preference by the employees, then these intrinsic values may help in creation of a spiritual workplace where people are internally motivated to work despite the absence of extrinsic rewards. The employees perceive their workplace spiritual if their intrinsic values are protected in organizational culture. Thus we can hypothesize this scenario as follows.

H9b: Intrinsic values will be related to workplace spirituality

2.18 Power Values and Workplace Spirituality:

Elmes and Smith (2001) in their work described the empowerment as a source of workplace spirituality. The organizations that give high purpose and empower their employees can energize a spiritual environment where people seek meaning from their work (Neck & Milliman, 1994). But the power is different from the empowerment. Power includes status and influence over co-workers specifically and on society in general (Ros et al., 1999; Schwartz, 2007).

Based on Schwartz value theory (1992) power work values held by employees induce them to attain power and influence over others in the organization. These values can be supportive or become hindrance in the creation of a spiritual environment depending upon the nourishment of these values. Thus we can hypothesize as:

H9c: Power values will be related to workplace spirituality.

2.19 Extrinsic Values and Workplace Spirituality:

Tang (2010) in his work on money and its meaning described the role of spirituality and religion in managing the adverse effects of materialistic views. The temptation to earn more induces people to behave both ethically and unethically. Tang postulated that wish to have more money lowers the job satisfaction and low pay satisfaction. Such people are less willing to help others and are usually dissatisfied from their quality of life. The author argues that money and spirituality are two opposite constructs. Spirituality can

ensure meaningful life, helping behaviors and thus reducing the adverse effects created through love for money in people

Based on Schwartz value theory (1992), we sustain that the employees may fall in the category of those people who rank extrinsic values higher over other work values. Such employees take their jobs as a way to earn money, get economic benefits, secured jobs and security of their life. In such a scenario when employees are valuing extrinsic values, the spirituality at the workplace may be created or hindered depending upon the satisfaction of extrinsic values. They may feel their work close to their spirit if their extrinsic needs are being satisfied. Thus, we can say that extrinsic values do have impact on the workplace spirituality. So, it can be hypothesized that:

H9d: Extrinsic values will be related to workplace spirituality.

2.20 Workplace spirituality as Mediator between Work Values and Job Outcomes:

Kolodinsky et al. (2007) conducted a survey on five samples of graduate students to find out the impact of spiritual values of employees on general attitudinal constructs (satisfaction with work rewards and organizational frustration) and attachment related attitudinal constructs (Job involvement, identification to one's organization) variables. They studied spirituality at three levels (personal, organizational, interactive). Their work showed that spirituality is more about the P-O fit created by interaction of personal and organizational values. The more is congruence between personal and organizational

values, the more positive effects on attitudinal outcomes such as job commitment, turnover rate, and job involvement.

Pawar (2009) studied the moderating effect of individual spirituality on the relationship between the workplace spirituality and work attitudes of employees such as job satisfaction, job commitment and job involvement. The findings of this work suggest a positive relation between workplace spirituality and job attitudes. But significance support was not gained for interactive effect of individual spirituality on the relation of workplace spirituality and job attitudes.

Dadabhay (2011) in his study worked on the mediating role of workplace spirituality on the relationship of perception of teachers about the principal behavior and the organizational commitment and job satisfaction. A sample of 219 teachers from Muslim schools in South Africa responded to questionnaire. The workplace spirituality was measured through Ashmos and Duchon scale (2000). Workplace spirituality was found to partially mediate the relationship between perception of leader and job satisfaction and organizational commitment.

Work values have empirically found to have impact on various job outcomes. Spirituality at work has also been extensively researched to empirically test its impact on job satisfaction, organizational commitment and burnout etc. Schwartz value theory (1992) states that the type of values set preferred by an individual will determine his actions and behaviors. Similarly, the work values pursued by employees at workplace will determine the type of workplace created through practicing those values. So, we can rationalize that values held by employees at workplace can or cannot help in developing a workplace that

is spiritual in nature. The organizations are made by the employees. The values they bring at work influence the culture of the organization. If values are strongly held by employees, then it can change the organizational culture. If spirituality is created by the employees' values, then it can influence the job outcomes. Thus it can be hypothesized that:

H10a: Workplace spirituality mediates the relationship between Social values and Job Satisfaction.

H10b: Workplace spirituality mediates the relationship between Intrinsic Values and Job Satisfaction.

H10c: Workplace spirituality mediates the relationship between Power values and Job Satisfaction.

H10d: Workplace spirituality mediates the relationship between Extrinsic Values and Job Satisfaction.

H11a: Workplace spirituality mediates the relationship between Social values and Job Performance

H11b: Workplace spirituality mediates the relationship between intrinsic values and Job Performance.

H11c: Workplace spirituality mediates the relationship between Power values and Job Performance.

H11d: Workplace spirituality mediates the relationship between extrinsic values and Job Performance.

H12a: Workplace spirituality mediates the relationship between Social values and Wellbeing

H12b: Workplace spirituality mediates the relationship between Intrinsic values and Wellbeing

H12c: Workplace spirituality mediates the relationship between Power values and Wellbeing

H12d: Workplace spirituality mediates the relationship between Extrinsic values and Wellbeing

H13a: Workplace spirituality mediates the relationship between Social values and OCBO

H13b: Workplace spirituality mediates the relationship between intrinsic values and OCBO.

H13: Workplace spirituality mediates the relationship between Power values and OCBO.

H13: Workplace spirituality mediates the relationship between Extrinsic values and OCBO.

H14a: Workplace spirituality mediates the relationship between Social values and OCBI

H14b: Workplace spirituality mediates the relationship between Intrinsic values and OCBI.

H14c: Workplace spirituality mediates the relationship between Power values and OCBI.

H14d: Workplace spirituality mediates the relationship between Extrinsic values and OCB.

2.21 Theoretical Model:

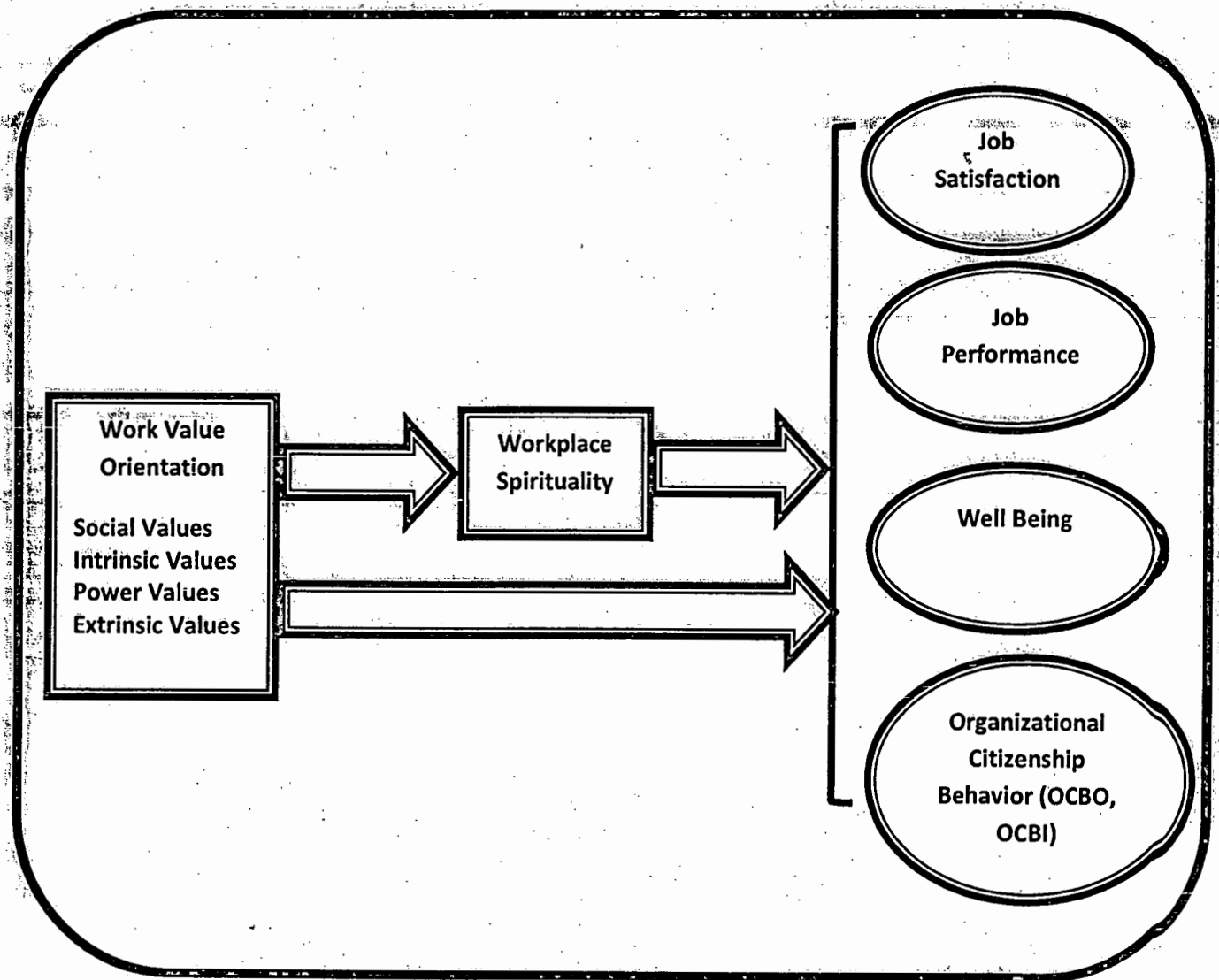


Figure 1: Relationship between Work Values, Workplace Spirituality and Job Outcomes.

CHAPTER: 3

RESEARCH METHODOLOGY

3.1 Sample and Data Collection

The purpose of this study is hypothesis testing based on deductive reasoning. The data is collected through a survey. Study setting is non-contrived with “individual” as unit of analysis which are the employees. The time horizon of the work is cross sectional. The data has been collected through questionnaire. The population selected is the employees of service sector from both the public and private organizations in Pakistan. The data is collected through non-probability Convenience sampling, as this type of sampling suited present study due to time restriction. The respondents were from five cities of Pakistan including Islamabad, Lahore, Gujranwala, Mardan and Abbottabad.

Total 900 questionnaires were distributed by using rule of 10 in which number of items in questionnaire were multiplied by 10. Out of 900 questionnaires, 650 were received back with response rate of 72.2%. Questionnaires were distributed by personally visiting the organizations. The permission was obtained first from the employers to get responses from their employees. As questionnaires were not only to be filled by employees but also their respective supervisors, so consent of supervisors was compulsory. Questionnaires were personally administered. More than one visit was made in the organizations where it was not possible to get responses from employees through single visit.

Questionnaires were scrutinized to check for incomplete and biased responses. After discarding 61 incomplete questionnaires, 589 were used with 65.4% response rate. This data set is quite sufficient for the mediation analysis.

The sample consisted of respondents from five types of organizations including HEC, NADRA, financial institutes, and educational institutes. HEC and NADRA are autonomous regulatory authorities under Ministry of Education and Ministry of Interior respectively. In third sample category of banks/financial institutes, both public and private banks were approached. In education sector, one public and one private sector university was included in sample besides colleges and schools. The logic behind choosing different types of organizations to collect data is that the generalization of data increases through such sampling (Bagozzi, 2011). Employees from top, middle and lower level management were taken as respondents as work values and workplace spirituality are not confined to specific designation. These are the variables carried by all the humans.

21.9% respondents were from NADRA, 24.3% from education sector, 22.8% from banks, 17.7% from financial institutes and 13.4% from HEC. From all the organizations 56.5 % were Government, and 43.5% were private.

Out of total respondents 67.2% were male and average age was 30.38 years ($SD= 7.5$). Their average working experience in their current organization was 4.2 years ($SD= 4.77$) and average total working experience was 6.1 years ($SD=5.9$).

The employees were holding diversified specializations from management sciences to arts and from social sciences to natural sciences. Minimum education was bachelors to ensure that respondents are able to perceive the questions asked in true meaning. 49.2% respondents were specialized in management sciences and were holding positions from top level management to clerical jobs. 12.6% respondents were holding degree in natural sciences. 10.4% respondents were specialized in social sciences, 13.8% from arts, and 7% from languages. Employees specialized in management and social sciences were majorly working on management related jobs in public and private sector. They were equally dispersed in banks, financial institutes and were working on administrative positions. Respondents having academic background from natural sciences, arts and linguistics were mostly associated to lectureship.

3.2 Procedures:

Common method bias is tried to remove through multi-source data collection as suggested by many performance related researchers (Koster & Senders, 2006; Johari, 2012). The questionnaire was based on self-reported questions for most of scales and also supervisor-reported for some scales. One outcome "job performance" was completely supervisor-reported. A part of OCB scale (OCBO) was also supervisor-rated. The reason for supervisor-reporting in case of job performance was that performance can be described with validation if it is evaluated by the supervisor of the respondent. To ensure the fair responses and acceptance to respond to survey, survey was designed in such a way that a single supervisor gave response about 5-7 subordinates. Practically it seems difficult that head of an organization fills hundreds of questions for all of employees

working in that organization. The questionnaire was divided into two halves. First half was filled by the employee himself and after collecting questionnaires from 5-7 employees, they were handed over to their immediate supervisor to get response for second half of the questionnaires.

3.3 Measures:

The responses were measured on a 5-point Likert scale for most of the items in questionnaire, where 1 indicated "strongly disagree" and 5 "strongly agree". The scales were not adapted but adopted and details given below about Cronbach alpha of all scales approved adopted scales' validity in Pakistani workplaces.

3.3.1 Work Values:

Ross et al. (1999) work value inventory was used to find out the values preferred by the employees at workplace. This inventory has questions encompassing four types of work values (intrinsic, extrinsic, social, and power). The 4- point Likert scale measured the work values ranging from 'not at all important' (1) to 'very important' (4). This scale contained 10 items about four types of values. Cronbach alpha for social values is 0.75, 0.74 for extrinsic values, 0.72 for power values and 0.73 for intrinsic values. High score on items relating to a particular work values show preference of that work value in comparison to other three work values and vice versa.

Items that measure inclination towards Social Values are "I value Contributing to people and society" and "I like to Work with people". Extrinsic Values are assessed by words as "I want Good salary and work conditions". Power Values are weighed by items such as "I

want Authority to make decisions over people” and “I like to do Work in which I am my own boss”. Importance of intrinsic values for an employee is measured by questions as “I like Interesting and varied work”

3.3.2 Workplace Spirituality:

Kinjerski and Skrypnik (2006) scale of Spirit at work was used to measure the workplace spirituality. This scale obtained employees’ responses to know their workplace in context of spirituality. It was 18 item 5-point Likert scale where 5 was for “Strongly agree” and 1 for “strongly disagree”. High score on these items showed high spirituality perceived by that respondent in his/her workplace. The reliability reported for spirit at work scale is 0.95 and 0.96 (Kinjerski & Skrypnik, 2006; Wanger, 2010). Cronbach alpha obtained for this scale in present study is 0.895. Examples of items are “I experience a match between the requirements of my work and my values, beliefs and behaviors” and “At times, I experience a “high” at my work”.

Another example better pointing towards the center of concept is “I experience a connection with a greater source that has a positive effect on my work”. High Cronbach alpha for this scale showed its reliability in Pakistan equally well as in other countries of world. The items were perceived by employees for whom they were meant.

3.3.3 Job Satisfaction:

Job Satisfaction was measured by Cammann, Fichman, Jenkins and Klesh (1983) scale. Alpha reliability of this scale was reported from 0.67 to 0.95 in some studies (Field,

2013). It is a three item scale measured on 5-point Likert scale. The alpha reliability of this scale for present study is 0.852. Job satisfaction was measured by asking employees as "All in all, I am satisfied with my job" and "In general, I like working here". One item was reverse coded and it was "In general, I don't like my job". This item was adjusted in SPSS to find the overall score on job satisfaction. Higher the scores higher was satisfaction with job and vice versa.

3.3.4 Job Performance:

William and Anderson (1991) seven-item scale was adopted to measure job performance of respondents. The Cronbach alpha for this scale reported 0.75 in previous research work (Moideenkutty, 2005). It is measured on 5-point Likert scale. Higher the score higher was job performance of employee. This scale was supervisor rated, and was included in second half of the questionnaire. The alpha reliability obtained for this scale in present study was 0.818. Supervisor was asked to rate his subordinate on items such as "This worker adequately completes assigned duties" and reverse coded items as "This worker neglects aspects of the job he or she is obliged to perform".

3.3.5 Well-Being:

Diener and Diener (2009) brief Flourishing Scale performed well, with high reliabilities with similar scales. It correlated significantly with the summed scores for the other psychological well-being scales, at .78 and .73. Cronbach alpha for this scale was reported 0.87 (Sumi, 2014). So, the FS produces a good assessment of complete self-reported well-being. Alpha reliability of this scale for present study was 0.895. Items

were measured on 5- point Likert scale ranging from 5 “Strongly agree” to 1 “Strongly disagrees”. Items were as “I lead a purposeful and meaningful life”, “my social relationships are supportive and rewarding” and “I am optimistic about my future” etc.

3.3.6 Organizational Citizenship Behavior:

The OCB scale was adopted from Williams and Anderson (1991). This scale measures OCB in two aspects i.e. OCB Individual (OCBI) and OCB Organization (OCBO) on 5- point Likert scale. Both have seven items. Cronbatch alpha reported for OCBO is 0.875 (Madhu & Krishnan, 2005) and for OCBI it is 0.795 (Ahmad, 2011). For the study in hand, alpha reliability for OCBI was 0.737 and 0.77 for OCBO. Items measuring OCBI were as “My attendance at work is above the norm” and “I help others who have been absent”.

For OCBO the immediate supervisor of the employee responded to the questions contained in the second half of the questionnaire. Supervisor was asked to rate employee on items as “this worker helps others who have heavy workloads”. Three items in OCBI and OCBO were reverse coded and were dealt in SPSS during data entry. High scores demonstrated high extra role performed by employee in his/her workplace.

3.4 Control Variables:

One way analysis of variance was used to find control variables. The organization where respondent was currently employed, type of organization and area of specialization were mainly identified to have significant effect on dependent variables.

The results of one-way ANOVA in table 1 show that organization itself has impact on outcome variables. The organization has significant influence on OCBO ($F=3.02$, $p<.05$), OCBI ($F=5.68$, $p<0.001$), wellbeing ($F=5.522$, $p<0.001$).

Table 1 One-way ANOVA for "Organization"

		Sum of Squares	df	Mean Square	F	Sig.
OCB (Organization)	Between Groups	2.960	5	.592	3.020	.011
	Within Groups	114.294	583	.196		
	Total	117.254	588			
OCB (Individual)	Between Groups	5.840	5	1.168	5.680	.000
	Within Groups	119.894	583	.206		
	Total	125.735	588			
Wellbeing	Between Groups	9.011	5	1.802	5.522	.000
	Within Groups	190.285	583	.326		
	Total	199.297	588			
Job Satisfaction	Between Groups	7.343	5	1.469	2.217	.051
	Within Groups	386.229	583	.662		
	Total	393.572	588			

Table 2 shows one-way analysis of variance for "Type of Organization" that included government, semi-government and private types of organization. One-way analysis of variance evidenced that "Type of organization" has significant relation with job performance ($F=3.94$, $p<0.01$), OCBO ($F=4.38$, $p<0.01$), OCBI ($F=6.25$, $p<0.001$) and wellbeing ($F=3.953$, $p<0.01$).

Table 2 One-way ANOVA for "Type of Organization"

		Sum of Squares	df	Mean Square	F	Sig.
Job Performance	Between Groups	3.757	3	1.252	3.944	.008
	Within Groups	185.772	585	.318		
	Total	189.529	588			
OCB (Organization)	Between Groups	2.577	3	.859	4.382	.005
	Within Groups	114.677	585	.196		
	Total	117.254	588			
OCB (Individual)	Between Groups	3.906	3	1.302	6.252	.000
	Within Groups	121.829	585	.208		
	Total	125.735	588			
Wellbeing	Between Groups	3.960	3	1.320	3.953	.008
	Within Groups	195.337	585	.334		
	Total	199.297	588			
Job Satisfaction	Between Groups	1.130	3	.377	.562	.640
	Within Groups	392.441	585	.671		
	Total	393.572	588			

Table 3 shows one-way ANOVA results for demographic variable "experience in current organization. It was found that experience of an employee in his/her current organization has significant relation with his/her job performance ($F=1.688$, $p<0.01$) and job satisfaction ($F=1.55$, $p<0.05$)

Table 3 One-way ANOVA for "Experience in Current Organization"

		Sum of Squares	df	Mean Square	F	Sig.
Job performance	Between Groups	18.291	35	.523	1.688	.009
	Within Groups	171.238	553	.310		
	Total	189.529	588			
Job Satisfaction	Between Groups	35.139	35	1.004	1.549	.025
	Within Groups	358.432	553	.648		
	Total	393.572	588			

Table 4 shows that total experience of an employee has significant relation with his/her job satisfaction ($F=1.68$, $p<0.01$).

Table 4 One-way ANOVA for "Total Experience of an employee"

		Sum of Squares	df	Mean Square	F	Sig.
Job Satisfaction	Between Groups	49.103	46	1.067	1.680	.004
	Within Groups	344.469	542	.636		
	Total	393.572	588			

Workplace spirituality was used as a dependent variable in direct relationship with work values. Baron and Kenny (1986) postulates that the independent variable must have significant relation with the mediator to prove mediation. Thus, for this direct relation, One-way ANOVA was run for workplace spirituality to find control variables that effect workplace spirituality when it is used as a dependent variable in direct relation with Work values (independent variable).

Table 5 One-way ANOVA for "Workplace Spirituality"

Factors		Sum of Squares	df	Mean Square	F	Sig.
Organization	Between Groups	10.781	5	2.156	6.510	.000
	Within Groups	193.104	583	.331		
	Total	203.885	588			
Type of Organization	Between Groups	5.023	3	1.674	4.925	.002
	Within Groups	198.862	585	.340		
	Total	203.885	588			

Table 5 demonstrates that two demographic variables have significant impact on workplace spirituality and these two had to be controlled when workplace spirituality was used as dependent variable in direct relation with work values. Organization where the employee works counted significant effect ($F=6.5$, $p<.001$) on workplace spirituality.

Similarly the type of organization was also needed to be controlled for having its significant relation with workplace spirituality ($F=4.92$, $p<0.01$).

3.5 Data Analysis Techniques:

The statistical tests were applied by using SPSS 17. Different tests were used to analyze the data. Reliability analysis was run to find the internal consistency of scales. Cronbach alpha obtained for all variables was more than 0.7. Descriptive statistics were run to find the mean, median and standard deviations. Inter-correlation among all the variables under study was attained through bi-variate correlation analysis.

Baron and Kenny (1986) four conditions for mediation were used to find the relationship among the independent variable (work values), mediator (workplace spirituality), and dependent variables (Job performance, Wellbeing, Job satisfaction, OCB). For first condition, linear regression analysis was run to find direct relation between Work values and all outcomes. All the controls were entered in first step and independent variables in second step. For 2nd condition of mediation, this test was run to find direct relation between work values and workplace spirituality by following the same process of entering controls first and then the independent variables.

For 3rd mediation condition, the test was run to find direct relation between mediator and outcomes i.e. Workplace Spirituality and Job Outcomes. For 4th condition of Baron and Kenny (1986), mediation of workplace spirituality between work values and outcomes was tested by mediated regression analysis. For this mediated regression analysis, controls for an outcome were entered in first step, then mediator was entered and in last

Step all the work values were entered. This process was repeated for all outcomes one by one. Where the hypothesized relations were partially mediated, Sobel test was run to get further support of significant mediation.

CHAPTER: 4

RESULTS

4.1 Hypotheses

Hypothesis 1(a): Social Values will be related to Job Satisfaction.

Hypothesis 1(b): Intrinsic Values will be related to Job Satisfaction.

Hypothesis 1(c): Power Values will be related to Job Satisfaction.

Hypothesis 1(d): Extrinsic Values will be related to Job Satisfaction.

Hypothesis 2(a): Social Values will be related to Job Performance.

Hypothesis 2(b): Intrinsic Values will be related to Job Performance.

Hypothesis 2(c): Power Values will be related to Job Performance.

Hypothesis 2(d): Extrinsic Values will be related to Job Performance.

Hypothesis 3(a): Social Values will be related to Wellbeing.

Hypothesis 3(b): Intrinsic Values will be related to Wellbeing.

Hypothesis 3(c): Power Values will be related to Wellbeing.

Hypothesis 3(d): Extrinsic Values will be related to Wellbeing.

Hypothesis 4.1 (a): Social Values will be related to OCBO.

Hypothesis 4.1(b): Intrinsic Values will be related to OCBO.

Hypothesis 4.1(c): Power Values will be related to OCBO.

Hypothesis 4.1(d): Extrinsic Values will be related to OCBO.

Hypothesis 4.2 (a): Social Values will be related to OCBI.

Hypothesis 4.2(b): Intrinsic Values will be related to OCBI.

Hypothesis 4.2(c): Power Values will be related to OCBI.

Hypothesis 4.2(d): Extrinsic Values will be related to OCBI.

Hypothesis 5: Workplace Spirituality will be related to Job Satisfaction.

Hypothesis 6: Workplace Spirituality will be related to Job Performance.

Hypothesis 7: Workplace Spirituality will be related to Wellbeing.

Hypothesis 8(a): Workplace Spirituality will be related to OCBO.

Hypothesis 8(b): Workplace Spirituality will be related to OCBI.

Hypothesis 9(a): Social Values will be related to Workplace Spirituality.

Hypothesis 9(b): Intrinsic Values will be related to Workplace Spirituality.

Hypothesis 9(c): Power Values will be related to Workplace Spirituality.

Hypothesis 9(d): Extrinsic Values will be related to Workplace Spirituality.

Hypothesis 10a: Workplace Spirituality mediates the relation between Social Values and Job Satisfaction.

Hypothesis 10b: Workplace Spirituality mediates the relation between Intrinsic Values and Job Satisfaction.

Hypothesis 10c: Workplace Spirituality mediates the relation between Power Values and Job Satisfaction.

Hypothesis 10d: Workplace Spirituality mediates the relation between Extrinsic Values and Job Satisfaction.

Hypothesis 11a: Workplace Spirituality mediates the relation between Social Values and Job Performance.

Hypothesis 11b: Workplace Spirituality mediates the relation between Intrinsic Values and Job Performance.

Hypothesis 11c: Workplace Spirituality mediates the relation between Power Values and Job Performance.

Hypothesis 11d: Workplace Spirituality mediates the relation between Extrinsic Values and Job Performance.

Hypothesis 12a: Workplace Spirituality mediates the relation between Social Values and Wellbeing.

Hypothesis 12b: Workplace Spirituality mediates the relation between Intrinsic Values and Wellbeing.

Hypothesis 12c: Workplace Spirituality mediates the relation between Power Values and Wellbeing.

Hypothesis 12d: Workplace Spirituality mediates the relation between Extrinsic Values and Wellbeing.

Hypothesis 13(a): Workplace Spirituality mediates the relation between Social Values and OCBO.

Hypothesis 13(b): Workplace Spirituality mediates the relation between Intrinsic Values and OCBO.

Hypothesis 13(c): Workplace Spirituality mediates the relation between Power Values and OCBO.

Hypothesis 13(d): Workplace Spirituality mediates the relation between Extrinsic Values and OCBO.

Hypothesis 14(a): Workplace Spirituality mediates the relation between Social Values and OCBI.

Hypothesis 14(b): Workplace Spirituality mediates the relation between Intrinsic Values and OCBI.

Hypothesis 14(c): Workplace Spirituality mediates the relation between Power Values and OCBI.

Hypothesis 14(d): Workplace Spirituality mediates the relation between Extrinsic Values and OCBI.

Table 6 Means, Standard Deviations, Correlations and Reliabilities for Demographic Variables in Study

	MEAN	SD	Age	Gender	Organization	Type of organization	Area of Specialization	Experience in current organization	Total experience
Age	30.38	7.5	1						
Gender	1.33	.470	-.174**	1					
organization	3.65	1.71	.098*	.243**	1				
Type of organization	2.33	.691	.095*	.047	.213**	1			
Area of Specialization	2.39	1.68	.091*	.214**	.044	-.214**	1		
Experience in current organization	4.22	4.77	.658**	.016	-.079	-.149**	.161**	1	
Total experience	6.1	5.9	.813**	.097*	.014	-.060	.110**	.764**	1
Social Values	3.19	.652	.044	.048	-.141**	-.180**	.009	.024	.062
Intrinsic Values	3.28	.606	-.104*	.167**	-.033	-.074	.036	-.035	-.036
Power Values	3.42	.663	-.073	.082*	.026	.023	-.067	-.047	-.069
Extrinsic Values	3.51	.632	-.066	.148**	.034	-.080	.082*	.009	-.017
Workplace Spirituality	3.73	.588	.040	.065	.142**	.138**	.122**	.046	.072
Job Performance	3.72	.567	.041	.021	.052	.124**	.040	.117**	.101*
OCBO	3.64	.446	.092*	.019	.141**	.145**	.027	.089	.086
OCBI	3.68	.462	.009	.019	.114**	.173**	.101*	.032	.064
Wellbeing	3.87	.582	.057	.001	.144**	.132**	.093*	.034	.077
Job Satisfaction	3.64	.818	.034	.008	.027	.046	.048	.123**	.133**

** Correlation is significant at 0.01 level (2-tailed)

* Correlation is significant at 0.05 level (2-tailed)

Note: N=589; Alpha reliabilities are given in parentheses

Table 7 Means, Standard Deviations, Correlations and Reliabilities for Main Variables in Study

	Mean	SD	1	2	3	4	5	6	7	8	9	10
1 Social Values	3.19	.652	(.745)									
2 Intrinsic Values	3.28	.606	.441**	(.730)								
3 Power Values	3.42	.663	.387**	.272**	(.720)							
4 Extrinsic Values	3.51	.632	.416**	.329**	.640**	(.740)						
5 Workplace Spirituality	3.73	.588	.450**	.405**	.176**	.202**	(.895)					
6 Job Performance	3.72	.567	.360**	.250**	.086*	.268**	.281**	(.818)				
7 OCBO	3.64	.446	.395**	.291**	.109**	.218**	.361**	.661**	(.830)			
8 OCB1	3.68	.462	.533**	.416**	.120**	.324**	.564**	.432**	.507**	(.830)		
9 Wellbeing	3.87	.582	.402**	.339**	.125**	.235**	.494**	.376**	.453**	.468**	(.848)	
10 Job Satisfaction	3.64	.818	.263**	.122**	.099*	.138**	.494**	.338**	.310**	.328**	.442**	(.852)

** Correlation is significant at 0.01 level (2-tailed)

*Correlation is significant at 0.05 level (2-tailed)

Note: N=589; Alpha reliabilities are given in parentheses

4.2 Descriptive Statistics:

The key descriptive statistics for the variables in the study that were computed through SPSS were mean, standard deviations, correlations and reliabilities that are presented in Table 7. The mean for social work values was 3.19 (SD=0.652), intrinsic values mean was 3.28 (SD= 0.606). For power values mean was 3.41 (SD= 0.66) and extrinsic values had mean value 3.51 (SD= 0.632).

Mean of workplace spirituality was 3.73 (SD= 0.588). For dependent variables means and standard deviations were Job satisfaction 3.64 (SD= 0.818), wellbeing 3.87 (SD= 0.582), Job performance 3.86 (SD= 0.567), OCBO 3.64 (SD= 0.446), OCBI 3.68 (SD= 0.462).

4.3 Bi-Variate Correlation Analysis:

To find the correlation among the variables in study, bi-variate correlation analysis was conducted that resulted in significant correlation among all variables. Correlation matrix in Table 7 provides initial support for “direct link” hypotheses such as Work Values and Outcomes, Work Values and Workplace Spirituality and Workplace Spirituality and Outcomes. Detailed description of correlations among different variables reveals that hypotheses developed were in right direction and they got support from real world data.

Social values were found to be positively related to workplace spirituality ($r = 0.450$ $p < 0.01$). Correlations of Social values for outcomes showed that social values are positively related to all the outcomes; Job Performance ($r = 0.360$, $p < 0.01$), Job

Satisfaction ($r = 0.263$, $p < 0.01$), OCBO ($r = 0.395$, $p < 0.01$), OCBI ($r = 0.533$, $p < 0.01$), wellbeing ($r = 0.402$, $p < 0.01$).

Intrinsic values were also found to be positively related to workplace spirituality ($r = 0.405$, $p < 0.01$). There was significant positive relation found between intrinsic values and outcomes; Job Performance ($r = 0.0250$, $p < 0.01$), Job Satisfaction ($r = 0.122$, $p < 0.01$), OCBO ($r = 0.291$, $p < 0.01$), OCBI ($r = 0.416$, $p < 0.01$), wellbeing ($r = 0.339$, $p < 0.01$)

Power values were found to have significant correlation with workplace spirituality ($r = 0.176$, $p < 0.01$). For outcomes, power values had significant correlation with Job Performance ($r = 0.086$, $p < 0.05$), Job Satisfaction ($r = 0.099$, $p < 0.05$), OCBO ($r = 0.109$, $p < 0.01$), OCBI ($r = 0.120$, $p < 0.01$), and wellbeing ($r = 0.125$, $p < 0.01$)

Extrinsic values were found to have significant positive correlation with workplace spirituality ($r = 0.202$, $p < 0.01$). When analyzed for outcomes, extrinsic values were proved to have significant correlations with all the outcomes; Job Performance ($r = 0.268$, $p < 0.01$), Job Satisfaction ($r = 0.138$, $p < 0.01$), OCBO ($r = 0.0218$, $p < 0.01$), OCBI ($r = 0.0324$, $p < 0.01$), wellbeing ($r = 0.235$, $p < 0.01$).

Workplace spirituality was also found to have significant correlation with outcomes. With job performance, workplace spirituality correlated significantly in positive direction ($r = 0.281$, $p < 0.01$). Correlation coefficient of workplace spirituality for OCBO ($r = 0.361$, $p < 0.01$), OCBI ($r = 0.564$, $p < 0.01$), wellbeing ($r = 0.496$, $p < 0.01$) and Job Satisfaction ($r = 0.494$, $p < 0.01$) were also found to be in significant positive correlation.

The dependent variables were also found to have significant correlations with each other. Job Performance's significant positive correlations with other outcomes were; Job Satisfaction ($r=0.338$, $p<0.01$), Wellbeing ($r= 0.376$, $p<0.01$), OCBO ($r= 0.661$, $p<0.01$), OCBI ($r=0.432$, $p<0.01$). OCBO related positively with OCBI ($r=0.507$, $p<0.01$), wellbeing ($r= 0.453$, $p<0.01$) and Job Satisfaction ($r= 0.310$, $p<0.01$). Wellbeing was also in significant positive correlation with Job Satisfaction ($r= 0.328$ $p<0.01$).

4.4 Regression Analysis:

By Using SPSS Regression analysis, the hypotheses were tested by applying linear regression. Hierarchical regression analysis was conducted to find proof for Work Values (Social, Intrinsic, Power, and Extrinsic) and workplace spirituality as predictor of outcomes; Job Performance, Job Satisfaction, OCB Individual, OCB Organization and Wellbeing, and Work Values as predictor of Workplace Spirituality. By regressing each outcome with Work Values and Workplace Spirituality, and regressing Workplace Spirituality with Work Values 10 regression equations were found.

Hypotheses 1a, 1b, 1c, 1d, 2a, 2b, 2c, 2d, 3a, 3b, 3c, 3d, 4.1a, 4.1b, 4.1c, 4.1d, 4.2a, 4.2b, 4.2c, 4.2d, 5, 6, 7, 8a, 8b, 9a, 9b, 9c, 9d were tested by running hierarchical multiple regression. For this regression analysis, control variables were entered first, following the independent variables in next step.

4.4.1 Mediation Regression Analysis:

To test the mediation hypotheses 10a, 10b, 10c, 10d, 11a, 11b, 11c, 11d, 12a, 12b, 12c, 12d, 13.1a, 13.1b, 13.1c, 13.1d, 14a, 14 b, 14c and 14d. Mediation regression analysis was utilized

that was suggested by Baron and Kenny (1986). To establish a mediation relationship among the variables four conditions are required to be fulfilled.

In First condition, the independent variable must have to play a significant predicting role for dependent variable. For second condition, the independent variable must have significant impact on mediating variables. For third condition the mediator must be act as a significant predictor of dependent variables. And in fourth condition, the mediator must be a strong predictor of dependent variable in comparison to independent variable when they both are entered in regression analysis to regress the dependent variable. It is said that full mediation is obtained when independent variable becomes insignificant in mediation regression analysis. And partial mediation is attained if independent variable's effect is decreased on dependent variables after entering mediator in regression analysis.

4.4.2 Work Values and Workplace Spirituality:

Hypothesis 9a predicted that Social Values will be related to Workplace Spirituality. Hypothesis 9b claimed that Intrinsic Values will be related to Workplace Spirituality. Hypothesis 9c suggested that Power Values will be related to Workplace Spirituality and hypothesis 9d predicted that Extrinsic Values will be related to Workplace Spirituality. To test these hypotheses, Workplace Spirituality was regressed on Work Values by entering control variables (Organization, Type of Organization) in first step and entering all work values as predictors in second step of regression analysis. The results of regression analysis for direct link of Work Values on Workplace Spirituality are given in Table 8.

Table 8 Regression Analysis for the main effects of Work Values on Workplace

Spirituality

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.041**		
Controls				
Step 2:				
Social Values	0.393***			.000
Intrinsic Values	0.406***	0.275***	0.234***	.000
Power Values	0.156***			.000
Extrinsic Values	0.180***			.000

Note: N=589, Control Variables are Type of Organization, Organization

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of regression analysis revealed that Social Values are significantly related to Workplace Spirituality ($\beta = 0.393$, $p < 0.001$). Intrinsic Values are found to be positively related to Workplace Spirituality ($\beta = 0.406$, $p < 0.001$). Power Values have significant effect size on Workplace Spirituality ($\beta = 0.156$, $p < 0.001$). Extrinsic Values again found to have strong predictability impact on Workplace Spirituality as other three Work Values ($\beta = 0.180$, $p < 0.001$). Overall variance explained by four Work Values in Workplace Spirituality is 23.4%. The finding of regression analysis for main effect of Work Values on Workplace Spirituality confirmed hypotheses 9a, 9b, 9c and 9d.

4.4.3 Work Values, Workplace Spirituality and Job Satisfaction:

Hypothesis 1a anticipated that Social Values will be related to Job Satisfaction.

Hypothesis 1b predicted that Intrinsic Values will be related to Job Satisfaction.

Hypothesis 1c predicted that Power Values will be related to Job Satisfaction. Hypothesis

1d predicted that Extrinsic Values will be related to Job Satisfaction. To test these

hypotheses, Job Satisfaction was regressed with control variables (Experience in Current Organization, Total Experience) in first step and with four Work Values in second step. The results of regression analysis for direct effect of Work Values on Job Satisfaction are given in Table 9.

Table 9 Regression Analysis for the main effects of Work Values on Job Satisfaction

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.008*		
Controls				
Step 2:				
Social Values	0.325***			.000
Intrinsic Values	0.169**	0.201***	0.193***	.003
Power Values	0.123*			.023
Extrinsic Values	0.180**			.001

Note: N=589, Control Variables are Experience in Current Organization, Total Experience

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The regression analysis results showed that four types of Work Values are significant predictors of Job Satisfaction. Social Values predicted Job Satisfaction significantly ($\beta = 0.325$, $p < 0.001$). Intrinsic Values are also proved to have considerable impact on Job Satisfaction ($\beta = 0.169$, $p < 0.01$). Power Values resulted to have reasonable predicting effect on Job Satisfaction ($\beta = 0.123$, $p < 0.05$). Extrinsic Values prediction for Job Satisfaction was also found to be material ($\beta = 0.180$, $p < 0.01$). These results confirmed that hypotheses 1a, 1b, 1c and 1d are valid and proved. The Work Values are related to Job Satisfaction and also in positive direction. Overall, four Work Values collectively explained 19.3% variance in Job Satisfaction. All the results obtained are significant and

in predicted direction, thus hypotheses 1a, 1b, 1c and 1d are proved through this regression analysis.

Hypotheses 5a proposed that Workplace Spirituality will be related to Job satisfaction. To test this hypothesis, Job Satisfaction was regressed on Workplace Spirituality. The results of regression analysis for direct relation between workplace spirituality and Job Satisfaction are given in Table 10.

Table 10 Regression Analysis for the main effects of Workplace Spirituality on Job Satisfaction

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.008*		
Controls				
Step 2:				
Workplace Spirituality	0.682***	0.247***	0.239***	.000

Note: N=589, Control Variables are Experience in Current Organization, Total Experience

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of regression analysis revealed that Workplace Spirituality was a strong predictor of Job Satisfaction ($\beta = 0.68$, $p < 0.001$). Workplace Spirituality impacted Job Satisfaction positively and explained 23.9% variance in Job Satisfaction. These results confirmed hypothesis 5.

Hypothesis 10a predicted that Workplace Spirituality mediates relationship between Social Values and Job Satisfaction. Hypothesis 10b predicted that Workplace Spirituality mediates the relationship between Intrinsic Values and Job Satisfaction. Hypothesis 10c

predicted that Workplace Spirituality mediates the relationship between Power Values and Job Satisfaction. Hypothesis 10d predicted that Workplace Spirituality mediates the relationship between Extrinsic Values and Job Satisfaction. To test these hypotheses, mediation analysis was run by entering control Variables (Total Experience, Experience in current organization) in first step, workplace Spirituality (mediator) in second step and Work Values in last step of Mediation analysis. The results of mediation regression analysis for Job Satisfaction are given in Table 11.

Table 11 Regression analysis for mediating effect of Workplace Spirituality in relationship between Work Values and Job Satisfaction

	β	R ²	ΔR^2	Sig.
Step 1:		0.008*		
Controls				
Step 2:				
Workplace Spirituality		0.247***	0.239***	
Step 3:				
Social Values	0.062			.218
Intrinsic Values	-0.122	0.267	0.02	.022
Power Values	0.017			.712
Extrinsic Values	0.053			.263

Note: N=589, Control Variables are Total Experience, Experience in Current Organization

*p<0.05, **p<0.01, ***p<0.001

The results of hypotheses 1a, 1b, 1c and 1d shown in table 9 revealed that work values are strong predictors of Job Satisfaction. Further, the findings of hypothesis 5 have also proved that Workplace Spirituality is a significant predictor of Job Satisfaction. First two prerequisites of mediated regression were met by the confirmation of these hypotheses.

To find the role of Workplace Spirituality as mediator between Work Values and Job Satisfaction, Job Satisfaction was regressed on Workplace Spirituality in first step and the Work Values in second step of mediation regression analysis. When Workplace Spirituality was entered in the regression equation then reduction in effect size of Work Values was observed for Social Values (from $\beta = 0.325$, $p < 0.001$ to $\beta = 0.062$, $P < 0.001$), Intrinsic Values (from $\beta = 0.169$, $p < 0.01$ to $\beta = -0.122$, $P < 0.001$), Power Values (from $\beta = 0.123$, $p < 0.05$ to $\beta = 0.017$, $P < 0.001$), Extrinsic Values (from $\beta = 0.180$, $p < 0.01$ to $\beta = 0.053$, $P < 0.001$). The variance in Job Satisfaction explained by Work Values has also decreased significantly ($\Delta R^2 = 19.3\%$ to $\Delta R^2 = 0.02$). The results of mediation regression analysis proved that Workplace Spirituality has fully mediated the relationship between Social Values and Job Satisfaction, Power Values and Job Satisfaction, Extrinsic Values and Job Satisfaction. However, partial mediation was obtained for relationship between Intrinsic Values and Job Satisfaction. Thus hypotheses 10a, 10b, 10c and 10d are confirmed.

4.4.4 Work Value, Workplace Spirituality and Job Performance:

Hypotheses 2a, 2b, 2c and 2d predicted that Work Values (Social, Intrinsic, Power and Extrinsic) are related to Job Performance. To test these hypotheses, Job Performance was regressed by entering control variables (Type of Organization, Experience in current Organization) in first step and then four Work Values as independent Variable in second step of regression analysis. The result of this regression analysis of direct relation between Work Values and Job Performance is given in Table 12.

Social Values were found to be strong predictor of Job Performance ($\beta = 0.312$, $p < 0.001$). Intrinsic Values stimulation towards Job Performance was worth-noticeable as predicted in hypothesis 2b ($\beta = 0.181$, $p < 0.01$). Power Values were found to be less significant as compared to other three Work Values ($\beta = 0.095$, $p < 0.05$). Extrinsic Values again predicted Job Performance strongly as hypothesized in 2d ($\beta = 0.159$, $p < 0.01$). Work Values collectively explained 14.2% variance in Job Performance. Work Values are found to be positively related to Job Performance. From the multiple regression analysis depicted in Table 11, we got support for hypotheses 2a, 2b, 2c and 2d.

Table 12 Regression Analysis for the main effects of Work Values on Job Performance

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.024**		
Controls				
Step 2:				
Social Values	0.312***			.000
Intrinsic Values	0.181**	0.166***	0.142***	.001
Power Values	0.095*			.047
Extrinsic Values	0.159**			.001

Note: N=589, Control Variables are Type of Organization, Experience in Current Organization.

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

Hypothesis 6 postulated that Workplace Spirituality will be related to Job Performance. To test this hypothesis, Job Performance was regressed on Workplace Spirituality by entering control variables (Type of Organization, Experience in current Organization) in first step and Workplace Spirituality as independent variable in second step of regression

analysis. Details of regression analysis of direct effect of Workplace Spirituality on Job Performance are given in Table 13.

The results of regression analysis showed that Workplace Spirituality has a significant positive relation with Job Performance ($\beta = 0.674$, $p < 0.001$). Workplace Spirituality explained 25% variance in Job Performance. Thus, hypothesis 6 is strongly supported.

Hypothesis 11a predicted that Workplace Spirituality mediates the relationship between Social Values and Job Performance. Hypothesis 11b claimed that Workplace Spirituality mediates the relationship between Intrinsic Values and Job Performance. Hypothesis 11c suggested that Workplace Spirituality mediates the relationship between Power Values and Job Performance. And hypothesis 11d predicted that Workplace Spirituality mediates the relationship between Extrinsic Values and Job Performance.

Table 13 Regression Analysis for the main effects of Workplace Spirituality on Job Performance

	β	R^2	ΔR^2	Sig.
Step 1:				
Controls		0.024**		
Step 2:				
Workplace Spirituality	0.674***	0.274***	0.25***	.000

Note: N=589, Control Variables are Type of Organization, Experience in current Organization

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The findings of hypotheses 2a, 2b, 2c and 2d have proved that Work Values are significant predictor of Job Performance as shown in Table 12. The relationship between

Work Values and Workplace Spirituality was also established by confirmation of hypothesis 5, so first to conditions of mediation are already satisfied.

To check the mediation control variables (Type of Organization, Experience in current Organization) were entered in first step, Workplace Spirituality in second step and Work Values in third step of mediation regression analysis. The results of regression analysis for role of Workplace Spirituality as a mediator between Work Values and Job Performance are shown in Table 14.

Table 14 Regression analysis for mediating effect of Workplace Spirituality in relationship between Work Values and Job Performance

	β	R ²	ΔR^2	Sig.
Step 1:				
Controls		0.024**		
Step 2:				
Workplace Spirituality		0.274***	0.25***	
Step 3:				
Social Values	0.057			.221
Intrinsic Values	-0.116	0.277	0.003	.020
Power Values	0.051			.155
Extrinsic Values	0.039			.370

Note: N=589, Control Variables are Experience in Current Organization, Type of Organization.

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

When Workplace Spirituality was entered in regression equation as mediator, a decrease in weight of Work Values was noticed for Social Values (from $\beta = 0.312$, $p < 0.001$ to $\beta = 0.057$, $P < 0.001$), Intrinsic Values (from $\beta = 0.181$, $p < 0.001$ to $\beta = -0.116$, $P < 0.001$), Power Values (from $\beta = 0.095$, $p < 0.05$ to $\beta = -0.005$, $P < 0.001$), Extrinsic Values (from

$\beta = 0.159$, $p < 0.001$ to $\beta = 0.039$, $P < 0.001$). The variance explained by Work Values in Job Performance has also dropped from $\Delta R^2 = 14.2\%$ to $\Delta R^2 = 0.003$. Thus the results have confirmed hypotheses 11a, 11c, 11d for full mediation and 11b for partial mediation.

4.4.5 Work Values. Workplace Spirituality and Wellbeing:

Hypothesis 3a projected that Social Values will be related to Wellbeing. Hypothesis 3b predicted that Intrinsic Values will be related to Wellbeing. Hypothesis 3c postulated that Power Values will be related to Wellbeing. And hypothesis 3d claimed that Extrinsic Values will be related to Wellbeing. To test these hypotheses, Wellbeing was regressed with Control variables (Organization, Type of Organization) in first step, and then by entering all Work Values in second step. The detailed description of the results of regression analysis between Work Values and Wellbeing is given in Table 15.

Table 15 Regression Analysis for the main effects of Work Values on Wellbeing

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.031**		
Controls				
Step 2:				
Social Values	0.301***			.000
Intrinsic Values	0.278***	0.224***	0.19.3***	.000
Power Values	0.117***			.003
Extrinsic Values	0.121***			.003

Note: N=589, Control Variables are Organization, Type of Organization

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of regression analysis discovered that Social Values are strong predictor of Wellbeing ($\beta = 0.301$, $p < 0.001$). Intrinsic Values contributed significantly towards Wellbeing ($\beta = 0.278$, $p < 0.001$). Power Values predicted Wellbeing considerably ($\beta =$

0.117, $p < 0.01$). Extrinsic Values' predictability is also found strong for Wellbeing ($\beta = 0.121$, $p < 0.01$). The Work Values explained 19.3% variance in Wellbeing. As all the results were found to be significant and in positive direction, so hypotheses 3a, 3b, 3c and 3d are proved strongly.

Hypothesis 7 suggested that Workplace Spirituality will be related to Wellbeing. To test this hypothesis, Wellbeing was regressed on Workplace Spirituality by entering control variables (Organization, Type of Organization) in first step and Workplace Spirituality as predictor in second step of regression analysis. The results for direct effect of Workplace Spirituality on Wellbeing are given in Table 16.

Table 16 Regression Analysis for the main effects of Workplace Spirituality on Wellbeing

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.031**		
Controls				
Step 2:				
Workplace Spirituality	0.744***	0.486***	0.455***	.000

Note: N=589, Control Variables are Type of Organization, Organization

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of regression analysis revealed that Workplace Spirituality has significant positive impact on Wellbeing ($\beta = 0.744$, $p < 0.001$). Workplace Spirituality explained 45.5% variance in Wellbeing. These results gave support to the confirmation of hypothesis 7.

Hypothesis 12a proposed that Workplace Spirituality mediates the relationship between Work Values and Wellbeing. Hypothesis 12b predicted that Workplace Spirituality mediates the relationship between Intrinsic Values and Wellbeing. Hypothesis 12c claimed that Workplace Spirituality mediates the relationship between Power Values and Wellbeing. And hypothesis 12d predicted that Workplace Spirituality mediates the relationship between Extrinsic Values and Wellbeing.

Table 17 Regression analysis for mediating effect of Workplace Spirituality in relationship between Work Values and Wellbeing

	β	R ²	ΔR^2	Sig.
Step 1:				
Controls		0.031**		
Step 2:				
Workplace Spirituality		0.486***	0.455***	
Step 3:				
Social Values	0.07			.836
Intrinsic Values	-0.033	0.488	0.002	.342
Power Values	0.002			.953
Extrinsic Values	-0.011			.724

Note: N=589, Control Variables are Organization, Type of Organization.

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of hypotheses 3a, 3b, 3c and 3d shown in table 15 revealed that work values are strong predictor of Wellbeing. Additionally, the verdicts of hypothesis 5 have also verified that Workplace Spirituality is a significant predictor of Job Satisfaction. First two prerequisites of mediated regression were met by the confirmation of these hypotheses.

Thus, to test these mediation hypotheses, mediation regression analysis was run by

entering control Variables (Organization, Type of Organization) in first step, Workplace Spirituality (mediator) in second step and Work Values in last step of Mediation analysis. The results of mediation regression analysis for Wellbeing are given in Table 17.

When Workplace Spirituality was entered in regression equation as mediator, a decrease in effect size of Work Values was noticed for Social Values (from $\beta = 0.301$, $p < 0.001$ to $\beta = 0.07$, $P < 0.001$), Intrinsic Values (from $\beta = 0.278$, $p < 0.001$ to $\beta = -0.033$, $P < 0.001$), Power Values (from $\beta = 0.117$, $p < 0.001$ to $\beta = 0.002$, $P < 0.001$), Extrinsic Values (from $\beta = 0.121$, $p < 0.001$ to $\beta = -0.011$, $P < 0.001$). The variance explained by Work Values in Wellbeing has also dropped significantly ($\Delta R^2 = 19.3\%$ to $\Delta R^2 = 0.002$). Thus support of full mediation has obtained for hypotheses 12a, 12b, 12c and 12d.

4.4.6 Work Values, Workplace Spirituality and OCBO

Hypothesis 4.1a proposed that Social Values will be related to OCB Organization. Hypothesis 4.1b claimed that Intrinsic Values will be related to OCB Organization. Hypothesis 4.1c projected that Power Values will be related to OCB Organization. Hypothesis 4.1d anticipated that Extrinsic Values will be related to OCB Organization. To test these hypotheses, OCBO was regressed on control variables (Organization, Type of Organization) in first step and then Work Values were entered as independent variable for OCBO in second step of regression analysis. The detailed description of regression analysis for Work Values and OCBO are given in Table 18.

Table 18 Regression Analysis for the main effects of Work Values on OCBO

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.059**		
Controls				
Step 2:				
Social Values	0.312***			.000
Intrinsic Values	0.161**	0.208***	0.149***	.002
Power Values	0.123**			.009
Extrinsic Values	0.146**			.003

Note: N=589, Control Variables are Organization, Type of Organization

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of regression analysis revealed that Social Values strongly predicted OCBO ($\beta = 0.312$, $p < 0.001$). Intrinsic Values' predictability for OCBO was also significant ($\beta = 0.161$, $p < 0.01$). Power Values were also found as strong predictor of OCBO as hypothesized ($\beta = 0.123$, $p < 0.01$). Extrinsic values were found as a strong factor towards prediction of OCBO ($\beta = 0.146$, $p < 0.01$). Work Values explained 14.9% variance in OCB (Organization). Hypotheses 4.1a, 4.1b, 4.1c and 4.1d are proved in results of regression analysis and are found to be in positive direction.

Hypothesis 8a postulated that Workplace Spirituality will be related to OCBO. To test this hypothesis, OCBO was regressed on Workplace Spirituality. The control variables (Organization, Type of Organization) were entered in first step and Workplace Spirituality was entered as a predictor of OCBO in second step of regression analysis. The findings of regression analysis for direct relation of Workplace Spirituality on OCBO are given in Table 19.

Table 19 Regression Analysis for the main effects of Workplace Spirituality on OCBO

	β	R^2	ΔR^2	Sig.
Step 1:				
		0.059**		
Controls				
Step 2:				
Workplace Spirituality	0.656***	0.264***	0.205***	.000

Note: N=589, Control Variables are Type of Organization, Organization

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of regression analysis revealed that Workplace Spirituality is significantly related to OCBO and brought positive change in OCBO ($\beta = 0.656$, $p < 0.001$). Workplace Spirituality explained 20.5% variance in OCBO. The results of regression analysis for this relation confirmed hypothesis 8a.

Hypothesis 13a predicted that Workplace Spirituality mediates the relationship between Social Values and OCBO. Hypothesis 13b proposed that Workplace Spirituality mediates the relationship between Intrinsic Values and OCBO. Hypotheses 13c claimed that Workplace Spirituality mediates the relationship between Power Values and OCBO. And Hypothesis 13d predicted that Workplace Spirituality mediates the relationship between Extrinsic Values and OCBO.

The results of hypotheses 4.1a, 4.1b, 4.1c and 4.1d shown in table 18 revealed that work values are strong predictor of OCBO. Moreover, the verdicts of hypothesis 5 have also verified that Workplace Spirituality is a significant predictor of Job Satisfaction. First two prerequisites of mediated regression were met by the confirmation of these hypotheses.

Table 20 Regression analysis for mediating effect of Workplace Spirituality in relationship between Work Values and OCBO

	β	R ²	ΔR^2	Sig.
Step 1:				
Controls		0.059**		
Step 2:				
Workplace Spirituality		0.264***	0.205***	
Step 3:				
Social Values	0.073			.120
Intrinsic Values	-0.128	0.271	0.007	.010
Power Values	0.021			.622
Extrinsic Values	0.026			.560

Note: N=589, Control Variables are Organization, Type of Organization.

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

To test these mediation hypotheses, mediation regression analysis was run by entering control Variables (Organization, Type of Organization) in first step, Workplace Spirituality (mediator) in second step and Work Values in last step of Mediation analysis.

The results of mediation regression analysis for OCBO are given in Table 20.

When Workplace Spirituality was entered in regression equation as mediator, decline in weight of Work Values was noticed for Social Values (from $\beta = 0.312$, $p < 0.001$ to $\beta = 0.073$, $P < 0.001$), Intrinsic Values (from $\beta = 0.161$, $p < 0.001$ to $\beta = -0.128$, $P < 0.001$), Power Values (from $\beta = 0.123$, $p < 0.001$ to $\beta = 0.021$, $P < 0.001$), Extrinsic Values (from $\beta = 0.146$, $p < 0.001$ to $\beta = 0.026$, $P < 0.001$). Variance explained by Work Values in OCBO has also decreased significantly ($\Delta R^2 = 14.9\%$ to $\Delta R^2 = 0.007$). Thus the hypotheses 13a, 13c, 13d are supported for full mediation and 13b for partial mediation.

Work Values explained 30.6 % variance in OCBI. These results confirmed hypotheses 4.2a, 4.2b, and 4.2c, 4.2d.

Hypothesis 8b supposed that Workplace Spirituality will be related to OCBI. To test this hypothesis, OCBI was regressed on Workplace Spirituality by entering control variables (Organization, Type of Organization) in first step and Workplace Spirituality as factor of OCBI in second step of regression analysis. The results of regression analysis for direct link of Workplace Spirituality and OCBI are given in Table 22.

Table 22 Regression Analysis for the main effects of Workplace Spirituality on OCBI

	β	R^2	ΔR^2	Sig.
Step 1:				
Controls		0.040**		
Step 2:				
Workplace Spirituality	0.670***	0.362***	0.322***	.000

Note: N=589, Control Variables are Type of Organization, Organization

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of regression analysis for Hypothesis 8b revealed that Workplace Spirituality is significant predictor of OCB (Individual) and it impacted OCBI positively ($\beta = 0.670$, $p < 0.001$). Workplace Spirituality explained 32.2% variance in OCBI. Therefore, hypothesis 8b is confirmed

Hypothesis 14a predicted that Workplace Spirituality mediates the relationship between Social Values and OCBI. Hypothesis 14b proposed that Workplace Spirituality mediates the relationship between Intrinsic Values and OCBI. Hypothesis 14c predicted that

Workplace Spirituality mediates the relationship between Power Values and OCBI. And hypothesis 14d suggested that Workplace Spirituality mediates the relationship between Extrinsic Values and OCBI. To assess these hypotheses, mediation regression analysis was run by entering control Variables (Organization, Type of Organization) in first step, Workplace Spirituality (mediator) in second step and Work Values in last step of Mediation analysis. The results of mediation regression analysis for OCBI are given in Table 23.

Table 23 Regression analysis for mediating effect of Workplace Spirituality in relationship between Work Values and OCBI

	β	R ²	ΔR^2	Sig.
Step 1:				
Controls		0.040**		
Step 2:				
Workplace Spirituality		0.362***	0.322***	
Step 3:				
Social Values	0.076			.093
Intrinsic Values	-0.088	0.365	0.003	.068
Power Values	0.047			.182
Extrinsic Values	0.040			.341

Note: N=589, Control Variables are Experience in Current Organization, Type of Organization.

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$

The results of hypotheses 4.2a, 4.2b, 4.2c and 4.2d shown in table 21 revealed that work values are strong predictor of OCBI. Besides, the outcomes of hypothesis 5 have also verified that Workplace Spirituality is a major predictor of Job Satisfaction. First two rudiments of mediated regression were met by the confirmation of these hypotheses.

When Workplace Spirituality was entered in regression equation as mediator, decline in effect size of Work Values was noticed for Social Values (from $\beta = 0.325$, $p < 0.001$ to $\beta = 0.076$, $P < 0.001$), Intrinsic Values (from $\beta = 0.200$, $p < 0.001$ to $\beta = -0.088$, $P < 0.001$), Power Values (from $\beta = 0.131$, $p < 0.001$ to $\beta = 0.027$, $P < 0.001$), Extrinsic Values (from $\beta = 0.160$, $p < 0.001$ to $\beta = 0.040$, $P < 0.001$). The variance explained by Work Values in OCBI has also dropped from $\Delta R^2 = 30.6\%$ to $\Delta R^2 = 0.03\%$. So, hypotheses 14a, 14c, 14d are proved for full mediation and hypothesis 14b for partial mediation.

4.5 Sobel Test:

Sobel test (Sobel, 1982) was used to test the significance of the mediation obtained for some hypotheses. In sobel test, mediation significance is checked by regression coefficients (β_A) and standard errors (SE_A) of direct effect of independent variable on mediator, and regression coefficient (β_B) and standard error (SE_B) of indirect effect of independent variable on dependent variable through controlling mediating variable (Preacher & Hayes, 2004).

Table 24 Sobel Test Results

	β_A	SE_A	β_B	SE_B	Sobel test statistics	Sig.
<i>Hypothesis 10b</i>	0.169	0.056	0.682	0.050	2.96280	0.001
<i>Hypothesis 11b</i>	0.181	0.052	0.674	0.046	3.3865	0.000
<i>Hypothesis 13b</i>	0.161	0.052	0.656	0.047	3.02267	0.001
<i>Hypothesis 14a</i>	0.325	0.046	0.670	0.045	6.38301	0.000
<i>Hypothesis 14b</i>	0.200	0.051	0.670	0.045	3.79223	0.000

In present study, partial mediation was obtained for hypotheses 10b, 11b, 13b, 14a and 14b. By entering the values of regression coefficients and standard errors for each of the two steps of these hypotheses, Sobel test statistics and significances obtained are detailed below in Table 24.

For mediation of Workplace Spirituality between Intrinsic Values and Job Satisfaction ($H=10b$), Sobel test statistics are 2.96 with p-value <0.01 . For mediation of Workplace Spirituality between Intrinsic Values and Job Performance ($H=11b$) Sobel test statistics are 3.38 with p-value <0.001 .

For mediation of Workplace Spirituality between Intrinsic Values and OCBO ($H=13b$), Sobel test statistics are 3.022 with p-value <0.01 . For mediation of Workplace Spirituality between Social Values and OCBI ($H=14a$), Sobel test statistics are 6.383 with p-value <0.001 . For mediation of Workplace Spirituality between Intrinsic values and OCBI ($H=14b$), Sobel test statistics are 3.7922 with p-value <0.001 . From all the results obtained from Sobel Test, it has confirmed that the partial mediation of all the above hypotheses is statistically significant.

CHAPTER: 5

DISCUSSIONS

5.1 Major Findings:

The gap identified by reviewing the literature led to the conceptualization of the theme behind this study. The significant effect of Work Values on outcomes has already been verified in previous research work (Xiao & Froese, 2008; Ueda & ohzono, 2012). This study contributes a new insight to Organizational Behavior research by examining the Outcomes as a product of Workplace Spirituality's mediation in relationship of Work Values and outcome. Another role played by this study is conjoining two streams of OB research under one umbrella. Work Values and Workplace Spirituality were vastly studied in previous research as two separate predictors of outcomes (Butler & Vodanovich, 1992; Dose, 1997; Meglino & Ravlin, 1998; Roe & Ester, 1999; Cheung & Scherling, 1999; Milliman, Czaplewski & Ferguson, 2003; Berings, Fruyt & Bouwen, 2004; Hirschi, 2010; Wang, Chen, Hyde & Hsieh, 2010; Ueda & ohzono, 2012). But the approach of interaction of both concepts in influencing outcomes is proved in the present study.

This research was instigated by putting under postulation the idea that Work Values (Social, Intrinsic, Power, and Extrinsic) and Workplace Spirituality influence the Outcomes (Job Satisfaction, Job Performance, Wellbeing, OCB). It was ascertained that all four types of Work Values and Workplace Spirituality are significant predictors of Job Outcomes.

Second stance of the study was that Workplace Spirituality coins from Work Values. This relationship was also significantly proved by the findings of empirical data. All the Work Values were found to be significantly related to Workplace Spirituality.

Third, Workplace Spirituality was conceptualized in this study as mediator between Work Values and Outcomes. This mediation was also proved by findings when each mediation path was found to be statistically significant. Workplace Spirituality was proved as mediator between the relationships of Work Values with outcomes; Job Satisfaction, Job Performance, Wellbeing, OCB.

Lastly, having saturation of research work on the concepts of Work Values and Workplace Spirituality in Western countries as stated by Rego, Cuhna and Souto (2007), an attempt was made to operationalize these concepts in Pakistani Workplace settings. High alpha reliabilities and then the significant results validated the operationalization of the concepts and the hypothesized links.

5.2 Findings and Discussion:

Almost all the hypothesized relationships were significantly proved in the present study. Hypotheses 1a, 1b, 1c and 1d proposed that Social, Intrinsic, Power and Extrinsic Values are related to Job Satisfaction respectively. These hypotheses were proved to be significant from the results. Social Values were found to predict Job Satisfaction most with higher beta value following the Extrinsic Values. Intrinsic Values following the Power Values were also making considerable effect on the Job Satisfaction.

Previous research has also provided support for the positive relation between Work Values and Job Satisfaction (Bokemeier & Lacy, 1987; Cheung & Scherling, 1999), but framework of Work Values effecting Job Satisfaction vary in different studies.

Hypotheses 2a, 2b, 2c and 2d proposed that Social, Intrinsic, Power and Extrinsic Values are related to Job Performance respectively. The results of hypotheses were proved significant. Social, Intrinsic and Extrinsic Values resulted in high betas for Job Performance. In a study by Siu (2003) in Chinese cultural setting, Chinese values were found to have significant direct and moderating effect on stress-Job Performance relationship. The present study has revalidated positive relation between Work Values and Job Performance.

Hypotheses 3a, 3b, 3c and 3d suggested that Social, Intrinsic, Power and Extrinsic Values are related to the Wellbeing respectively. The results confirmed the hypotheses and proved the positive impact of Work Values on Wellbeing of employees. Social Values predicted Wellbeing highest in multiple regression analysis among other three Work Values with highest beta value. The values preferred by an individual, if satisfied, led to the satisfaction with life and thus resulting in positive relation with both the variables (Work Values and Wellbeing).

Hypotheses 4.1a, 4.1b, 4.1c, 4.1d, 4.2a, 4.2b, 4.2c and 4.2d proposed that Social, Intrinsic, Power and Extrinsic Values are related to two constructs of extra-role behaviors that are OCBO and OCBI respectively. These hypotheses were significantly supported from the results obtained. Social, Intrinsic, Power and Extrinsic Values were found to have considerable influence in predicting OCB. Previously, in Organizational Behavior

research, Work Values are established to have positive impact in determining Extra-role behaviors (Ryan, 2002; Cohen & Keren, 2008; Liua & Cohen, 2010). Thus present research is in equivalence with previous findings about the hypothesized link.

Hypothesis 5 proposed that Workplace Spirituality will be related to Job Satisfaction. Significant evidence of this relationship was found through data analysis. These results were in consistent with previous research findings about the positive relationship of Workplace Spirituality and Job Satisfaction (Walt, 2007; Milliman, Czaplewski & Ferguson, 2003). So, the present study has revalidated the positive relationship of Workplace Spirituality and Job Satisfaction.

Hypothesis 6 suggested that Workplace Spirituality will be related to Job performance. This hypothesis was confirmed by significant results. Past research has checked the relationship of Workplace Spirituality with Organizational Performance (Jurkiewicz & Giacalone, 2004). Organizational Performance is not independent of Individual Performance. So, the results for this hypothesis are supported by the literature on Workplace Spirituality and Performance.

Hypothesis 7 proposed relationship between Workplace Spirituality and Wellbeing. The results confirmed the hypothesized relation. This relation is in congruence to the past research (Sheep, 2006). Hypothesis 8a and 8b suggested that Workplace Spirituality will be related to OCBO and OCBI respectively. These hypotheses were validated from the findings. Previous research has also found positive relationship between Workplace Spirituality and OCB as Pawar (2008) in his work stated that Workplace Spirituality and OCB share characteristics of transcendence of self-interest.

Hypothesis 9a, 9b, 9c and 9d proposed that Social, Intrinsic, Power and Extrinsic Values are related to Workplace Spirituality respectively. The results obtained by regression analysis revealed that all four work values are significant predictors of the Workplace Spirituality.

By confirmation of the significance of all above stated hypotheses, three conditions of the Baron and Kenny (1986) for mediation were satisfied. All direct links between Work Values and Outcomes, Work Values and Workplace Spirituality and Workplace Spirituality and Outcomes were proved.

Hypotheses 10a, 10b, 10c and 10d proposed that Workplace Spirituality mediates the relationship between Social, Intrinsic, Power and Extrinsic Values and Job Satisfaction respectively. Full mediation was obtained for Social, Power and Extrinsic Values. Partial mediation for Intrinsic Values was confirmed to be significant by applying Sobel test. The mediation regression analysis run for checking the mediation of Workplace Spirituality between Work Values and Job Performance was also proved to be significant. Thus hypotheses 11a, 11c, 11d were confirmed for full mediation effect of Workplace Spirituality on Work Values and Job Performance relation. Partial mediation of Workplace Spirituality for Intrinsic Values and Job Performance was also proved to be statistically significant by validation from Sobel test.

Hypotheses 12a, 12b, 12c and 12d suggested that Workplace Spirituality mediate the relation between Social, Intrinsic, Power and Extrinsic Values and Wellbeing respectively. Results confirmed the hypotheses by attaining full mediation of Workplace Spirituality for relationship of each of Work Value to the Wellbeing. For two dimensions

of Organizational Citizenship Behavior (OCBO, OCBI), eight hypotheses (13a, 13b, 13c, 13d, 14a, 14b, 14c, 14d) were proposed for relating four Work Values to OCBO and OCBI.

For OCBO and OCBI, full mediation of Workplace Spirituality was obtained between relationship of Power and Extrinsic Work Values to OCBO and OCBI. While partial support for mediating effect of Workplace Spirituality was proved for Social and Intrinsic Values to OCBO and OCBI.

5.3 Limitations of Study:

Despite focusing to cater all the factors hindering research, few limitations still remained in study. One of the limitations of the present work is that the data was collected based on convenience sampling. Due to the time pressure, this type of non- probability sampling was found suitable for collection of data.

Another limitation of work is that the cross-sectional data was used to study the hypothesized relations. Longitudinal study could help to study the shift of an employee's stance on outcomes by spending time in an organization. A comparison, then made, could give a more clear explanation of the hypothesized relationships.

Third limitation of the study was that outcome variables chosen to check for mediation of Workplace Spirituality are confined. Variables such as burnout, intention to leave and work-deviant behaviors can be checked to find that is there any decrease in these employees' outcomes by mediation of Workplace Spirituality between Work Values and combination of positive and negative employees' work attitudes.

5.4 Contribution to Research:

This research work has contributed in the existing work on the Work Values and Workplace Spirituality in many ways. First the two important Organizational Behavior concepts were linked together in a mediation relationship. A new direction to Workplace Spirituality research has been given through this research work. The concept is still in its embryonic stage and researchers' focus is majorly on defining this construct and how it affects workplace. Outcomes of Workplace Spirituality are studied by some researcher. But the unique link described in the present work can open new avenues to both the streams of research to study them together to enhance work related attitudes of employees.

Another contribution of this research is that the Work Values (Social, Intrinsic, Power and Extrinsic Values) were found to be significantly related to Job Satisfaction, Job Performance, Wellbeing and OCB. These findings replicated and revalidated the links between these variables. Although the Work Values set used in present study (Ros et al., 1999) differ from the Work Values used in most of previous work, but it is important to note that irrespective of the framework of Work Values used, significant links are found for these outcomes.

This study also confirmed previous work of positive impact of Workplace Spirituality on various outcomes. Set of outcomes studied collectively in this study is first time to be checked for their relation to Workplace Spirituality. This study has replicated the previous work to find positive relation between the Workplace Spirituality and Job Satisfaction, Job Performance, Wellbeing and OCB.

This study has also added to OB research in the sense of finding positive relation between Work Values and Workplace Spirituality. The Work Values preferred by an individual led him to feel spirituality if a conducive environment for nurturing his values is found in that workplace. Resultantly, its impact could be seen by positive attitudes of employees towards his job and the organization.

The major contribution of this work is to give a mediating relationship between Work Values (Social, Intrinsic, Power and Extrinsic), Workplace Spirituality and Outcomes (Job Satisfaction, Job Performance, Wellbeing and OCB). Finding significant results of mediation regression analysis have shown the worthiness of such mediation in determining the job outcomes of the employees.

Contextually, this study has major contribution to incorporate Work Values and Workplace Spirituality in mediation relationship in Pakistan. Work on Workplace Spirituality has mostly been conducted in America, Western countries and India (Zamor, 2003). Being an Islamic state, spirituality is somewhat desired and positively perceived in Pakistani society. So, the present research has opened a new stream of research in Pakistan to study the Workplace Spirituality as an outcome of Work Values.

Lastly, the data collected in present research is multi-sourced. Common biased errors are tried to remove by getting responses on Job Performance and OCBO from supervisors of respondents. This method of collecting data is suggested by many researchers (Koster & Senders, 2006; Johari, 2012), so the results can be viewed as more accurate depending upon their collection from not only respondent but also from their supervisors.

5.5 Implications for Practitioners:

Organizational performance is dependent upon the human resource which works for that organization. In the contemporary business world, the competition is won by those organizations that utilize this resource at its maximum. The battle is no more of technology; rather it has become a mind game. Minds (employees) work in walls (Organizations) and create ideas that lead organization to the heights of success.

But the way minds should be tackled to take creativity out of them is critical. All the efforts in the Organizational Behavior research seem to pursue the most desired results of the devised strategies. It is important to note that material exchange cannot be considered as the only tool to get desired results from the employees. In America, the organizations have conceived that when employees come at work, then they have their spirits with them too. It is peculiar to ask employees to keep it separate from their work. Spirits if satisfied bring extra-ordinary results for the organization.

This study has many implications for the managers. This study provides an insight into the process of enhancing those outcomes that are in favor of the organizations. The employers must have to take into consideration the values carried by the employees. Because the values preferred by the employees play decisive role in defining the organizational culture. The spirituality at workplace is created if employees feel their work close to their spirit. The values match is needed to feel this proximity to the spirits. Personal spirituality leads towards to organizational spirituality and interaction of both brings marvelous results.

This study illuminates that Social, Intrinsic, Power and Extrinsic Values predict Workplace Spirituality that produces positive impact on Job Satisfaction, Job Performance, Wellbeing and OCB in employees. The relationship established among the variables provides guideline to the employers about the route to be followed to enhance these positive outcomes.

5.6 Future Research Directions:

There remained some limitations in the present study. Convenience sampling was used with cross-sectional design. In future researchers can check the relationships developed in this study for longitudinal design. Because it would be interesting to see how the values carried by an individual effect his Workplace spirituality when time passes in working for same organization. Stratified sampling could be used to see the values shift based on area of specialization and then studying its impact on the Workplace Spiritually and Outcomes.

The mediation of Workplace Spirituality in the relationship of Work Values and Outcomes is studied for limited set of variables. In future researchers can use negative work attitudes of employees for the meditating effect of Workplace Spirituality on Work Values and these outcomes, such as intention to leave, burnout, work deviant behaviors. It would be interesting to study either the match of individual values with organizational values brings organizational spirituality, and how this spirituality helps in decreasing the strength of the negative behaviors of employees.

The mediation of Workplace Spirituality is checked at individual level i.e. how an employee's values lead him towards sensing spirituality at workplace. In future researchers can broad the scope of work by studying the interaction of individual and organizational spirituality. The Organizational Spirituality can be used as a moderator in the proposed mediation.

5.7 Conclusion:

This study has major significance in bringing the two concepts in a mediation relationship. Both of the concepts were treated in many studies independently to study their impact on outcomes. And cultural values specially the Chinese Work Values were tried to find their relation to Workplace Spirituality. Instead of focusing on values held by a specific nation, this study has incorporated Work Values that are same among all the cultures. Thus, this study has generalized the positive relationship between both the variables (Work Values and Workplace Spirituality), and have proved that Work Values are significant predictors of Workplace Spirituality. This study has established highly significant relationship of the Workplace Spirituality to the work outcomes. The strong mediation links have proved that Workplace Spirituality is a significant mediator between the Work Values (Social, Intrinsic, Power and Extrinsic) and the outcomes.

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APPENDIX A

Questionnaire:

International Islamic University, Islamabad Faculty of Management Sciences

QID: _____

Dear Participant

Thank you for agreeing to fill out this questionnaire.

I am an MS Student at Faculty of Management Sciences (FMS), International Islamic University, Islamabad. I am conducting a survey as part of my MS dissertation on "Employees' Work Value Orientation and Work Outcomes". You can help me in my research by filling out this questionnaire. I assure you that your response will be kept in anonymity and will be used only for the said purpose.

I am grateful to you for your cooperation.

Sincerely,

Alia Naz

MS (Management)

Please fill in the blanks or tick the appropriate choice where required.

1. Name: _____
3. Age: _____
4. Gender: a) Male b) Female
5. Marital Status: a) Married b) Single
6. Organization Name: _____
7. Type of Organization: a) Government b) Private
8. Education (Highest degree or certificate) _____
9. Area of Specialization _____
10. How long have you been working for your present organization: Years _____ Months _____
11. Total working experience Years _____ Month _____

How do you rate the following values at your workplace?

1= Not at all Important	2=Somewhat Important	3= Important	4= Very Important
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1	I value Contributing to people and society	1	2	3	4
2	I like to Work with people	1	2	3	4
3	I like to maintain Social contact with co-workers	1	2	3	4
4	I want Good salary and work conditions	1	2	3	4
5	I want Job security (permanent job, pension)	1	2	3	4
6	I want Authority to make decisions over people	1	2	3	4
7	I want Prestigious and highly valued work	1	2	3	4
8	I like Interesting and varied work	1	2	3	4
9	I like to do Work in which I am my own boss	1	2	3	4
1	I want Opportunities for occupational advancement	1	2	3	4

How do you feel during your work in your organization?

1= Strongly Disagree	2= Disagree	3= Neutral	4= Agree	5= Strongly Agree
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1	I experience a match between the requirements of my work and my values, beliefs and behaviors	1	2	3	4	5
2	I am able to find meaning or purpose at work	1	2	3	4	5
3	I am passionate about my work	1	2	3	4	5
4	I am fulfilling my passion through my work.	1	2	3	4	5
5	I have a sense of personal mission in life, which my work helps me to fulfill.	1	2	3	4	5
6	I feel grateful to be involved in work like mine.	1	2	3	4	5
7	At the moment, I am right where I want to be at work	1	2	3	4	5
8	At times, I experience a "high" at my work	1	2	3	4	5
9	I have moments at work in which I have no sense of time or space	1	2	3	4	5
1	At moments, I experience complete joy and ecstasy at work	1	2	3	4	5
1	I experience moments at work where everything is delightful	1	2	3	4	5
1	At times, I experience an energy or vitality at work that is difficult to describe	1	2	3	4	5
1	My spiritual beliefs play an important role in everyday decisions that I make at work.	1	2	3	4	5
1	I receive inspiration or guidance from a Higher Power about my work	1	2	3	4	5
1	I experience a connection with a greater source that has a positive effect on my work	1	2	3	4	5
1	I feel like I am part of "a community" at work	1	2	3	4	5
1	I experience a real sense of trust and personal connection with my coworkers.	1	2	3	4	5
1	I share a strong sense of purpose and meaning with my coworkers about Our work.	1	2	3	4	5

How do you rate your behavior to your colleagues and to your organization?

1= Strongly Disagree	2= Disagree	3= Neutral	4= Agree	5= Strongly Agree
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1	My attendance at work is above the norm	1	2	3	4	5
2	I help others who have been absent	1	2	3	4	5
3	I help others who have heavy work loads	1	2	3	4	5
4	I help orient new people even though it is not required	1	2	3	4	5
5	I assist my supervisor with his/her work (when not asked)	1	2	3	4	5
6	I take time to listen to co-workers' problems and worries	1	2	3	4	5
7	I take a personal interest in other employees	1	2	3	4	5
8	I pass along information to co-workers	1	2	3	4	5
9	I give advance notice when I am unable to come to work	1	2	3	4	5
10	I adhere to informal rules devised to maintain order	1	2	3	4	5
11	I take undeserved work breaks(R)	1	2	3	4	5
12	A great deal of my time is spent on personal phone/email/other communications(R)	1	2	3	4	5
13	I complain about insignificant things at work(R)	1	2	3	4	5
14	I conserve and protect organizational property	1	2	3	4	5

How do you rate your satisfaction with your job?

1	All in all, I am satisfied with my job	1	2	3	4	5
2	In general, I don't like my job (R)	1	2	3	4	5
3	In general, I like working here	1	2	3	4	5

How do you feel about your life?

1	I lead a purposeful and meaningful life	1	2	3	4	5
2	My social relationships are supportive and rewarding	1	2	3	4	5
3	I am engaged and interested in my daily activities	1	2	3	4	5
4	I actively contribute to the happiness and well-being of others	1	2	3	4	5
5	I am competent and capable in the activities that are important to me	1	2	3	4	5
6	I am a good person and live a good life	1	2	3	4	5
7	I am optimistic about my future	1	2	3	4	5
8	People respect me	1	2	3	4	5

To be filled by Your Supervisor

1=Strongly Disagree	2= Disagree	3=Neutral	4= Agree	5= Strongly Agree
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How do you rate your colleague at work?

1	This worker adequately completes assigned duties	1	2	3	4	5
2	Engages in activities that will directly affect his or her performance	1	2	3	4	5
3	This worker fails to perform essential duties	1	2	3	4	5
4	This worker fulfills responsibilities specified in job description	1	2	3	4	5
5	This worker meets formal performance requirements of the job	1	2	3	4	5
6	This worker neglects aspects of the job he or she is obliged to perform (R)	1	2	3	4	5
7	This worker performs tasks that are expected of him or her(R)	1	2	3	4	5

How do you rate behavior of this employee to colleagues and organization?

1	The attendance of this worker is above the norm	1	2	3	4	5
2	This worker helps others who have been absent	1	2	3	4	5
3	This worker helps others who have heavy work loads	1	2	3	4	5
4	This worker helps in adjusting new people even though it is not required	1	2	3	4	5
5	This worker assists supervisor with his/her work (when not asked)	1	2	3	4	5
6	This worker takes time to listen to co-workers' problems and worries	1	2	3	4	5
7	This worker takes a personal interest in other employees	1	2	3	4	5
8	This worker passes along information to co-workers	1	2	3	4	5
9	This worker gives advance notice when he is unable to come to work	1	2	3	4	5
10	This worker adheres to informal rules devised to maintain order	1	2	3	4	5
11	This worker takes undeserved work breaks(R)	1	2	3	4	5
12	A great deal of his time is spent on personal phone/email/other communications(R)	1	2	3	4	5
13	This worker complains about insignificant things at work(R)	1	2	3	4	5
14	This worker conserves and protects organizational property	1	2	3	4	5