



Promoting Organizational Citizenship Behaviors in Organizations: A Reflection on Workplace Spirituality Approach

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ABSTRACT: Different antecedents have been identified for organizational citizenship behavior in the literature including job satisfaction, perceived equity or fairness, task scope, positive and negative affectivity and organizational commitment. Workplace spirituality appears to be an antecedent of organizational citizenship behavior too. Assessment of the role of workplace spirituality in encouraging organizational citizenship behaviors is the primary focus of this paper. The data used in this study consist of questionnaire responses from employees in Shahid Ghandi Co. in Yazd. A total of 250 questionnaires were sent out and 210 valid responses were received. In this study Structural Equation Modeling was employed to determine the relationship between Workplace Spirituality and OCB. We concluded that workplace spirituality can foster organizational citizenship behaviors. Of the five dimensions of organizational citizenship behaviors, Altruism and Courtesy were more affected by workplace spirituality.

Key words: Workplace Spirituality, Organizational citizenship behaviors, Structural Equation Modeling.

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INTRODUCTION

Organizational citizenship behavior (OCB) refers to individual contributions in the workplace that go above and beyond role requirements and contractually rewarded job achievements. Organizational citizenship behaviors are beneficial to organizations, especially to organizations where satisfying customers requires meeting and exceeding their expectations on a constant basis. If all employees could perform organizational citizenship behaviors, delivering high quality services and satisfying customer would be less of a challenge (Ma and Qu, 2011). The majority of empirical studies have employed predictor variables of OCBs, including job satisfaction, perceived equity or fairness, task scope, positive and negative affectivity and organizational commitment (Kumar and Raj, 2009). Workplace spirituality appears to be one of the antecedents of organizational citizenship behavior too.

Over the past few years, workplace spirituality (WS) has increasingly been recognized as an important area of research in the academic field. Its implications for organizations have been highlighted as important because companies can gain positive benefits by developing a humanistic environment in which workers can achieve their full capacity (Daniel, 2010).

However, despite the findings about workplace spirituality, at least one fundamental issue deserves further examination—specifically, how does workplace spirituality influence employees' behaviors specially organizational citizenship behaviors (OCBs), and why do employees react to existence of spirituality at

workplace? As pointed out by several researchers (Lecourt and Pauchant, 2011; Salarzahi et al., 2011; Karakas, 2010), these questions have not been fully addressed. In an effort to respond to the research questions above, the present study seeks to explore the relationship between workplace spirituality and organizational citizenship behaviors. Specifically, we investigate whether spiritual considerations may relate to employees' organizational citizenship behaviors.

Organizational Citizenship Behavior: The topic of organizational citizenship behaviors continues to stimulate interest among researchers and practitioners. This interest is not surprising given the argument and emerging evidence that willingness to perform OCBs is associated with individual and organizational performance. Empirical evidence of links between OCBs and measures of individual and organizational performance is gathering in the management and marketing literatures (Ackfeldt and coote, 2005). Interestingly researchers define OCB in not very much different contexts and backgrounds, also there is much consistency found in their ways of interpreting OCB (Bukhari et al., 2009).

Organizational citizenship behaviours are discretionary, extra-role behaviours of employees which go beyond the prescribed formal roles, are not directly or explicitly recognized by the formal award system and are known to be contributing factors of organizational performance (Naghshbandi and Kaur, 2011; Organ et al., 2006). Organizational

Citizenship Behaviour is flexible behavior that is not part of an employee formal job, but that nevertheless promotes the effective functioning of organization. Therefore OCB can be construed as the social lubricant of the organizational machinery. Organizational Citizenship Behaviour refers to those organizationally beneficial behaviors and gestures that can neither be enforced on the basis of formal role obligations nor elicited by contractual guarantee of recompense (Izhar, 2009).

Organizational Citizenship Behaviour is an extra-role and discretionary behavior not directly and explicitly recognized by the formal reward system in the organization including such actions as helping other employees actively and working conscientiously (Farh et al., 2004; Kwan et al., 2011). Organizational Citizenship Behaviour is often part of an informal psychological contract in which the employee hopes that such extra effort may be perceived and then rewarded by the boss and the organization (Chang et al., 2011). Good citizenship behaviour is characterized by traits of altruism, conscientiousness, sportsmanship, and courtesy among the employees (Organ, 1988).

Over thirty different forms of OCBs have been identified and defined and these have been classified by Podsakoff et al. (2000) into seven themes (Podsakoff et al., 2000; Kumar and Raj, 2009):

1. *Helping Behavior*: Helping behavior is an important form of citizenship behavior. It involves voluntarily helping others with or preventing the occurrence of work related problems.

2. *Sportsmanship*: Sportsmanship is defined as a willingness to tolerate the inevitable inconveniences and impositions of work with a positive attitude without complaining and being willing to set aside personal interests for the good of the group.

3. *Organizational Loyalty*: Consists of loyal boosterism and organizational loyalty, spreading goodwill and protecting the organization and the endorsing, supporting and defending organizational objectives constructs. Essentially, organizational loyalty entails promoting the organization to outsiders, protecting and defending it from external treats and remaining committed to it even under adverse conditions.

4. *Organizational compliance*: This dimension appears to capture a person's internalization and acceptance of the organization's rules, regulations and procedures, which results in a scrupulous adherence to them, even when no one observes or monitors compliance. The reason this behavior is regarded, as a form of citizenship behavior is that even though everyone is expected to obey the company regulations, rules and procedures at all times, many

employees simply do not. Therefore an employee who religiously obeys all rules and regulations even when no one is watching is regarded as an especially good citizen.

5. *Individual initiative*: This form of OCB is extra role only in the sense that it involves engaging in task related behaviors at a level that is so far beyond minimally required or generally expected levels that it takes on a voluntary flavor. Such behaviors include voluntary acts of creativity and innovation designed to improve one's task or the organization's performance, persisting with extra enthusiasm and effort to accomplish one's job, volunteering to take on extra responsibilities and encouraging others to do the same. All of these behaviors share the idea that the employee is going 'above or beyond the call of duty'. This form of behavior is the most difficult to distinguish from in-role behavior because it differs more in degree than in kind.

6. *Civic virtue*: This includes the responsibilities that employees have as citizens of an organization. It represents a macro level interest in or commitment to the organization as a whole. This is shown by a willingness to participate actively in its governance, to monitor its environment for treats and opportunities and to look out for its best interests, even at great personal cost. These behaviors reflect a person's recognition of being part of a larger whole in the same way that citizens are members of a country and accept the responsibilities which that entails.

7. *Self-development*: Developing oneself is a key dimension of citizenship behavior. Self development includes voluntary behaviors that employees engage in to improve their knowledge, skills and abilities. This includes seeking out and taking courses, keeping abreast of the latest developments in one's field and area or even learning a new set of skills so as to expand the range of one's contributions to the organization. It appears to be a discretionary form of employee behavior that is conceptually distinct from the other citizenship behavior dimensions and might be expected to improve organizational effectiveness through somewhat different mechanism than the other forms of citizenship behavior.

Dimensions of organizational citizenship behavior: The literature categorizes the dimensions of OCB using different approaches. Podsakoff et al. (1990) used five dimensions to evaluate OCB. Williams and Anderson (1991) categorized OCB into two dimensions: OCB of individuals (OCB-I) and OCB toward organizations (OCB-O). Van Dyne et al. (1995) suggested to distinguish promotive from prohibitive and affiliative from challenging OCBs. Helping behaviors, civic virtue, and sportsmanship are dimensions of OCBs proposed by Netemeyer et al.

(1997), Podsakoff and MacKenzie (1997) and Van Dyne et al. (1994). Van Dyne and LePine (1998) defined two distinct types of promotive OCBs, namely helping behavior and voice behavior. Yen et al. (2008) defined OCB as having three dimensions: helping behavior, sportsmanship and civic virtue. Organ identified five dimensions of OCB (Organ, 1988; Organ, 1990):

- *Altruism*: behaving in a way that demonstrates selflessness and concern for the welfare of others.
- *Conscientiousness*: evidencing commitment to high levels of work quality and completion.
- *Sportsmanship*: choosing not to complain or act in negative ways.
- *Courtesy*: taking actions that help prevent problems from occurring or taking actions in advance to mitigate a problem
- *Civic virtue*: adopting a posture of responsible, constructive involvement in the political or governance process of the organization.

Among these approaches, the most common measurement method is the five-dimension approach proposed by Organ. It has been used by different researchers such as Nadiri and Tanova (2010), Ma and Qu (2011), Chiang and Hsieh (2011), Naqshbandi and Kaur (2011). Therefore we use this approach in our research.

Workplace Spirituality: The purpose of this article is to review spirituality at work literature and to explore how spirituality improves employees' organizational citizenship behaviors. A number of scholars mention a paradigm shift in organizational sciences, management theory, and practice in the last two decades. It seems this paradigm shift is complex, which includes multiple dimensions such as moving from a predictable outlook to chaos, from command and control or fear-based approaches to trust and empowerment, from simplicity to complexity, from transactional leadership to transformational leadership, and from closed systems to complex adaptive systems. These changes in management include a shift from an economic focus to a balance of profits, quality of life, spirituality, and social responsibility concerns, a shift from self-centeredness to interconnectedness, a shift from self-interest to service and stewardship, and a change from materialistic to a spiritual orientation. This new paradigm that is emerging in organizations has also been called as "the spirituality movement." Ashmos and Duchon (2000) have described the spirituality movement as "a major transformation" where organizations make room for the spiritual dimension, which has to do with meaning, purpose, and a sense of community. There are indeed many possible ways to define such a complex and diverse term as spirituality at work. For example, spirituality has been

defined as our inner consciousness, a specific form of work feeling that energizes action, a process of self-enlightenment, a worldview plus a path, access to the sacred force that impels life and the unique inner search for the fullest personal development through participation into transcendent mystery. In these definitions, spirituality is mostly described as an idiosyncratic, multifaceted, elusive concept: difficult to be captured in a common definition (Karakas, 2010).

The concept of workplace spirituality brings attention to the work environment as a critical influencer of employees' wellbeing and performance. A spiritual workplace is an employee-friendly work environment that recognizes, supports, and develops the spirit of its employees. Duchon and Plowman (2005) define workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community". Consistent with the distinction between spirituality and religiosity, Ashmos and Duchon (2000) note that "Workplace spirituality is not about religion or conversion, or about getting people to accept a specific belief system. Rather, it is about employees who understand themselves as spiritual beings whose souls need nourishment at work. It is about experiencing a sense of purpose and meaning in their work beyond the kind of meaning found . . . in the performance of tasks. . . . Spirituality is also about people experiencing a sense of connectedness to one another and to their workplace community. Based on Duchon and Plowman's (2005) definition, three unique dimensions of workplace spirituality can be identified (Karakas, 2010). Organizations must (1) recognize that employees have an inner life (inner self), (2) assume that employees have a desire to find their work purposeful and meaningful (meaningful work), and (3) provide a commitment to serve as a community for spiritual growth (connectedness). Douglas (2010) found that dimensions of spirituality at workplace can be accessed via twenty five factors. These factors are will be mentioned in section 5.

MATERIALS AND METHODS

The aim of this study is to explore the relationship between workplace spirituality and organizational citizenship behaviors in an Iranian organization. The target population of this study was the employees of Shahid Ghandi Co. and Of the 250 questionnaires that were distributed, 210 usable questionnaires were returned, a response rate of 65%.

Organizational citizenship behaviors was measured by five dimension approach (proposed by Organ (1990) used by different researchers such as Nadiri and Tanova (2010), Ma and Qu (2011), Chiang

and Hsieh (2011), Naqshbandi and Kaur (2011). These five dimensions and their items are as follows:

1. Altruism

- Helping others who have heavy work loads
- Helping others who have been absent
- Willingly helping others who have work-related problems
- Helping orient new people even though it is not required

• Being ready to lend a helping hand to those around him/her

2. Courtesy

• Taking steps to prevent problems with other workers

• Is mindful of how his/her behavior affects other people's jobs

- Not abusing the rights of others
- Avoiding creating problems for coworkers
- Considering the impact of his/her actions on coworkers

3. Civic virtue

• Attending meeting that are not mandatory, but are considered important

• Attending functions that are not required, but help the company image

• Keeping abreast of changes in the organization

• Reading and keeping up with organization announcements, memos, and so on

4. Sportsmanship

• Consuming a lot of time complaining about trivial matters

• Always focuses on what's wrong, rather than the positive side

• Tends to make "mountains out of molehills"

• Always find fault with what the organization is doing

• Is the classic "squeaky wheel" that always needs greasing

5. Conscientiousness

• Obeying company rules and regulations even when no one is watching

• I am one of my most conscientious employees

• Believing in giving an honest day's work for an honest day's pay

Workplace spirituality was measured by the scale developed by Douglas (2010). These items are as follows:

• I help others without thinking about getting rewarded.

• Before making an important decision, I normally pray or meditate.

• Prayer or meditation has the power to change my life.

• I never present a false front of who I am.

• Transcendent influences do impact me very much.

• I will help others even when it requires a sacrifice.

• Prayer or mediation makes much difference in life.

• Prayer or mediation is high on my list of things to do.

• I am open to helping others whenever I am needed.

• It is better to look good in a group than to advance the group's purpose.

• I am able to cooperate with others for the good of a group.

• I help other people.

• I have experienced the divine in my daily life.

• I believe that spiritual guidance is available through prayer or meditation.

• I would rather fail at a task than ask for help.

• I give credit to others for their good ideas.

• It's not a delusion to think that prayer or meditation is effective.

• I accept responsibility for my wrongs and make amends even when I pay a price for doing so.

• I worry about telling lies even if they don't hurt others.

• I give more than is asked of me most of the time.

• Material success is less important to the good life than spiritual growth.

• I attempt to practice spiritual values in all areas of my life.

• I don't blame others when it is my fault.

• When I have reached the limits of my capabilities, I ask others for help without shame or embarrassment.

• I pray for others or meditate on their behalf.

The questions for measuring OCB were classified under five constructs: Altruism, courtesy, Civic virtue, Sportsmanship and Conscientiousness. The Variable Workplace spirituality was measured directly. Reliability of constructs was evaluated by Cronbach's α . Table 1 lists the Cronbach's α of the constructs. As can be seen, all constructs have Cronbach's above 0.7, which indicates high reliability.

RESULTS

The main hypothesis of paper is coming as below:

H1: Workplace Spirituality has positive impact on OCB

So we could extend the main hypothesis of the paper as below:

H11: Workplace Spirituality has positive impact on Altruism.

H12: Workplace Spirituality has positive impact on Civic virtue.

H13: Workplace Spirituality has positive impact on Courtesy.

H14: Workplace Spirituality has positive impact on Sportsmanship

H15: Workplace Spirituality has positive impact on Conscientiousness.

Data Analysis

We used Kolmogorov-Smirnov test to check the variables' normality assumption. Table 2 shows the results of One-Sample Kolmogorov-Smirnov Test. Since the p-value of all variables is less than 0.05, we conclude that none of the variables' distributions is normal (Rouhi et. al., 2013). So we have to use non-parametric tests.

Since the variables' distributions were not normal, we use Spearman's test for calculating Correlations. Table 3 contains the inter-correlations of all the measures. It is seen that workplace spirituality is positively correlated with all the constructs of OCB. Table 4 contains the Effects of workplace spirituality on the constructs of OCB.

The model estimation results reveal the following relationships among research variables. Relationship between workplace spirituality and all of the constructs of OCB is positive and significant. Because the T-value of these estimates is less than 2 (Liao et. al., 2008). This indicates that workplace spirituality has a positive impact on the constructs of

OCB. In other words, higher workplace spirituality will lead to better performance in constructs of organizational citizenship behavior. Hence H11, H12, H13, H14 and H15 is supported.

For testing the main hypothesis, we used Spearman's Correlation Coefficient and linear regression. Table 5 contains the inter-correlation of workplace spirituality and OCB. It is seen that workplace spirituality is positively correlated with OCB.

Tables 6 and 7 show the results of linear regression. Table 6 is the ANOVA table. This table indicates that the regression model predicts the outcome variable significantly well. Because the Sig. of the test is less than 0.05, and indicates that, overall, the model applied can statistically significantly predict the outcome variable.

Table 7, provides us with information on each predictor variable. This gives us the information we need to predict organizational citizenship behavior from workplace spirituality. We can see that both the constant and income contribute significantly to the model (by looking at the Sig. column).

By looking at the B column under the Unstandardized Coefficients column, we can present the regression equation as:

$$OCB = 2.299 + 0.502 (\text{workplace spirituality})$$

The results indicate that workplace spirituality has a positive impact on OCB. In other words, higher workplace spirituality will lead to better performance in organizational citizenship behavior. Hence H1 is supported.

Table 1. Cronbach's a of the constructs

Variable	constructs	No. of questions	Cronbach's α
Workplace spirituality	-----	25	0.749
OCB	Altruism	5	0.789
	courtesy	5	0.809
	Civic virtue	4	0.835
	Sportsmanship	5	0.817
	Conscientiousness	3	0.917

Table 2. One-Sample Kolmogorov-Smirnov Test

Index		Altruism	Courtesy	Civic virtue	Sportsmanship	Conscientiousness	Workplace Spirituality
N		210	210	210	210	210	210
Normal Parameters a, b	Mean	4.2000	4.747	4.7476	3.5000	4.6190	3.6714
	SD	.76277	.4354	.43542	.70711	.48678	.74605
Most Extreme Differences	Absolute	.262	.467	.467	.384	.402	.311
	Positive	.194	.281	.281	.384	.279	.311
	Negative	-.262	-.467	-.467	-.240	-.402	-.184
Z		3.802	6.761	6.761	5.566	5.827	4.509
Sig. (2-tailed)		.000	.000	.000	.000	.000	.000

Table 3. Correlations of constructs and variables

Variable		1	2	3	4	5	6
1-Altruism	Spearman Correlation	1	.216	.018	.117	.323	.756*
	Sig. (2-tailed)	.	.000	.476	.000	.000	.030
	N	210	210	210	210	210	210
2-Courtesy	Spearman Correlation	.216	1	.741**	.916**	.027	.829**
	Sig. (2-tailed)	.000	.	.000	.000	.293	.000
	N	210	210	210	210	210	210
3-Civic virtue	Spearman Correlation	.018	.741**	1	.696**	.024	.449**
	Sig. (2-tailed)	.476	.000	.	.000	.354	.000
	N	210	210	210	210	210	210
4-Sportsmanship	Spearman Correlation	.117	.916**	.696**	1	.012	.381**
	Sig. (2-tailed)	.000	.000	.000	.	.000	.000
	N	210	210	210	210	210	210
5-Conscientiousness	Spearman Correlation	.323	.027	.024	.012	1	.730**
	Sig. (2-tailed)	.000	.293	.354	.000	.	.000
	N	210	210	210	210	210	210
6-Spirituality	Spearman Correlation	.756*	.829**	.449**	.381**	.730**	1
	Sig. (2-tailed)	.030	.000	.000	.000	.000	.
	N	210	210	210	210	210	210

*. Correlation is significant at the 0.05 level (2-tailed). **. Correlation is significant at the 0.01 level (2-tailed).

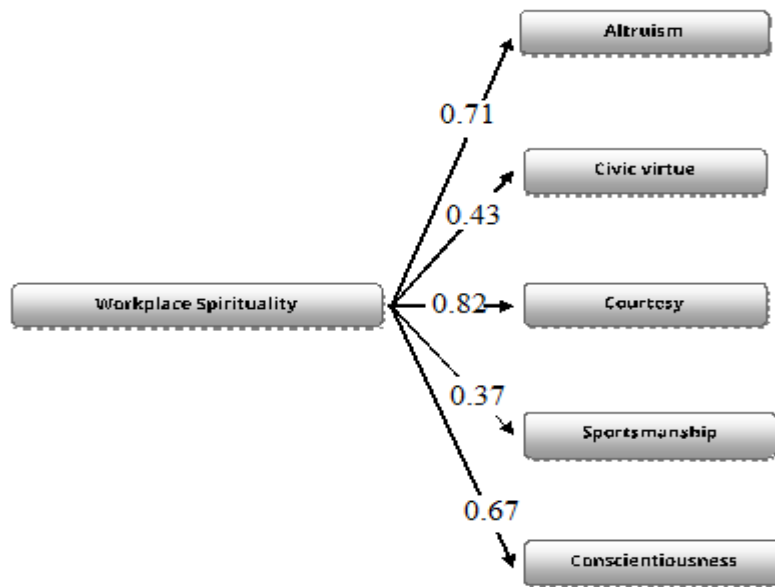


Figure 1. Path diagram of the model

Table 4. The Effects of workplace spirituality on the constructs of OCB

Paths/hypotheses	Beta	T-Value	Hypothesized relationship	Results
Spirituality → Altruism	0.71	9.64	Positive	Supported
Spirituality → Civic virtue	0.43	5.09	Positive	Supported
Spirituality → Courtesy	0.82	11.03	Positive	Supported
Spirituality → Sportsmanship	0.37	6.94	Positive	Supported
Spirituality → Conscientiousness	0.67	10.23	Positive	Supported

Table 5. Correlations between workplace spirituality and OCB

Variable		Index	workplace spirituality	OCB
Spearman's rho	workplace spirituality	Correlation Coefficient	1.000	.811**
		Sig. (2-tailed)	.	.000
		N	210	210
	OCB	Correlation Coefficient	.811**	1.000
		Sig. (2-tailed)	.000	.
		N	210	210

Table 6. The results of linear regression: ANOVA^b

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	5.743	1	5.743	35.257	.000a
	Residual	33.881	208	.163		
	Total	39.624	209			

Table 7. The results of linear regression: Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	2.299	.413		5.564	.000
VAR00011	.502	.085	.781	5.938	.000

DISCUSSION

According to the model estimation results, a positive and statistically meaningful relationship was found between workplace spirituality and each dimension of organizational citizenship behavior. So our main hypothesis is supported and a positive and statistically meaningful relationship was found between workplace spirituality and organizational citizenship behavior. We can conclude that workplace spirituality can foster organizational citizenship behaviors. Of these five dimensions of organizational citizenship behaviors, Altruism and Courtesy are more affected by workplace spirituality.

In this particular model of study, GFI value was found to be 0.96. AGFI goodness-of-fit value, similar to GFI, was found as 0.95. This indicates that GFI and AGFI goodness-of-fit values for the theoretical model are appropriate for obtained data. On the other hand, RMSEA value was detected as 0.07. This indicates that only a few variances and covariances were not explained by the structured theoretical model. In this study, χ^2/df ratio was found to be 1.32. The fact that this ratio is smaller than 2 means a good fit.

Among current trends in management, spirituality in the workplace would appear to be prominently differentiated from management's traditional functional orientation. While the impact of spirituality on some aspects of management such as leadership has received closer scrutiny, spirituality's implications for promoting organizational citizenship behaviors have not been an explicit focus of the literature. In this conceptual paper, we focused on spirituality in the process of management and consider how integrating spirituality in the workplace.

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