The Role of Workplace Spirituality in Reducing Organizational Hypocrisy in Schools

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ARTICLE INFO	ABSTRACT
	This research aimed to investigate the relationship between workplace spirituality and organizational hypocrisy from teachers' perspectives. The study employed a cross-sectional quantitative survey design. The data for the research was collected from 276 teachers working at lower secondary schools in Turkey. Stepwise multiple regression was performed in the analysis to identify the predictive power of workplace spirituality dimensions for organizational hypocrisy dimensions. The findings suggest that workplace spirituality significantly predicts organizational hypocrisy. In the model, the highest explanatory power of the total variation belonged to workplace spirituality's self-perception, meaningful work, and organizational values dimensions. Consequently, this research emphasizes the importance of workplace spirituality in reducing the effects for schools that have to act hypocritically. This research is the first research on the potential impact of workplace spirituality on organizational hypocrisy behavior in schools. In this context, it was concluded that workplace spirituality was important in reducing perceptions related to hypocritical behavior displayed by school administrations among teachers in the schools.

1. Introduction

Currently, organizations worldwide are affected by environmental changes caused by globalization. To adjust to these changes, it is essential to manage them effectively. Organizations need to make various regulations within the organizational structures and mechanisms to respond to environmental pressures while collecting change and preserving their position. However, organizations must maintain their legitimacy while keeping their place (March & Olsen, 1989). This situation may cause differences in the expectations of internal and external stakeholders. Organizational management must continuously attempt to balance meeting the conflicting expectations of stakeholders and developing strategies for this purpose (Barnett, 2007). The complexity of the situation puts management in an unstable moral position. For the organization to maintain its legitimacy, if stakeholders make uncompromising demands, management must develop strategies that meet a level of agreement acceptable to each stakeholder. For this reason, to manage conflicting stakeholder demands, the organization may be encouraged to adopt specific inconsistent stakeholder strategies, which may elevate fundamental concerns related to the integrity of behavior in the organization (Simons, 2002). Brunsson (2002) proposed that organizations generally respond to conflicting stakeholder demands through the *organizational hypocrisy* route.

Although hypocrisy was developed as a case in political organizations (Brunsson, 2002), it is possible to observe the concept in educational organizations like schools. Schools are faced with the obligation to abide by regulations made by educational ministries on the one hand and by conflicting demands of local internal

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and external stakeholders on the other. There may be an inconsistency between their words and actions to overcome this contradiction. For instance, strategic planning practices in schools may be shown as evidence that schools act hypocritically. Schools mainly work to gain a rational and legitimate image in many environments rather than remaining loyal to their strategic plan where they state what will be done to bring them from their current position to where they want to be in the future (Kılıçoğlu, 2017). This shows that schools may display organizational hypocrisy behavior. However, researches performed in schools (Çayak, 2021; Göçen et al., 2021; Kahveci et. al. 2019; Karagül Kandemir & Kahveci, 2019; Kılıçoğlu et al., 2019; Kılıçoğlu & Yılmaz Kılıçoğlu, 2019; Konan & Taşdemir, 2019) indicate the negative outcomes of hypocrisy. For instance, in the study of Kılıçoğlu and Yılmaz Kılıçoğlu (2019), it was seen that as teachers' hypocrisy perceptions increase, their perceptions of organizational commitment, motivation, organizational citizenship and job satisfaction decrease. The study of Göçen et al. (2021) found that as teachers' perceptions of hypocrisy increase, their perceptions of organizational cynicism increase. In other studies, it is possible to see that organizational hypocrisy has negative consequences in schools. In a qualitative research by Kılıçoğlu et al. (2019), it was found that organizational hypocrisy can have devastating consequences such as organizational conflict in schools, the spread of inconsistency to all employees, chaos, and the development of unhealthy school culture at school. Considering the negative consequences of organizational hypocrisy, reducing hypocrisy in schools remains a significant problem. In this context, one of the cases that may be used to reduce the hypocritical behavior of schools appears to be workplace spirituality.

Neck and Milliman (1994) observed that people have a more spiritual orientation toward their work than ordinary life. Workplace spirituality may include many benefits for organizations, such as creating a more motivated organizational culture by increasing trust and interconnections between people and directing organizational performance as a whole. Additionally, workplace spirituality makes a direct path to perfectionism ultimately, and this is proposed to ensure organizationality (Mukherjee et al., 2017). Some organizations encourage spirituality to increase the loyalty and morale of employees (Ashmos & Duchon, 2000). People working in a spiritual environment are more decisive, ethical, and less fearful and make the workplace more flexible, productive, innovative, and creative (Fry, 2003). In this context, direct management of workplace spirituality regulates the attitudes and behaviors of employees in the workplace (James et al., 2011), and the case of hypocrisy may be encountered less often. In recent years, researchers have begun to investigate the importance of spirituality in schools in recent years (Aksakal & Kahveci; 2021; Cook & Babyak, 2019; Paul et. al., 2020; Terzi et. al. 2020; Walker, 2020). Adoption of workplace spirituality and principles in a real sense by school management may be a solution in terms of reducing the orientation toward organizational hypocrisy behavior. It is even stated that hypocrisy can lead to pathological results in organizations (Han & Koo, 2010). However, the limitations of existing empirical studies on which variables this pathological behavior can be influenced by and which variables can affect schools make it difficult to examine the concept of organizational hypocrisy in depth. Inconsistency between the words, decisions, and actions of school administrators among internal stakeholders in schools may create a trust problem in schools. Over time, this problem will weaken teachers' sense of belonging towards the school and cause negative feelings. As a result, hypocrisy may be assessed as an organizational behavior that should be avoided due to effects on schools' structural operations and human resources. In this context, this research is important as it investigates the correlations between workplace spirituality and organizational hypocrisy according to teachers' perceptions. There is no study encountered in the literature focusing on the relationship between these two variables in schools. Considering the gap in the literature, our purpose is to investigate the organizational spirituality of teachers in Turkey and their influence on organizational hypocrisy. For this reason, the research is essential in terms of filling a gap in the literature about organizational behavior in schools. Additionally, it is hoped that models obtained in the study about spirituality dimensions that determine organizational hypocrisy will offer important clues to reduce hypocritical behavior by school administrations.

1.1. Purpose of the Research

This research aimed to investigate the relationship between workplace spirituality and organizational hypocrisy from teachers' perspectives. In line with this aim, answers were sought to the following research questions:

(1) What is the level of perception related to workplace spirituality among teachers?

(2) What is the level of perception related to organizational hypocrisy among teachers?

(3) Do perceptions related to workplace spirituality significantly predict perceptions related to organizational hypocrisy among teachers?

1.2. Educational System in Turkey

Before explaining the theoretical framework in this study, we present contextual information about the education system in Turkey. Turkey is formed from the accumulation of vibrant and diverse cultures coming from the depths of its history. In Turkey, which has a broad power distance and a collectivist culture, education is one of the essential functions of the state and is carried out under the control and supervision of the state. In this structure, which is based on centralism (Erdem et. al., 2011), all regulations are made by the Ministry of National Education (MoNE). All aspects of education, such as its purpose, content, implementation processes, budget, infrastructure, and human resources, are shaped by the decisions taken by MoNE. This understanding of management causes problems in the effective implementation of education policies and makes it difficult to solve the problems encountered at the local level quickly. There is a hierarchical authority in schools in the centralized management approach, strict control by the central government, and a kind of externally supervised management. MoNE has assigned broad responsibilities to the school principal regarding school management. The school principal is responsible for the school's management, evaluation, and development by its predetermined goals. Many regulations and changes have been made in education in recent years in Turkey. For instance, the work on developing, renewing, and updating the curricula started in 2005 and was completed in the 2015-2016 academic year. In addition, FATIH Project was started in 2012 to provide equal opportunity in education and training and improve technology in schools, which continues. Finally, a vision document was announced by the MoNE in 2018, which sets the general framework for the policy steps to be taken in the three years (MoNE, 2018). Despite all these reforms, the positive expectations targeted in the education system could not be achieved, and the education system could not be saved from an exam-oriented basis. In fact, the rapid change of examination systems is frequently criticized by education researchers. In Turkey, the provincial organizations of MoNE and the parents of the students put pressure on the school administrations to increase the students' academic performance. School administrators may feel under pressure because they are caught between central government policies and local dynamics. Because in central administrations, the administrative structure and principles of the school are determined by the guidelines of the central administration, the characteristics and requirements of the school are generally not taken into account, and the school's stakeholders feel themselves under strict control (Cheng, 1996). The pressure and power in question may cause the school principal, who is primarily responsible for school management, to exhibit inconsistent behaviors. Inconsistent behaviors can cause a crisis of trust between teachers and school administrators. In this context, this study examines the importance of workplace spirituality, which can affect teachers' perceptions of organizational hypocrisy displayed by school principals in countries with a centralized education system such as Turkey.

1.3. Theoretical Framework

In this section, after discussing the theoretical background of variables used in the research, the conceptual framework forming the basis of the relationship between workplace spirituality and organizational hypocrisy is explained.

1.3.1. Workplace spirituality

Jacobs (2012, p.239) defined spirituality as "belief in a power beyond the self, hope and optimism, meaning and purpose, worship, prayer, meditation, love and compassion, moral and ethical values and transcendence." In the literature, there are many definitions of workplace spirituality, investigated in various forms like *spirituality in organizations* (Tecchio et al., 2016), *organizational spirituality* (Rocha & Pinheiro, 2020), and *spirituality at the workplace* (Thakur & Singh, 2016). Giacalone & Jurkiewicz (2003, p.1) defined workplace spirituality as "a framework of organizational values encouraging transcendent experiences of employees during the work process proven in culture, easing a feeling of connection to others by providing feelings of fullness and joy." In the definition we adopted in this study, Ashmos and Duchon (2000, p.137) defined workplace spirituality as "acceptance of an internal life fed by meaningful work completed in the context of a community of workers." Despite these differences in the meaning of workplace spirituality, most definitions

comprise the spirituality components of a sense of commitment, purpose, and meaning (Duchon & Plowman, 2005). Spirituality is open to many reports and is personal, subjective, not institutionalized, devoted to values, not limited to any god, and not necessarily linked to any particular religion (Hood et al., 2009). Spirituality has positive consequences in the workplace. Studies have reported that workplace spirituality is positively related to positive organizational outcomes such as *organizational commitment* and *life satisfaction* (Jeon & Choi, 2021), *work engagement* (van der Walt, 2018), *stress management* (Saxena et. al., 2020), *job satisfaction* (Belwalkar et. al., 2018; Zhang, 2020) and *organizational citizenship behavior* (Belwalkar et. al., 2018; Utami et. al., 2020). Moreover, workplace spirituality can have an integrative function to harmonize employees with organizational values.

Workplace spirituality included different dimensions in studies performed in various areas (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Özğan, 2017; Petchsawanga & Duchon, 2012). When these studies are investigated, generally, it appears that *meaning*, *values*, *transcendence*, and *inner life* concepts come to the forefront. In this study, as teacher perceptions were the focus, the dimensions of "*meaningful work*," "*transcendence*," "*self-perception*," and "*organizational values*" considered by Özğan (2017) are explained below. In the current study, the reason for using the model determined by Özğan (2017) is that, unlike other models, this model was created in educational organizations.

Meaningful work is defined as the experience that a person's job is an important and meaningful part of life (Duchon & Plowman 2005), comprising enjoyment obtained from work, being energized by work, and giving personal meaning and purpose to work (Milliman et al., 2003). *Transcendence* is a fundamental element to understanding workplace spirituality, and nourishing it may lead to an important and productive external life (Ashmos & Duchon, 2000). *Transcendence* involves experiencing positive energy or vitality, a feeling of perfection, and happiness (Petchsawanga & Duchon, 2012). Chalofsky (2003, p.77) stated that "*self-perception*" includes signs that "a person brings their whole self (mind, body, feelings, spirit) to work (and workplaces), a person's awareness and development of their potential, a person knowing their aim in life and how work complies with this aim and having a positive belief system about reaching their aims." *Organizational values* reflect the spirituality of the organization (Milliman et al., 2003). Compliance with the values of an organization means that there is stronger conscience with the appropriate values of individuals, administrators in the organization, and employees and the belief that the organization is concerned with the welfare of employees and society (Ashmos & Duchon, 2000).

1.3.2. Organizational hypocrisy

Hypocrisy may be considered individually or in organizations. The concept of organizational hypocrisy was defined in various forms (Phillippe & Koehler, 2005). Observed as a basic behavioral type in political organizations in the most commonly used definition, which we also considered in this study, organizational hypocrisy is defined as talking to meet one demand, making decisions to satisfy another direction, and providing products to meet the third demand. The legitimacy theory was developed in organizational hypocrisy research (Brunsson, 2002). First mentioned by Dowling and Pfeffer (1975) as the "organizational legitimacy" concept, legitimacy theory was defined by Suchman (1995, p.574) as "a general perception or assumption about the actions of an organization as desirable, appropriate or inappropriate within some socially structured norms, value, belief, and definition systems." The theory attracts attention to whether the organization and social value systems are consistent with each other or not. This shows whether social expectations are met by the organization's targets (Chen & Roberts, 2010). Legitimacy theory assumes organizations attempt to perform activities within the norms and limits of society (Campbell et al., 2003). Suchman (1995) concluded that organizations are managed according to society's standards, including cultural beliefs, to increase legitimacy in the eyes of the public.

Brunsson (2007) explains the hypocrisy in how the organization and individuals address these different needs from different stakeholders. Some needs are met through speech, some through decisions, and some through action. However, these discussions, decisions and actions are not necessarily the same. Also, the likelihood of hypocrisy in the organization increases when other methods of meeting conflicting stakeholder demand are effective. Although hypocrisy is generally widely accepted in an organization, its nature and real implications are not so clear (Philippe & Koehler, 2005). Organizations risk that hypocritical strategies become too obvious to stakeholder groups (la Cour & Kromann, 2011) and ultimately undermine perceived behavioral integrity and legitimacy (Simons, 2002). Organizational hypocrisy negatively affects the employees' *performance*,

commitment, *feelings of trust, justice,* and *job satisfaction* (Brunsson, 1989; Cha & Edmondson, 2006; Philippe & Koehler, 2005).

In this study, we used the conceptual model developed by Kılıçoğlu et al. (2017) regarding organizational hypocrisy. We used this framework because it is the only major study to address organizational hypocrisy in schools. Organizational hypocrisy in schools was first considered in 3 dimensions of *"keeping words into practice," "compliance between internal structure and the environment"* and *"inconsistency in practices"* in the scale developed by Kılıçoğlu et al. (2017, p.23). In the study, the *keeping words into practice* dimension "provides the coherence between talk, decision, and actions in school organizations," *compliance between internal structure and the environment* "corresponds to how schools achieve their mission and goals while reflecting the environment's values." In contrast, *inconsistent practices "give information about the school principals' act of deceiving stakeholders, teachers,* school personnel, students and their parents."

1.4. Conceptual Framework

"Workplace spirituality reflects the interaction between the personal spiritual values of an individual with the spiritual values of the organization" (Kolodinsky et al., 2008, p.467). Research by Rust and Gabriels (2011) identified a connection between the personal spiritual values of employees and organizational values. The same research showed that employees attempted to integrate what they saw as their spirituality with spiritual values in the workplace. For this reason, employees combining with organizational values can be said to have increased spirituality perception because integration appears to adopt spiritual values within a work context (Mukherjee et al., 2017). However, integration seems to be an important case to remove organizational hypocrisy (Kılıçoğlu, 2017). In addition to integration, honesty (Kriger & Seng, 2005) is a value within workplace spirituality. School management displaying honest behavior is expected to positively reflect the trust environment (Hoy & Tschannen-Moran, 1999). For this reason, integrity and honesty may reduce teachers' experience of hypocritical situations (Kılıçoğlu & Yılmaz Kılıçoğlu, 2019). Studies conducted in educational institutions have shown that spirituality has positive outcomes. For instance, Boone et al. (2010) reported that spirituality affects effective learning, teacher leadership, and contribution to dynamic organizational life. Stanley (2011) emphasizes that spirituality has serious importance on effective teaching practices. Significant evidence has been obtained that spirituality is a tool that can be used to reduce *teachers' stress* (Akhondi et al., 2017; Cook & Babyak, 2019; Stanley, 2011), increase *teachers'* perception of *confidence* (Hassan et al., 2016) and *job satisfaction* (Forsythe, 2016), ensure *teachers' psychological well-being* (Mahipalan & Sheena, 2019) and increase *teachers' organizational commitment* and negatively affect their perceptions of *organizational cynicism* (Aksakal & Kahveci, 2021). Considering the conceptual framework of workplace spirituality and the positive outcomes of workplace spirituality in educational organizations, teachers' workplace spirituality perceptions may negatively affect their organizational hypocrisy perceptions.

2. Methodology

2.1. Research Model

This study employed a cross-sectional quantitative survey design. This section explains the sample, data collection tools, procedure, and data analysis.

2.2. Research Sample

The research was performed in Mardin, a city in the southeast of Turkey, and used the convenience sampling method. The city's suitability was related to its geographical proximity. Participants comprised 276 teachers in 22 middle schools in Mardin chosen with the simple random sampling method (Fraenkel et al., 2012). We have access to all teachers' names and then randomly select from this list. Of teachers, 89.5% were bachelor's degrees, and 10.5% were master's degree graduates. Among teachers, 52.5% were women, 47.5% were men, 59.8% were married, and 40.2% were single.

2.3. Data Collection Tools

Workplace Spirituality Scale: This research employed the Workplace Spirituality Scale (WSS) developed by Özğan (2017). The scale contains 18 items comprising the dimensions of *"organizational values," "transcendence," "self-perception,"* and *"meaningful work."* Sample items from the scale include "Employees help each other without expecting anything in return." and "My job gives meaning to my life." This 5-point Likert-type scale

was answered on a rating scale from 1 ("totally disagree disagree") to 5 ("totally agree"). The explained total variance was determined as 64%. The goodness of fit indices obtained from confirmatory factor analysis (CFA) results were χ^2/df = 1.89, *RMSEA* = .05, *GFI* = .93; *AGFI* = .90; *CFI* = .96. In this study, first level CFA performed for the WSS found that goodness of fit indices (χ^2/df = 4.83, *GFI* = .87, *CFI* = .93, *RMSEA* = .07) were in the appropriate intervals (Schermelleh-Engel et al., 2003). For the instrument's reliability, the Cronbach's Alpha coefficient was identified as .87. In this study, the Cronbach's Alpha coefficients were .87, .84, .80, .88 and .93 for the whole instrument. These values indicate the instrument is reliable (George & Mallery, 2003).

Organizational Hypocrisy Scale: In this research, the Organizational Hypocrisy Scale (OHS) developed by Kılıçoğlu et al. (2017) was employed. The instrument contains 17 items comprising the dimensions of "*keeping words into practice," "compliance between internal structure and the environment,"* and "*inconsistency in practices."* Sample items from the scale include "The school principal keeps his/her promises." and "The school principal sets unrealistic goals." This scale was answered on a rating scale from 1 ("totally disagree") to 5 ("totally agree"). The explained total variance was determined as 59.44%. The goodness of fit indices reached with CFA were χ^2/df = 1.95, *RMSEA* = .07, *NNFI* = .96; *CFI* = .97 and S*RMR* = .05. In this study, the first level CFA for the OHS had fit indices in appropriate intervals (χ^2/df = 3.19, *GFI* = .89, *CFI* = .96, *RMSEA* = .08). For reliability of the scale, the Cronbach's Alpha coefficient was .86 for the "keeping words into practice" dimension, .74 for the "compliance between internal structure and the environment" dimension, and .77 for the "inconsistency in practices" dimension. In this study, the Cronbach's Alpha coefficients were .96, .88, .93, and .91 for the whole scale.

2.4. Procedure and Data Analysis

Initially, school principals were informed. Later, teachers were informed about the topic of the study, and in order not to put pressure on teachers, care was taken that no one from school administration was present in the teachers' rooms. Participation was based on volunteerism, and teachers were not encouraged or pressured to complete the forms. Teachers were informed about the information to be collected and how their identities will be protected. Thus, their confidentiality was guaranteed to be protected, and their informed consent was obtained from them. In this way, anonymity and confidentiality were ensured. The researcher collected the instrument forms in person, and forms were not seen by anyone in the school administration. A total of 306 teachers were accepted to participate in the research. After removing mistaken or incomplete forms, a total of 276 instrument forms were included in the analysis (90.1% validity rate).

Statistical Package for Social Sciences (SPSS) was used to analyze data. Descriptive statistics involved means and standard deviations. Skewness and kurtosis coefficients were investigated to test the normality of data (WSS>> skewness: -1.60-.22; kurtosis: -1.28-2.12; OHS>> skewness: -.03-.85; kurtosis: -1.36-.28) and data were observed to have distribution close to normal (Kline, 2011). Confirmatory factor analysis related to the instruments used in the research was completed with AMOS software. Correlations between variables were analyzed with Pearson correlation and stepwise multiple regression. There was no multicollinearity issue observed between variables (see Table 1).

2.5. Ethical

In this study, all rules stated to be followed within the scope of "Higher Education Institutions Scientific Research and Publication Ethics Directive" were followed. Ethical Review Board Name: Mardin Artuklu University Ethics Committee. Date of Ethics Evaluation Decision: 12.02.2020 Ethics Assessment Document Issue Number: 2020/ 1-1

3. Findings

The means and standard deviations related to the workplace spirituality and organizational hypocrisy perceptions of teachers and the correlation coefficients between the relevant variables are presented in Table 1. Teachers' perceptions related to workplace spirituality were at agree level ("*organizational values"* (*M* = 3.63; *SD* = .88), "*transcendence"* (*M* = 3.94; *SD* = .87), "*self-perception"* (*M* = 3.94; *SD* = .93), "*meaningful work"* (*M* = 4.12; *SD* = .98). Teachers' perceptions related to organizational hypocrisy were at disagree level ("*keeping words into practice"* (*M* = 2.93; *SD* = 1.28), "*compliance between internal structure and the environment"* (*M* = 2.45; *SD* = .92), "*inconsistency in practices"* (*M* = 2.89; *SD* = 1.19). Correlations between workplace spirituality and

organizational hypocrisy were investigated with Pearson correlation analysis, and negative correlations were identified. As teachers' perceptions of workplace spirituality increased, their perceptions of organizational hypocrisy reduced.

Table 1. *Descriptive and Pearson Correlation Analysis Results for the Dimensions of Workplace Spirituality and Organizational Hypocrisy*

Variable	Mean	SD	1	2	3	4	5	6	7	8	9
ORGVAL (1)	3.63	.88	1								
TRANS (2)	3.94	.87	.69**	1							
SELF (3)	3.94	.93	.59**	.65**	1						
MEANW (4)	4.12	.98	.62**	.78**	.71**	1					
KEEPW (5)	2.93	1.28	-.15*	-.16**	-.51**	-.17**	1				
COMP (6)	2.45	.92	-.14*	-.10	-.41**	-.15**	.73**	1			
INC (7)	2.89	1.19	-.07	-.11	-.27**	-.11	.36**	.00	1		
WS (8)	3.90	.91	.89	.88	.83	.86	-.27	-.22	-.15	1	
OH (9)	2.72	.84	-.16	-.16	-.52	-.20	.92	.77	.57	-.29	1

Note: ORGVAL: Organizational Values; TRANS: Transcendence; SELF: Self-Perception; MEANW: Meaningful work; KEEPW: Keeping Words Into Practice; COMP: Compliance Between Internal Structure and the Environment; INC: Inconsistency in Practices; WS: Workplace Spirituality; OH: Organizational Hypocrisy; * $p < .05$ **$p < .01$

Stepwise multiple regression analysis was performed to identify the predictive power of the dimensions of workplace spirituality for dimensions of organizational hypocrisy. Of the workplace spirituality sub-dimensions, the stepwise multiple regression analysis results for predicting the organizational hypocrisy are presented in Table 2.

Table 2. *Analysis Results regarding the Prediction of Organizational Hypocrisy by Workplace Spirituality*

Model	Dependent Variable= Keeping Words Into Practice	B	SE	β	t	p*
1	Constant	5.71	.28		19.82	.00
	Self-perception	-.70	.07	-.51	-9.92	.00
2	Constant	5.12	.29		17.43	.00
	Self-perception	-1.08	.09	-.79	-11.17	.00
	Meaningful work	.50	.09	-.38	5.45	.00
3	Constant	4.93	.30		16.07	.00
	Self-perception	-1.14	.10	-.83	-11.39	.00
	Meaningful work	.43	.09	-.33	4.38	.00
	Organizational values	.19	.09	-.13	2.09	.03
Model	Dependent Variable= Keeping Words Into Practice					
4	Constant	4.06	.22		18.46	.00
	Self-perception	-.40	.05	-.41	-7.49	.00
5	Constant	3.59	.24		14.80	.00
	Self-perception	-.60	.07	-.60	-8.54	.00
	Transcendence	.31	.07	-.29	4.15	.00
Model	Dependent Variable = Inconsistency in Practices					
6	Constant	4.26	.30		14.20	.00
	Self-perception	-.34	.07	-.27	-4.69	.00
7	Constant	4.03	.32		12.58	.00
	Self-perception	-.50	.10	-.39	-4.72	.00
	Meaningful work	.20	.10	-.16	2.01	.04

(1): $R = .514$; $R^2 = .26$; $F = 98.475$; $p = .00$, (2): $R = .580$; $R^2 = .33$; $F = 69.301$; $p = .00$, (3): $R = .589$; $R^2 = .34$; $F = 48.233$; $p = .00$, (4): $R = .413$; $R^2 = .16$; $F = 56.229$; $p = .00$, (5): $R = .469$; $R^2 = .21$; $F = 38.399$; $p = .00$, (6): $R = .273$; $R^2 = .07$; $F = 22.039$; $p = .00$, (7): $R = .297$; $R^2 = .08$; $F = 13.169$; $p = .00$;   *$p < .05$

The stepwise multiple regression analysis started with the model that examined the relationship between keeping words into practice and workplace spirituality (Table 2). Three different models are presented in the first dependent variable prediction. In the third model which involves the highest explanatory power, "self-perception" (β = -.83), "meaningful work" (β = -.33) and "organizational values" (β = -.13) explained 34% of

the "keeping words into practice" dimension (R_3 = .58; R^2 = .34). The effects were strong for "self-perception," moderate for "meaningful work," and weak for "organizational values."

The second analysis continued with the model examining the relationship between internal structure and the environment and workplace spirituality (Table 2). In the fifth model with highest explanatory power, "self-perception" (β = -.60) and "transcendence" (β = -.29) explained 21% of the "compliance between internal structure and the environment" dimension (R_5 = .46; R^2 = .21). "Self-perception" had a strong effect, while "transcendence" had a weak effect.

The final stepwise multiple regression analysis had two models in predicting the inconsistency in practice (Table 2). In the seventh model with highest explanatory power, "self-perception" (β = -.39) and "meaningful work" (β = -.16) explained 8% of "inconsistency in practice" (R_7 = .29; R^2 = .08). "Self-perception" had a moderate effect, while "meaningful work" had a weak effect.

4. Discussion

After the findings are interpreted in light of the literature, we explain some limitations and implications in this section.

4.1. Interpretation

When the findings related to the first research question are investigated, it can be said that teachers have high levels of perceptions of workplace spirituality. The results overlap with findings obtained in studies of educational organizations by Rajappan et al. (2017) and Göçen and Özğan (2018). These studies found that participants had high levels of perceptions of workplace spirituality. In the present study, teachers were reported to have the most heightened perceptions of "meaningful work" and the lowest perception of "*organizational values.*" Notably, all studies had the lowest mean values for perception levels related to the *organizational values* dimension. This situation may be explained by the low level of perceptions related to teachers acting sincerely towards each other and everyone in schools having the same rights and opportunities. It may be concluded that teachers have low perceptions of sincerity and justice values. For the meaningful work dimension, teachers find their profession meaningful and believe there is a spiritual contribution to their lives. A study by Marshall (2009) concluded that the teaching profession represented significance and a target for preservice teachers. Steger et al. (2012) stated that teachers need to find meaningful and purposeful work. Teachers finding their jobs meaningful was evaluated as an essential element increasing spirituality perceptions.

For the second question in the research, it was observed that teachers had moderate levels of perceptions related to organizational hypocrisy. Findings obtained in studies by Kılıçoğlu et al. (2017) support the results of the present research. In this research, teachers were identified to have moderate organizational hypocrisy perceptions. However, findings obtained in studies by Kahveci et al. (2019) and Kılıçoğlu and Yılmaz-Kılıçoğlu (2019) partly overlap with findings in the present research. In these studies, teachers were identified to have low organizational hypocrisy perceptions. The current results indicate the presence of inconsistency between the words and actions of school administrations. This finding may be explained by the inefficiency of schools in reflecting official plans in practice (Kılıçoğlu, 2017) and schools trying to resemble other local schools without regard to their circumstances (DiMaggio & Powell, 1983).

For the third question in the research, analysis with the "*keeping words into practice*" dimension as a dependent variable revealed three different models. In the model with the highest explanatory power among these models, "*self-perception,*" "*meaningful work,*" and "*organizational values*" dimensions were observed to explain 34% of the "*keeping words into practice*" dimension. The order of importance in the model was "*self-perception,*" "*meaningful work,*" and "*organizational values.*" This finding reveals that these spirituality dimensions were determinants of the "*keeping words into practice*" dimension. It can be said that teachers knowing themselves in social, mental, and psychological terms and performing their job devotedly and patiently is influential in school administrations' keeping their promises. Teachers who bring their whole selves to their school appear to be a determinant that lowers hypocrisy perceptions. Additionally, teachers knowing how their aim in life is compatible with their objective in their profession and having positive belief systems related to this can be said to affect hypocrisy. For the organizational values dimension with the least effect on keeping promises,

teachers with values like assisting, sharing, trust, and ethics appear to be determinants. Researches indicate (Cavanagh, 1999; McGhee & Grant, 2017) that workplace spirituality opposes unethical practices. Contrary to this, a study by Zhang (2020) identified a positive correlation between workplace spirituality with a willingness to engage in unethical pro-organizational behavior. The finding that as the spirituality perceptions of participants increased, their perceptions related to misrepresentation or concealment of facts in favor of their organizations, even if unethical, also increased appears to contradict the present study's findings. This contradiction, though surprising, may be explained by participants being forced to act unethically in favor of their organizations.

Employees in the organization may not behave unethically in any situation that concerns them individually. Because, some researchers (Gupta et al., 2014) proposed that spirituality is only related to personal beliefs. Research by Boone et al. (2010) observed that the spirituality perceptions of teachers did not affect honesty. This finding is surprising because, in the discussion of spirituality above, people with high spirituality perceptions have ethical values; hence, they are stated to have low hypocrisy perceptions. The surprising finding obtained in the study by Boone et al. (2010) is explained by spiritual people being more religious and, as a result, predicted to act honestly. School administrations who do not keep their promises may be said to perform unethical behavior. Research by Kılıçoğlu et al. (2019) documented that ethical leadership negatively affected organizational hypocrisy. Teachers think that if school principals act ethically, the inconsistency between their words and actions will decrease. It is proposed that people working in a spiritual environment will be more ethical (Fry, 2003). Moving from this point, with the increase in spirituality, school principals will act more ethically. It may be said that teacher perceptions about consistency between promises given and actions are taken will increase.

Kriger and Hanson (1999) emphasized the importance of honesty and trustworthiness, seen as spiritual values, to glorify and develop spirituality in organizations. Honesty is accepted as a tool for creating trust among observers (Resick et al., 2006). Value-based approaches by school administrations are proposed to result in organizational integrity (Kurtz, 2015). With the reduction of organizational hypocrisy in schools, considering the importance (Kılıçoğlu, 2017) of the value of organizational integrity (Mukherjee et al., 2017), the effect of organizational values on keeping promises is better understood. For this reason, reflecting honesty, integrity, and consistency in speaking and actions will reduce teachers experiences of hypocritical situations (Kılıçoğlu & Yılmaz Kılıçoğlu, 2019). Ethical administrators' consistency between words and actions, honesty, and trustworthiness are important features (Moorman & Grover, 2009). The aim of an administrator acting based on values management will be to secure the promises made (Law et al., 2003). Administrators working by paying attention to ethical values are understood to affect teachers' perceptions of the hypocritical behavior school administrations display.

For the third research question, two different models emerged in analyses with "*compliance between internal structure and the environment*" as the dependent variable. In the model with the highest explanatory power, "*self-perception*" and "*transcendence*" dimensions appeared to explain 21% of the *compliance between internal structure and the environment* dimension. The order of importance in the model was "*self-perception*" and "*transcendence.*" This finding reveals that "*self-perception*" and "*transcendence*" dimensions are determinants of the "*compliance between internal structure and the environment*" dimension. Compliance between the values and aims encourages transcendence (Pratt & Ashforth, 2003), and transcendence is expected to promote compliance among internal structure and the environment. Teachers with high self-perceptions and perceptions related to inner peace, spiritual power, and love of work have positive effects on the reflection of values of the environment in schools. The increase in "*self-perception*" and "*transcendence*" perceptions can positively affect schools achieving their mission and targets. A study dealing with the relationship between workplace spirituality and organizational culture perceptions of teachers (Alas & Mousa, 2016) identified a significant correlation between "*meaningful work*" and "*organizational values*" dimensions with *adaptivity*. Adaptivity is related to the degree of reaction of an organization to both internal and external environments (Dawson, 2010). When examined from this aspect, hypocrisy appears to have similar content to the "*compliance between internal structure and the environment*" dimension. However, research by Sherafati et al. (2015) identified a positive correlation between *meaningful work* and *adaptivity*. Though there were correlations identified between different dimensions of workplace spirituality with the adaptivity dimension in various studies, this

situation is thought to be related to the scales used in those studies (Gupta et al., 2014; Milliman et al., 2003) being different from the present study.

In the final analysis, related to the third question in the research, two different models were predicting the "*inconsistency in practice*" dimension. In the model with the highest explanatory power, the "*self-perception*" and "*meaningful work*" dimensions appeared to explain 8% of the "*inconsistency in practices*" dimension. Notably, the explanation rate is low. The order of importance in the model was "*self-perception*" and "*meaningful work.*" This finding reveals that "*self-perception*" and "*meaningful work*" dimensions are determinants of the "*inconsistency in practices*" dimension. When teachers' self-perception and levels of finding meaning in their work increase, it can be said that teacher perceptions about school administrations displaying inconsistent behavior fall. In other words, if teachers feel a strong connection between the values and their jobs, it will negatively affect teachers' perceptions of the display of hypocritical behavior of school administrations. Alas and Mousa (2016) identified a positive correlation between the *consistency* dimension with the "*meaningful work*" dimension. *Consistency* is defined as the degree to which workers can act predictably even when faced with unusual situations in their organizations (Dawson, 2010). Accordingly, when teachers find their jobs meaningful, it can be said their perceptions about consistent behavior displayed by school administrations increase.

In situations where school administrations place unrealistic targets, where problems occurring in school are not solved or even concealed despite promises, and when they must act in breach of norms, teachers will encounter hypocrisy. Inconsistency between the words and actions of school administrations may be interpreted as not acting honestly. This situation will lead to an insecure environment. Research by Goswami and Ha-Brookshire (2016) stated participants felt uncomfortable and uncertain with differences between words and actions. A study by Kılıçoğlu et al. (2017) observed that as the hypocrisy perceptions of teachers fell, organizational trust perceptions increased. In environments with high trust, the reduction in bureaucratic controls and provision of autonomy to individuals can be mentioned (Smylie et al., 2007). It is expected that people's trust in the words and behavior of others will have positive reflections on the climate of the environment (Tschannen-Moran, 2004). For this reason, spirituality as an element increasing trust (Hassan et al., 2016) negatively affects hypocrisy and ensures teachers can act more autonomously.

4.2. Limitations and Future Research

The first limitation is related to the effect sizes. If the effect sizes for workplace spirituality dimensions on organizational hypocrisy are examined, it is understood that there may be some organizational variables affecting it. For this, it is recommended that researchers study the relationships between organizational variables like organizational culture and organizational dissent with hypocrisy. Additionally, a model may be revealed by structural equation modeling using variables with potential mediating effects in workplace spirituality and organizational hypocrisy. The second limitation is related to the research method. Our study is a quantitative relational study, so it is impossible to understand the results obtained. For this reason, it is recommended that studies be performed with qualitative methods. The third limitation of the research is that it was only performed in middle schools. From this aspect, future studies including larger sample groups from other school levels will benefit the generalizability of the results. Fourthly, this study only focused on teacher perceptions. The inclusion of the opinions of school administrators will contribute to the development of a more holistic viewpoint. For this reason, it is crucial to develop scale forms that can measure the workplace spirituality and organizational hypocrisy perceptions of school administrators. Fifthly, data were only collected in one province. The inclusion of other regions may provide different results with a more extensive data set.

4.3. Implications

This research proposed three models with the workplace spirituality dimensions of "*self-perception,*" "*meaningful work,*" and "*organizational values*" playing a role in the "*keeping words into practice*" dimension of organizational hypocrisy; "*self-perception and transcendence*" playing a role in "*compliance between internal structure and the environment*"; and "*self-perception*" and "*meaningful work*" playing a role in "*inconsistency in practices.*" The proposed models involve some inferences for practitioners and policymakers to reduce hypocritical behavior in schools. Firstly, school administrators should display management based on ethical values, integrate the school and surroundings' values, and not act inconsistently between words and decisions.

Additionally, school administrators should avoid behavior that will disrupt the trust of teachers (Handford & Leithwood, 2013), like not affording everyone in the school the same rights and opportunities. Teachers should interact based on mutual trust with school colleagues and professional, ethical rules. Teachers working with team spirit, helping each other without expectations, and easily sharing their problems will positively contribute to spiritual values and ensure schools act consistently. However, teachers who succeed in this are linked to school administrators taking the necessary steps to increase belief in spiritual mechanisms and teachers' spirituality perceptions. For instance, for self-perception, which was effective on all hypocrisy dimensions, school administrators should be supportive and create a positive school climate for teachers to be aware of their potential and bring their whole selves to work. Teachers should be reminded of the sacredness of their duty and focus on the importance of devotedness and patience required by profession, and a suitable communication language should be developed. In this way, teaching will be perceived not just as a profession by teachers but as a lifestyle. When school administrations make decisions, teachers should be included in the process, and efforts should be made to implement the decisions. Additionally, school administrations should act by norms created in line with realistic targets. Problems experienced in schools should not be concealed, and a just approach should be displayed for solutions.

For policymakers to adopt spirituality in schools, school spirituality programs (Göçen & Özğan, 2018) should be developed and implemented in schools through in-service training. Additionally, some steps that policymakers may take to reduce hypocrisy directly may be mentioned. As previously stated, considering that schools display inconsistent behavior to reach targets determined by central administrations, targets must be more realistic and compatible with the environment around the schools. In this context, allowing schools to act more autonomously (Klein, 2017) will ensure they can be inspected and evaluated according to their circumstances.

5. Conclusion

Inconsistent behavior by school administrations, one of the critical stakeholders in schools, may be assessed as a situation used when necessary to preserve legitimacy. In fact, in some cases, schools may appear to comply with their environments due to inconsistent behavior. Additionally, it may be said that organizational legitimacy may be developed through hypocrisy. However, this situation is not thought to pass beyond "saving the day" for schools. In countries like Turkey, where the educational system is managed centrally, school administrations may feel under pressure as they are stuck between central administration policies and local dynamics. In this situation, schools may display hypocritical behavior. This research emphasizes the importance of workplace spirituality in resolving or reducing the effects for schools that have to act hypocritically. Our research is the first research on the potential impact of workplace spirituality on organizational hypocrisy behavior in schools. In this context, it was concluded that workplace spirituality was important in reducing perceptions related to hypocritical behavior displayed by school administrations among teachers in the schools.

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