IMPACT OF SPIRITUAL LEADERSHIP ON ORGANIZATIONAL OUTCOMES IN POLICE DEPARTMENT OF PAKISTAN: MODERATING ROLE OF PSYCHOLOGICAL OWNERSHIP

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Abstract: *In this time of rapid change, there is a growing need for a holistic leadership approach that incorporates whole self of people into work, including their body, mind, heart and soul. Spiritual leadership suggests an approach that integrates these four components of human personality at workplace. This study establishes the impact of spiritual leadership on organizational outcomes, through a mediating role of spiritual wellbeing with a moderating effect of psychological ownership, in police department of Pakistan. By using structural equation modeling (SEM) technique, results depicted positive and significant relationships between these constructs, apart from psychological ownership which has positive impact only at a moderate level. It is recommended to spread organization's vision and purpose among employees and to create culture based on values of altruistic love, to address the problems of low commitment and productivity in police department of Pakistan.*

Key words*: Spiritual leadership, Spiritual wellbeing, Psychological ownership, Organizational outcomes*

INTRODUCTION:

Spirit is a part of human being that is intangible or not physical; it is an essential, stimulating force or energy in a human being that defines its identity, principles and memories. It guides the values of inner wisdom and relationships with other human beings [9].Today many of us spend most of our time at workplace or in work related activities, it makes harder to separate our work from rest of our being. People now days, are struggling to understand that what their work means in their spiritual journey [21]. In this time of rapid global and organizational change, the need of a holistic leadership approach has become more important, leadership that incorporates whole self of people into work, including their body, mind, heart and [22].

Duchon and Plowman argued that to overlook the spirit at work may indicate to overlook an essential attribute of what it means to be a human [7]. Reave, concluded on the basis of review of previous studies, that there is a visible similarity between practices of successful leaders and different spiritual teachings [30]. Spiritual values enabled the leaders to intrinsically motivate their people, to build an ethical climate, promoting workplace relationships and ultimately, to achieve organizational goals through increased commitment and productivity. Fry, purposed that only spiritual leadership has the ability to incorporate the whole self of a human being, including physical, mental, emotional and spiritual aspect, at workplace [11].

A spiritual leader is able to create an atmosphere in organization in which leaders and followers have true sense of care and admiration for both self and others, and only spiritual leadership has capacity to fulfill the basic needs for meaning and shared purpose of both leaders and followers. This sense of membership and meaning leads to increased organizational commitment and productivity. Wagner,

Parker, Christiansen found that sense of ownership for organization results in believe that employees have shared interests and purpose with the organization and it does lead to positive attitude and performance of employees towards organization [31]. Psychological ownership intrinsically motivates the employees which creates a sense of responsibility in them towards their work duties. Chand and Koul, argued that sense of belongingness and ownership for organization helps to increase commitment at work [6].

Spiritual leadership suggests an approach for organizations to become intrinsically motivated and learning organizations [13,14] especially organizations like police department of Pakistan which is facing, lack of commitment in employees and low productivity [23,24,25], lack of confidence between supervisors and officers, lack of trust and blame of corruption [1] [2]. A better leadership style can enhance internal competence and professionalism in law enforcement agencies to face the challenges of changing world. This study aims to validate the impact of spiritual leadership on organizational outcomes in police department of Pakistan with a moderating role of psychological ownership.

SPIRITUAL LEADERSHIP AND SPIRITUAL WELLBEING:

Fry, 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" [11]. Vision, altruistic love and hope/faith are three fundamental elements of spiritual leadership; first is to give a sense of purpose and meaning to members of organization through creating a common vision. Vision is an image of future with some intrinsic or extrinsic motive that why people should work in attainment of that future [17] A clear vision gives a general direction to people that what they are working for

and what will be their future. It motivates members of the organization to struggle for an elevated purpose, imitate higher standards of excellence and to work for high ideals, which ultimately yield the higher organizational commitment.

Second component of spiritual leadership is altruistic love; which is defined as a sense of self fulfillment, harmony and goodness created through true care, concern and gratitude for self and for others [11]. Giving love and care unconditionally have great psychological and emotional benefits for both leaders and members.A good number of psychological studies resulted that love has the power to conquer negative and destructive feelings such as stress, anger and fear. The core values of altruistic love are kindness, compassion, patience, courage, honesty, appreciation, trust, faithfulness, humbleness and forgiveness [11].Third element of spiritual leadership is hope/faith; hope is desire with anticipation of being fulfilled, and faith is solid conviction in something which has no physical or substantial proof [13].Faith brings firmness and conviction to hope. People with hope/faith have clear goal that where they are going, how to achieve that goal and are willing to face resistance and adversity in way to achieve their goals [20]. From an organizational point of view, hope/faith is a source for belief that vision, mission and purpose of organization will be achieved. Spiritual leadership appears through establishing altruistic love between organization members in quest of a common vision. Altruistic love builds trust between members which act as source for hope and faith, for doing the work. While hope/faith provides strong belief, conviction and action work performance in achievement of their vision [13]. Spiritual leadership through these components becomes a source of intrinsic motivation so that they have a sense of spiritual wellbeing through calling and membership [11].

SPIRITUAL LEADERSHIP AND ORGANIZATIONAL OUTCOMES:

Fry, argued that people with a sense of spiritual wellbeing will become more involved, faithful to, and more willing to stay in organizations that have cultures based on the ideals and values of spiritual leadership [11]. People in organizations, practicing spiritual leadership, will be more committed and will do whatever it takes to achieve their vision, and will lead to continuous improvements and increased productivity of organizations.

Spiritual leadership can instill intrinsic motivation, members trust and commitment which are incredible for organizational performance and human wellbeing. Because spirituality at workplace helps in achieving personal fulfillment, loyalty, trust and commitment in employees, which eventually leads to increased organizational performance [19]. With subject to an empirical testing on army, Fry, Hannah, Noel, and Walumbwa, purposed that soldiers having a higher sense of spiritual wellbeing, can develop meaning from difficult situations and are more efficient in handling varied set of social complications [13]. They argued that spiritual leadership endorses effectiveness in military units and spiritual wellbeing helps the soldiers to

go through physical and psychological hardships of military service. Fry, Nisiewicz and Vitucci, with subject to of an empirical testing on local police department of Texas, purposed that spiritual leadership through spiritual wellbeing can transform police organization into a learning organization [14]. They argued that spiritual leadership can help to resolve performance and morale issues faced by police organizations. Spiritual leadership through spiritual wellbeing helps a soldier to fight for something greater than their own selves [15]

Spiritual leadership is a driver of organizational commitment and productivity and is essential to optimizing organizational performance. Spiritual leader tries to strengthen the followers' sense of belonging to an organization and create hope/faith in employees. Spiritual leadership has ability to affect the organizational culture and thus the organizational performance [16].

ROLE OF PSYCHOLOGICAL OWNERSHIP:

Psychological ownership is defined as a state in which a person sense or feel as though the target object is 'theirs', exclusive of any legal or formal agreement of ownership [28] Feeling of ownership is instinctively human and it intrinsically motivates a person and leads to positive attitudes, organizational commitment, and creates a sense of liability or responsibility towards the organization. It creates a sense of shared vision and feeling of attachment with the organization, and individuals having sense of ownership are more intrinsically motivated to struggle for sense of self-worth and for organization [28].Pierce, Kostova, and Dirks, argued that one of the important product of psychological ownership is the willingness to take personal risks and to make personal sacrifices on behalf of a social entity [29]. Sense of ownership in organization members leads to behaviors that are voluntary, contribute to the society's well-being, and are intended to be positive in nature, while such behaviors are part of job duties in police, rescue teams, military, and fire fighting organizations.

In organizations like police, psychological ownership may help employees to reduce negative job attitudes like, stress, frustration and other morale issues. Kubzansky and Druskat purposed that psychological ownership is an essential part of an employee's relationship with the organization and it may have important attitudinal and behavioral consequences [18]. Dyne and Pierce, found that psychological ownership can enhance organization based self esteem in employees and creates a sense of self worth in them [8]. However, it is possibility that a very high level psychological ownership may have some effects that are negative in nature. These complex effects of psychological ownership may appear in form of resistance to change or destructive and negative behaviors towards organization [28].

HYPOTHESES:

H1: Spiritual leadership has significant relationship with organizational outcomes through a mediating role of spiritual wellbeing, under moderating effect of psychological ownership.

H2: Spiritual wellbeing positively mediates the relationship between spiritual leadership and organizational outcomes, under moderating effect of psychological ownership

H3: Psychological ownership positively moderates the mediating relation of spiritual wellbeing, between spiritual leadership and organizational outcomes.
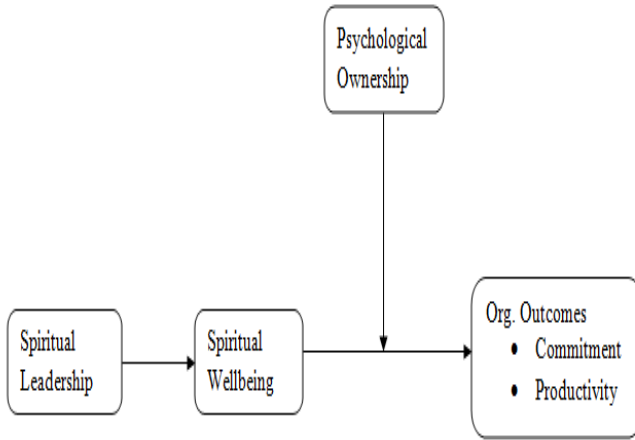

Figure 1.1: Hypothesized Model

METHODOLOGY:
Population:
Punjab being the biggest province of Pakistan has the largest police force, yet the crime rates in Punjab are greater than other provinces [23] [24] [25].Therefore, this study focused on Punjab as target population to validate the relationship of spiritual leadership with organizational outcomes. Five districts out of top eight crime rated districts, from Punjab were selected through random sampling. 21(10%) Police stations were selected through systematic random sampling from selected districts[32]. And all employees of selected police stations were selected as sample for this study.
Instrument:
Data was collected on 7-point Likert scale questionnaires consisted of close ended questions. Scale consisted of 36 items developed by Fry, [11] was used to measure the dimensions of spiritual leadership (vision, hope/faith, and altruistic love), spiritual well being (calling, membership) and organizational outcomes (commitment and productivity). To measure the psychological ownership, seven item scale developed by Dyne and Pierce, [8] was used in this study.
Reliability of the instrument:
Reliability of the measuring instrument shows that it will give same results after various measures. Generally Cronbach's alpha (α) is a used to test the reliability of the instrument. Cronbach's alpha (α) for the instrument used in this study is 0.926, which shows that it is good and reliable.
Data collection:

Total 605 questionnaires were distributed in all employees of selected police stations, from which 371 valid questionnaires were received ready for data analysis. All the questionnaires were self administered by the researcher. Response rate for this study was 61.3%, which is acceptable when data is collected from individuals [5].

DATA ANALYSIS:
To calculate the main characteristics of the sample, descriptive analysis of demographics was done. Demographic analysis was done using SPSS 19 and AMOS 18 was used to test hypothesized relations in model of this study.

Table 1.1: Main Characteristics of the Sample

Characteristics	Frequency	%age	Characteristics	Frequency	%age
Age			**Rank**		
15-30 years	129	34.8	Constable	147	39.6
30-45 years	174	46.9	Asst. constable	8	2.2
45-60 years	68	18.3	Head constable	82	22.1
Gender				86	23.2
Male	356	96	Asst. Sub Inspector	28	7.5
Female	15	4	Sub Inspector	20	5.4
Marital status			Inspector		
Single	58	15.6	**Work experience**	21	5.7
Married	313	84.4		108	29.1
Residence			Up to 2 years	96	25.9
Rural	183	49.3	2 -6 years	146	39.4
Urban	188	50.7	6 -10 years		
Education qualification			above 10 years	258	69.5
Matriculation	95	25.6		92	24.8
	116	31.3	**Monthly salary**	21	5.7
	105	28.3	10,000 - 25,000		
Intermediate	54	14.6	25,000 – 40,000		
Graduation			40,000- 65,000		
Masters					

Structural Equation Modeling (SEM):
The AMOS 18 SEM program was used to test the causal relationships in the hypothesized model of this study with maximum likelihood estimation [4]. Structural equation models (SEMs) are in fact multivariate regression models.For inferential data analysis and hypothesis testing, Structural Equation Modeling (SEM) is more important and well known. SEM is more diverse and multipurpose than most other multivariate procedures because it allows analyzing multiple dependent relationships between dependent and independent variables simultaneously. In this study, spiritual leadership is an independent variable, spiritual well being is mediator, and organizational outcomes are dependent variable, while psychological ownership is

hypothesized as moderator between spiritual well being and organizational outcomes.

Psychological ownership is playing a moderating role between spiritual wellbeing and organizational outcomes in hypothesized model of this study. 7-point Likert scale (Strongly Agree to Strongly Disagree) is used to measure psychological ownership in respondents, which is further categorized into three levels; high psychological ownership if the mean value is from "1-3", moderating level of psychological ownership if mean value is from "3-5" and low level of psychological ownership if mean value is from "5-7". Descriptive statistics of survey results show that mean value of psychological ownership in sample is 2.5079, which represent that most of the respondents have very high level of psychological ownership for their organization. Descriptive results show that 75.7% respondents have high level of psychological ownership for their organization, 18.1% respondents have moderate and only 6.2% respondents have low level of psychological ownership for their organization. SEM is used to analyze the moderating effect of psychological ownership on mediating role of spiritual wellbeing, under all these three levels of psychological ownership in employees.
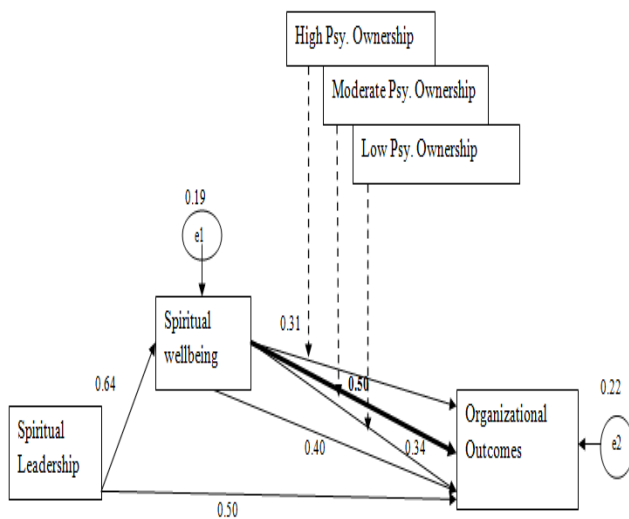

Figure 1.2: Structural Equation Modeling Output

Table 1.2: Model Summary and Coefficients

Dep. Variable	Ind. Variable	Estimate	SE	p-values	Result
Spiritual well. ←	Spiritual lead.	0.64	0.032	0.000	**Accept**
Org. outcome ←	Spiritual lead.	0.507	0.048	0.000	**Accept**
Org. outcome ←	Spiritual well.	0.40	0.053	0.000	**Accept**
High Psychological ownership as Moderator					
Org. outcome ←	Spiritual well.	0.308	0.064	0.000	**Reject**
Moderate Psychological ownership as Moderator					
Org. outcome ←	Spiritual well.	0.501	0.159	0.002	**Accept**
Low Psychological Ownership as Moderator					
Org. outcome ←	Spiritual well.	0.342	0.098	0.000	**Reject**
Model Fitness					
CMIN/DF	3.88				
GFI	.985				
CFI	.989				
RMSEA	.089				

H1: Findings of table 1.2 show that direct relation of spiritual leadership with organizational outcomes is significant with β-value of 0.50. Direct relationships of spiritual leadership with spiritual wellbeing, and of spiritual wellbeing with organizational outcomes, are positively significant.However, psychological ownership at high and low level is negatively moderating the relationship between spiritual wellbeing and organizational outcomes. While at moderate level, psychological ownership is positively moderating the relationship between spiritual wellbeing and organizational outcomes. Thus, H1 is fully accepted at moderate level of psychological ownership that spiritual leadership can cause significant increase in organizational commitment and productivity[13] through a mediating role of spiritual wellbeing, under moderating effect of psychological ownership.

H2: Statistics of table 1.2 show that spiritual wellbeing is significantly influenced by spiritual leadership and has positively significant direct impact on organizational outcomes, which shows that spiritual wellbeing, is significantly mediating the relationship between spiritual leadership and organizational outcomes[11]. However, condition of positive moderation effect of psychological ownership is only fulfilled at moderate level of psychological ownership. At high and low level of psychological ownership, relation between spiritual wellbeing and organizational outcomes is weakened. Thus, H2 is fully accepted at moderate level of psychological ownership; spiritual wellbeing is positively mediating the relationship between spiritual leadership and organizational outcomes, under positive moderating effect of psychological ownership.

H3: As psychological ownership is categorized into high, moderate and low level, results (Table 1.2) show that direct effect of spiritual wellbeing on organizational outcomes is significant with β-value 0.40, while under high and low level of psychological ownership this value diminishes to 0.31 and 0.34 respectively, which represent that psychological ownership is acting as negative moderator and weakening the relationship of spiritual wellbeing with organizational outcomes. These findings support the argument of Pierce, Kostova, and Dirks, [21] that very high level of psychological ownership in employees may lead to negative outcomes. However, at moderate level, psychological ownership is strengthening the relationship between spiritual wellbeing and organizational outcomes and β-value for this path goes to 0.50. Consequently, psychological ownership at moderate level positively moderates the mediating relationship of spiritual wellbeing, between spiritual leadership and organizational outcomes (commitment and productivity).

CONCLUSION:

This study concludes that traits such as a clear vision, altruistic love, hope and faith have the capability to enhance commitment and productivity of policemen of Pakistan. It is found that a clear vision provides direction and motivation and organizational culture based on values of trust, loyalty, integrity, care and concern creates a sense of spiritual wellbeing in employees. It is concluded that if police department can take measures for spiritual wellbeing of its workforce, it is very likely that they will be more committed and productive for their organization (Table 1.2). Results of this study indicate that very high and low level of sense of ownership is a destructive attitude and have negative impact on outcomes. However, sense of ownership at a moderate level is a positive intrinsic motive and strengthens the relationship between spiritual wellbeing and organizational outcomes.

This study provides some important implications for law enforcement agencies and exclusively for police department of Pakistan; first, there is a need to share and involve employees to understand the overall vision and purpose of organization so that they act according to the organizational requirements. It can be accomplished through developing teams and demonstrating the importance of each member in organization's journey towards its vision and purpose. Secondly, it is recommended to build a culture of trust, loyalty, honesty, care and concern within the organization, it will generate a sense of being respected and regarded among policemen. These core values will enhance their commitment and productivity, with improved performance and behaviors they can gain the trust of public which is a major stakeholder of police organization. Thirdly, this study emphasizes that leaders should focus on demonstrating the responsibility of police organization as a fundamental entity to provide security to the public in the Country; it will create a sense of accountability and responsibility and will address the problem of negative impacts of high sense of ownership among members.

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