PERCEPTION ABOUT WORKPLACE SPIRITUALITY IN GOVERNMENT SCHOOL SECTOR TEACHERS OF CANTT LAHORE

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Abstract
The study was conducted to explore the perceptions about workplace spirituality among the government school sectors teachers. The purpose of this study was to explore the spirituality among the teachers and their workplace. In order to conduct the present research, a questionnaire was formed and distributed among the government school sectors in Lahore Cantt, and the data used for this research paper was collected through random sampling of 100 teachers. The sample of the study was comprised of 50 male and 50 female teachers of secondary level. The data collected was analyzed through SPSS and represented in the form of tables. It was concluded that majority of the teachers do feel connected spiritually to their workplace and this connection is formed with many different aspects of their personal and professional lives. Most of the teachers before filling the questionnaires had some misplaced idea about spirituality of the workplace but in the end, majority of the teachers' answers indicated towards the fact that their connection with their workplace is helpful, motivational and encouraging. At the end of the research paper discussions and recommendations were made to enhance the idea of spirituality in workplace.

Keywords: Spirituality, Workplace, Wellness

Introduction

Workplace spirituality has nothing to do with any one religion or culture; rather, it is about individuals and organisations viewing work as a spiritual way of life. It offers us the chance to mature and make a significant contribution to society. It is similar to showing concern, sympathy, and support for others. It is about people being honest with one another and with themselves. Additionally, it is about people and organisations making an effort to more fully

embody their values in the work that they do.

Over the final decade of the 20th century and into the new millennium, the significance of workplace spirituality has gradually increased (Giacalone & Jurkiewicz, 2004). According to Shellenbarger, "these days, spirituality of an employee in the workplace has become a major focus of organisational research" in his study (as stated in Malik & Nazir, 2013). The increase in interest in spirituality in the workplace is a result of a number of societal developments that are also financially viable and demographic shifts in the workforce. Layoffs, downsizing, mergers, elevated employee stress and burnout, declining job satisfaction, environmental contamination and energy crises, technological advancements, unethical corporate behaviour, workplace violence and terrorism threats, as well as the disintegration of communities and schools, are some of the contributing factors (Litzsey, 2006). Many explanations have been put forth as to why spirituality at work has grown to be such a hot topic. One explanation was the current culture's growing emphasis on work-life balance. Another factor was the way that organisational and societal developments had made workplaces seem distant and even unsafe. The significance of a strengthened spirituality has grown as a result of this employment instability (Hayden, Barbuto, & Goertzen, 2008).

Every organization's goals are achievement and progress. Human resources are the most crucial components in achieving these objectives. The most important human resources in educational institutions are the teachers, who are responsible for instilling values and transforming students' inner selves in addition to acting as a guide and facilitator for the acquisition of knowledge. They must foster the development of the young minds as well. Future workers must demonstrate to organisations their ability to improve the system. Since only the greatest can bring out the best in us, this is not a simple projectSo, in order to create great people, we need quality educators. To acquire and preserve their competitive advantage, today's organisations are in critical need of highly accomplished, creative, satisfied, dedicated, and productive staff. Employees, however, are feeling anxious, depressed, and insecure as a result of the economic downturn, organisational reforms, and downsizing (Rutte, 2003). All of these objections make individuals more receptive to the idea of seeking a spiritual life.

Many academics think that workplace spirituality is crucial for good instruction and a vibrant organisational life. The best use of commitment, job happiness, and internal motivation

of employees through many spiritual domains is being made by many systems today in an effort to achieve success (Malik, Danish, and Ali 2010). According to research, those who are more spiritual in the job lead lives that are healthier, happier, and more dynamic (Tischler, 2002).

According to Serow, Eaker & Ciechalshi (1992) and Mayes (2001), spirituality can be a powerful motivating force for many teachers to enter and remain in the profession if it is understood as the search for meaning in one's life and commitment to an idea or cause that is superior to the self. This justification is sufficient to include spirituality as a fundamental component in educational activity.

To guarantee that their labours are an authentic outgrowth of who they are as persons and what draws them to the profession of teaching, teachers require ongoing opportunities to renew linkages between their personal selves and their job. The emphasis on the spirit, spirituality, and spiritual phenomena in Western society has grown since the turn of the 20th century. Recent articles and books supporting the role of spirituality in enhancing businesses, markets, and economies, and ultimately all of society, have turned this attention to the modern workplace. This discussion includes the idea that spiritual people are moral in business and, as a result, are very helpful to an organisationFor instance, it is more common for spiritual people to exhibit enhanced teamwork (Mitroff & Denton, 1999; Neck & Milliman, 1994), greater kindness & fairness (Biberman & Whitty, 1997), and cooperation. They are also more likely to have a better understanding of the needs of other employees (Cash & Grey, 2000), as well as increased honesty and trust within their organisations (Brown, 2003; Krishnakumar & Neck, 2002). They are more sensitive to the social responsibility of corporations (Giacalone, Paul, & Jurkiewicz, 2005).

But what remains unexplained and where is the gap after much research on this phenomenon? Numerous research on workplace spirituality have been conducted in western societies, where the idea of workplace spirituality is only being studied in the business world, not in education, especially in Pakistan. In order to implement the concept in the realm of education, this study will do so. To create a measure of spirituality at work, this study will be based on the five factor description of it. They claimed that because each level is interconnected with the others and cannot be considered in isolation, spirituality is a multidimensional reality. These elements or aspects are transcendence, connection, compassion, mindfulness, and purposeful

labour.

Statement of the Problem

Academic conferences, courses, university research centres, and publications are multiplying across the nation. Additionally, this practise of religion at work is an emerging sector that can be used in education. Teachers have everyday chances to affect the lives of their children, other adults at the school, parents, families, and others of their communities as role models. Teachers must therefore discover the reason and purpose of their profession. Additionally, they must maintain relationships with their coworkers and put the goals of the organisation before their own. But in educational contexts, this idea has not yet been put into practise. Scholars and practitioners who believe that spirituality contributes exclusively to organisational success have given it more attention.

"According to Harrington, Preziosi, and Gooden (2001) "Spirituality at work is not about spiritual beliefs. Instead, it is about people who perceive themselves as spirited beings, whose spirit needs energizing at work. It is about experiencing real purpose and meaning in their work beyond paychecks and job execution. Spirituality is actually about people sharing and having some common attachment, attraction, and togetherness with each other within their work unit" and the system as a whole.

The importance of workplace spirituality in organisational development is becoming more widely acknowledged. However, very few academics have investigated how employees perceive spirituality at work. Deeper comprehension of religion, value, and belief are among the different awareness and reception of spirituality concerns. Personal differences like educational background, home setting, gender, and work environment are thought to have varying effects on how workplace spirituality is perceived. This study investigates how people perceive workplace spirituality in a learning context.

Objectives of the Study

1. To investigate the teachers' perceptions regarding workplace spirituality. (method)

2. Compare the perceptions of teachers on workplace spirituality with respect to their gender, age, work experience.

Research Questions

1. What are the teachers' perceptions about workplace spirituality?
2. What is the difference between teachers' perceptions about workplace spirituality based on their gender?
3. What is the difference between teachers' perceptions about workplace spirituality with reference to their age?
4. What is the difference between teachers' perceptions about workplace spirituality regarding their job experience?

Research Methodology

It was a descriptive quantitative research. The study was descriptive in nature. Cross sectional survey research design was used in order to collect data. Data is collected from individuals in only one point in time in cross sectional survey. All the public sector secondary school teachers of Lahore Cantt were formed the population of the study. Multistage sampling technique was used. At first stage cluster of ten schools were taken from Lahore Cantt. Since there were two strata (male and female secondary schools) in the population, therefore, 100 teachers were selected as sample of the study. In this study one survey questionnaires was developed to collect data for school teachers as per requirements of the study. This instrument was contained closed-ended questions. Closed-ended questions were developed at 5-Point Likert Scale ranging from strongly agree (SA) to strongly disagree (SDA). Cross check questions (repeated questions and similar questions) were also be used to ensure the reliability of the instrument. The above instrument was piloted first on a small sample in order to ensure their reliability. This instrument was improved in the light of data obtained through pilot testing. The overall Cronbach's Alpha Coefficient of reliability for the instrument was 0.85". Data analysis was carried out in one

phase. Quantitative data obtained through the instrument developed by the researcher was tabulated and analyzed using Statistical Package for Social Sciences (SPSS).

Results

Table 1

Gender

	Frequency	Percent	Percent	Cumulative Percent
Male	50	50.0	50.0	50.0
Female	50	50.0	50.0	100.0
Total	100	100.0	100.0	

The table showed the % and frequency of respondents according to sample size. Male numbers were 50 and female numbers were also 50 will equal proportion and %.

Table 2

Comparison among different age respondents

Age	N	Mean	SD	df	F	Sig.
25-35	30	3.84	21.85168	2	1.843	.076
36-45	40	3.90	39.59883	98		
246 and above	30	3.21	22.77853			
Total	600	222.4267	30.49746			

In table2, a one-way between-groups analysis of variance was conducted to determine the difference between different age participatnts. Participants were divided into 3 groups according to their age. There was no statistically significant difference at the $p < .05$ level in scores for the

three age groups: *F* (2, 98) = 1.843, *p* = .076. Despite reaching statistical significance, the actual difference in mean scores between the groups was moderate.

Table 3

Compare the Difference between Males and Females responses

Groups	N	*Mean*	SD	Mean Difference	t-value	*Sig.*
Male	50	3.10	2.305			
				1.121	-1.298	.113
Female	50	2.06	1.441			

Table 3 represent the male and female mean score. As mean score of male is higher than mean score of female (Male= 3.10, Female=2.06) which shows that males were more agreed that than females. There was no significant difference between male and female mean scores.

Table 4

Compare the Difference between different experience respondents

Semester	N	Mean	SD	Mean Difference	t-value	Sig.
Less than 10 year	60	3.19	3.76			
				2.40	.325	.030
More than 10 years	40	4.83	2.73			

Table 4 represent the mean score regarding the teachers experience As mean score of more experience teachers is higher than less experience teachers (4.83, and 3.19) which shows that there was significant difference was found between them as sig. (.030) in mean scores.

Discussion

Because workplace spirituality has real-world effects on any organisational relationships, creativity, innovation, efficiency, commitment, and job happiness, study on workplace spirituality is practically significant. The current study investigated how teachers perceived connection, compassion, mindfulness, transcendence, meaningful work, and work place spirituality. In terms of connectedness, there was no discernible difference between teachers' perceptions of workplace spirituality related to their gender. Teachers' perceptions of workplace spirituality in relation to their gender were found to differ significantly, which contradicts earlier findings from the literature study. The reason for this breach is that although all research on workplace spirituality has been conducted by one organisation, the current study solely places a focus on professors who are employed by many institutions. In terms of connection, there was no discernible difference between married and single teachers' perceptions of workplace spirituality (Cavanagh & Bandsuc, 2002). There was no discernible connection between teachers' perceptions of workplace spirituality and compassion or mindfulness. These results contradict those drawn from earlier studies (Sigman & Pulvers, 2003). The background of the professors and the institutions may have changed as a result, as school teaching in Pakistan is difficult due to the little resources made available to institutions and teachers. Additionally, there was no discernible difference in how teachers saw workplace spirituality in relation to their qualifications in terms of connectedness. There was no discernible difference between teachers' perceptions of workplace spirituality and their connection experiences. The teacher's financial background has a significant impact on their effectiveness.

Conclusion

Teachers will continue to look to spirituality as a foundation for their search for a more profound meaning in life. Organisational leaders are becoming more and more compelled to acknowledge that in addition to stress and issues at work, teachers also deal with societal issues on a daily basis. Organisational leaders should investigate various options to deal with these issues more successfully and effectively. There is no discernible variation in how teachers perceive workplace spirituality in terms of connection based on their gender. There is no discernible difference in how connected teachers who are married and single perceive workplace

spirituality. Regarding their assessment of the connection between workplace spirituality and qualification, teachers' perceptions did not differ much. Additionally, there was no discernible difference in how the teachers perceived the connection between workplace spirituality and their students.

Recommendations

Based on the study's findings, it may be useful to draw the following conclusions.

1. The education department in Punjab has to set aside time for in-service teacher training.
2. The spiritual staff should be identified, and they should get appropriate rewards.
3. Appropriate curriculum and content should be provided for teacher training.
4. Schools ought to emphasise the advantages of spiritual growth and the factors that support a healthy spirituality.

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