

SPIRITUAL LEADERSHIP AND PSYCHOLOGICAL OWNERSHIP: MEDIATING ROLE OF SPIRITUAL WELLBEING

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Abstract: *Spiritual leadership suggests an approach to fulfill the psychological, emotional and spiritual needs of organizational members. This study determines the relationship of spiritual leadership and psychological ownership through a mediating role of spiritual wellbeing in terms of calling and membership. Hypotheses of the study were tested through structural equation modeling (SEM) with sample size of 371 police employees. Findings of this study provide support that spiritual leadership has significant impact on psychological ownership directly and through mediating role of spiritual wellbeing. This study recommends opting the way of spreading a clear vision through empowered and self directed teams, creating a sense of association and involvement through culture of trust, honesty, appreciation, care and concern, to generate a sense of ownership in employees.*

Key words: *Spiritual Leadership, Calling, Membership, Psychological Ownership*

INTRODUCTION:

It is well established in the social and physical sciences that, people have the intrinsic drive and motivation to learn and find meaning in their work, and to be a member of a group in which they feel valued for their contribution to the group's performance [15]. People spend most of their time at work and they want sense of meaning and fulfillment on the job, even more than they want extrinsic reward [11]. Spirit is a fundamental and essential force conventionally believed to be the intangible and essence of life in all human beings [1]. There is an emerging change in leaders that they are integrating their spirituality in their work, and this incorporation is leading towards positive changes in their relationships and work effectiveness [17]. It is also proved that spirituality at workplace result in valuable personal and organizational outcomes [15]. Spiritual leadership has the power to fulfill the needs for four fundamental aspects of a human being; physical, mental, emotional and spiritual [11]. Fry, [11] defined spiritual leadership as encompassing the principles, attitudes and behaviors that are essential to intrinsically motivate one's self and others, to have a sense of spiritual wellbeing through calling and membership. Spiritual leadership is about, creating a vision so that organization members experience that their life has meaning and they can make a difference, to build an organization culture based on values of altruistic love to generate a sense of being understood and appreciated, in members. Pierce *et al.* [20] defined psychological ownership as that state where an individual feels as though the target of ownership or a piece of that target is 'theirs', without any formal or legal contract of ownership. There are three main sources for psychological ownership in organizations, controlling the target, coming to personally know the target, and investing the self into the target [20].

Generally, organizations provide frequent opportunities to the members, to exercise various levels of control over a number of factors in organization, which generates sense of psychological ownership for the organization. One of the fundamental building blocks of spiritual leadership process is establishment of self directed and empowered teams with

a clear vision and mission [11] Association with an entity is the fundamental source of sense of ownership for that entity or object [5]. Spiritual leadership through goal identification and task involvement, produce strong intrinsic motivation and provides a sense of autonomy, competence, and relatedness for organization, in members [9]. Psychological ownership is associated with positive attitudes and behaviors at workplace, it creates a sense of shared common goals and feelings of belongingness with the organization [20]. Pierce, Kostova, and Dirks, [21] argued that the motivation to assume personal risk or make personal sacrifice on behalf of a social entity is an important outcome of psychological ownership. It leads to behaviors that are voluntary, contribute to the community's well-being and are supposed to be positive in nature, while such behaviors are part of task requirements in police, military, rescue teams, and fire fighting organizations. This study will contribute to understand that how spiritual leadership through spiritual wellbeing of members, leads in emergence of psychological ownership in members.

Spiritual Leadership and Psychological Ownership:

Fry, [11] defined spiritual leadership as: "Comprising the values, attitudes, and behaviors that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership". There are three basic components of spiritual leadership; vision, altruistic love and hope/faith. Vision mainly display an image the future and provides reasoning that why people should struggle to create that future. A vision must be able to provide direction, energize people, giving meaning to their work, and acquire their commitment and thus establishes standards of excellence [11]. A clear and shared vision creates a sense of purpose and meaning in members.

Altruistic love is defined as a sense of harmony, wholeness, and well-being created through care, concern, and admiration for both self and others. Underlying values of this definition are loyalty, kindness, trust, patience, forgiveness, selflessness, humility, self-control, and

truthfulness [11]. Culture of altruistic love in organizations, have great psychological and emotional benefits, it removes negative feelings towards organization and other members [25]. It creates a sense of membership in members through being understood and appreciated [13]. Spiritual leadership works through building altruistic love between group members in pursuit of a common vision. Altruistic love creates belief and trust which serve as fuel for active faith self motivation for doing the work. Hope/faith adds belief, conviction, trust, and action performance of the work to achieve the organization vision [11].

As discussed earlier, there are three main routes of emergence of psychological ownership in members of the organization [20]; first is sense of controlling the target of ownership, as spiritual leadership process includes establishing of self directed and empowered teams, as it is the essential block of a learning organization. Empowering the teams includes passing on the power and authority but in addition, it is a symbol of responsibility to organization members [24] [26]. This sense of being part of part of controlling the organization may lead to sense of ownership for the organization.

According to Pierce *et al.* [20] second source of psychological ownership is “coming to intimately know the target”, and spiritual leadership is about involving the members in persuasion of a common vision so that to develop a culture of values based on altruistic love, which creates a sense of belongingness and membership in members and having a sense of being understood and appreciated is largely a matter of interrelationship and connection through social interaction [11]. While the third source for developing psychological ownership is investing the self into the target [20], and spiritual leadership through vision, altruistic love and hope/faith is about involving the members in a common vision and generating a sense of calling and membership in them so they feel associated and valued for organization. People who have sense of calling believe that their chosen profession or work is valuable, even essential to society, and they are proud to be a member of it [11].

Avey, Wernsing and Palanski, [3] explored that ethical leadership has significant influence on psychological ownership of the employees and which in turn, positively influence the job satisfaction. They argued that ethical leadership is about treating people fairly and expecting the same, which positively influence the psychological ownership in employees. Fry, [11] build the spiritual leadership theory on values of motivation theories, ethical, religious and values based approaches to leadership. As today's organizations need to provide physical, mental and spiritual well beings for their employees to maintain their productivity at workplace. Sense of belongingness and ownership with organization helps to increase commitment at work and reduction in stress level [8].

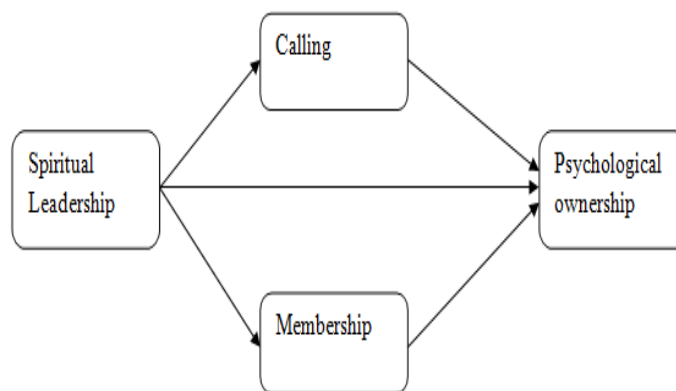


Figure 1.1: Hypothesized Model

HYPOTHESES:

H1: Spiritual leadership has significant impact on psychological ownership through mediating role of calling

H2: Spiritual leadership has significant impact on psychological ownership through mediating role of membership

H3: Calling positively mediates the relationship between spiritual leadership and psychological ownership

H4: Membership positively mediates the relationship between spiritual leadership and psychological ownership

METHODOLOGY:

Punjab is the biggest province of the Pakistan and has the largest police force than other provinces. This study focused on police department of Punjab as target population, because Pierce *et al.* [20] argued that psychological ownership is more important and has positive behavioral outcomes in organizations like police. 21 police stations were selected through systematic random sampling from five districts of Punjab as sample for this study. Questionnaires were distributed among all employees of all level in selected police stations to avoid any biasness in data. From 605 total distributed questionnaires, 371 valid questionnaires were received yielding 61.3% response rate, which is considered acceptable when data is collected from individuals [4].

Instrument:

Questionnaire consisted of, 25 items for measuring spiritual leadership, calling and membership developed by Fry [11] and 7 items scale by Dyne and Pierce, [10] for measuring psychological ownership, was used in this study. Responses were measured on 7-point Likert scale.

Reliability:

Reliability of the instrument is one of the most important pillars of research process. When a test, an experiment or method gives the same results repeatedly, it is termed as Reliability of that method or experiment [7]. A technique

developed by Cronbach, (1951) is generally used to determine the reliability of the instrument. Value of Cronbach's alpha (α) for this study is 0.890, which represent that the instrument used in this study is good and reliable.

DATA ANALYSIS:

Data analysis was done on SPSS 19 and AMOS 18, to calculate the descriptive statistics of the data and to test the hypotheses of the study. Preacher and Hayes, [23] multiple regression was used to analyze the indirect effect of mediation

Table 1.1: Main Characteristics of the Sample

Characteristics	Frequency	%age	Characteristics	Frequency	%age
Age			Rank		
15-30 years	129	34.	Constable	147	39.6
30-45 years	174	8	Asst. constable	8	2.2
45-60 years	68	46.	Head constable	82	22.1
Gender			Asst. Sub	86	23.2
Male	356	18.	Inspector		
Female	15	3	Sub Inspector	28	7.5
Marital status			Inspector	20	5.4
Single	58	96	Work experience		
Married	313	4	Up to 2 years	21	5.7
Residence			2 -6 years	108	29.1
Rural	183	15.	6 -10 years	96	25.9
Urban	188	6	above 10 years	146	39.4
Education qualification			Monthly salary		
Matriculation	116	84.	10,000 -25,000	258	69.5
Intermediate	105	4	25,000 –	92	24.8
Graduation	54	49.	40,000	21	5.7
Masters		3	40,000- 65,000		
		50.			
		7			
		25.			
		6			
		31.			
		3			
		28.			
		3			
		14.			
		6			

Table 1.2: Multiple Regression Analysis

DV= Psychological ownership, IV= Spiritual Leadership, Mediator¹= Calling, Mediator²= Membership

Variable	Coeff.	SE	t	P
IV → Mediator ¹	.5694	.0299	19.0306	0.000
IV → Mediator ²	.9640	.0341	28.2706	0.000
Mediator ¹ → DV	.2870	.0697	4.1169	0.000
Mediator ² → DV	.2721	.0612	4.4482	0.000
IV → DV	.3038	.0782	3.8866	0.000
IV → MED → DV	.7295	0.0419	17.4190	0.000
Adj. R square	0.5028			
P value	0.000			

Structural Equation Modeling (SEM):

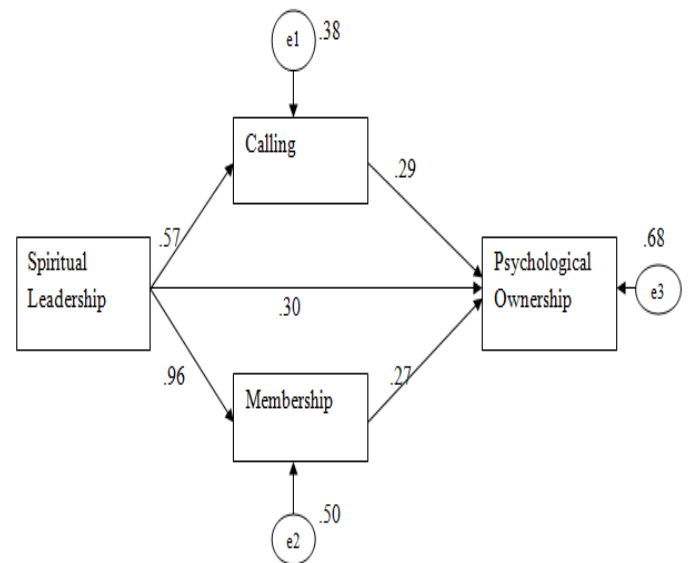


Figure 1.2: Structural Equation Modeling Output

To test the causal relationships in the hypothesized model, AMOS 18 SEM program was used with maximum likelihood estimation [2]. Structural equation models (SEMs) are multivariate regression models. However, in structural equation model, the response variable for one regression equation may appear as independent variable in other equation. This modification is an extra quality of structural equation modeling unlike other traditional multivariate linear models.

Table 1.3: Model Summary and Coefficients

Dependent Variable	Independent Variable	Estimate	SE	p-value	Result
Calling	Spiritual lead.	.569	.030	0.000	Accept
Membershi p.	Spiritual lead.	.964	.034	0.000	Accept
Psy. Ownership	Calling	.287	.069	0.000	Accept
Psy. Ownership	Membership	.272	.061	0.000	Accept
Psy. Ownership	Spiritual lead.	.30	.081	0.000	Accept
Model Fitness Indexes					
CMIN/DF	4.68				
GFI	.994				
CFI	.996				
NFI	.995				
RMSEA	0.1				

FINDINGS:

Findings of structural equation modeling show that data fit the model well (Table 1.3), and values of all fitness indexes are within acceptable ranges.

H1: Results of inferential data show that direct relation of spiritual leadership is significant with psychological ownership (p-value, 0.000), with β -value of 0.30. This shows that spiritual leadership, through involving members in persuasion of a clear and compelling vision, builds a culture

of altruistic love which produces a sense of belongingness in employees and creates a sense of ownership in them for their organization. Table 1.3 shows that spiritual leadership has significant influence on calling, which is also significantly affecting the psychological ownership. Calling is sense of meaning and purpose, which is an outcome of the spiritual leadership and is generating a sense of ownership in employees, and thus is positively mediating the relationship between spiritual leadership and psychological ownership. Table 1.2 shows that total effect (β , .729) of spiritual leadership on psychological ownership is greater than direct effect (β , .30), which shows that mediation is significantly enhancing the impact of spiritual leadership on psychological ownership. Thus, H1 is accepted which states that spiritual leadership has significant impact on psychological ownership through mediating role of calling.

H2: Findings of table 1.3 represent that spiritual leadership has strong significant impact on membership, which has significant effect on psychological ownership, which shows that spiritual leadership through creating a sense of being understood and appreciated, is producing a sense of ownership in employees and they feel as they have strong sense of belongingness with the organization. Therefore, H2 is fully accepted that spiritual leadership does have significant impact on psychological ownership through mediating role of membership.

H3: Calling is significantly affected by spiritual leadership (Table 1.3), and has positive significant impact on psychological ownership with a p-value of 0.000 and β -value of 0.287, which represent that calling is acting a mediator between spiritual leadership and psychological ownership in employees. Consequently, H3 is accepted that sense of calling is positively mediating the relationship between spiritual leadership and psychological ownership.

H4: Results (Table 1.3) show that spiritual leadership has a very strong significant impact on generating a sense of membership in employees with β -value of 0.96, and membership has significant relation with psychological ownership (β -value, 0.27). These results indicate that membership acting as a mediator between spiritual leadership and psychological ownership. Thus, H4 is accepted which states that Membership positively mediates the relationship between spiritual leadership and psychological ownership. Table 1.2 represent that total effect of spiritual leadership on psychological ownership through mediating role of calling and membership is stronger than direct effect, which indicate that calling and membership are playing strong mediation role between spiritual leadership and psychological ownership.

CONCLUSION:

This study concludes that through providing a clear vision and developing self directed empowered teams, spiritual leadership can give a sense of control and ownership to employees. It is also found that through creating a culture based on altruistic love and values of hope/faith it is possible

to intrinsically motivate the employees and create a sense of involvement and attachment in them towards organization, which leads to giving them a sense of ownership for organization. This study concludes that spiritual leadership through, giving sense of control and power to members, making them invest their time and efforts in achievement of organizational vision, and creating a bond of relatedness and association between organization and its members, provides basic route towards emergence of psychological ownership in members.

As sense of ownership is an important part of employees' relationship with the organization, employees having sense of ownership for their organization are more willing to invest their efforts and energies, and is a key to organizational competitiveness. This study recommends developing self directed empowered teams, to engage employees in meaningful work and to provide them a sense of control and ownership. It is also recommended to establish a culture of mutual care and appreciation among members to create a sense of being valued and rewarded. It will create a sense of association and ownership for organization in them; they will feel more responsible and motivated towards achieving the vision and purpose of organization.

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