Workplace Spirituality in South Asian Context: The Role of Learning Culture, Organizational Support and Knowledge Sharing

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ABSTRACT

This paper investigates the relationship among organizational learning culture (OLC), perceived organizational support (POS), knowledge sharing behavior (KSB) and workplace spirituality (WS). The study was conducted on banking sector of Pakistan and data was collected through questionnaire-based survey. A sample of 300 respondents was selected using item response theory from which 248 respondents replied, however only 226 responses were used in the final analysis because of outliers. The study used statistical package for social sciences to analyze data. The study found that both organizational learning culture and perceived organizational support positively associated to workplace spirituality. Further, the hierarchical regression has confirmed the mediating role of knowledge sharing behaviors between the same associations. The study has used cross-sectional survey technique and there is a probability that respondents have given biased responses. Identification of the antecedents of workplace spirituality will help the HR managers to increase the commitment of employees towards their organization.

Key Words: **Organizational Learning Culture, Perceived Organizational Support, Workplace Spirituality, Knowledge Sharing Behavior**

Introduction

The topics of Workplace Spirituality (WS) and Knowledge Sharing (KS) have become an inspiring catch all in the eyes of researchers of today (Gupta *et al.,* 2014; Islam, *et al.,* 2012). As globalization has created many challenges for the employers, therefore, they have started focusing towards their employees' workplace behaviors. It is now confirmed that employees' are the backbone of every organization, therefore organizations consider its employees, social, psychological and personal values. One of the less investigated behaviors is workplace spirituality that align employee's values with the organizational goals (Ashmos & Duchon, 2000). According to Pandey (2017), workplace spirituality should have been studied in South Asian region as it not only consequent

employees' positive job related outcomes but also enhances an organizational productivity (Pawar, 2009).

Workplace spirituality has been reported as a significant influencer in increasing the employee's commitment towards organization, reduced turnover intention, job satisfaction and increasing job involvement (Milliman *et al.,* 2003). Nevertheless, to cultivate the benefits of WS, it is important for the organizations to first identify and incorporate such activities and behavior within the organizational boundaries that enhances the workplace spirituality. In this aspect Fry *et al.*, (2011) highlighted leadership as an important contributor in increasing the employee's workplace spirituality. In addition, Kinjerski and Skrypnek (2008) have identified important determinants of workplace spirituality including personal interaction among employees, attributes and context of an organization and organizational culture. However, Sorakraikitikul and Siengthai's (2014) thought strikes that there is still need to study antecedents of WS. Therefore, this study aimed to examine the antecedents of WS. Literature has suggest that environmental factors contribute towards workplace spirituality. However, few of the environmental factors (i.e. organizational learning culture (OLC) and perceived organizational support (POS) are less investigated antecedents of workplace spirituality.

Dynamic and competitive organizations highly support learning environment because they incorporate a norm of continuous learning within their culture (Yeo, 2005; Islam *et al.,* 2014). Garvin (1993) defined OLC in perspective of those organizations that create, acquire and transfer knowledge. Such organizations modify their culture to learn emerging knowledge and get deep insights. OLC encourages to learn on a continual basis and it results in positive job outcomes of employees like increased job satisfaction, decreased turnover intention and high organizational commitment (Islam *et al.,* 2015; Jo and Joo, 2011; Egan et al., 2004). In particular, Sorakraikitikul and Siengthai (2014) suggested further examining the association between OLC and workplace spirituality to enhance its generalizability in South Asian countries. OLC is not the sole antecedent of workplace spirituality because organizational environment is characterized by many influential factors. Another such factor which has not yet attained the researchers attention as the determinant of workplace spirituality is Perceived Organizational Support (POS). Thus, this study aims at fulfilling the existing voids of literature by incorporating OLC and POS as antecedents of workplace spirituality in South Asian context.

According to Rhoades and Eisenberger (2002), POS is the employee's perception about the level of support and care that an organization provides to its employees. Thompson (2003) argued that organizations that design valuable training programs for their employees make them realize that the organization values the employee's needs. In addition, training programs also build the employee's perception that the organizational values are aligned with their values, which ultimately lead to increase in the employees spirituality. So, organizations are concerned about its employees WS. WS has been reported as a major factor in

enabling the organizations to outperform (Llyod, 1990). The major area of concern of our study is to highlight those worthy factors that contribute positively towards workplace spirituality. Literature has suggested motivation and encouragement as two factors enhancing which an organization may gain WS. Moore and Casper (2006) have discussed that those organizations which want their employees to work with their full potential, must provide support and care for their employee's growth. The thorough study of literature has depicted that not much research has been conducted so far to study perceived organizational support as an antecedent of workplace spirituality with knowledge sharing behavior as mediating variable.

The model of this study is based on two theories i.e. Social Exchange (SET) and Organizational Support Theory (OST). Blau (1964) proposed SET which states that the relation of exchange occurs between two parties where the recipient party tries to pay back an equal or more value to the host party in response to what it has received. The practical implication of social exchange theory is OST proposed by Eisenberger *et al.* (1986). According to OST, when employees realize that their organization is putting efforts to support them (POS and OLC with respect to current study), they reciprocate with enhanced job related outcomes (e.g. knowledge sharing behavior). Through SET, OST and norm of reciprocity, it has been explained that the support on behalf of the organization to its employees may positively influence their intentions and attitudes to effectively contribute for the organizational success (Blau, 1964; Gouldner, 1960; Eisenberger et al., 1986). Further, our study is also studying the mediating role of knowledge sharing behavior (KSB) as an employee's contribution which is defined as the willingness of employees to share their intellectual capital which can be in the form of knowledge donation and knowledge collection (van den Hooff & De Ridder, 2004). Based on above stated literary gaps, this study is an attempt to investigate the impact of OLC and POS on workplace spirituality through the mediating effect of knowledge sharing behavior.

Review of Literature and Hypotheses Development

Perceived organizational support (POS) and knowledge sharing behavior (KSB)

Employee's performance and productivity is strongly associated with the work environment. Employees are the real asset of any organization and demands organizational commitment in meeting their social and emotional needs, also named as POS. Rhoades and Eisenberger (2002) defined POS as the belief of employees that how much an organization is concerned about their well-being and to what extent provide support to them. The concept of POS had been derived from OST. OST states that the organization's willingness to reward employees for their increased efforts and to meet their socio-emotional needs develop the employee's perception of organizational support (Eisenberger *et al.,* 1986). OST is

a practical implication of SET in which employees follow reciprocity norms. Gouldner (1960) explains the reciprocity norm which becomes the theoretical base of OST and social exchange theory. According to the reciprocity norm, employees maximize their input and dedication towards achieving the organizational goals in response to the tangible (pay and fringe benefits) and intangible (socio-emotional benefits including self-esteem, trust and caring behavior) incentives (Eisenberger *et al.,* 1986). As per the social exchange theory, perceived organizational support makes the employees realize that they should also pay back against the positive treatment they have received from their organization. Consequently, POS arouses the employee's willingness to work for the organization's welfare and contributes positively in achieving the organizational goals.

In a meta-analysis, Kurtessis *et al.,* (2017) reported that POS at work positively influences the job performance, employee's affective commitment towards organization, psychological well-being of employees and organizational identification. Many previous researches have reported the positive influence of POS on employee's attitude and behavior (Rozkwitalska & Basinska, 2015; Ahmed *et al.,* 2014; Islam *et al.,* 2017; Islam *et al.,* 2015). One important employee behavior is his/her willingness to share the knowledge with other employees at organizational level. Organizations are concerned about provoking the employees to share their intellectual capital because it can ultimately lead to the achievement of organizational goals. Jeung, Yoon and Choi (2017) reported that POS positively impacts the knowledge sharing behavior with affective commitment as a mediating variable. Oldham (2003) conducted a study which reported that supervisor and co-worker's support positively enhance the creative idea formulation of employees. Further, Oldham (2003) suggested examining knowledge sharing intentions as consequent of supervisor and co-worker's support. Another study by Tohidinia and Mosakhani (2010) has inferred that knowledge sharing behavior is positively influence by organizational climate and perceived organization support comes under the umbrella of organizational climate. This implies that organizational climate characterized by management's support and increased concern for employee's well-being can increase the willingness of employees to transfer their knowledge. Based on these calls and arguments, we hypothesize that:

H_1: *POS positively influences the KSB.*

Organizational learning culture (OLC) and knowledge sharing behavior (KSB)

The concept of OLC has been derived from the term of learning organization. In the past, learning organization has been interchangeably used with organizational learning despite the fact that both terms have different meanings (Islam *et al.,* 2013). Organizational learning refers to the learning process where individuals learn in collaboration with other individuals while learning organization refers to those organizations which indulge and encourage its people for continuous

learning (Song *et al.,* 2009). According to Senge (1990), learning organization is defined as "a place where people continuously expand their capacity to create the results they truly desire, where collective aspiration is set free, where new and expansive patterns of thinking are nurtured, and where people are constantly learning to see the whole together". Wang (2005) introduced the concept of OLC by studying the learning organizations in a cultural perspective. Watkins and Marsick (1997) proposed seven dimensions of organizational learning culture which are:

1. Promotion of dialogue sharing;
2. Providing of opportunities to promote continuous learning;
3. Foster group learning;
4. Encourages people to share what they have learnt with other individuals;
5. Positive attitude of leaders towards the promotion of individual and team-level learning;
6. Formation of a connection between organization and its environment;
7. and authorize the individuals to openly communicate the shared values and visions.

KSB refers to the attitude and behavior of individuals in which they willingly share personal experiences and both explicit and tacit knowledge related to work (Ryu *et al.,* 2003). It is a widespread phenomenon which encompasses the individual, team, group and organizational level (Ipe, 2003). Knowledge sharing is aimed to hearten workers to work collaboratively by aligning the organization's shared vision with its employee's abilities (Marsick & Watkins, 2003). According to Reige (2005), willingness and decision to share knowledge is totally at the discretion of the person who attained that knowledge and organizations are unable to forcefully push their employees to share knowledge. Researchers hold the view that extrinsic rewards are ineffective in positively impacting the knowledge sharing behavior of employees (Tohidinia & Mosakhani, 2010; Jeon *et al.,* 2011). Higher level of perceived self-efficacy, positive perception of employees about having good relationship with other organizational members in future and organizational climate play a significant role in improving the employee's attitudes towards knowledge sharing (Tohidinia & Mosakhani, 2010). Sveiby and Simmons (2002) highlighted trust and collaboration as major influencers in promoting the knowledge sharing behavior.

Knowledge collection and donation are two dimensions of KSB's. According to Van den Hoof and De Ridder (2004), communication between one's intellectual capitals with others is knowledge donation, whereas, knowledge collection is a consultation process where one consults other colleagues to get the desired information and inspires others to share the knowledge from their intellectual capital. Researchers have pinpointed various factors that impact the KSBs including the hard issues which may be technologies or tools and soft issues which are comprised of motivation, organizational climate and communication and

culture (Hlupic *et al.,* 2013; Ardichvili *et al.,* 2003; Hlupic *et al.,* 2002; Tohinidia & Mosakhani, 2010). Different researchers have identified the significant influence of OLC on different job attitudes like job satisfaction, turnover intention and knowledge sharing behavior of employees, commitment to organizational goals and innovative and flexible nature of workforce (Wang, 2007; Egan *et al.,* 2004).

KS attitude plays an imperative role in encouraging the employees to engage themselves in learning activities. Yang (2007) suggested that KSB may consequent organizational effectiveness and innovation. KSB helps the organizations to become more competitive by encouraging their employees to interact and share their intellectual capital (Reige, 2005). Organizational culture which promotes friendliness and teamwork and has a flat and open organizational structure motivates the employees to share knowledge (Reige, 2005). The construct OLC as suggested by Watkins and Marsick (1997) encourage team work and communication which implies that OLC positively influence the knowledge sharing behavior of employees. Based on above argument and future call that OLC may enhance KSB (Song & Kolb, 2009; Sorakraikitikul, & Siengthai, 2014; Islam *et al.,* 2012) we hypothesize that:
H₂: OLC positively influences the KSB.

Knowledge sharing behavior (KSB) and workplace spirituality (WS)

Ashmos and Duchon (2000) put forward the definition of WS as "the recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community (p.137)". Then, Milliman *et al.* (2003) define WS in three dimensions i.e. Sense of community, meaningful work, and alignment with organizational values. Meaningful work depicts the extent to which one understands the meaning and purpose of the job (Ashmos & Duchon, 2000). Sense of community refers to the people's connectedness with others in terms of support, care and freedom of expression. While, alignment with the organizational values explains the alignment of individual and organizational values (Milliman *et al.,* 2003).

KS is a process which enhances the learning of employees at organizational and individual level (Andrews & Delahaye, 2000) and positively influences the employee's perception of the meaningfulness of their job tasks. Knowledge sharing also enables the individuals to share the innovative ideas which enhances the organizations ability to be more creative and subsequently increases organization's innovative capability (Armbrecht *et al.,* 2001). The employee's realization that they are contributing in the well-being of their company may increase their "*sense of community and meaningfulness at work*". During the process of knowledge sharing, emotional bonds are developed between the individuals and organizations and are strengthened when shared information is integrated with deep thoughts and emotions (Nonaka *et al.,* 2008). As a result of strong emotional bond, individuals consider themselves more connected with the

other employees and organization and ultimately their perception about the value of work increases. Sorakraikitikul and Siengthai (2014) reported that KSB has a strong and positive influence on workplace spirituality because sharing of knowledge enhances the individual's perception about the human value and also "*sense of community and meaningfulness at work*". Thus, we hypothesized that:

H_3: KSB positively influences the WS.

POS and WS

Mitroff and Denton (1999) explains WS as an effort of finding the ultimate purpose of life, to develop a sense of connectedness with colleagues and a match between one's organizational values. Workplace spirituality is considered a significant phenomenon for the organizations if they want to excel in their performance. Llyod (1990) reported that organizations having workplace spirituality show higher performance against the organizations which lack in the spirituality at work. Thompson (2003) discusses the development of individual's spirituality in the light of professional training given by organization to its employees. He discussed that organization increases the employee's spirituality through organizational values embedded in its culture that provide a superior work experience to its employees. This implies that employee's spirituality at work is related with the organizational support.

Employees' perception of their well-being by their organization is referred as POS (Rhoades & Eisenberger, 2002). The employee's perception that organization cares and values their needs can positively influence the feelings that their inner life is being recognized. The organization which creates a supportive and caring environment for their employees can make them feel that the organization values them not for only as an employee but as a whole human being. The employee's perception that they are valued as a human being may ultimately encourage them to contribute fully by bringing their whole being and work beyond their job tasks. Colbert, *et al.,* (2004) reported that employees do not contribute with their full potential when they perceive less organizational support. From the above discussion, we can infer that when employees perceive that organization is making effort and contributing towards their well-being, this can make the employees think that the organization is recognizing their inner life, they may take their work as meaningful and increase their sense of connectedness. Another perspective of understanding the relationship of POS and workplace spirituality is that the efforts of organization in providing support to their employees can ultimately align the organization's values with that of employees, thus enhancing the workplace spirituality. Moore and Casper (2006) discuss that in order to indulge employees completely in their work, organizations should start focusing on their well-being. Based on the above discussion we hypothesize that:

H_4: POS positively influences the WS.

OLC and WS

According to Kinjerski and Skrypnek (2008), organizations whose culture is supportive, friendly and promote fostering environment, enhance the workplace spirituality. The OLC is characterized by team learning which promotes the shared and continuous learning at the individual and team level (Watkins & Marsicks, 1997). The characteristics of OLC are aligned with the findings of Kinjerski and Skrypnek (2008) that positively impact the workplace spirituality. Also, Tombaugh *et al.* (2011) reported that individual spirituality gets aligned with the organizational values in supportive learning environment because such environment recognizes, respectS and nurtures the individual's needs and values. OLC positively influence the employee's perception that their work and life are meaningfully aligned and their personal values are aligned with the organizational values (Sorakraikitikul and Siengthai, 2014). On the basis of these research findings, we hypothesize that:

H₅: OLC positively influences the WS.

Mediating role of KSB

According to the norm of reciprocity proposed by Gouldner (1960), POS can provoke employees to reciprocate in terms of their positively influenced job attitudes. The positive impact of POS on knowledge sharing behavior has been reported by Jeung, Yoon and Choi (2017) which is also supported by the SET and OST. The generally prevailing KSB in an organization can make employees think that they are being valued and can ultimately create the sense of meaningfulness and feeling of being connected with the workplace, thus enhance workplace spirituality. Positive effect of KSB on workplace spirituality has been studied by Sorakraikitikul and Siengthai (2014). However, studies examining the mediating role of KSB between POS and WS are limited and needs further attention. Therefore, we hypothesized that:

H₆: KSB partially mediates the association between POS and WS.

OLC, KSB and WS

The organizational culture that instils the continuous learning among its workforce promotes the social interaction at the individual and organizational levels which encourages employees to adopt knowledge sharing behavior (Ipe, 2003; Islam *et al.,* 2012; Reige, 2005). Learning culture also improves the employee's perception that human needs are valued and thus, enhances the workplace spirituality (Kinjerski & Skrypnek, 2008; Sorakraikitikul & Siengthai, 2014). However, KSB has also seen to be influenced by OLC and as an influencer in enhancing the workplace spirituality. Sorakraikitikul and Siengthai (2014) investigated the mediating role of KSB between OLC-WS relationship. Therefore we hypothesized that:

H₇: KSB partially mediates the association between OLC and WS.

Figure. 1 Hypothesized Model
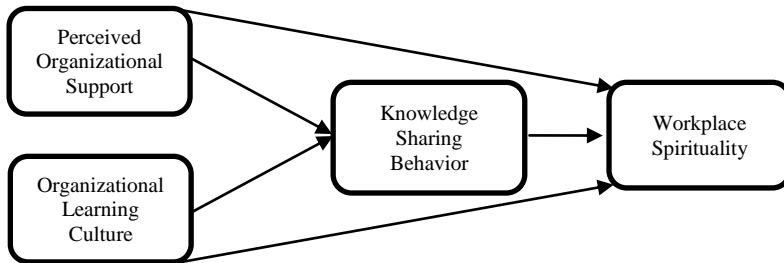
Methods

Sample and procedure

The current study has been conducted on the banking sector of Pakistan. The global financial crisis of 2007 had immensely changed the competitive landscape of banking sector of Pakistan, thus resulting in high competition among all the private and public banks. The increasing competition has emerged the need of evolution in management practices of banking sector to increase the competitiveness of employees. Keeping in view the positive outcomes of workplace spirituality, the study has focused on investigating the antecedents of workplace spirituality i.e. how to enhance the WS in the banking sector Pakistan.

Employees of the Pakistani banking sector were approached for data collection by employing convenience sampling technique. The views of respondent were collected through questionnaire based survey. Questionnaire was categorized into two parts. First part was aimed to collect data about demographics of the respondents while second part asked questions to measure the variables of the study i.e. OLC, POS, KSB and WS. Data collection was mostly personally administered in which questionnaires were distributed among employees after seeking their consent and permission from the concerned authority. We used item response theory and a total of 300 questionnaires were distributed among employees, 248 responses were returned back and 226 responses were considered for the final analysis resulting in the effective response rate of 75%. The respondents were taken into confidence by assuring them that research will be conducted through proper ethical channels by taking into account the anonymity and confidentiality of the responses.

Majority of the respondents were male (61.1%) having a Master's degree (50.4%) belonging to the age bracket of 20-25 (38.1 %.). Out of the total respondents, the marital status of 63.3% respondents were bachelor having a work experience of 0-5 years (58.4%).

Survey instrument

The questionnaire used in this study were adapted from past studies. Respondents of the study were evaluated on a five-point Likert scale "ranging from 1-strongly disagree to 5-strongly agree."

The adapted scale to measure OLC was originally developed by Watkins and Marsick (1997) which was later shortened to seven item scale by Yang *et al.* (2004). This study has used the shortened version scale item by Yang *et al.* (2004) and the loading of the seven-item has been reported to vary from 0.68 to 0.83. Islam *et al.* (2013) has reported the reliability of the seven item scale of OLC as 0.84. A sample item includes "My organization recognizes people for taking initiative".

A six-item scale devised by Eisenberger *et al.* (1986) has been used in this study to operationalize POS. The reliability of the scale has been reported as 0.76 by Islam *et al.* (2015). A sample operationalized statement for POS includes "My organization really cares about my well-being".

Knowledge sharing behavior was operationalized by Van den Hooff and De Ridder (2004) with reference to two sub-divisions: knowledge donation and collection, and found the reliability for this construct as 0.82. Sorakraikitikul and Siengthai (2014) have reported its Chronbach's alpha coefficient as 0.94. The same scale has been used by our study to measure the construct of KSB. The sample statements for Knowledge donation and knowledge collection are "When I have learned something new, I see to it that colleagues in my department can learn it as well" and "Colleagues within my department tell me what they know when I ask them about it" respectively.

In this study, the scale used for workplace spirituality has been operationalized by Milliman *et al.* (2003) on the basis of three dimensions which include "*meaningful work, sense of community and alignment with the organizational values.*" Milliman *et al.* (2003) devised a shortened version of scale to measure WS in which they also integrate scale items from the study of Ashmos and Duchon (2000). The scale devised by Milliman *et al.* (2003) includes six items to measure the dimension of meaningful work and eight items to measure the alignment with organizational values, originally devised by Ashmos and Duchon (2000). The coefficient alpha for six item scale to measure meaningful work is reported as 0.88 while coefficient alpha for eight item scale for the dimension of alignment with organizational values has been reported as 0.94. To measure the sense of community, a seven item scale has been used in this study which is devised by Milliman *et al.* (2003) whose reliability was reported as 0.91. A sample item for each dimension is given below, "I experience joy in work", "Working cooperatively with others is valued", "I Feel positive about the values of the organization."

Results
Preliminary analysis

The preliminary analysis was conducted for the study to treat the missing values and outliers and to find the data normality. Missing values were not found in the data because the data collection was personally administered by the researchers. Outliers were identified and a total of 22 questionnaires were excluded from the study. The normality check of skewness (± 1) and kurtosis (± 3) was applied on the data to examine whether the data are normal or not. All the data values were found well within the specified limits. Data normality was also examined through histogram and probability plot and the data were found normal.

Descriptive statistics

Table 1: Mean, standard deviation, Cronbach's alpha and correlation

Variables	Mean	SD	α	1	2	3
1. OLC	*3.75*	0.63	0.81	1		
2. POS	3.67	0.69	0.85	0.70**	1	
3. KSB	3.72	0.59	0.83	0.41**	0.44**	1
4. WS	3.88	0.54	0.91	0.64**	0.66**	0.46**

"**Note:** OLC = Organizational Learning Culture; POS = Perceived Organizational Support; KSB = Knowledge Sharing Behavior; WS = Workplace Spirituality; α = Reliability; **p<0.01, *p<0.05"

Table 1 is showing the values of mean, standard deviation and correlation of the variables under study. OLC is positively and significantly related to POS ($r=0.70$, p<0.01), knowledge sharing behavior ($r=0.41$, p<0.01) and workplace spirituality ($r=0.64$, p<0.01). Similarly, a positive and significant relation of POS has also been found with knowledge sharing behavior ($r=0.44$, p<0.01) and workplace spirituality ($r=0.66$, p<0.01).

Table 2: Regression Analysis

Hypotheses	R^2	β	P
POS – KSB	*0.19*	0.37	.000
OLC – KSB	0.17	0.38	.000
KSB – WS	0.22	0.43	.000
POS – WS	0.44	0.52	.000
OLC – WS	0.41	0.55	.000

Table 2 shows the values of R^2 and unstandardized β coefficient which have been used to test the hypotheses. The results show that POS is positively and significantly predicting the KSB (β=0.37, p<0.01) and workplace spirituality (β=0.52, p<0.01) which is supporting our hypothesis of H1 and H4. The values of the table are also showing that OLC has a positive impact on KSB (β=0.38, p<0.01) and WS (β=0.55, p<0.01) which is also supporting our suggested hypothesis of H2 and H5. The table values are also demonstrating the positive impact of KSB on workplace spirituality (β=0.43, p<0.01), thus supporting H3.

This study has also examined the mediating role of KSB between the POS and OLC (independent variables) and workplace spirituality (dependent variable).To examine the mediating effects, the study used barren and Kenny (1986) approach. Initially, three criterias were met where "in the first stage independent variable was regressed with dependent variable. Similarly, in the second stage independent variable was regressed with mediating variable and in the third stage mediating variable was regressed with dependent variable only to see its significance level". After that, the study applied hierarchical regression method where in first step all the demographical variable were added as control variable to control their effect. In the second step, POS and OLC were added and in the third step KSB was added.

Table 3: Mediation Analysis (POS-KSB-WS)

Variables	WS			WS		
	M1(β)	M2(β)	M3(β)	M1(β)	M2(β)	M3(β)
Control Variables						
Age	0.01	0.06	0.05	0.01	-0.00	-0.00
Gender	0.04	0.03	0.00	0.04	0.06	0.03
Education	-0.14*	-0.09*	-0.09*	-0.14*	-0.09	-0.09
Marital Status	0.09	0.08	0.11	0.09	0.09	0.13
Work Experience	0.00	-0.03	-0.02	0.00	0.01	0.01
Independent Variable						
POS		0.52**	0.44**			
OLC					0.55**	0.46**
Mediating Variable						
KSB			0.21**			0.23**
R^2	0.03	0.46	0.50	0.03	0.43	0.48
ΔR^2	-	0.43	0.04	-	0.40	0.05

The values of table 3 identify that in third step the impact of independent variables remains significant. This shows that KSB performs the role of partial mediation between POS and WS ($\beta = 0.21$, $p < 0.01$) i.e. POS remains significant after adding KSB as a mediator ($\beta = 0.44$, $p < 0.01$). Similarly KSB is also acting as a partial mediator between OLC and WS ($\beta = 0.234$, $p < 0.01$) because the OLC remains significant even after adding KSB as a mediator ($\beta = 0.457$, $p < 0.01$). Thus, it supports H6 and H7 hypotheses.

Conclusion

This study aims to investigate the impact of OLC and POS on WS through the mediation effect of KSB. The results of the study are showing the positive impact of OLC and POS on Workplace Spirituality. Workplace spirituality is an important phenomenon in the corporate culture because it provides meaning to employee's job. According to Afsar and Rahman (2015), individuals are looking for valuable and meaningful work and an increasing desire to experience workplace spirituality has also been observed. Organizational learning culture acts as a significant antecedent in positively influencing the knowledge sharing behavior and also positively influencing the workplace spirituality. Similarly, POS is an important factor in encouraging the KSBs among employees because the tendency of employees to support their peers increases when their perception about the organizational support is positive. The study has highlighted OLC and POS as important influencers in creating workplace spirituality. The continuous organizational support in providing its employees with learning opportunities also positively impacts the employee behavior towards job. It has also been found that KSBs positively influence the workplace spirituality because KSB enhances the sense of connectedness and a better bonding among employees emerges. Thus, knowledge sharing behavior is an important phenomenon in supportive and learning culture of organizations. The study has highlighted three important factors to enhance workplace spirituality which holds a primary position as a leading performance indicator. The study is useful because it has identified perceived organizational support as a theoretical antecedent of workplace spirituality in addition to organizational learning culture. Few literature is available about the factors increasing the workplace spirituality. The study is unique because the investigation of the antecedents of workplace spirituality has not been done before on the banking sector of Pakistan. Also, perceived organizational support has not been shed enough light in the previous researches as an antecedent of WS which is an important aspect to align the organizational and employee's interests, thus leading to long-term success of the organization.

Implications and limitations

This article highlights those factors that can trigger workplace spirituality which is considered essential for both the organizational and employee performance. So, the study findings have managerial as well as theoretical implications. Today's organizations are devising their managerial strategies focused on improving the employees behavior and this study can help HR managers in recognizing the significance of learning and supportive culture and KSBs. KSB may incorporate a sense of belongingness and relatedness among employees which can ultimately give meaning to their work. In order to facilitate the KSB, the study has highlighted OLC and POS as two important factors. The human resource managers should work to provide a supportive, friendly and valuable culture to its employees that spark a sense of being valued by the organization in them.

Designing managerial strategies that ensure learning and supportive culture may have the capability to support the growth of employee's potential and can increase the competency, competitiveness and commitment of employees towards organization. In short, results of this study are explaining the theoretical contribution of OLC and POS in enhancing the KSB which in turn contribute toward increasing the workplace spirituality. Workplace spirituality has practical implications for managers as it enhances the employee performance's and commitment towards organizational success.

This study also possess some limitations. Firstly, the study incorporated a cross-sectional research design and it is recommended that in future researchers should adopt longitudinal research design. Second, most from the respondents were male which might raise the objection of gender biasness. Third, this study took into consideration only knowledge sharing behavior as a mediating variable but the future researchers should incorporate more mediating variables like employee's innovative capability, psychological empowerment and job satisfaction that could impact the workplace spirituality. Lastly, this study takes into account only three dimensions of workplace spirituality while there are other dimensions which can be considered in future researches.

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