Towards Alleviating Counterproductive Work Behaviour: A Soul Leadership View

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Abstract: This article intends to examine the role of psychological empowerment and spiritual leadership towards alleviating counter productive work behaviours (CPWB). The modern organizations do not rely on sole leadership any more, but the spiritual leadership. The present study focuses on two constructs falling under the rubric of soul leadership, i.e., employee empowerment and spiritual leadership in order to alleviate counterproductive work behaviour. In line with the environment of call centres, these two constructs based on Conservation of Resources Theory are considered sufficient to address the issue in question. Data were collected from a convenient sample of call agents working in call centres located in twin cities of Pakistan i.e., Rawalpindi and Islamabad. A total of 350 respondents were sent questionnaire where usable questionnaires were 302. Structural equation modelling technique was used to test the hypotheses. Results revealed negative and significant relationship between spiritual leadership, psychological empowerment and CPWB. Finally the implications and suggestions for future research are provided.

Keywords: Spiritual leadership; Psychological empowerment; Counter productive work behaviours (CPWB); Call centres, Pakistan.

1. INTRODUCTION

While pursuing the customer orientation the modern organizations are harnessing the technological developments. Establishing call centres for providing customer service via telephone is the fastest growing industry (Malik, Bashir, Khan & Malik, 2013; Dhanpat, Modau, Lugisan, Mabojane & Phiri, 2018). However, sometimes opportunities accompany certain threats. Endorsing this, literature cautions that for winning the customer satisfaction race and ensuring some business advantages the call centres are giving tough working environment to their employees (Lloyd, 2016; Molino et al., 2016; Westhuizen & Bezuidenhout, 2017). This is characterized by tough routines, scripting, computer-based monitoring, intensive performance targets, high-pressures, and noise (Zapf, Isic, Bechtoldt & Blau, 2003; Zito, Emanual, Molino, Cortese, Ghislieri & Colombo, 2018). This has resulted in either high employee turnover (Sieben & De Grip 2004; Dhanpat, Modau, Lugisan, Mabojane & Phiri, 2018) or stress, disengagement, resistance, and emotional labour associated with customer facilitation agents, also known as call agents (Knights & McCabe, 1998; Taylor & Bain, 1999; Lewig & Dollard, 2003). Although, the former is not desirable, the latter causes serious problems leading to call agents' counterproductive work behaviour (Houlihan, 2000; Choi, Cheng, Feinberg, 2012; Khan & Du, 2014).

While considering the organizational arrangements the call centres are usually thought as flat (Holman, Batt & Holtgrewe, 2007) but operate on Tayloristic philosophies (Fernie & Metcalf, 1998; Garson, 1989). The call agents in these centres perform standardized and similar tasks with a greater level of work division (Jaman & Hossain, 2016). They are considered gatekeepers and boundary spanners for a call centre. Yet, they are desired to be a "mouth-piece" rather than a "brain." Hence, they become tired of monotonous and repetitive nature of job and under such situations it becomes difficult for the call centres to satisfy their customers completely. As the call centres demand from the call agents in utilizing their knowledge and skills and adjust according to the attitudes and desires of the callers. But they are not allowed to reason outside a programmed level. Resultantly, call agents start complaining for being overloaded, and then continue demonstrating counterproductive work behaviour (Khan & Du, 2014).

Like call centres, every organization wants to alleviate counterproductive work behaviour of its employees. These behaviours are defined as practices that damages or intend to damage workplaces and its employees (Chi, Tsai & Tseng, 2013). CPWB includes acts such as theft (Greenberg, 1990), revenge (Bies & Tripp, 2005) aggression (Barling, Dupre & Kelloway, 2009; Kelloway, Barling & Hurrell, 2006), sabotage (Ambrose, Seabright & Schminke, 2002), service sabotage (Harris & Ogbonna, 2002) and incivility (Andersson & Pearson, 1999). Usually the organizations develop strict rules to counter counterproductive work behaviour. But this does

not work every time as the literature maintains that such an intrinsic threatening mechanism affects their productivity (Holman, 2003b). Thus, this paradoxical situation provokes us to solve this problem.

Bellingham (2001) maintains that modern organizations do not rely on sole leadership any more but the soul leadership (Radmila, Dragana & Bojana, 2011). Therefore, in order to test the assumption that whether the soul leadership can help in alleviating counterproductive work behaviour? This study focuses on two constructs falling under the rubric of soul leadership, i.e., employee empowerment and spiritual leadership based on Conservation of Resources (COR) Theory.

Research concludes that the impact spiritual leadership in organizations is momentous (Benefiel, Fry & Geigle, 2014). Fry (2003) defines spiritual leadership as comprising the values, attitudes, and behaviours necessary to intrinsically motivate one's self and others. As the spiritual leadership not only plays significant role in providing motivation and inspiration to the subordinates but also help reducing the dark behaviours such as work place bullying (Jeon, 2011; Nafei, 2018).

The spirituality concept allows workplaces and individuals with completely unusual way of understanding and practicing work (Flier, 1995). The 'deeper' the employees have spiritual experience the greater they receive benefits in progressing productively in their careers and their organizations (Aburdene, 2005).

Secondly, it has been observed that low work empowerment leads towards counter productive work behaviours among employees (Martin, Wellen & Grimmer, 2016). According to Thomas and Velthouse (1990) empowerment is the psychological construct based on task related intrinsic motivation which is based on employee competence level, self determination, influence level and their meaningfulness with work. Similarly Vogt (1990) empowerment can be defined as allowing people to participate in organizational decision by increasing their independence in this process. All these aspects act as buffers towards negative attitudes and work behaviours (Martin, Karanika-Murray, Biron & Senderson, 2016).

According to the Conservation of resource theory the individuals seek to acquire, maintain and preserve the resources they value. Such resources help the individuals in coping with stress and strains and are considered as resource caravans. These resources could be objects, personal characteristics, conditions or energies (Hobfoll, 1989). In this study the empowerment and spiritual leadership are taken as the organizational and personal resources respectively.

Present literature search has not revealed evidence on relationships between employee empowerment, spiritual leadership in reducing counterproductive work behaviour. Thus, this study aims to contribute for theoretical developments and provide empirical evidence on posited relationships. For achieving a two-fold goal of examining the effect of employee empowerment and spiritual leadership on counterproductive work behaviour, the present research proposes a research framework by its empirical examination in Pakistani call centres.

Providing contextual empirical evidences is also a value to existing theory. Culturally, Pakistan is one of the collectivist design societies (Hofstede, 2001) where 'we-ness' is found to be instituted (Gudykunst, Ting-Toomey & Chua, 1988). Moreover, some scholars (e.g. Yip, 2004) have highlighted that western and eastern societies are not similar regarding empowerment. The western culture advocates and promotes democracy. However, this is not the case with Asia that traditionally advocates the culture of compliance, tolerance, hierarchy and modesty. Thus, contextually this study brings interesting findings. Moreover in Pakistan, few studies have been carried out on counterproductive work behaviour (e.g. ullah Bukhari and Ali, 2009; Khan & Du, 2014). However, there is no substantial research on this construct in relation to employee empowerment and spiritual leadership.

2. THEORY AND HYPOTHESES DEVELOPMENT
2.1. Counterproductive Work Behaviours
Counterproductive work behaviours include voluntarily actions that disrupt organizational norms as well as threatened the well-being of organization and its members (Robinson & Bennett, 1995)**.** Marcus, Schuler, Quell & Hümpfner (2002) defined CPWB as "any act by a member of an organization that is very likely to do harm to other members of the organization or the organization as a whole". Thus, such practices harm or intend to harm organizations and employees (Sackett & DeVore, 2001; Spector & Fox, 2005).

Counterproductive practices may either have minor (e.g., having a longer break) or severe affects (e.g.g., being verbally abusive toward a co-worker). Though, the former acts are less harmful, still, they have potential to deteriorate organizational effectiveness (Robinson & Bennett, 1995; Sackett, 2002). Therefore, it is utmost important to recognize employees involved in such behaviours. Spector et al. (2006) developed a taxonomy of counterproductive work behaviours dividing them into: abuse—"malicious actions affecting others"; production deviance—"intentionally doing incorrect work or letting blunders to transpire"; sabotage—"obliterate workplace property"; theft—"taking the goods of other employees or employer"; and withdrawal—"evading work". Using this conceptualization, this study is intended to probing the ways agents demonstrate counterproductive work behaviour.

2.2. Alleviators of Counterproductive Work Behaviours
2.2.1. Employee Empowerment
Empowerment is considered as "a feeling of power and control within the person that acts as a source of intrinsic task motivation for that person" (Thomas & Velthouse 1990). Foster-Fishman and Keys (1997) argued that power and empowerment are the related variables. Therefore, without having a desire to achieve power, empowerment efforts are useless. Employee empowerment refers to the shift of decision-making power down hierarchical levels while providing individuals all the necessary resources, knowledge and skills required to efficiently employing that authority. Delegating cannot generate empowerment unless employees getting the added authority are fully prepared. Getting customers' satisfaction through empowerment of call centre industry's employees can be an effective tactic as empowerment motivates employees to take additional responsibilities. Sparks, Bradley & Callan (1997) studied that little service failures are associated with empowered workers. Empowerment positively impacts individuals' performance (Bradley & Sparks, 2000; Liden, Wayne & Stilwell, 2000) and job satisfaction (Aryee & Chen, 2006; Carless, 2004). Spreitzer, Kizilos & Nason (1997) found that empowered individuals reported less job strain. Thomas and Tymon (1994) also suggested that empowered workers were better performers as compared to those with no empowerment. Also, empowered workers obtained greater rating on their performance by their managers (Liden, Wayne & Stilwell, 1993). Therefore, unusual effect of employee empowerment on counterproductive work behaviour is expected for call agents.

Empowerment refers to allowing employees to take part in workplace decisions by increasing their autonomy (Giunipero & Vogt 1997). Latting and Blanchard (1997) suggest empowerment as reduction of traditional hierarchies. This individual's participation leading to increased decision making is beneficial for the workplace (Patterson, West, & Wall, 2004). Gary, Phillip, & Joan (1998) argued that empowerment is the way through which employees are provided with the required expertise to assist autonomous decision making. The present study emphasizes on psychological empowerment. Psychological empowerment represents feelings of individuals regarding their job and role in organization (Spreitzer, 1995). Individuals may not sense empowered when they find a conflict between their values and work (Thomas & Velthouse, 1990). Moreover, without a self-belief in ones' own skills, individuals may not practice being empowered (Conger & Kanungo, 1988). According to DeCharmes (1968) individuals perceive whether they are the source of their actions. Wagner (1995) argues that employees experience a lack of empowerment while working under their seniors. Kirkman and Rosen (1999) find a positive association between empowerment and customer service.

2.2.2. Empowerment and Counterproductive Work Behaviours
While call centres may decrease the cost of existing functions, improve customer service facilities and offer new avenues of income generation (Holman, 2003b). Anderson and Jansson (2006) and Houlihan (2000) concluded that the this sector is suffering from a poor reputation due to small salary, boring, uninteresting, monotonous and whining work, greater demands, less control. Brown (1996) argues that the link between employees and the characteristics of work settings is not yet clear and given low importance. Employees having high autonomy on the work are less likely to feel alienated (Seligman, 1975) or withdrawn (Abramson, Seligman & Teasdale, 1978). Cooper, Vollaard, Choueiri & Wilson (2002) studied that the outcomes of a stressful environment may include physical ill-health symptoms (such as cardiovascular), mental ill-health symptoms (such as tension, anxiety and depression), and low job satisfaction. Spreitzer (1996) and Bandura (1986) suggest that employee perception of working environment is significantly important as it affects the capability of the employee to have control of their job. According to McGrath (1976) "the potential for stress exists when an environment situation is perceived as presenting demands which threatens to exceed the person's capabilities and resources for meeting it". Heaney et al. (1993) and Israel, House, Schurman, Heaney & Mero (1989) have concluded that perceived control causes less stress and better worker's health. Thus, employee empowerment and participation can enhance an employee's sense of control and develop individual well-being. Employees who feel supported in the organization develop employee commitment (Wayne, Shore & Liden 1997). The present study maintains empowerment as an effective buffer against counterproductive work behaviour as it provides people with autonomy, participation in decision-making and a sense of competence, that assist them in handling stressful events (Hobfoll, 1989; Spreitzer, 1995; Spreitzer, Kizilos & Nason, 1997) therefore, we hypothesize that:

H1.   Empowering call agents is likely to alleviate counterproductive work behaviours.

2.3. Spiritual Leadership
Research suggests that spirituality has a significant role in organizations (Zohar & Marshall, 2004). Spirituality offers organizations and employees with an entirely different type of wisdom (Flier, 1995). The 'deeper' an individual employee's spiritual experience the greater the benefits to them – in managing their career – and the organizations in which they work (Aburdene, 2005). Research on spiritual leadership is novel in this geographical location. Spirituality encountered with increasing frequency in the extant literature. An increasing response of scholars is suggesting that spirituality is important in workplaces for ethical behaviour, satisfaction

and commitment, productivity of both employees and organization and competitive advantage. Growingly, this issue is being established and empirical studies have been carried out to test this formula of spirituality. Current study attempts to judge the role of spiritual leadership towards individuals' behaviours in call centre organization. The current study maintains that spiritual leadership keep call agents' away from being involved in counterproductive work behaviour.

Spiritual leadership comprises the values, attitudes, and behaviours required for boosting self and other's intrinsic motivation (Fry, 2003). These factors further develop a sense of spiritual survival through calling and membership. Thus, spiritual leadership is a force that intrinsically motivates individuals by making them feel active, eager, and associated with their task. It causes spiritual survival to turn into sense of attraction, allure, enjoyment, and compassionate. It further creates committed workforce and productive organizational behaviour (Covey, 1992). Spiritual leadership provides the basis for strong intrinsic motivation through vision, hope / faith, and altruistic love. It meets the higher order needs of individuals, such as self-efficacy. It provides a sense of autonomy, competence, and relatedness (Deci & Ryan, 2000). Present study conceptualized spiritual leadership comprising three factors including 1) **Vision** refers to "a picture of the future with some implicit or explicit commentary on why people should strive to create that future" (Kotter, 1996). Vision explains the organization's journey (Daft & Lengel, 2000; Nanus, 1992); 2) **Altruistic Love** is defined as a feeling of wholeness, synchronization, and well-being created through affection, concern, gratitude, pleasure and admiration for self as well as others (Snyder & Ingram, 2000). 3) **Hope/Faith** is one step ahead from hope or expectation. It is a longing with certainty of desire accomplishment. Faith adds certainty to hope. Faith is not just a desire. It is grounded on principles, standards, attitudes, and actions that describe utter certainty and trust that - what is wished and anticipated would be achieved.

2.4. Spiritual Leadership and Counterproductive Work Behaviours

In recent years spiritual leadership is getting significant importance (Fry & Cohen, 2009; Benefiel, Fry & Geigle, 2014), nevertheless, it requires more in depth investigation. Prior studies have concluded that spiritual leadership can positively affect the positive outcomes e.g., job satisfaction and organizational commitment (Duchon & Plowman, 2005; Fry, 2003; Fry & Cohen, 2009; Fry, Vitucci & Cedillo, 2005). However, it is worth noting that so far empirical evidence has not been established on testing spiritual leadership in connection with minimizing destructive cognition and harmful behaviour i.e. counterproductive work behaviour. As discussed earlier, call agents encounter frequent and intense interpersonal contacts with callers. Thus they are extremely vulnerable to stress. Call agents often experience role overload, role conflict and role ambiguity (Colbert, Mount, Harter, Witt, & Barrick, 2004). Present study maintains that in such a stressful situation when a psychological battlefield takes place in the minds of call agents, spiritual leadership dwindles this pressure down. Thus, we propose the following hypothesis:

H2.   In call centres, higher the spiritual leadership, lower would be the counterproductive work behaviours.
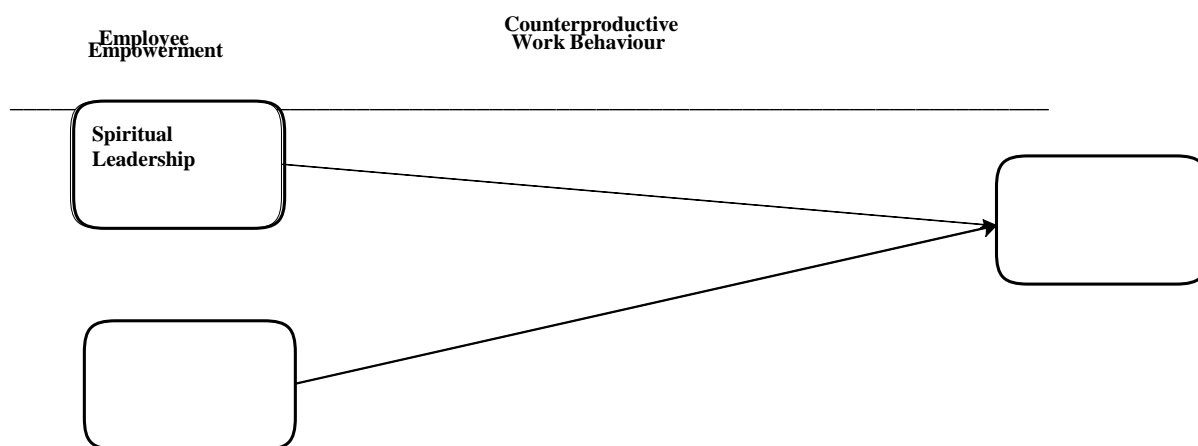

Fig.1:Study Model

3. METHODS

3.1. Participants and Procedure

Employees working in different call centres in the twin cities of Pakistan, i.e., Rawalpindi and Islamabad were the target population for this study. Data were collected through personally administered questionnaires. Personal visits were made to deliver the set of printed questionnaires after taking prior permissions and appointments. The questionnaires comprised of two sections. The first section gathered responses from the participants on the study constructs, whereas, the other section was designed to gather the demographic information. Participants were briefed about the purpose of the study and the survey completion time, i.e., maximum 20 minutes. They were also assured that information would be used for the research purpose only. Out of total 350 distributed questionnaires, 302 were received back. The questionnaires that were not filled properly or the questionnaires that contained less than 80 % responses on the items of questionnaire were discarded. Therefore, only 302 questionnaires, completed in all respects, were used for the analysis. Table 1 presents the demographic profile.

Table 1: Participants' Profile

Demographic Variables	f	%
Gender		
Male	237	78.5
Female	65	21.5
Age (Years)		
18 – 25	185	61
26 – 35	104	34.4
36 – 45	11	3.6
46 and up	2	0.7
Education		
Graduation	36	11.9
Masters	179	59
M-Phil	81	26.8
PhD	6	2

3.2. Measures

This study comprises of three central variables that are Spiritual leadership, Employee Empowerment and Counterproductive work behaviour.

The independent variables are spiritual leadership and employee empowerment. The spiritual leadership scale was adapted from Fry, Vitucci and Cedillo (2005). The scale was based on 9-items comprising of three dimensions that were vision, hope and altruistic love. Whereas, the employee empowerment scale was adapted from Spreitzer (1995) based on 7-items and comprised of three dimensions that are Meaning, Competence and self determination.

The counterproductive work behaviour was taken as the dependant variable and was adapted from Spector et al. (2006). This scale was based on 18-items and comprised of five dimensions that were sabotage, withdrawal, production deviance, abuse, theft.

The respective constructs of interest were measured using items which may help target population acclimatize with the study. The Table 2 represents the study descriptive analysis and the standardized factor loadings of measures.

Table 2: Measures, Descriptive Statistics, Inter-item Consistency and Standardized Factor Loadings

Measures	Mean	Standard Deviation	Standardized Factor Loadings
	N = 302		
Employee Empowerment			
Meaning			
EE1.	4.29	0.86	0.68[***]
EE2.	4.22	0.94	0.70[***]

Competence			
EE3.	4.17	0.99	0.86***
EE4.	4.35	0.88	0.57***
EE5.	4.26	0.86	0.53***
Self Determination			
EE6.	3.89	1.13	0.69***
EE7.	4.23	0.86	0.63***
Counterproductive Work Behaviours			
Sabotage			
CPWB1.	1.69	1.21	0.77***
CPWB2.	1.74	1.19	0.79***
Withdrawal			
CPWB3.	1.90	1.23	0.75***
CPWB4.	1.89	1.16	0.66***
CPWB5.	2.12	1.27	0.65***
CPWB6.	1.94	1.20	0.66***
Production Deviance			
CPWB7.	1.60	1.08	0.80***
CPWB8.	1.58	1.08	0.78***
CPWB9.	1.59	1.12	0.81***
Abuse			
CPWB10.	2.09	1.25	0.59***
CPWB11.	1.62	1.10	0.86***
CPWB12.	1.69	1.12	0.80***
CPWB13.	1.58	1.05	0.87***
CPWB14.	1.58	1.08	0.88***
CPWB15.	1.51	1.07	0.87***
Theft			
CPWB16.	1.58	1.11	0.91***
CPWB17.	1.60	1.12	0.89***
CPWB18.	1.59	1.13	0.87***
Spiritual Leadership			
Vision			
SLS1.	4.00	0.94	0.65***
SLS2.	3.77	1.02	0.69***
SLS3.	3.78	1.02	0.77***
SLS4.	3.66	1.00	0.70***
Hope			
SLS5.	3.66	1.07	0.72***
SLS6.	3.91	1.00	0.53***
Altruistic Love			
SLS7.	3.63	1.12	0.70***
SLS8.	3.86	1.04	0.69***
SLS9.	3.72	1.10	0.84***
***$p < 0.001$			

3.3. Data Analysis Approach

Structural equation modelling was used to conduct data analysis. This is a multivariate statistical technique employed to ensure the causal relations among latent constructs. The analysis was carried out in AMOS 18.

3.3.1 Preliminary data analysis

The preliminary data analysis including normality analysis, identified outliers, and ensured the sample adequacy, before analyzing the confirmatory and structural models (Kline, 2011). All items provided the absolute value of kurtosis less than 10 (Harrington, 2009), thus, satisfying the univariate normality assumption.

The authors assessed the outliers through Mahalanobis D^2 statistic (Byrne & Van de Vijver, 2010). However, outliers were not found. The authors also satisfied the sample adequacy. (Sekaran, 2000) suggested that a sample size greater than 50 and less than 500 is sufficient for the statistical analysis. Another recommended formula for the selection of sample size is 104 + n [86], where n refers to number of independent variables i.e., one in the present study (Gaur & Gaur, 2009).

3.3.2 Model fitness
Several indices are available but applying all at one time is not recommended (Kline, 2005; Raykov & Marcoulides, 2006). Thus, we used three model fit measures as: (1) absolute; (2) incremental and (3) parsimonious (Madsen, Krenk & Lind, 2006; Harrington, 2009). Largely, results reveal good fit of the measurement and structural models respectively. Values for χ^2/df (< 2, < 3, or < 5) was less than 3; GFI, NFI, RFI, IFI TLI, and CFI were also in acceptable range (1 stands for perfect or exact fit, close to or > 0.90 or > 0.95 represent good fit, and 0 means no or poor fit); RMSEA was less than 0.05 (0 stands for perfect or exact fit, < 0.05 or between 0.05 to 0.08 represent good fit, 0.08 to 0.10 reveals mediocre fit, and > 0.10 means poor fit) (Byrne 2010).

3.3.3 Reliability and validity
Cronbach's alphas and composite reliability coefficients were computed which was found to be acceptable, i.e., greater than 0.60 (Tang, 2008) and 0.70 (Lee, Liu & Chiang, 2007) respectively. Also, convergent and discriminant validities were also computed to confirm the constructs' validity. Convergent validity was satisfied as all the loading values were significant. Discriminant validity was confirmed through the square root of each construct's average variance extracted ($\sqrt{AVE}$). The values of which, for all the three constructs were found to be greater than its correlations with other constructs (Lee, Liu & Chiang, 2007). Table 3 shows the reliabilities, validities, and correlations of the variables.

Table 3: Correlation Coefficients, Inter-Item Consistency, and Construct Reliability and Validity

Constructs	Cronbach's α	Composite Reliability	Correlations 1	2	3
1. Employee Empowerment	0.72	0.60	1		
2. Counterproductive Work Behaviours	0.95	0.96	-0.35***	1	
3. Spiritual Leadership	0.82	0.89	0.37**	-0.30	1
$\sqrt{AVE}$			0.45	0.80	0.70
$^*p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$					

4. RESULTS
The authors examined the hypotheses stating the effects of employee empowerment and spiritual leadership on counterproductive work behaviour (H1 and H2 respectively). Table 4 shows the path coefficients for the hypothesized relationships. The hypotheses' testing was accomplished by examining the completely standardized parameter estimates and their associated t-values. In sum, employee empowerment causes significant negative variation in counterproductive work behaviour i.e., -28.9% (H1 is supported). In contrast, spiritual leadership explicates significant negative deviation in counterproductive work behaviour, i.e., -19.0% (H2 is supported). Thus, for the hypothesized model, overall results managed to provide empirical evidence on the proposed model.

Table 4: Results of Hypotheses

Hypothesis	Relationships			B	
1.	Counterproductive Work Behaviours	←	Employee Empowerment	-0.289	***
2.	Counterproductive Work Behaviours	←	Spiritual Leadership	-0.190	**

$^*p < 0.05$, $^{**}p < 0.01$, $^{***}p < 0.001$

5. DISCUSSION

Pakistan is located in such an important time zone that is 4 – 5 hours ahead of Europe; therefore, MNCs have established call centres here. This is a national sectorial development for West and new business opportunities for the east because of lower labour costs and less turnover. This study provides useful information for designing call centres and similar offices free from counterproductive work behaviours. It identifies empowerment as a factor, managers should consider while designing facilitative call centre environment for its workers along with the role of spiritual leadership. It is likely to have atypical effect of employee empowerment and spiritual leadership on counterproductive work behaviour. Findings from this study, based on 204 employees from the call centres of Pakistan, provided support to both of our propositions. First, there was a significant and negative relationship found between psychological empowerment and CPWB. Second, employees' spiritual leadership was also found to have a significant and negative relationship with CPWB.

In organizational context, behaviours have special place for both individuals and organizations. If improperly dealt, these types of behaviours can have the very worst impacts in the form of counterproductive work behaviours. This can affect the organization in terms of cost and time. Productive work refers to getting the expected tasks done at workplace; however, counterproductive work behaviour is just reversed of it, that is, a main issue in most of the organizations today. Most of employees do not know about counterproductive work behaviour. In fact, they feel it as a normal and routine behaviour.

The results of this study reveal a negative relationship between psychological empowerment and CPWB. Our findings are similar to the previous literature (Fatima, Iqbal & Imran, 2013). Similarly, Luth (2012) predicted that psychological empowerment would be positively related to CPWB. However, this hypothesis was not supported in his research.

Empowerment can be explained as the inner feeling of power and control, which helps a person to raise intrinsic motivation for work (Thomas & Velthouse 1990). Motivation works as a driver of the intrinsic belief that the person has a sense of control. In phycology empowerment is considered as a person's inner and personal experience. Empowered individuals select their own way and thus remain committed to it because they themselves determined it. Past literature provides evidence that employees who are empowered, perceive control on the major portion of their job are more responsible about their jobs. Empowerment increases the sanguine and commitment of employees and raises their self-efficacy (Thomas & Velthouse, 1990). Empowered employees are found to be involved in several positive work attitudes and behaviours including commitment, innovative and productive behaviour and highly satisfied (Julie DeCicco & Heather Laschinger, 2006; Manojlovich & Laschinger, 2002; Combs, Liu, Hall & Ketchen, 2006) and also involved in little turnover as compared to non-empowered employees (Spreitzer, 1992; Von Dran, Kappelman & Prybutok, 1996). Research also revealed that employees who are empowered proof themselves highly effective in their work activities; they are able to deal with hard times, they are less disinclined to face unusual things and they are always ready to make vital changes whenever they are asked to do so (Quinn & Spreitzer, 1997).

Further, this study found a significant negative effect of spiritual leadership on CPWB. This study suggests that organizations should design a compelling vision for the organizational members that bring the best out of them. Such a vision gives employees a feeling of calling in which they find the meaning of their life and building such a culture, where there is grounded altruistic love, where all members of an organization have care, affection and appreciation for self and others, that ultimately turn into feeling of membership and being understood and admired. This finding is consistent with prior study highlighting the positive affect of spiritual leadership on the positive outcomes, for example, job satisfaction and organizational commitment (Duchon & Plowman, 2005; Fry, 2003; Fry & Cohen, 2009; Fry, Vitucci & Cedillo 2005). The results of this study also showed that spiritual leadership keep them away from being involved in counterproductive work behaviours. It highlights the role of spiritual leadership that intrinsically motivates employees to own their organization through vision, altruistic love and hope/faith. Due to this, employees work for the achievement of organizational goals, exert extra effort and believe to do whatever it takes to make the organization successful by trusting their leaders and organization. Spiritual leadership compensates and assists the employees while working under stressful conditions in performing their jobs.

Much investigation on spirituality was carried on western side, and is still rare in eastern part of the world. There are differences in the importance, understanding and role of this construct in the two sides of the globe. For instance, Kilduff and Day (1994) have conducted a research in Western societies and found that spirituality has no impact on trust in workplaces. Whetstone (2001) found that spirituality is positively associated with employee satisfaction in organization.

We may argue that when employees have spiritual leadership and are empowered and provided with proper physical working environment they become committed to their organizations and in response, there are less chances of their being involved in counterproductive practices.

5.1. Limitations
The present is study has some limitations also. The study was based on cross sectional design with convenient sampling. In future, demographic variables that impact CPWB may also be employed. This will allow exploratory the variances amongst different groups with respect to counterproductive work behaviours.

5.2. Future Research
The subject cited above function as recommendations for further research in future. In Pakistan, there are several other characteristics of Human Resource Management in different industries where employee empowerment and spiritual leadership are beneficial in minimizing CPWB. It is suggested that the research framework be tested in other important sectors including education and healthcare. It is advised to future researchers to enhance the current study. Future research should examine this model by taking into account the dimensions of current study's variables to have more in depth understanding of these constructs.

For future researchers, it is recommended to examine the relationship of current model by using longitudinal research design in place of cross-sectional study. In the current study, the data were collected from the same source, however it is recommend for the future study to collected data both by asking subordinates and supervisors to reduce the possible results of common method variance (CMV).

Moreover, empowerment can be conceptualized in two different aspects. One of them is psychological empowerment (Thomas & Velthouse, 1990; Spreitzer, 1995), which is studied in the present research. It is recommended that empowerment climate, which is another aspect that emphasizes on work environment, should be considered in future research on CPWB. Seibert, Silver and Randolph (2004) suggested that empowerment environment is mutual belief about the degree to which organizations use their policies, practices and structures that aids in employees empowerment. Finally, future studies should investigate the role of ethical leadership on CPWB.

5.3. Practical Implications
The present study focused on the importance of employee empowerment and spiritual leadership in diminishing counterproductive work behaviours. With the reference of human resource management of a firm, being productive at workstation is the most required behaviour, as discussed above. Organization can promote productive work behaviour of employees in many ways. It can launch new incentives, additional benefits, pay raises and promotion in order to get desired behaviour.

The present study advocates that training program can highlight this spirituality, particularly, spiritual leadership is advisable. The present study advises that organizations should take several precautionary measures to keep their employees away from CPWB. Firstly, the leadership should articulate organizational vision in an inspiring way to their employees. Such compelling vision creates the sense of calling among employees and delivers sense of meaning in their life. Thus, building of a culture based on altruistic love, care, affection and appreciation among organizational employees that ultimately create the feeling of membership among them. Secondly, Organizations must empower their employees to manage at least their general activities and task in order to increase their organizational ownership and trust over leaders. If employees consider organizational problems their own problems they would work wholeheartedly to solve those problems. This struggle is expected to result in employees' attachment with workplaces. This study has direct implications for the organizations specially call centres. Managers have to give proper physical working conditions and hygienic work environment to their employees and empower the in order to boost their motivation which will minimize the chances of their being involved in CPWB, while also encouraging spirituality.

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