

A Study of the Effects of Mediators between Spirituality at Work and Organizational Citizenship Behaviors



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Eugene Zhen Yao Geh
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This thesis is dedicated to my dearest mother, Jennifer.

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Abstract

The surge of articles seen in the various academic and practitioner journals over the last ten years clearly indicates the growing interest in workplace spirituality (e.g., Manz et al., 2001; Gunther, 2001; Graber, 2001; Brandt, 1996; Thompson, 2000; McCarthy, 1996; Hein, 1999; Herman and Gioia, 1998; Ashmos and Duchon, 2000; Mitroff and Denton, 1999, Bryant, 1998). Despite this growing interest, there has been rather limited theoretical development thus far. There exists no unified explanation to explain for this heightened attention. This study attempts to contribute to the theory development by first conducting a review of the extant literature on spirituality at the workplace to reveal the variety of reasons that have been offered by scholars for this heightened attention. Subsequently, deepened understanding of the phenomenon is derived from tracing its roots through three lenses, namely, the evolution of management thought, economic development, and the assumptions made of man during each time period identified. As such, this study seeks to locate spirituality within the field of organizational research. This study also contributes to the extant literature by looking into workplace spirituality and its relationships between important organizational constructs such as organization-based self esteem (OBSE), organizational commitment (OC), and organizational citizenship behaviors (OCBs). This focus of this exploratory empirical study is to look into how workplace spirituality can lead to the performance of certain desirable behaviors by employees within the organization. This study is particularly interested in looking in to the mediating effects of organization-based self-esteem (OBSE) and organizational commitment (OC) on the relationship between spirituality at work and organizational citizenship behaviors (OCBs). Based on the findings of the study, research and managerial implications are derived.

Eugene Geh
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Chapter 1

Chapter 1: Introduction to Study

1.1 Motivation for Study

Spirituality in the workplace has been receiving increasing attention in the popular literature since the 1990s. Newsweek's cover story on spirituality in the work place speaks of this growing attention (2001). Several popular books on spiritual leadership (Bolman and Deal, 1995; Conger, 1994) and spiritual entrepreneurship (Chappel, 1994; Cohen and Greenfield, 1997) have also been published.

Many of us want to infuse our lives with deeper meaning. We want to be of service, to feel connected to other another and to our Mother Earth. We want deeper relationships and a sense of greater purpose. These are some of the motivations behind the talk today about imbuing our life and our work with spirituality.

Because people spend a lot of their life at work and partly derive their social identity from their workplace, what happens to them on the job is important for their mental and physical health and well being. Aside from any social welfare benefits from managing people better, there is a substantial and growing body of evidence suggesting that an organization's management practices have important effects (both statistically and substantively) on such economic outcomes as quality, productivity, and profitability (e.g., Pfeffer, 1998; Becker and Huselid, 1998). As Mitroff and Denton's (1999) study indicate, increasing number of employees is hungry for ways to practice spirituality in the workplace.

Currently, most writings on this topic have adopted a very optimistic view of the relationship between work, organization and spirituality. However, despite the wide interest and optimism, empirical studies are still scarce, thus leading several authors to call for them (Strack et al., 2002; Sanders III et al. , 2003; Dean, 2004; Duchon and Plowman, 2005). Some notable exceptions may be identified, however. One of the

noteworthy studies was published by Mitroff and Denton (1999), in a book entitled *A Spiritual Audit of Corporate America*. It was based on experiences and opinions of practicing managers and executives. Other empirical studies have also been carried out. For example, Duchon and Plowman (2005), studying medical units, found that work-unit performance is associated with work-unit spirituality. Fry et al. (2005) uncovered positive relationships between the qualities of spiritual leadership, spiritual survival and organizational productivity and commitment. Ashar and Lane-Maher (2004) concluded that mid- and senior-level executives in a federal government agency link the concept of success to spirituality, stating that to be successful one needs to embrace spirituality.

1.2 Objectives of Study

This study contributes to the extant literature by looking into workplace spirituality and its relationships between important organizational constructs such as organization-based self esteem (OBSE), organizational commitment (OC) and organizational citizenship behaviors (OCBs).

The focus of this exploratory empirical study is to look into how workplace spirituality can lead to the performance of certain desirable behaviors by employees within the organization. This study is particularly interested in looking into the mediating effects of organization-based self esteem (OBSE) and organizational commitment on the relationship between spirituality at work and organizational citizenship behaviors (OCBs).

Specifically, the objectives of this study are as follow:

1. Review the literature on spirituality at work.
2. Develop a model to explain how spirituality at work affects organizational citizenship behaviors (OCBs) through mediators such as organization-based self esteem (OBSE) and organizational commitment (OC).
3. Design a questionnaire using existing scales, collect data and empirically test the model.

4. Derive managerial implications based on the findings of the study.

1.3 Contributions of Study

Theory development in the field of workplace spirituality – Despite the recent interest in the study of spirituality in the workplace, there has been rather limited theoretical development thus far. There exists no unified explanation to explain for this heightened attention. This study seeks to locate spirituality within the field of organizational research by tracing the evolution of management thought and the assumptions of man at each identified stage.

Empirically investigate the theoretical linkages of spirituality at work and OCBs – In the current state of research, little substantive data exists to support any of the contentions made about or reasons given to explain the phenomenon. Currently, there is a dearth of studies that connects spirituality at work with important organizational constructs such as OBSE, OC and OCBs. This empirical study tries to link spirituality at work and desirable work outcomes such as OCBs. Additionally, effects of possible mediators such as OBSE and organizational commitment on the above relationship are investigated.

Derivation of managerial implications based on findings of studies – Through the findings of this study, various aspects of managerial implications related to leadership and human resource practices will be discussed.

1.4 Overview of Study

Before diving head-on into describing the framework of this study, it would be useful to review the notion and construct of spirituality at work. What does spirituality means? Does it mean going to synagogue on Friday or church on Sunday, or alternately, going to ‘New Age’ workshops to learn meditation or other spiritual practices? Despite the rich heritage of spirituality studies under the initial domain of religion and philosophy, the concept of spirituality has just entered the workplace. Chapter 2 seeks to establish the

importance of spirituality in today's organizations and to provide the rationale for this study. It provides a literature review of spirituality at the workplace and suggests how this relatively new concept is becoming increasingly relevant in a world that is rapidly metamorphosing. Individuals, especially ones residing in the developed regions have expressed resentment over the increasing alienation faced both at work and in their social spheres of activities. From an organizational perspective, these problems that the individual employee faces may become aggregated and translated into lackadaisical firm performance. Through identifying the seminal works of key theorists in the field of spirituality, this paper tracks the development of the key ideas and concepts of spirituality at the workplace. This in turn, allows scholars and practitioners to explore and to recognize the influences and effects of having a spirituality healthy workplace orientation and its relation to the individual and organizational outcomes.

In Chapter 3, the full research model is presented together with the propositions and associated hypotheses. The underlying theoretical background behind the constructs in this study is also articulated.

OCB has been chosen as the dependent variable for this study as recent studies have highlighted its role in improving organizational performance. The several reasons for our focus on OCB are as follows. One way that OCBs may increase the efficiency of an organization is by enhancing co-worker or managerial productivity (cf. MacKenzie et al., 1991, 1993; Organ, 1988; Podsakoff and MacKenzie, 1994). For example, when more experienced employees voluntarily help new co-workers 'learn the ropes,' it helps the new workers to become productive employees faster, thus enhancing the efficiency of the workgroup or unit. Similarly over time, helping behavior can be the mechanism through which 'best practices' are spread throughout a work unit or group. Another way that OCBs may enhance the efficiency of an organization is by freeing up various types of resources for more productive purposes (cf. Borman and Motowidlo, 1993; MacKenzie et al., 1991, 1993; Organ, 1988; Podsakoff et al., 1993). For instance, employees who help each other with work related problems allow the manager to spend more time on productive tasks (such as strategic planning, improving business processes, securing

valuable resources, etc.). OCBs can also improve organizational performance by (a) reducing the need to devote scarce resources to purely maintenance functions (Organ, 1988) and (b) helping to coordinate the activities of work groups (cf. Karambayya, 1990; Smith et al., 1983). A natural by-product of OCBs is that it enhances team spirit, morale, and cohesiveness, thus reducing the need for group members to spend energy and time on group maintenance functions.

In the management discourse, commitment is a central variable, given that more committed people tend to devote higher efforts to work, thus contributing to organizational performance. Similarly, recent scholarly interest in the concept of OBSE allows us to locate its place in the study of spirituality at the workplace.

The methodology section is subsequently detailed in Chapter 4 followed by the findings and analyses in Chapter 5. In the final chapter, Chapter 6, conclusions, limitations and possible future research directions will be addressed.

Chapter 2

Chapter 2: Literature Review

The surge of articles seen in the various practitioner and academic journals over the last ten years clearly indicates the growing interest in workplace spirituality (e.g., Manz et al., 2001; Gunther, 2001; Graber, 2001; Brandt, 1996; Thompson, 2000; McCarthy, 1996; Hein, 1999; Herman and Gioia, 1998; Ashmos and Duchon, 2000; Mitroff and Denton, 1999; Bryant, 1998).

Mirvis (1997) argues that this interest derives in part from the importance of work organizations in people's lives today – “people are spending more of their time working and number among closest friends their co-workers”- and as a result, they derive their social identity from their workplace, what happens to them on the job is important for their mental and physical health and well-being (e.g., Cartwright and Cooper, 1997).

At the same time, other scholars have provided salient explanations for the phenomenon, such as the trend of corporate downsizing (Cappelli, 1999), increased employee turnover, more people working as temporaries and contractors (Pfeffer and Baron, 1988), and more frequent changes in ownership have created employees who are less loyal and committed and are angrier and more disaffected, working in places characterized by “fear, pressure, and impermanence” (Mirvis, 1997). Seemingly, the implications of workplace spirituality for both research, and practice make this a fast growing area of new research and inquiry by scholars and practitioners alike (Giacalone and Jurkiewicz, 2003).

This chapter's objective is threefold. Firstly, it provides a review on the extant literature of spirituality at the workplace to reveal the variety of reasons that have been offered by scholars for this heightened attention. Secondly, deepened understanding of the phenomenon is derived from tracing its roots through three lenses, namely, the evolution of management thought, economic development, and the assumptions made of man during each time period identified. Thirdly, it reports some empirical findings and the more recent research on spirituality at work.

2.1 Theoretical Background

Even though interest in workplace spirituality is growing at an accelerating rate, no unified explanation has yet to be offered to explain for this heightened attention. To further compound the problem, little substantive data exists to support any of the contentions made about or reasons given to explain the phenomenon. In a seminal work by Giacalone and Jurkiewicz (2003), “Handbook of Workplace Spirituality and Organizational Performance”, the authors identified three thematic areas to explain the phenomenon of workplace spirituality. The authors have undertaken a representative sampling survey of the extant literature and clustered them into the following three themes. The themes serve as a useful starting point for us to understand the nature of the forms of inquiry (both qualitative and quantitative) undertaken by scholars in this field thus far.

The first theme focuses on the environmental changes as sources of turmoil where profound social and business changes in turn spur individuals to seek spiritual solutions to consequent tension (e.g. Mitroff and Denton, 1999). The unstable work environment (Cash, Gray, and Rood, 2000) characterized by relentless downsizing, layoffs, reorganization, and new technologies has been identified as the main catalyst that has led to increased employee distrust in organizations (Murray, 1995). Cohen (1996) explained that this distrust as reflected through their employer’s policies has made employees see themselves as nothing more than expendable resources. This diminished view of self and work exacerbates feelings of social alienation and fear, compelling the employee to search for deeper meaning in life (Ali and Falcone, 1995) and thus integrating a spiritual-work identity. Another related (U.S. centric) theme focuses on the need for employees to seek satisfaction beyond measures of production (Izzo and Klein, 1998), a function of a cultural shift driven by the “baby boomers” as their careers matured in an environment of growing commercial instability (Flynn, 1996; Russell, 1996). Other scholars have argued that workplace spirituality increases employee opportunities to experience a higher sense of service and personal growth (Hawley, 1993), to maximize conceptions of self worth

and inherent uniqueness (e.g., DiPadova, 1998), and thus is a motivator unto itself. Mohrman et al. (1998) also suggest that today's employee want to serve a purpose, and not just to have a job.

The second theme talks about a profound change in values on a global scale. Using evidence from the United States, Neal (1998) noted that organizations are increasingly exhibiting growing social consciousness, exemplified best by a developing sense of corporate social responsibility. Individuals have also reported that satisfaction derived from additional material or economic gain has also dropped. Citing Inglehart (1997), 'diminishing economic gains characteristic of the latter part of the 20th century cannot create many additional, materialistic satisfactions (for individuals).' The marginal utility derived from additional economic gains is diminishing. Thus, their search for something more meaningful has resulted in a quest for post-materialistic satisfactions, of which spirituality may be one manifestation. This is supported by research suggesting that increasing numbers of individuals in developed Western nations are seeking self-actualization as opposed to material security (Abramson and Inglehart, 1995; Inglehart, 1997).

The third theme takes the macro view by focusing on the broader spiritual changes taking place in connection with the West's growing interest in Eastern philosophies (Brandt, 1996). Scholars like Eck (2001) and Zinsmeister (1997), among others, attribute this interest to societal shifts toward diversity and increasing interest in other cultures as a result of globalization. Other researchers see corporate multi-nationalism and the consequent effort to integrate Eastern and Western management practices (e.g., Koehn, 1999; Fox-Genovese, 1999; Yuet-ha, 1996) as a driver of the broader interest in spirituality.

Going beyond the themes suggested by Giacalone and Jurkiewicz (2003), an attempt by Lund Dean and Fornaciari (2007) to empirically map the still nascent field provides additional insights. To Lund Dean and Fornaciari (2007), studying management, spirituality, and religion (thereafter MSR) in the workplace involves a multi-disciplinary

and broadly based approach to both literatures and research methodologies. MSR research should also be productively informed by many other research disciplines, both methodologically and theoretically. They encouraged the use of both positive and non-positive methods in order to accurately record respondents' experiences, within constructs that defy easy definition and measurement (Lips-Wiersma, 2000; McGee, 2001; Mitroff and Denton, 1999b; Tischler, Biberman and Altman, 2005). Lund Dean and Fornaciari (2007) undertook an exploration of the concepts emerging from the empirical research of the MSR domain during its founding decade of 1996-2005, by empirically demonstrating the areas where the MSR research conversations are taking place. Building on Fornaciari and Lund Dean (2004), they methodologically searched for all empirical articles in peer-reviewed journals that are included in the MSR domain, as described by the Academy of Management's Management, Spirituality, and Religion interest group's domain statement. Major themes and disciplines were identified from the entire set of articles in MSR's founding decade as a result of their inquiry. Conceptual research construct distinctions within the domain were also shown (see Lund Dean and Fornaciari, 2007 for an excellent overview and discussion).

From Lund Dean and Fornaciari's (2007) study, the field has witnessed a shift from the largely descriptive but seminal works of McCormick (1994) and Fry (2003). McCormick's (1994) early attempt to offer insights into the spirituality at work phenomenon brings up the pertinent issues and challenges which managers face as they try to integrate their spirituality with their work. He explicitly focuses on the individual manager's relationship with the sacred, and examines some of the values, tasks, and problems associated with that relationship that appears in more than one spiritual tradition.

Fry (2003) sees leadership as the main solution to the challenges that contemporary organizations are facing intense pressure from various fronts. Externally, organizations are now operating in an environment that has become increasingly complex and much more dynamic – the dramatic globalization of economic activity during the last twenty years and the democratization of technology have been the fuel driving the changes. Thus,

organizations must now compete in a boundary-less economy with worldwide labor markets that are instantly linked with information. These changes call for new organizations that are more agile. To confront the external challenges, contemporary organizations must create work environments that will help them attract, keep and motivate a team of high-performing employees. The creation of work environments that provide a sense of challenge and meaningfulness for employees has become a priority. Responding to these challenges will require an organizational transformation that will simultaneously improve organizational effectiveness while addressing the need for an expanded view of employee well-being (French, Bell and Zawacki, 2000). Spiritual leadership addresses the challenges faced by contemporary organizations. Servant leadership becomes a connection between Positive Organizational Scholarship and workplace spirituality, especially in relation to Patterson's (2003) concept of servant leadership as a virtuous theory. Spiritual leadership theory is a causal theory of spiritual leadership based on vision, altruistic love and hope/faith that is grounded in an intrinsic motivation theory. Spiritual leadership taps into the fundamental needs of both leader and follower for spiritual survival through calling – a sense that one's life has meaning and makes a difference – and membership – a sense that one is understood, appreciated, and accepted unconditionally (Fleischman, 1994; Maddock and Fulton, 1998). The purpose of spiritual leadership is to create vision and value congruence across the individual, empowered team and organization levels and, ultimately foster higher levels of both organizational commitment and productivity.

The field has witnessed a dramatic surge in workplace spirituality research by numerous scholars. The elementary attempts at a noetic understanding of workplace spirituality which began in the early 1990s as evidenced in books, articles, and special journal issues testify to this surge in interest. Giacalone and Jurkiewicz (2003) attempted to set order to the field by identifying the three themes from the extant literature. Lund Dean and Fornaciari (2007), on the other hand, tried to empirically organize the works of researchers on workplace spirituality. Interestingly, despite the growing numbers of such studies, there is still no consensus on the definition of the construct of spirituality at work; a problem that has plagued the field since its inception.

2.2 Theoretical Developments: Absence of an Accepted Definition

Many scholars have struggled to define spirituality within the work context without achieving consensus (Ashforth and Pratt, 2003). As a result, scholars have offered a variety of definitions of workplace spirituality in relation to the focus of their research. Some have defined spirituality with atheistic and materialistic constructions (e.g., Dehler and Welsh, 1994; Mitroff and Denton, 1999a; Ashmos and Duchon, 2000) while others with pantheistic and deistic visions (Benner, 1989; Mohamed, Hassan and Wisnieski, 2001).

The most common debate when it comes to defining spirituality is on whether it has a religious connotation. To many people the process of separating religion from spirituality is effortless; to others it is equivalent to surgically separating conjoined twins (Giacalone & Jurkiewicz, 2003). Protestant theologians, such as Groothius (2000), Gustafson (1974) and McGrath (1996), argue that social change and community life are better understood through the revelation and unveiling of eternal spiritual truths. To Griffin (1988), spirituality is an inherent human characteristic that does not intrinsically infer any religious meaning – “Spirituality in this broad sense is not an optional quality which we might elect not to have. Everyone embodies a [sic] spirituality, even if it be a nihilistic or materialistic spirituality.” In Mitroff and Denton’s (1999a) empirical study of HR executives and managers, they expressed spirituality as “the basic feeling of being concerned with one’s complete self, others, and the entire universe”. Dehler and Welsh (1994) defined spirituality as “a specific form of work feeling that energizes action while Ashmos and Duchon (2000) discussed spirituality in the context of community work.

It may be noteworthy to consider Cavanaugh and Bandsuch’s (2002) notion that although religion is the root and intertwined with the spiritualities of many and can give depth and discipline to a spirituality, spirituality is not and should not be entirely rooted in religion for the following reasons: religion is no longer as important as it once was, business leaders do not trust institutionalized religious leaders as much as they once did, and that

religion can be potentially divisive as it excludes those who do not share in the denominational tradition.

This paper takes that stand that credible contention that religious faith and spirituality are the foundations of ethical decision making (Cahill, 1990; Hittinger, 1999; Mott, 1984, 1993). At the same time, religious faith (i.e. religiosity) and spirituality are two distinct phenomena even though the early writers on spirituality tend to link religious faith with spirituality.

The world we are living and conducting business in is increasingly celebrating diversity. Diversity is generally defined as acknowledging, understanding, accepting, valuing, and celebrating differences among people with respect to age, class, ethnicity, gender, physical and mental ability, race, sexual orientation, spiritual practice, and public assistance status (Esty et al., 1995). Organizations need to focus on diversity and look for ways to become totally inclusive organizations as diversity has the potential of yielding greater productivity and competitive advantages (SHRM, 1995). In that very essence, diversity signifies strength. Organizations realized that in order to allow their employees to reach their best potentials possible, their freedom in adhering to their respective faiths and religious beliefs should be accommodated.

For this paper, we alluded to Mitroff and Denton's (1999b) definition of spirituality as "the basic feeling of being connected with one's complete self, others and the entire universe." At the same time, this definition strikes a close resonance to the three streams of definitions Schmidt-Wilk, Heaton, and Steingard (2000) identified. This first stream focuses on the inner experiences of individual. The second stream is more principle based which defines spirituality in terms of values, emotions, intuitions, virtues, ethics, and wisdom. The last stream related the individual's inner experiences with external behavior, principles, and practices. This definition is wholistic in that it captures both the inner being of individuals (i.e. employees) and illustrates the dynamics of such individuals in relation to their external environments (i.e. the different business environments).

2.3 Evolution of Spirituality at Work and Management Thought

The conventional workplace has and still is undergoing a rapid process of transformation. This continuous process of unprecedented metamorphosis in terms of pace and scope of change reaffirms Vaill's (1989) description of the business environment as "permanent whitewater.

Numerous researchers who attempted to understand both the causes and effects the turbulent external environment has on organizations have proposed to look at the various organizational paradigm shifts to understand how successful organizations have adapted, survived, and flourished and to uncover the reasons behind the downfall of others.

In this paper, we seek to understand the rapidly changing workplace and its future directions by first uncovering the rationale behind the evolution of management thought since the introduction of Taylor's scientific management and then, by examining the various stages of economic development and as well as its drivers as suggested by Pine and Gilmore (1998). By relating both the development of management practices with their respective work designs as well as the general economic environment at various stages of development, this section sets the stage for the introduction of spirituality at the workplace.

The beginnings of management thought can be traced back to the industrial revolution that took place in the early 19th century. In that era of the producer, Taylor's scientific management, Weber's bureaucracy, and compliance played central roles. With advancements in transportation, communications, and machinery, mass production and urbanization were vastly facilitated. Farms of the agrarian society gave way to factories; industrialization soon led to a growing middle class and enhanced quality of life as the economy improved.

Organizationally, men were viewed as machines and work design was deterministic so that product line workers are turned into replaceable parts in a mechanistic process needed to do simplistic and repetitive work. Worker productivity was the sole goal of the organization. The individual employee experienced and saw work as tedious and revolved around taking orders; they have to comply with supervisory directives, conform to job descriptions, organizational rules and standards. Thus, Taylor's principles of scientific management found an audience in industrial society and, linked with Weber's elaboration of bureaucracy, generated the efficiencies consistent with views of the organization as machine.

The organization-work relationship was one of inducement-contribution exchange: money for physical labor as assumptions underlying the motivation and expectation of both employer and employee were largely economically based. The worker's role was to put in time according to an externally imposed routine, earn a wage for family support and survival, and not to be concerned with energy or meaning in connection to their job (see Dehler and Welsh, 2003). From this, it is evident that spirituality was not part of the explicit work experience for the majority of the employees.

Interestingly, in the 1800s, business and management training was closely tied to ethical and biblical study. The social gospel, a new theology started by Walter Rauschenbusch which emerged within the United States exerted significant influences on the predominantly Christian society at that time. The social gospel sought to address issues of sin and salvation within the context of the industrial revolution and the great poverty it spawned in urban centers. The rapid growth of American industry after the Civil War brought a host of social problems that posed serious moral issues for the churches. As industry expanded in the wake of the industrial revolution, it consolidated into ever larger units. As corporations merged, wealth was slowly concentrated into the hands of fewer persons, such that by 1980 one percent of the families in America owned more than one half of the wealth of the nation. This industrial machine left individuals feeling insignificant and powerless.

Educated Christian business leaders sought to organize their firms and manage their employees using Christian principles in order to reconcile the pursuits of profit maximization individual enterprises and the basic objective of religion. The inherent belief was that the capitalistic system could be consistent with Christian values. This was extensively discussed in a series of articles on religion and business (see Harvard Business Review, Religion and Business Series, 1952-196). However, we should note that the society in the United States at that time was not pluralistic and the notion of spirituality is synonymous with Christianity.

Enter the era of the service based economy. It is often mentioned that if the industrial era belonged to the producer, the service era belonged to the consumer. Unlike the industrial society where organizations were viewed to be nothing more than machines and factory workers, replaceable parts, the ability for organizations to deliver intangible offerings to customers, on demand, characterized this period. Customization becomes crucial as organizations no longer serve mass markets that existed previously. Work itself evolved in complexity as organizations shifted from being mere factory manufacturers to being service providers such as MacDonald's. Vast improvements in information technology also acted as direct catalyst for delivering services to consumers.

Mayo's famous Hawthorne studies that formed the basis of the human relations school led management thought into heightened attention to the human factors in organizations. In the service based economy, organizations became identified as social systems, where employees are interdependent and their behaviors shaped by the social context they are in. Furthermore, employees were found to be motivated by multiple needs.

However, even as humans became to be seen as social beings, nothing has really changed organizationally. Many service based organizations merely adapted the principles of Tayloristic management and Weberian bureaucracy from manufacturing into the service based economy. Efficiencies still guided customized products while governance continued to be characterized by the command and control model.

On the employee level, the experience of work also evolved. Rather than the “check your brain at the door” mentality of the previous era, employees were expected to think and engage their cognitive abilities in support of and in relation to production of both manufactured and service based products. This was akin to Whyte’s (1956) “Organizational Man”, in which the employee moved from roles in direct support of production toward providing service products directly to clients. Psychologically, the inducement-contribution exchange became no longer as effective. Rather, assimilation into the organization and identification as a “family member” became the aims of employees.

Spirituality in the service era was still not an acknowledged concept. Essentially, emotional and spiritual life was partitioned out from organizational life. People adapted by having a work life and a personal life – separately. Spirituality in terms of meaning and purpose was more likely to be provided by religion and faith outside of work life.

Over the last two centuries, the world has witnessed a shift from an Agrarian Economy based of extracting commodities, to an Industrial Economy based on manufacturing goods, to a Service Economy based on delivering services, and now to an Experience Economy based on staging experiences (Gilmore, 2003). This Economy is characterized by “experience” – the relationship forged between the creator of services and the consumer (Pine and Gilmore, 1998). From the consumers’ point of view, a highly rated organization would be one that is able to integrate its services with their needs to generate an experience that itself becomes the differentiating variable in today’s world. The challenge is to create opportunities for consumers to personalize their experience in collaboration with the organization. The nature of work also modifies the relationship between workers and organizations. With the democratization of organizations as firms become flatter in order to respond faster and more flexibly to rapidly changing environments, traditional relationships based on mutual trust and loyalty are replaced by free agents who shift their loyalty to the work they do in connection with employers on a project or contract basis. Employees in this economy forge new careers based on skill and expertise rather than on organizational membership.

The current society that we are in is also characterized by fragmentation, a breakdown of community, and a growing culture of consumerism where commercial values become increasingly dominant. Furthermore, the organization's constant focus on its bottom line have resulted in new deals that have arisen at work whereby employees are expected to work longer hours, take on greater responsibility, and to tolerate continual change and ambiguity (Herriot and Pemberton, 1995). As a result of these changes in both the workplace and society, individuals, especially ones residing in the developed regions have expressed sentiments over the increasing alienation faced both at work and in their social spheres of activities. They are instead looking for the opportunity for greater self expression. The question of, "why we do what we do" (Richard, 1995), becomes a common way of expressing their dissatisfaction as employees ponder over the purpose of their roles in their respective organizations and the wider society at large. Spirituality at work, which builds on the premise of human as a spiritual being, leads to the answer to the questions of contemporary management.

2.4 Tension between Traditional Organizational Goals and Spirituality at Work

There is an inherent tension between traditional organizational goals and the promotion of workplace spirituality. Since Milton Friedman's 1963 declaration that the one and only social responsibility of business is to use its resources and energy in activities designed to increase its profits, it has come to be taken as accepted wisdom and good management practice to run companies with the emphasis on maximizing shareholder value and profits. However, with their eyes constantly on the bottom line, organizations big and small revert back to practices that require employees to check their brains at the door and to re-conform to Tayloristic practices these organizations have instituted. Using Pfeffer's (2001) example, many companies hire experienced executives and experienced technicians for knowledge and skill, acquired through years of practice. But once hired, these people are subjected to rules, procedures, controls, and told "that's the way we do things here". The implicit assumption behind much of what organizations do seem to be

that people cannot be trusted to use their skills in the interest of the organizations, that instead they need to be told what to do and monitored to make sure that they do it.

The constant strivings for profit maximization and the implicit distrust of employees are the most salient barriers to the promotion of workplace spirituality. The only way to get the top management's attention to the importance of spirituality to the general well-being of the organization is perhaps to clearly illustrate the practical utility of having a workplace that promotes spirituality.

For instance, Neck and Milliman (1994) believe that spirituality can enhance intuitive abilities, increase innovation, enhance teamwork and employee commitment, and facilitate a more powerful vision. A link has been established between organizational concerns with spirituality (manifested in such issues as optimism, orientation toward giving, acceptance of diversity) with an increase in employee enthusiasm, effort, collaboration, creativity, performance, etc. (e.g., McKnight, 1984; Bracey, Rosenblum, Sanford and Trueblood, 1990). There is also evidence that shows employees who viewed their work as a means to advance spiritually are likely to exert greater effort than those who merely see it as a means to a paycheck.

By recognizing the spiritual aspects of their employees, organizations allow them to live and work in an integrated fashion; employees are no longer required to leave part of themselves at the door and to become someone else at work.

2.5 Recent Empirical Studies

Most of the extant research in this field has focused on the outcomes of workplace spirituality. It is widely believed that by focusing on the notion of spirituality at work, a humanistic work environment is created. This environment in turn creates a win-win situation for both employees and the organization. If members of an organization are happy, they will be more productive, more creative, and more fulfilled. Personal fulfillment and high morale are closely linked to outstanding performance and, therefore,

have a direct impact on an organization's financial success. Hence, spirituality at work studies largely looks at organizational constructs such as employee morale, turnover, and absenteeism among others. For instance, the seminal empirical study by Duchon and Plowman (2005) explored the links between the spirituality at work construct with work unit performance and leadership. In that study which was conducted in a large healthcare network in the Southwestern United States, results suggested that work unit performance is better when workers feel part of a community and that the leaders of high performing units score higher on a measure of spirituality at work, suggesting that there may be specific management practices that are associated with spiritually health work units.

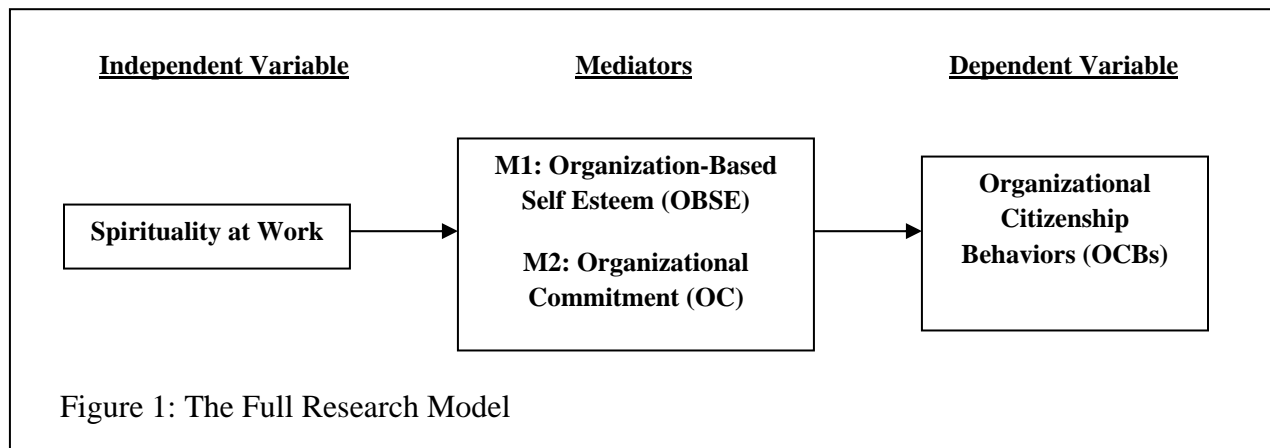
Other empirical studies connecting the notion of spirituality at work and work behavior concern how employees handle work's failures and stress. People who are spiritual would be less likely to suffer from the negative psychological any physical consequences of failure and stress. Fabricatore, Handal, and Fenzel's (2000) study showed that spirituality was a moderator on the relationship between stressors including day-to-day hassles on satisfaction with life. Additionally, Young, Cashwell, and Shcherbakova (2000) found that spirituality had a strong moderating effect on the relationship between negative life experiences and depression and anxiety.

Chapter 3

Chapter 3: The Research Model

This study is concerned with looking into the mediating effects of organization-based self-esteem (OBSE) and organizational commitment (OC) between the constructs: spirituality at work (i.e. the independent variable) and organizational citizenship behaviors (OCBs) (i.e. the dependent variable).

The expanded research model is presented below (see Figure 1).



Researchers have theorized that the effectiveness of organizations is likely to be enhanced when employees go above and beyond the call of duty to aid fellow workers and achieve organizational goals (Organ, 1988). Such behaviors, labeled organizational citizenship behaviors (OCBs) by Smith, Organ, and Near (1983), have become critical in today's corporate world, where organizations increasingly must be effective to survive. The importance of OCBs is reflected in the large volume of research directed at understanding its antecedents (cf. Moorman, 1991; Wayne, Shore, and Liden, 1997).

As a result of the increasing interest in the study of OCBs, researchers have looked into the possible antecedents to the exhibition of such (desirable) extra-role behaviors by employees. However, there is a dearth of literature linking the construct of spirituality at work with OCBs. While there exists current research in organizational studies looking

into the possible relationships between both OBSE and organizational commitment with organizational citizenship behaviors, results have been equivocal.

By introducing the construct of spirituality at work, this study hopes to derive insights and greater understanding into the hypothesized relationships between the various organizational constructs as expressed in the research model.

The relationships in the Full Research Model will be broken down and investigated in two separate models, namely, Model A and Model B.

Linking the two models (see Figures 1a and 1b respectively) are the two constructs: Spirituality at Work (i.e. the independent variable) and Organizational Citizenship Behaviors (OCBs) (i.e. the dependent variable).

3.1 Variables in the Model

3.1.1 Spirituality at Work

In this study, we consider the meaning and implications of spirituality within the context of the workplace. While workplace spirituality is considered a highly personal and philosophical construct, nearly all of the academic definitions acknowledge that spirituality involves a sense of wholeness, connectedness at work, and deeper values (Gibbons, 2000).

Workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work and to have consistency (or alignment) between one's core beliefs and the values of their organization (Mitroff and Denton, 1999a). Accordingly, workplace spirituality can be defined 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' (Ashmos and Duchon, 2000).

Currently, there exists little consensus on the definition of the spirituality at work construct. As a result, scholars have offered a variety of definitions of workplace spirituality in relation to the focus of their research. This study has chosen to allude to Mitroff and Denton's (1999b) seminal definition of spirituality as "the basic feeling of being connected with one's complete self, others and the entire universe" because it reflects the important dimensions relating to the spiritual self such as inner life, meaning of work, personal responsibility, organizational values and blocks to spirituality. This is also in line with Ashmos and Duchon's (2000) comprehensive conceptualization of spirituality at work.

3.1.2 Dimension 1: Inner Life

This notion of an inner life where the human soul exists is popular today in secular life, both at work and outside work. The inner life, for many, is about coming to understand one's own divine power and how to use that divine power to live a more satisfying and fuller outer life. As Palmer (1994) puts it, 'We live in and through a complex interaction of spirit and matter, a complex interaction of what is inside of us and what is 'out there'. Whether the spirit deals with the divine is not the crucial issue. What is crucial, as Vaill (1998) points out, is the recognition that whether people seek the spirit in sacred or secular places, there are dispiriting forces that will eat away at the inner spirit if people are not fully aware of the condition of their inner life.

The recognition of spirituality in the workplace means seeing the workplace as populated by people who have both a mind and a spirit and believing that the development of the spirit is as important as the development of the mind.

People bring their whole selves to work, and increasingly we see that the whole self includes the spiritual self. Dehler & Welsh (2003) describe the changing nature of work as people in the new workplace bring their whole selves to their jobs—including their heart and soul (p. 118). Vaill refers to inner life it as the feeling individuals have about

the fundamental meaning of who they are, what they are doing, and the contributions they are making (Vaill, 1998, p. 218).

An important dimension of spirituality at work is the notion that employees have spiritual needs (i.e., an inner life), just as they have physical, emotional, and cognitive needs, and these needs do not get left at home when they come to work.

The existence of an inner life is related to two organizational behavior constructs: individual identity and social identity. Individual identity is part of a person's self-concept, or inner view of themselves, and the expression of that inner life is, in part, an expression of social identity. The self-concept theory of Shamir (1991) provides a useful framework for the consideration of inner life by arguing that congruence between one's inner self-concept (i.e., inner life) and one's work leads to greater motivation. His self-concept approach is based on five assumptions: (1) humans are not only goal-oriented, they are also expressive of feelings and self-concepts; (2) people are motivated by internal guides to enhance their self-esteem and self-worth; (3) people are motivated to retain and increase their sense of self-consistency (they derive a sense of meaning from a sense of unity of their self-concept and continuity among past and present and future behavior); (4) self-concepts are composed in part of identities which are motivating according to their salience (the more salient an identity such as a spiritual identity, the more motivating it will be, particularly when the work situation is seen as an opportunity to perform in terms of that identity); and (5) self-concept based behavior is not always related to clear expectations or to immediate and specific goals, i.e., behavior is often guided by imagined possibilities and faith.

Thus, self-concept theory suggests that a job is motivating when there is a high level of congruence among the job, its context, and the person's self-concept. People whose self-concept includes a spiritual dimension will be motivated if their work context enables expression of their spiritual identity. Note that this does not suggest that such an opportunity will be motivating for everyone. As Shamir (1991) points out, some people are more instrumental than expressive and some people may not have crystallized a sense

of self-concept. Thus, work can be motivating for an individual if it affirms his/her identity, i.e., an individual prefers work that is compatible with one's self identity (Leonard, Beauvais, & Scholl, 1995; Carlisle & Manning, 1994; Manning & Robinson, 1985; Shamir, 1991).

The notion of inner life is related to individual identity which Shamir's self-concept theory helps explain, and also to social identity which occurs through group membership—in this case in a work unit or organization. That is, individuals require a larger social context or group in order to completely understand and express themselves. For example, Ellemers, de Gilder, & Haslam (2004) argue that employees who identify with their work unit can be energized when circumstances enhance the salience of common identity. Thus, a work unit that enables one's spiritual identity can energize the group.

Further, others have suggested that belonging to a social group, i.e., to an organization, shapes one's self-concept (Ashforth & Mael, 1989; Dutton, Dukerich & Harquail, 1994; Kramer, 1991; Tajfel & Turner, 1985). Individuals' identities are formed in part by how they believe others view the work unit or organization to which they belong (Dutton & Dukerich, 1991). But an individual's social identity at work likely is not derived just from the organization but, as Ashforth & Mael (1989) point out, the subunit where one works everyday may be an even more powerful determinate of social identity than the larger organization. The argument is that an individual's self-concept is shaped by the knowledge that he/she is part of a work unit. Fry (2003) refers to this in a theory of spiritual leadership as membership.

Workplace spirituality can be viewed, then, as a consequence of the self-concept at work and the social identity that is derived from work unit membership. If individuals define themselves as spiritual beings who have an inner life—even at work—and they belong to a work unit whose central, enduring character embodies (or at least permits) this definition, the work unit identity will thus provide an opportunity for expression of inner life.

3.1.3 Dimension 2: Meaning of Work

After recognizing a spiritual element in employees, the expression of spirituality at work requires accepting that employees want to be involved in work that gives meaning to their lives. The quest for meaningful work is not new. The human relations movement emphasized job satisfaction and employee happiness; although many might argue that belief in the assumptions of the human relations movement disappeared from the workplace with the downsizing and employee layoffs of the 1980s.

To understand spirituality and work is to recognize that workers are spiritual beings whose souls are either murdered or damaged by their work. This can be seen from Moore's (1994) notion of work as a vocation – a calling from a place that is the source of meaning and identity, the roots of which lie beyond human intention and interpretation.

The spirituality at work movement is about more meaningful work, about connection between the soul and work.

A fundamental aspect of spiritual at work involves having a deep sense of meaning and purpose in one's work. This dimension of workplace spirituality represents how employees interact with their day-to-day work at the individual level. The expression of spirituality at work involves the assumptions that each person has his or her inner motivations and truths and desires to be involved in activities that give greater meaning to his or her life and the lives of others (Ashmos and Duchon, 2000; Hawley, 1993). The quest for purpose in work is not a new idea. However, the spirituality view is that work is not just meant to be interesting or challenging, but that it is about things such as searching for deeper meaning and purpose, living one's dream, expressing one's inner life needs by seeking meaningful work, and contributing to others (Ashmos and Duchon, 2000; Fox, 1994; Neal, 1998). Similarly, Moore (1992) observes that work is a vocation and a calling as way to create greater meaning and identity in the workplace.

3.1.4 Dimension 3: Sense of Connection

Spirituality at work is also about the notion that spiritual beings not only express inner life needs by seeking meaningful work but that part of being alive is living in connection to other human beings in the organization. The bureaucratic and scientific management models of organizations recommended specializations among workers (Bolman and Deal, 1995; Wheatley, 1992). But now the workplace is being recognized as its own kind of community. 'Work itself is being re-discovered as a source of spiritual growth and connection to others' (Mirvis, 1997).

A critical dimension of workplace spirituality involves having a deep connection to, or relationship with, others, which has been articulated as a sense of community (Ashmos and Duchon, 2000). This dimension of workplace spirituality occurs at the group level of human behavior and concerns interactions between employees and their co-workers. Community at work is based on the belief that people see themselves as connected to each other and that there is some type of relationship between one's inner self and the inner self of other people (Maynard, 1992; Miller, 1992). Neal and Bennett (2000) note that this level of spirituality involves the mental, emotional, and spiritual (e.g. esprit de corps) connections among employees in teams or groups in organizations. The essence of community is that it involves a deeper sense of connection among people, including support, freedom of expression, and genuine caring.

There have been a few firms that appear to have developed strong organizational cultures that emphasize a sense of community among employees. For instance, Southwest Airlines community includes a feeling among the employees that they are all part of a larger organizational family, that employees take care of each other as well as their customers, and that the employees' families are also an important part of the firm (Freiberg and Freiberg, 1996; Milliman et al., 1999).

Spirituality in the workplace is greatly enhanced when individuals experience a strong sense of alignment between their personal values and their organization's mission and

purpose. This component of workplace spirituality encompasses the interaction of employees with the larger organizational purpose (Mitroff and Denton, 1999).

Alignment with the organization's values is related to the premise that an individual's purpose is larger than one's self and should make a contribution to others or society. Alignment also means that individuals believe that managers and employees in their organization have appropriate values, have a strong conscience, and are concerned about the welfare of its employees and community (Ashmos and Duchon, 2000). Similarly, Hawley (1993) observed that part of living by one's inner truth involves working in an organization with integrity and a purpose that is beneficial to others beyond simply making a profit.

Alignment with organizational values involves the concept that employees desire to work in an organization whose goal is to not just be a good corporate citizen, but an organization that seeks to have a high sense of ethics or integrity and make a larger contribution than the typical company to the welfare of employees, customers, and society. For instance, Malphurs (1996, p. 52) states that a person "should not work for any organization, sacred or secular, if he or she does not share to a great degree the same institutional values"

3.2 Organizational Citizenship Behaviors (OCBs)

Organizations have shifted away from the use of strict hierarchical structures and individualized jobs. Instead, somewhat autonomous team based work structures have been implemented, and this implementation has increased the importance of individual initiative and cooperation (Ilgen and Pulakos, 1999). As a result of this trend, organizational citizenship behavior (OCB), or behavior that contributes indirectly to the organization through the maintenance of the organization's social system (Organ, 1997), has been of increasing interest to both scholars and managers (Howard, 1995; LePine, Hanson, Borman, and Motowidlo, 2000; Motowidlo, Borman, and Schmit, 1997; Motowidlo and Schmit, 1999; Organ and Ryan, 1995).

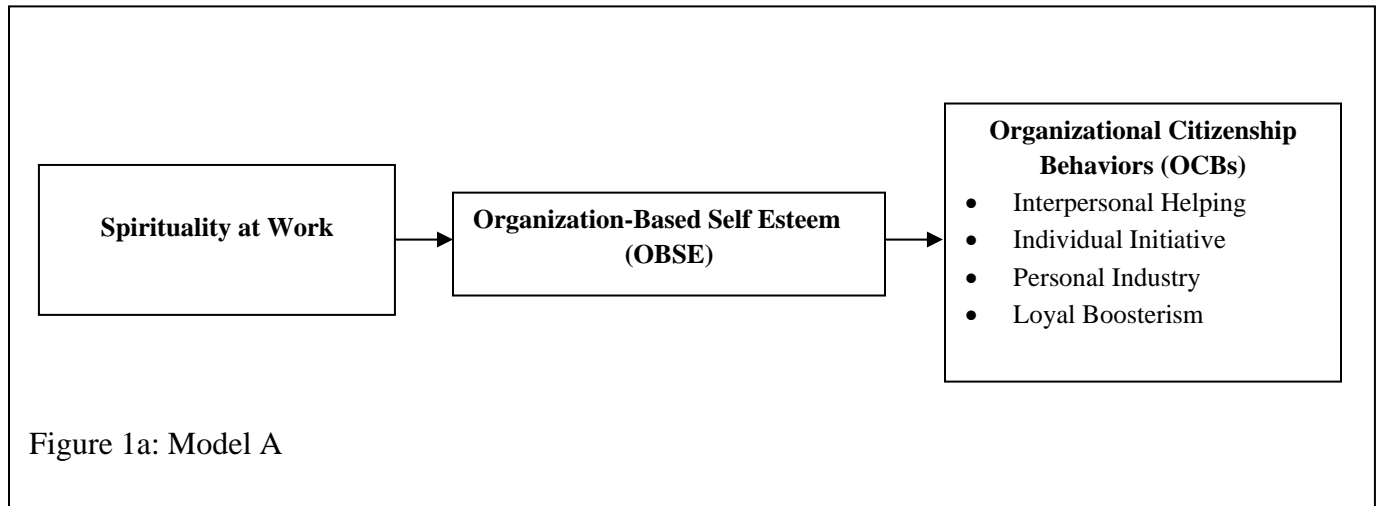
Interest in work behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that, in the aggregate, promotes the effective functioning of the organization (Organ, 1988) can be traced to Barnard (1938) and Katz (1964). Greater scholarly interest in this type of behavior, however, seemed to be triggered in the early 1980s after Organ and his colleagues (Bateman and Organ, 1983; Smith, Organ and Near, 1983) used the term organizational citizenship behavior to describe it. The focus of much of the early OCB research was in response to Organ's (1977) interest in the notion that job satisfaction might influence organizational effectiveness through behaviors managers want but cannot technically require (Motowidlo, 2000).

Organizational citizenship behaviors (OCB), which are defined as on the job behaviors which are discretionary, not formally or directly recognized by the organizational reward system, yet promote the effectiveness of the organization, have emerged as a popular area for study (Organ, 1990). Citizenship behaviors are often performed by employees to support the interests of the group or organization even though they may not directly lead to individual benefits. Examples of citizenship behaviors may range from helping a co-worker with a job-related problem even when such help is not required to wearing the company logo on a sweatshirt while attending a charity event. What is important is that both these examples describe behaviors which are helpful to the company, yet they are not behaviors considered part of the core elements of the job. Thus, managers often find it difficult to reward good citizenship directly as well as difficult to punish directly the absence of such citizenship. A good citizen is an employee who offers support to the organization even when no such support is or can be expressly required.

This study employs the work done by Moorman and Blakely (1995) where they built on earlier work that suggested that it would be useful to look at several dimensions of organization citizenship behaviors rather than combining different types of behaviors into one construct. They developed a scale that measured four dimensions of OCBs – (a) **loyal boosterism** which describes the promotion of the organizational image to outsiders; (b) **interpersonal helping** which on helping co-workers in their jobs when such help is

needed; (c) **individual initiative** which describes communications to others in the workplace to improve individual and group performance; and (d) **personal industry** which describes the performance of specific tasks above and beyond the call of duty.

Model A: OBSE as a Mediator of Spirituality at Work and OCBs (see Figure 1a)



Model A predicts that spirituality at work (i.e. independent variable) will correlate positively with OCBs (i.e. dependent variable) through the mediating effects of OBSE.

To test for mediation, this study has alluded to Baron and Kenny (1986), in that three separate equations need to be estimated: (1) the mediator is regressed on the independent variable; (2) the dependent variable is regressed on the independent variable; (3) the dependent variable is simultaneously regressed on the independent variable and the mediator (for in-depth statistical analyses of the test of mediation, see chapter 5).

The proposed mediator in Model A – OBSE – is tested out using this method of mediation regression analysis. The three equations stipulated in Baron and Kenny (1986) essentially analyses proposition 1 and its related hypotheses (i.e. H1A-H1C). The first equation, regression of the mediator on the independent variable, is the test of H1A. The second equation is the test for H1B, and the third, for H1C.

3.3 Proposition 1:

Organization-based self-esteem (OBSE) mediates the hypothesized relationship between spirituality at work and organizational citizenship behaviors (OCBs)

Related hypotheses:

H1A: Spirituality at work will correlate positively with OBSE

H1B: Spirituality at work will correlate positively with OCBs

H1C: OBSE will correlate positively with OCBs

3.4 Organization-Based Self Esteem (OBSE)

A number of researchers since the 1980s have shown an interest in investigating the role of self-esteem in a variety of organizational models. The basic hypothesis guiding most of this work suggests that the way individuals react to life experiences varies as a function of their level of self-esteem, or the extent to which they perceive themselves as competent, need satisfying individuals (Korman, 1976).

One underlying theoretical tenet regarding self-esteem is that individuals will develop attitudes and behave in ways that will maintain their level of self esteem (Korman, 1976). According to this theory, in work organizations, individuals with high self esteem will develop and maintain favorable work attitudes, such as job satisfaction, and will behave productively – perform at a high level – because such attitudes and behavior are consistent with the belief that they are competent individuals. Individuals with low self-esteem, on the other hand, will develop and maintain unfavorable work attitudes and unproductive work behaviors that are consistent with the attitude that they are people of low competence. To give an example, Hollenbeck and Brief (1987) found that high self-esteem individuals valued attainment of performance goals more than low self-esteem individuals.

3.4.1 OBSE: Conceptual Levels and Measures of Self-Esteem

Many researchers have argued for recognizing self esteem as a hierarchical and multi-faceted phenomenon (Shavelson, Hubner and Stanton, 1976; Song and Hattie, 1995; Tharenou, 1979). That is, self esteem has been measured in terms of global self-esteem, role-specific self-esteem and task specific or situation-specific self-esteem¹. According to the principle of compatibility, a given construct should be related to other attitudes/behavior only to the extent that the targets (focuses) of the attitudes/behavior in question are similar (Ajzen and Fishbein, 1977). Based on the principle of compatibility, Pierce and his colleagues argue that the ‘more self-esteem is framed in a context consistent with the behavior or attitude to be predicted, the higher will be the observed correlation between the two variables’ (1989: 623–624). That is, task-specific self-esteem will predict task-related phenomena more strongly than will global self-esteem, while global self-esteem scales would be appropriate for research concerned with individuals within the context of their total lives. Pierce and his colleagues (1989) extended the scope of self-esteem with a suggestion that employees’ work-related attitudes and behavior are strongly relevant to the beliefs about themselves that are formed from their roles within the context of an organization.

Our focus is on OBSE defined as the degree to which organizational members believe that they can satisfy their needs by participating in roles within the context of the organization (Pierce et al., 1989). In other words, OBSE reflects employees’ evaluation of their personal adequacy and worthiness as organizational members so that, as noted by Pierce and his colleagues (1989), individuals with high OBSE perceive themselves as important, meaningful, and worthwhile within their employing organization.

The reason for focusing on OBSE, rather than other forms of self-esteem, is that the principle of compatibility suggests that attitudes are likely to be more closely related to

¹ Global self-esteem is an overall evaluation of self-worth; role-specific self-esteem is self-evaluation arising from one of life’s many roles, such as parent and student; task specific or situation-specific self-esteem is self-evaluation resulting from behavior in a specific situation and representing a person’s competence (Pierce et al., 1989).

other attitudinal or behavioral variables of interest when they are framed at a level that is similar to that of these other variables (Ajzen and Fishbein, 1977). Our interest here is in examining the role of self-esteem as a mediator of the relationship between the constructs of spirituality at work and organizational commitment.

People who are high on spirituality feel joint responsibility and destiny with other humans. It is likely that spiritual people would be open to the participation of others in the decision making process. Additionally, because they feel that humans share the same destiny and that people in general are good, they would be more trusting of others. They are also less likely to feel estranged in environments characterized by diversity.

According to Fry (2003), by understanding the vision of the organization and being empowered with the autonomy to act as they see fit, participants have an experience of competence in that, through their work, they are making a positive difference in people's lives which in turn enriches their own. It is such outcomes, ultimately based in the satisfactions that result from work performed as if it were a calling that will result in higher levels of organizational commitment, productivity, and reduced stress.

Moore (1992) considers that when work becomes a vocation and calling, it provides an individual with greater meaning and identity. When individuals find meaning and purpose through their life's work, it becomes a calling (Thompson, 2001). Work as a calling requires the alignment of unique talents and gifts with the needs of the world. Only then does work become a vocation, rather than a job (Leider, 1997).

3.5 Justification for H1A: Spirituality at work will correlate positively with OBSE

By allowing space for spirituality to manifest itself in the workplace, employees gain substantial autonomy and are included in participatory management. This in turn will have a positive effect on OBSE.

Employee autonomy – A great amount of autonomy tends to lead employees to feel that they have control over their work situation and they view what is accomplished as their own, thereby personally taking responsibility for the results of their work and being able to experience a feeling of personal success. However, only when the success is meaningful to them do employees experience positive feelings about themselves. According to Hackman and Lawler (1971), when the job is composed of a sufficiently whole piece of work so that employees are provided with an opportunity to experience task variety so that they can use a number of different skills and abilities that they personally value, the meaningfulness of their work increases. Thus, by experiencing the combined effect of several dimensions of job content as the result of the organization's focus on spirituality, Hackman and Oldman (1975) argue, employees come to experience a sense of responsibility and success, thereby seeing their organizational roles as meaningful. Through this process, employees develop a cognitively consistent view of the self, and, as a result, individuals' OBSE is enhanced (Pierce et al., 1989). When organizations allow space for spirituality to manifest itself in the workplace, employees gain considerable autonomy which allows them to focus on their inner life. Similarly, autonomy removes blocks to spirituality by allowing employees greater space to live an integrated life; and to live an integrated life requires a connection to 'self' (Eddinger, 1972; Harding, 1965). One of the attributes of connection to 'self' is reaching full potential (King and Nicols, 1999). Mitroff and Denton (1999) found that the "ability to fully utilize full potential" was the first choice by the participants in their study when explaining the source of meaning and purpose in life. These participants were employees of a large organization. It is interesting to note that a decisive majority wished to have more opportunity to completely express and develop the 'self' at work.

Participatory management – Participatory management emphasizes employees' initiative and contribution to organizational responsiveness, especially in today's competitive external environment. In participative climates, the acknowledgement, creation and liberation of employees are valued. On the other hand, control, order and predictability are valued in non-participative climates (Spreitzer, 1996). Thus, participation in the various forms of organizational decision making and matters may lead

employees to perceive that the organization recognizes the critical value of human capital to the success of the organization, thereby enhancing their OBSE. Furthermore, participatory management with autonomy allows for the gradual alignment of personal values with organizational values (Mitroff and Denton, 1999) as well as with organizational mission and vision (DeValk, 1996) is also necessary for employees to feel a sense of wholeness. From this alignment of culture, values, and people, an enormous sense of community and opportunity for personal contribution materialize. Spirituality at work allows for participatory management; employees derive meaning of work and personal responsibility and in the long run influences organizational values. This eventually increases employees OBSE.

3.6 Justification for H1B: Spirituality at work will correlate positively with OCBs

Employees ascribe anthropomorphic dispositional traits to the organization (Shore and Shore, 1995). Levinson (1965), as summarized by Eisenberger et al. (1997), suggest that such personification of the organization is affected by organizational policies, norms and precedents that provide continuity and prescribe role behavior and also by the power that the organization exerts over its employees through its agents (such as supervisors and co-workers). Employees view many actions executed by organizational agents as representing the organization itself (Eisenberger et al., 1997). Spirituality at work is one such aspect. When space is given for spirituality to manifest itself in the workplace, it exerts positive power over employees through agents such as supervisors. In the workplace, supervisors are instrumental in providing career advice, training opportunities, and emotional support as well as in determining advancement opportunities (Wayne et al., 1997). Thus, through spirituality at work, employees are likely to view supervisory support as the organization's support, which may lead employees to perceive that they are important assets to the organization. This enhances employees' sense of OBSE.

Co-worker support through spirituality at work – Co-worker support can satisfy employees' social-emotional needs such as the needs for respect and approval (Armeli et

al., 1998). Such socio-emotional support may promote the incorporation of organizational membership and role status into employees' self-identity (Eisenberger et al., 1990). Thus, co-worker support may play a powerful role in shaping employees' self-perceptions of their importance in a work setting, thereby enhancing employees' sense of OBSE.

Organizational identification through spirituality at work – Identification with a psychological group is defined as the perception of sharing experiences of a focal group and having common characteristics with its members (Mael and Tetrick, 1992). Organizational identification, in specific, is a subset of the more general identification with a psychological group, defined as feeling one oneness with a certain aggregate of persons, sharing the perceived experience of its successes and failures (Mael and Ashforth, 2001). In short, it refers to the extent to which individuals perceive themselves to be part of a specific organization (Rousseau, 1998). Organizational members are said to identify with the organization when they define themselves at least partly in terms of what the latter is thought to represent (Kreiner and Ashforth, 2004). Identification, with either a psychological group or an organization, describes only the cognitive perception of oneness with the group, not resultant behaviors [Gould (1975) in Mael and Tetrick (1992)].

One of the main reasons that organizational theorists have given emphasis to organizational identification is that it has important implications at the group and organizational level (Kreiner and Ashforth, 2004). In particular, it has been found that it positively relates to performance and OCB (Mael and Ashforth, 1995), as it acts as a driving force for employees.

Studying physicians in specific, Duckerich, Golden, and Shortell (2002) argued that in healthcare systems, employees who identify with a particular system are more likely to engage in extra-role behaviors, such as efforts to improve quality and minimize costs. Given the fact that Greek public hospitals cannot rely on direct inducements to ensure cooperative behaviors, the degree to which doctors and nurses identify with the hospital they work at may be an important factor in determining their behavior.

Thus organizational identification and co-worker support through spirituality at work results in OBSE which in turn increases employees' will to display OCB.

As mentioned in the earlier chapter, our workplace is undergoing a rapid transformation. As a result, we are feeling the impact of increasing demographic diversity in today's changing workplace. We have colleagues of different ethnic groups, age, race and cultures.

Today's typical organization is confronting the impact of increasing demographic dissimilarity. Demographic dissimilarity refers to the differences between a focal employee and his or her peers in terms of demographic characteristics such as race, sex, or age. OCB refers to discretionary behavior that is not part of an employee's job description and thus not enforceable by supervisors (Organ, 1988). Although a single occurrence of OCB is not much significance, in the aggregate such behaviors may influence an organization's effectiveness (Organ, 1988). Hence, it is useful for organizational scholars to look into OCBs.

Self categorization theory suggests that individuals seek to maintain a positive social identity through self-categorization (Tajfel and Turner, 1986). In this process, individuals classify themselves and others into social categories on the basis of demographic characteristics such as age, race, and gender in order to derive social identities. Individuals perceive themselves and similar others as forming an in-group and see dissimilar others as forming an out-group. The aim of this differentiation is to achieve or maintain perceptions of superiority over the out-group on some dimension in order to create the desired positive social identity (Tajfel and Turner, 1986) and enhance self esteem (Wagner, Lampen, and Syllwasschy, 1986).

An employee may accord peers in a homogeneous work group in-group status because of their shared group membership and their demographic similarity to him or her. Thus, members of homogenous work groups are able to easily separate in-groups from out-

groups and create a positive social identity. It is harder for employees in diverse work groups to differentiate clearly between in-groups and out-groups (Messick and Mackie, 1989), since multiple categorizations that do not coincide decrease the salience of each dimension of categorization (Stephan, 1985). Thus, the social identity of employees who are relatively dissimilar to their peers may be less positive. Pierce, Gardner, Cummings, and Dunham (1989) defined organization-based self-esteem as a measure of employee self-esteem in an organization context. Since, people's social identity is likely to be reflected in their self-esteem (Wagner et al., 1986). Hence, it was hypothesized that greater demographic dissimilarity between employees and their work group is associated with employees having lower OBSE.

However, with the intervention of spirituality at work, namely, by introducing the notions of inner, meaning and purpose in work, alignment with organizational goals respectively, it negates the prospect that greater demographic dissimilarity between employees will lead to a lower OBSE. Rather, diversity is being embraced with the introduction of a spiritual organization and it enhances OBSE instead.

Interpersonal trust through spirituality at work – Interpersonal trust has been described as a set of expectations people have regarding the behavior of others: people expect those whom they trust to reliably support processes that will help them and oppose processes that will harm them (Deutsch, 1973). People are likely to trust one another if they share expectations regarding appropriate behavior (Husted, 1990), for example, a common ethnic background may provide the basis for such expectations (McAllister, 1995). Thus, employees who are demographically dissimilar to their peers or colleagues are likely to trust their peers less than those who are more similar to their peers. Trust also tends to build over time through social interaction and the consequent formation of shared collective beliefs (Rousseau and Parks, 1993). Demographically dissimilar employees may have lower mutual trust based on lower interaction levels between them (Messick and Brewer, 1983). Similarly, with the intervention of the various dimensions of spirituality at work, interpersonal trust is enhanced.

3.7 Justification for H1C: OBSE will correlate positively with OCBs

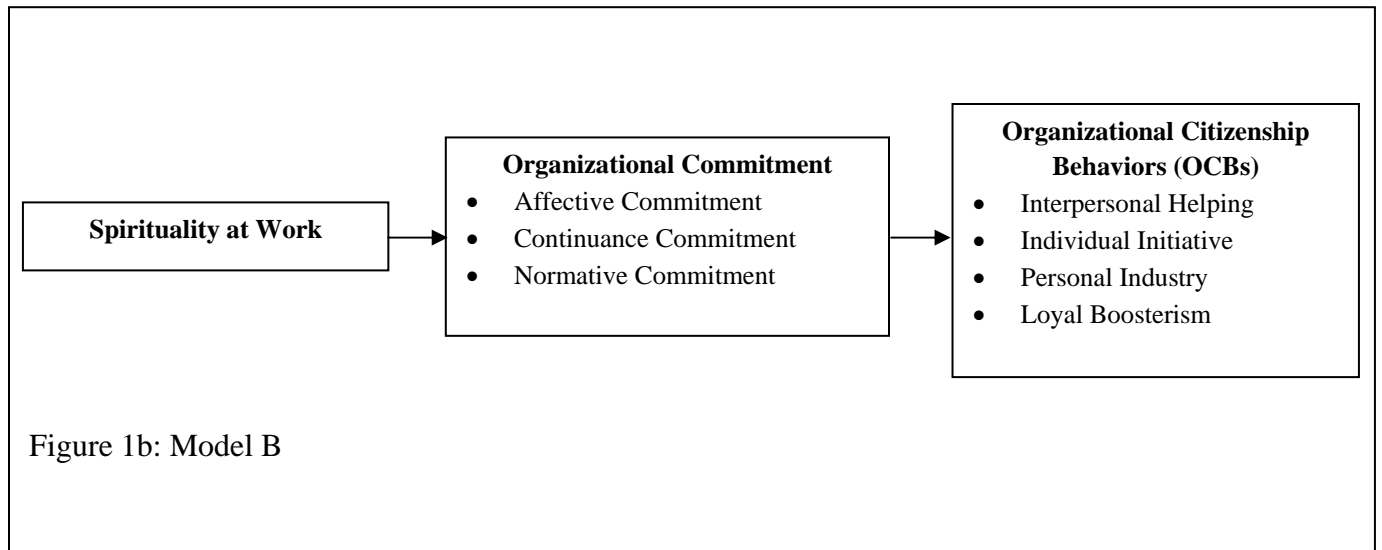
An individual is likely to behave in a fashion consistent with his or her self-image to avoid cognitive dissonance (Korman, 1971). Drawing on this logic, Pierce and colleagues (1989) argued that since employees with higher OBSE feel that they are valued members of their organization, they are more likely to engage in OCBs to preserve their positive self-image. In addition, research on social dilemmas (Messick and Brewer, 1983) has shown that individuals tend to contribute more to the public good if they believe that their contribution is valuable. Since employees with higher OBSE have stronger belief in their efficacy, they are likely to engage in higher levels of OCBs (in all its dimensions: interpersonal helping; individual initiative; personal industry; loyal boosterism).

Furthermore, cognitive consistency theory assumes that people are motivated to achieve outcomes that are consistent with their self-concept (Korman, 1971). This model would suggest that employees with high OBSE – employees who perceive themselves as organizationally valuable and meaningful – will attempt to engage in behaviors valued in their organization.

In similar fashion, need theory (Alderfer, 1972; Maslow, 1943) and self enhancement theory (Dipboye, 1977) would also predict that employees are motivated to engage in behaviors that demonstrate and enhance their organizational worth. To the extent that these behaviors demonstrate personal competence and make an organizational contribution, employees will derive intrinsic satisfaction, coupled with a reinforcement of their self-esteem. Subsequent success due to these behaviors should reinforce high organization-based self esteem and failure would reinforce low OBSE. Thus, to maintain cognitive consistency, employees with high OBSE should be motivated to perform at a high level, actually perform at a high level, have favorable attitudes about an organization, and engage in other organization-related behaviors that would benefit the organization (cf. Taylor and Brown, 1988).

Increased self acceptance within an organizational context is likely to be associated with increased satisfaction with one's organizational association and increased attachment to the organization (organizational commitment). A high level of organizational self-esteem implies a correspondingly high level of experienced personal competence and organizational worth. Such a psychological state is need-satisfying and reinforcing for an individual and thus positions an organization as a need satisfying agent in an employee's life. Because the organization satisfies needs, employees are likely to integrate the organization into their lives, to internalize the organization, and to make its goals and value systems part of their own.

Model B: OC as a Mediator of Spirituality at Work and OCBs (see Figure 1b)



Model B predicts that spirituality at work (i.e. independent variable) will correlate positively with OCBs (i.e. dependent variable) through the mediating effects of OC.

As in the case for Model A, Model B has also alluded to Baron and Kenny (1986), in that three separate equations need to be estimated: (1) the mediator is regressed on the independent variable; (2) the dependent variable is regressed on the independent variable; (3) the dependent variable is simultaneously regressed on the independent variable and the mediator (for in-depth statistical analyses of the test of mediation, see chapter 5).

The proposed mediator in Model B – OC – is tested out using this method of mediation regression analysis. The three equations stipulated in Baron and Kenny (1996) essentially analyses proposition 2 and its related hypotheses (i.e. H2A-H2C). The first equation, regression of the mediator on the independent variable, is the test of H2A. The second equation is the test for H2B, and the third, for H2C.

3.8 Proposition 2:

Organizational commitment (OC) mediates the hypothesized relationship between spirituality at work and organizational citizenship behaviors (OCBs)

Related hypotheses:

H2A: Spirituality at work will correlate positively with OC

H2B: Spirituality at work will correlate positively with OCBs

H2C: OC will correlate positively with OCBs

In her discussions of spirituality and organization science as irreconcilable foes, Benefiel (2003) wrote that spirituality and management, once thought incompatible, have in the past decade fallen in love. Advocates of spirituality think that a managerialist approach trivializes spirituality. They argue that, being a non-materialistic concern, spirituality is marginalized and misrepresented when people focus on the material gains that can be reaped by integrating it in organizational life. Management scholars, in turn, sometimes think that whatever cannot be defined and measured is irrelevant to the efficient and effective functioning of organizations.

Benefiel stated, ‘if we are to do scholarly work that understands spirituality, that understands organizations, and that understands spirituality in organizations, we faced a mammoth task. We face nothing short of creating a new language. We need a language that does justice to both the discourse of organizational science and the discourse of spirituality.’

We can contribute to the understanding of the relationship between spirituality and organization. Empirical and theoretical evidence will be presented on how the perceptions of employees about workplace spirituality help to explain their level of organizational commitment.

In the management discourse, commitment is a central variable, given that more committed people tend to devote higher efforts to work, thus contributing to organizational performance. In recent years, the likely impact of spirituality on performance became equally seductive as well.

The appeal of spirituality may be due to the following reasons:

1. Organizations are a great human achievement, and work is the centerpiece of most people's lives and inextricably impregnated in people's search for ultimate meaning (Mitroff, 2003).
2. When organizations perform better, managers become more able to improve the working conditions of their employees and the quality of life of customers and society as a whole. It is not easy, in contrast, to grant 'spiritual richness' joy and meaningful work to employees if the organization is poorly managed and focused on material survival.
3. There is nothing wrong with the promotion of workplace spirituality to improve employee commitment and organizational performance, as long as this is done in a context of respect for the dignity of people.
4. In many of today's organizations, people only bring their arms and brains to work, not their souls (Mitroff, 2003). The consequence is that organizations do not trigger the full creativity and potential of their employees. Employees, in turn, do not succeed in developing themselves as holistic human beings.
5. If inappropriately managed, workplace spirituality may imbue organizational structures with spiritual qualities that serve as a new technology of control, i.e. as new and more sophisticated forms of domination (Driver, 2005; Cunha et al., 2006).

6. If correctly interpreted, workplace spirituality (i.e. workplace opportunities to perform meaningful work in the context of a community with a sense of joy and personal fulfillment) can mitigate and/or remove what several authors have pointed out as allegedly present in many modern organizations: injuries to employee mental health, vassalage, people humiliation and destruction, dehumanized practices and serious threats to the 'human soul' (Hancock, 1997; Brown, 2003; Mitroff, 2003).

3.9 Organizational Commitment (OC)

Organizational commitment can be defined as a psychological state that characterizes an employee's relationship with the organization and reduces the likelihood that he/she will leave it (Allen and Meyer, 2000). The topic has attracted a lot of attention from both scholars and practitioners. As Allen and Meyer (2000) pointed out, 'of the several work attitude variables studied by organizational psychologists, only job satisfaction has received more research attention than organizational commitment.' This wide range of interest is possibly due to the impact of organizational commitment on a wide range of attitudes and behaviors with organizational relevance, such as intention to leave, turnover, punctuality, organizational citizenship behaviors, attitudes toward organizational change and performance (Allen and Meyer, 1996, 2000; Meyer and Herscovitch, 2001).

This study employs the model of organizational commitment, one of the most cited models, developed by Allen and Meyer (Allen and Meyer, 1991; Allen and Meyer, 1996, 2000). It differentiates three commitment components: affective (emotional attachment to the organization), continuance (perceived costs associated with leaving the organization) and normative (feelings of obligation towards the organization). Each of these components contributes to strengthening the likelihood that the employee will remain in the organization, but the nature of each mind-set differs from the others. Employees with a strong affective bond remain because they want to do so. Employees with strong continuance commitment stay because they feel they have to. Normatively committed employees remain because they feel they ought to.

These 3 forms are viewed as facets, rather than different types of organizational commitment. This means that a given employee can be affectively, normatively, and instrumentally committed to the organization. However, the model specifies that the 3 components are different from each other. Therefore, it suggests that measures developed for each of the 3 are relatively uncorrelated with the other 2. Another characteristic of the model is that each component develops independently, on the basis of different antecedents and via different processes (Allen and Meyer, 2000; Meyer and Allen, 1991, 1997). Affective commitment develops when the employee becomes involved in, recognizes the value-relevance of, and/or derives his/her identity from the association with the organization. For example, employees tend to be affectively committed if they feel that the organization treats them in a fair, respectful and supporting manner. Continuance commitment develops when the employee recognizes that he/she stands to lose investments in the organization, and/or perceives that there are no alternatives other than remaining in the organization. Normative commitment develops when people internalize the organization's norms through socialization and receive benefits that induce them to feel the need to reciprocate and/or to accept the terms of a psychological contract.

Another important feature about the model is that all three components have implications over permanence or withdrawal. The stronger the commitment, the stronger will be the intention to stay. However, it is expected that each of the components will have a different pattern of behavioral consequences (Allen and Meyer, 1996, 2000; Meyer and Herscovitch, 2001). Since, affective commitment relies on an emotional attachment to the organization; it is likely that affectively attached employees will be motivated to make greater contributions to the organization compared to employees with a weak affective bond. Therefore, the model predicts that affective commitment leads to lower turnover, reduced absenteeism, improved performance, and increase organizational citizenship behaviors. Distinctly, the model suggests that employees with strong continuance commitment will feel no tendency to contribute to the organization beyond what is needed to keep their jobs. Moreover, if continuance commitment is the primary tie that bonds employees to their organizations, this attachment may lead to undesirable work

behaviors (Allen and Meyer, 2000). As observed by Allen and Meyer (2000), because obligation does not carry the same feelings of enthusiasm and involvement brought about by affection, it can be hypothesized that these positive relations will be weaker.

3.10 Justification for H2A: Spirituality at work will correlate positively with OC

It is hypothesized that the higher the spirituality at work, the higher the normative and affective commitment, and the lower continuance commitment (Fry, 2003; Giacalone and Juriewicz, 2003; Milliman et al., 2003; Jurkiewicz and Giacalone, 2004). Theoretical and empirical evidence supports this contention. For example, benevolent activities (e.g. kindness towards colleagues) generate positive emotions and can result in more positive employee attitudes about work and the organization. These, in turn, can translate into enhanced affective and normative commitment towards the organization (Pfeffer and Vega, 1999; Milliman et al., 2003). When employees feel that the organization promotes their hope and happiness, they tend to reciprocate (Gouldner, 1960; Settoon et al., 1996; Eisenberger et al., 2001) with positive attitudes towards the organization, including the organizational affective bonds and feelings of loyalty.

Humanistic organizational values and the opportunity to do meaningful work also improve worker self-esteem, hope, health, happiness and personal growth. As a result, employees bring their entire self (physical, mental, emotional, and spiritual) to the organization, assume work as a mission more than as a 'job' which in turn makes them more affectively and normatively attached to their organizations and more committed to improving organizational performance (Gavin and Mason, 2004). Employees treated fairly and respectfully feel that they are recognized as valuable emotional and intellectual beings (Kin and Mauborgne, 1998), and not just 'human resources'. Feeling this recognition, they experience lower levels of stress and burnout, and express greater job satisfaction (Karasek and Theorell, 1990; Adams et al., 2003). They also experience a sense of psychological and emotional safety (Brown and Leigh, 1996; Burroughs and Eby, 1998) and trust the organization and its leaders. In response, they tend to develop a sense of duty and are willing to reciprocate with more cooperative and supportive actions,

and with greater loyalty, commitment, enthusiasm, work effort and productivity, thus better performing their jobs and contributing to organizational performance (Gouldner, 1960; Settoon et al., 1996; Eisenberger et al., 2001).

3.11 Justification for H2B: Spirituality at work will correlate positively with OCBs

Given the impact of organizational commitment on work-related behaviors, the consequences of organizational commitment have received a great deal of attention. There has been a growing body of published literature regarding the expected positive relationship between organizational commitment and work-related outcomes such as performance (Larson and Fukami, 1984; Petty et al., 1984), job related pro-social behaviors (Brief and Motowidlo, 1986; Williams and Anderson, 1991), and organizational citizenship behaviors (Organ, 1990; Williams and Anderson, 1991).

In this study, we look at how organizational commitment mediates the relationship between spirituality at work and organizational citizenship behaviors.

One potential consequence of organizational commitment is a class of behaviors known as organizational citizenship behaviors (OCBs). The term ‘organizational citizenship behaviors’ was proposed by Bateman and Organ (1983) to refer to behavior that is beneficial to the organization but that is neither prescribed nor enforced by the organization. Because these behaviors are not enforced, they are by definition optional and employees may withhold them without concern for possible sanctions by the organization. In addition, OCBs are engaged in without any formal incentive being provided by the organization (Schnake, 1991). Organ (1999) suggested that organizational commitment and OCBs are conceptually different. Organizational commitment is primarily a psychological attachment to the organization, whereas OCBs describe actions in the behavioral realm. Although this conceptualization places organizational commitment temporally prior to organizational citizenship behavior, Organ cautions that the temporal relationship should not be construed as causative.

Organizational commitment may contribute to OCBs, but other variables may also be predictive of them in the case of this study, spirituality at work is postulated to be a predictive antecedent of OC.

Scholl (1981) proposed a model of organizational commitment which suggests that organizational citizenship behaviors can be viewed as the result of organizational commitment. He states that organizational commitment results in individuals continuing a given course of action even when the employee's expectations of the organization are not met. Williams and Anderson (1991) pointed out that OCBs occur, by definition, when there is little or no expectation of recognition by the organization. Thus organizational commitment is a relevant determinant of OCBs. Wiener (1982) proposed that an attitude of commitment results in behaviors that further the interests of the organization, even at the expense of the individual, and are not necessarily rewarded by the organization. This set of behaviors, which Wiener identified as resulting from commitment, is frequently used to describe OCBs, further indicating a strong theoretical link between the two constructs.

Despite this theoretical grounding, empirical support for the idea that organizational commitment is a precursor of organizational citizenship behaviors is mixed. Williams and Anderson's (1991) research using O'Reilly and Chatman's (1986) scale to measure organizational commitment found no relationship between organizational commitment and OCBs. On the other hand, O'Reilly and Chatman (1986) did find that certain types of commitment resulted in behaviors that could be considered to be organizational citizenship behaviors. For example, commitment based on identification was found to significantly predict self-reports of some OCBs.

3.12 Justification for H2C: OC will correlate positively with OCBs

Moorman and Blakely (1995) built on earlier work that suggested that it would be useful to look at several dimensions of organizational commitment rather than combining different types of behaviors into a single construct. They developed a scale that measured

four dimensions of OCBs – loyal boosterism, interpersonal helping, individual initiative, and personal industry.

Organizational commitment is a good predictor of OCBs for several reasons.

For instance, personal industry – a dimension of OCBs – that has been described as paralleling conscientiousness and is reflected by behaviors such as performing duties with care and with few errors, rarely missing work even if there is a legitimate reason, and meeting or beating deadlines (Mooreman and Blakely, 1995) can be predictor by OC. Normative factors (usually organizationally based) including commitment, would play a large role in the development of value systems that would lead to these types of extra-role behaviors. In the west, the Protestant work ethic, which has historically been a force in American work attitudes, can be expected to result in a high level of OCBs. When an employee identifies with and is committed to a particular organization, diligence and hard work often results (Sinha, 1997).

The performance of tasks that are not specifically prescribed or rewarded by the organization (i.e. OCBs) can also result from a liking for the organization and a sense of congruent value systems between the employee and the organization. The level of personal industry can be increased by affective commitment, and a sense that furthering the organization's goals also furthers one's own goals.

Interpersonal helping behaviors, yet another dimension of OCBs, include going out of one's way to assist co-workers with work-related problems, showing courtesy and concern for co-workers even in difficult situation, adjusting work schedules to accommodate other employees' desires and welcoming new employees into the organization (Moorman and Blakely, 1995). This dimension of OCBS is hypothesized to relate most strongly to affective commitment. A positive affect toward the organization reciprocally interacts with a positive affect towards one's co-workers. This positive affect can be expected to result in positive helping behaviors by an employee.

Chapter 4

Chapter 4: Measures and Methodology

This chapter provides an account of the measures and methodology employed in this study. The rationale for the questionnaire survey method and the type of sample chosen will be presented. Development and pre-testing of the questionnaire, survey implementation and data preparation will be discussed in the final part of this chapter.

4.1 The Survey Method

Self-administered questionnaires are used as the sole research instrument in this study. According to Babbie (Babbie, 1998), survey research is the best possible choice of research instrument when attempting to collect meaningful data on populations too large to observe directly, and may be utilized for descriptive, explanatory, and exploratory purposes. Furthermore, Dillman (1978) revealed that surveys are excellent vehicles for measuring attitudes and orientations amongst a large population. The vast majority of previous studies in workplace spirituality, OBSE, OCB and OC have also employed some form of structured mail questionnaire in their research design.

4.2 Measures – Organizational Commitment (OC)

Organizational commitment was measured using Allen and Meyer's (1990) twenty four item scales assessing the three dimensions of OC, namely, normative, affective, and continuance commitment. Participants were asked to indicate their agreement with each item present in a 5-point Likert response format (i.e. strongly agree, disagree, neutral, agree, and strongly disagree).

The eight item normative commitment scale measures commitment to an organization based on the belief that it is one's moral obligation to remain with the company. It includes items such as 'I think that people these days move from company to company

too often' and 'One of the major reason I continue to work for this organization is that I believe loyalty is important and therefore feel a sense of moral obligation to remain'.

The eight item affective commitment scale measures an emotional attachment to the organization, and includes items such as 'I really feel as if this organization's problems are my own' and 'This organization has a great deal of personal meaning for me'.

Finally, the eight item continuance commitment scale measures the participant's perceived cost/benefit analysis of remaining with the organization. This scale includes items such as 'Too much in my life would be disrupted if I decided I wanted to leave my organization right now' and 'I feel that I have too few options to consider leaving this organization'.

4.3 Measures – Organizational Citizenship Behaviors (OCBs)

OCBs were assessed using Moorman and Blakely's (1995) 19-item questionnaire. This self-report measure reflects four dimensions of organizational citizenship behavior – interpersonal helping, individual initiative, personal industry, and loyal boosterism. Respondents were asked to give their level of agreement on a 5-point Likert response format (i.e. strongly agree, disagree, neutral, agree, and strongly disagree) to statements such as 'I always go out of the way to make newer employees feel welcome in the work group' (interpersonal helping), 'I encourage others to try new and more effective ways of doing their job' (individual initiative), 'I rarely miss work even if I have a legitimate reason for doing so' (personal industry) and 'I show pride when representing the organization in public' (loyal boosterism).

Moorman and Blakely (1995) built on earlier work that suggested that it would be useful to look at several dimensions of organizational commitment rather than combining different types of behaviors into 1 construct. They developed a scale that measured four dimensions of OCBs – loyal boosterism, interpersonal helping, individual initiative, and personal industry.

Loyal boosterism refers to behaviors that promote the company to others outside the organization. Interpersonal helping reflects behaviors geared toward helping co-workers when they need it. Individual initiative is based on behaviors that are designed to improve either individual or group performance in the organization while personal industry comprises behaviors that go beyond expectations of an employee.

4.4 Measures – Organization-Based Self Esteem (OBSE)

OBSE was developed and validated by Pierce et al. (1989). OBSE is defined as the degree to which an organizational member believes that he or she can satisfy their personal needs by participating in roles within the context of an organization (Pierce et al., 1989: 625). OBSE was measured by 10 items using a 5-point Likert response format (i.e. strongly agree, disagree, neutral, agree, and strongly disagree). Sample items include: 'I count around here,' 'I am taken seriously around here,' and 'I am an important part of this place.' Pierce et al. (1989, 1993) reported alpha coefficients of 0.86 to 0.96. The strength of these internal consistency estimates provides evidence for the homogeneity of the scale items.

4.5 Measures – Spirituality at Work

The relevant sub-scales developed by Ashmos and Duchon (2000) have been adopted to measure the construct of spirituality at work in this study. The reason for choosing these sub-scales is that they capture Mitroff and Denton's (1999b) seminal definition of spirituality as "the basic feeling of being connected with one's complete self, others and the entire universe" because it reflects the three important dimensions relating to the spiritual self such as inner life, meaning of work, and organizational values.

Organizational values include items reflecting the sense of connection between the individual and the organization as spirituality in the workplace is greatly enhanced when individuals experience a strong sense of alignment between their personal values and the organization's mission and values. Although this descriptor may seem semantically

different from the others, it is likely that it means that people feel more aligned and comfortable when they feel like working in organizations whose leaders seek the social good of the community, and not just the selfish interests of the organization and its shareholders. Meaning at work comprises items related to the sense of joy and pleasure at work. Inner life includes descriptors concerning the way the organization respects the spirituality and spiritual values of the individual.

Blocks to spirituality are captured as a negative measure of spirituality at work as they represent obstacles that may derail one's efforts in embracing workplace spirituality. Examples include being unable to derive meaning to one's work life as a result of not being able to use one's gifts and talents while at work and that the organization one is in does not allow room for spirituality to be manifested.

Spirituality at work was measured by 25 items using a 5-point Likert response format.

4.6 Data Collection Procedures

4.6.1 Type of Sample

There are two criteria that respondents will have to meet. Firstly, they will have to be working adults of at least 18 years of age. Secondly, respondents must have worked in the organization for a least half a year. This is because new employees will go through a socialization process (Feldman, 1976, 1980) where they try to adjust to group norms and become integrated into the organization. The attitudes and beliefs of the employees that this study is trying to assess may not be evident during the initial period of employment (i.e. not reflective of the employee's stable behavior and attitudes). Erroneous measurement of behavior during this period will contaminate the end-results.

4.6.2 Sampling Procedures

A non-probability sample method, in the form of a convenience sample, was employed in this survey. A commonly known drawback of non-probability sampling is that it does not control for investigator bias in the selection of the elements (Fowler, 1984). However attempts were made to neutralize this effect by imposing requirements on the potential respondents. This is to ensure that the sample would possess the characteristics that are essential for the study.

4.7 Development of Questionnaire

The self administered questionnaire consists of a cover page (providing background information about the study), sections A through F, and a last section (i.e. G) on the background information of the respondent. The questionnaire was presented in a booklet format for aesthetic purposes. The cover letter was also printed on the letterhead of the university to highlight the importance of the survey.

In the information sheet and the cover letter of the questionnaire, it is clearly stated that the data will only be used in this research and will not be disclosed to anyone else. The questionnaire does not contain questions probing the identity of the respondent; neither does it contain questions that can be potentially used to identify the respondents. In other words, the researchers will not be able to obtain the respondents' identities in any way from the completed questionnaire.

4.7.1 Pretesting of Questionnaire

The questionnaire was pre-tested to detect possible deficiencies in the questionnaire design and instructions. Issues such as the clarity of the questions and instructions as well as the length of the survey were paid particular attention to. No major deficiencies were detected in this pretesting stage.

4.8 Survey Implementation

Volunteer students from undergraduate classes were enlisted to recruit respondents for the study. The objectives of the research study will be made known to the students and they will be briefed on the requirements of the study. The undergraduate students will recruit up to 05 working adult respondents who have worked at least 06 months with the organization. It will be made know to these students that upon the return of completed questionnaires to the research assistant, students will be paid S\$5.00 for each completed questionnaire returned. Friends and associates of the researcher were also enlisted to fill in as well as to redistribute the questionnaires to their colleagues. A total of 354 questionnaires were distributed in this manner. 310 questionnaires were returned of which 10 were excluded due to missing responses. This yielded a response rate of 84.7%.

4.9 Sample Characteristics

A summary of the profile of the respondents is presented in Tables 1. Close to half of the respondents are female (52.5%) and most of them were between 21 to 30 years of age (with a cumulative percentage of 56% in these two categories). The majority (83.5%) of the respondents received tertiary education (Diploma and Junior College and above) and have worked for 6 months to 5 years (57.9%). Respondents are quite evenly distributed in terms of their positions in the organizations, with the exceptions of top management positions (4.1%). Most of the respondents are Buddhist/Taoists (39.5%) and Christians (34.8%).

The majority of the firms were from the private sector (72.3%) with the remaining belonging to governmental, religious and charitable sector.

Table 1: Demographic Profiles of Respondents

| <u>Working Experience</u> | Percentage (%) |
|----------------------------------|-----------------------|
| 6 months to less than a year | 20.4 |
| 1 – 2 years | 19.1 |
| 3 – 5 years | 18.4 |
| 6 – 10 years | 11 |
| 11 – 15 years | 8 |
| 16 – 20 years | 6 |
| 21 years or more | 17.1 |

| <u>Position in Organization</u> | Percentage (%) |
|--|-----------------------|
| Top Level | 4.1 |
| Upper Middle Level | 16.9 |
| Middle | 35.1 |
| Lower Middle Level | 18.9 |
| Junior Level | 25 |

| <u>Type of Organization</u> | Percentage (%) |
|------------------------------------|-----------------------|
| Social Service/Charity | 2.7 |
| Religious Organization | 1.4 |
| Public Sector/Civil Service | 17.2 |
| Private Sector/Business | 72.3 |
| Others | 6.4 |

| <u>Education</u> | Percentage (%) |
|--------------------------------------|-----------------------|
| Primary or equivalent | 0.7 |
| Secondary or equivalent | 14.2 |
| Diploma/Junior College or equivalent | 29.4 |
| 1 st Degree or equivalent | 29.1 |
| Graduate Degree or equivalent | 25 |
| Others | 1.7 |

| <u>Age</u> | Percentage (%) |
|--------------------|-----------------------|
| 18 – 20 years | 3.0 |
| 21 – 25 years | 32.2 |
| 26 – 30 years | 23.8 |
| 31 – 35 years | 6.0 |
| 36 – 40 years | 7.4 |
| 41 – 45 years | 7.4 |
| 46 – 50 years | 8.1 |
| 51 – 55 years | 9.1 |
| 56 years and above | 3.0 |

| <u>Religion</u> | Percentage (%) |
|--------------------------------|-----------------------|
| Buddhists/Taoists | 39.5 |
| Christians | 34.8 |
| Others (Hindus, Muslims, etc.) | 11.5 |
| None | 14.2 |

| <u>Gender</u> | Percentage (%) |
|----------------------|-----------------------|
| Male | 47.5 |
| Female | 52.5 |

| <u>Marital Status</u> | Percentage (%) |
|------------------------------|-----------------------|
| Single | 57.0 |
| Married | 40.7 |
| Others | 1.7 |

4.10 Data Preparation

The data was entered and processed using SPSS Version 17.0 for Windows statistical package. Reverse coding was done for the required items before subsequent analysis was carried out.

Chapter 5

Chapter 5: Findings and Analyses

5.1 Psychometric Properties of Scales

The measures employed in this study, namely, spirituality at work, OBSE, OC and OCB are established scales. Hence, such scales used here are not factor analyzed as they are validated instruments developed by researchers.

5.2 Inter-Correlation Matrix

Table 2 shows the inter-correlation matrix for this study. The diagonals of the correlation matrix (see Table 2) were replaced with the Cronbach's alpha coefficients. The alpha coefficients range from a low of 0.71 to a high of 0.90. Nunnally (1978) suggest a standard of 0.70 as a basis of reliability. All of the variables met the criterion. All the instruments used in this study have attained an acceptable level of internal consistency.

The means of the various components of the construct spirituality at work, (namely, meaning at work; inner life; blocks to spirituality; organizational values) are 3.54, 3.53, 2.47, and 3.43 respectively. The standard deviations (SD) range from 0.67 to 0.78. The mean of OBSE is reported at 3.89 while its standard deviation is 0.52.

The three dimensions of organizational commitment (i.e. effective commitment, continuance commitment and normative commitment) reported mean scores of 3.27, 3.23, and 3.13 and their standard deviations 0.74, 0.69, 0.72 respectively.

As for four components of OCBs, interpersonal helping has a mean of 3.76 (SD – 0.51), individual initiative of 3.74 (SD – 0.53), personal industry of 3.75 (SD – 0.58), and loyal boosterism of 3.56 (SD – 0.69).

Finally, the control variables of this study, namely, age, education, and gender reported mean scores of 4.00, 3.69, and 1.53. And their standard deviations are 2.26, 1.07 and 0.5 respectively.

The inter-correlation coefficients are presented in Table 5.7. Multi-collinearity refers to a situation where the explanatory variables are highly inter-correlated (Maddala, 1992). The greater the multi-collinearity, the more tedious it would be to assess the importance of the independent variables in explaining the variation caused by the dependent variable. Therefore, the standard errors of these coefficients are far larger and the likelihood that they are statistically significant is lower (Grimm and Yarnold, 1995). Multi-collinearity can produce unstable regression results (Vinold and Ullah, 1981) and thus is an important concern when running regression analysis.

From the matrix, it can be observed that the correlation coefficients are less than 0.80 and according to Bilings and Wroten (1978) correlation coefficients that are lower than 0.8 are generally acceptable. Hence, multi-collinearity does not pose a threat in our regression analysis for this study.

Table 2: Inter-Correlation Matrix

| Variable | Mean | Standard Deviation | Meaning at Work | Inner Life | Blocks to Spirituality | Organizational Values | OBSE | Affective Commitment | Continuance Commitment | Normative Commitment | Interpersonal Helping | Individual Initiative | Personal Industry | Loyal Boosterism | Age (control) | Education (control) | Gender (control) |
|------------------------|------|--------------------|-----------------|------------|------------------------|-----------------------|---------|----------------------|------------------------|----------------------|-----------------------|-----------------------|-------------------|------------------|---------------|---------------------|------------------|
| Meaning at Work | 3.54 | 0.67 | (0.88) | 0.43** | -0.41** | 0.62** | 0.54** | 0.65** | 0.10 | 0.45** | 0.35** | 0.35** | 0.46** | 0.52** | 0.21** | 0.04 | -0.08 |
| Inner Life | 3.53 | 0.78 | 0.43** | (0.84) | -0.28** | 0.37** | 0.30** | 0.33** | -0.06 | 0.29** | 0.32** | 0.26** | 0.21** | 0.32** | 0.25** | 0.03 | 0.01 |
| Blocks to Spirituality | 2.47 | 0.72 | -0.41** | -0.28** | (0.82) | -0.38** | -0.31** | -0.48** | 0.12 | -0.27** | -0.22** | -0.21** | -0.19** | -0.20** | -0.09 | -0.17** | -0.03 |
| Organizational Values | 3.43 | 0.67 | 0.62** | 0.37** | -0.38** | (0.88) | 0.44** | 0.64** | 0.16** | 0.54** | 0.32** | 0.23** | 0.24** | 0.56** | 0.19** | 0.05 | -0.04 |
| OBSE | 3.89 | 0.52 | 0.54** | 0.30** | -0.31** | 0.44** | (0.90) | 0.49** | 0.09 | 0.26** | 0.31** | 0.37** | 0.39** | 0.34** | 0.17** | 0.12* | -0.08 |
| Affective Commitment | 3.27 | 0.74 | 0.65** | 0.33** | -0.48** | 0.64** | 0.49** | (0.87) | 0.12* | 0.55** | 0.40** | 0.29** | 0.39** | 0.55** | 0.32** | 0.06 | -0.10 |
| Continuance Commitment | 3.23 | 0.69 | 0.10 | -0.06 | 0.02 | 0.16** | 0.09 | 0.12* | (0.77) | 0.14* | 0.02 | -0.108 | 0.07 | 0.13* | 0.11 | -0.06 | 0.01 |
| Normative Commitment | 3.13 | 0.72 | 0.45** | 0.29** | -0.27** | 0.54** | 0.26** | 0.55** | 0.14* | (0.84) | 0.26** | 0.17** | 0.21** | 0.50** | 0.14* | -0.04 | -0.10 |
| Interpersonal Helping | 3.76 | 0.51 | 0.35** | 0.32** | -0.22** | 0.32** | 0.31** | 0.40** | 0.02 | 0.26** | (0.75) | 0.45** | 0.43** | 0.42** | 0.06 | -0.06 | -0.02 |
| Individual Initiative | 3.74 | 0.53 | 0.35** | 0.26** | -0.21** | 0.23** | 0.37** | 0.29** | -0.11 | 0.17** | 0.45** | (0.79) | 0.38** | 0.34** | 0.12* | 0.12* | -0.02 |
| Personal Industry | 3.75 | 0.58 | 0.46** | 0.22** | -0.19** | 0.24** | 0.39** | 0.39** | 0.07 | 0.21** | 0.43** | 0.38** | (0.71) | 0.38** | 0.24** | 0.01 | -0.07 |
| Loyal Boosterism | 3.56 | 0.69 | 0.52** | -0.20** | -0.20** | 0.56** | 0.34** | 0.55** | 0.13* | 0.50** | 0.42** | 0.34** | 0.38** | (0.86) | 0.18** | -0.04 | -0.04 |
| Age (control) | 4.00 | 2.26 | 0.21** | 0.25** | -0.09 | 0.19** | 0.17** | 0.32** | 0.11 | 0.14 | 0.06 | 0.12* | 0.24** | 0.18** | 1 | -0.13* | -0.19** |
| Education (control) | 3.69 | 1.07 | 0.04 | 0.03 | -0.17** | 0.05 | 0.12* | 0.06 | -0.06 | -0.04* | -0.06 | -0.12* | 0.01 | -0.04 | -0.13* | 1 | -0.16** |
| Gender (control) | 1.53 | 0.5 | -0.08 | 0.01 | -0.03 | -0.04 | -0.08 | -0.10 | 0.01 | -0.10 | -0.02 | -0.02 | -0.07 | -0.04 | -0.19** | -0.16** | 1 |

** Correlation is significant at the 0.01 level (2-tailed)
 * Correlation is significant at the 0.05 level (2-tailed)
 () Parenthesis denotes Alpha-Coefficient

5.3 Mediation Analysis

According to Judd and Kenny (1981), to test for mediation, one should estimate the three following regression equations: first, regressing the mediator on the independent variable; second, regressing the dependent variable on both the independent variable on the independent variable; and third, regressing the dependent variable on both the independent variable and on the mediator. These three regression equations provide the tests of the linkages of the mediation model. To establish mediation, the following conditions must hold: First, the independent variable must affect the mediator in the first equation; second, the independent variable must be shown to affect the dependent variable in the second equation; and third, the mediator must affect the dependent variable in the third equation.

Baron and Kenny (1986) states that full mediation is supported if the independent variable has no significant effect when the mediator is controlled for. Partial mediation is indicated when the independent variable's effect is reduced in magnitude but is still significant when the mediator is controlled for.

Model A predicts that spirituality at work (i.e. independent variable) will correlate positively with OCBs (i.e. dependent variable) through the mediating effects of OBSE.

The proposed mediator in Model A – OBSE – is tested out using this method of mediation regression analysis. The three equations stipulated in Baron and Kenny (1986) essentially analyses proposition 1 and its related hypotheses (i.e. H1A-H1C). The first equation, regression of the mediator on the independent variable, is the test of H1A. The second equation is the test for H1B, and the third, for H1C.

Model B predicts that spirituality at work (i.e. independent variable) will correlate positively with OCBs (i.e. dependent variable) through the mediating effects of OC.

The proposed mediator in Model B – OC – is tested out using this method of mediation regression analysis. The three equations stipulated in Baron and Kenny (1986) essentially

analyses proposition 2 and its related hypotheses (i.e. H2A-H2C). The first equation, regression of the mediator on the independent variable, is the test of H2A. The second equation is the test for H2B, and the third, for H2C.

Model A

Table 3.1: Results on the mediating effects of OBSE on the relationship between spirituality at work and interpersonal helping (OCB 1)

Mediator: OBSE

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 1 | Step 1: M on IV | 0.51** | 0.25** | 0.40** | -0.29** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | 0.09 | 0.13* | 0.12** | 0.17** |
| | 2. Education | 0.10* | 0.11 | 0.10 | 0.07 |
| | 3. Gender | -0.00 | -0.04 | -0.03 | -0.04 |
| | Step 2: DV on IV | 0.34** | 0.32** | 0.32** | -0.24** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | -0.02 | -0.04 | -0.01 | -0.03 |
| | 2. Education | -0.09 | -0.09 | -0.09 | -0.12* |
| | 3. Gender | -0.01 | -0.04 | -0.02 | -0.04 |
| | Step 3: DV on IV and M | 0.26** | 0.26** | 0.24** | -0.17** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | -0.03 | -0.07 | -0.03 | -0.01 |
| | 2. Education | -0.10 | -0.12* | -0.11* | -0.14* |
| | 3. Gender | -0.00 | -0.03 | -0.02 | -0.03 |
| Mediation Effects | | Partial | Partial | Partial | Partial |

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

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

Table 3.2: Results on the mediating effects of OBSE on the relationship between spirituality at work and individual initiative (OCB 2)

Mediator: OBSE

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 2 | Step 1: M on IV | 0.51** | 0.25** | 0.40** | -0.29** |
| | <i>Plus Control Variable:</i> | | | | |
| | 4. Age | 0.09 | 0.13* | 0.12** | 0.17** |
| | 5. Education | 0.10* | 0.11 | 0.10 | 0.07 |
| | 6. Gender | -0.00 | -0.04 | -0.03 | -0.04 |
| | Step 2: DV on IV | 0.32** | 0.21** | 0.18** | -0.19** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | 0.06 | 0.08 | 0.10 | 0.11 |
| | 2. Education | -0.12* | 0.12* | 0.12* | 0.09 |
| | 3. Gender | 0.03 | 0.00 | 0.01 | 0.00 |
| | Step 3: DV on IV and M | 0.21** | 0.14* | 0.06 | -0.10 |
| | <i>Plus Control Variable:</i> | 0.22** | 0.29** | 0.30** | 0.30** |
| | 1. Age | 0.05 | 0.04 | 0.06 | 0.07 |
| | 2. Education | 0.09 | 0.09 | 0.09 | 0.07 |
| | 3. Gender | 0.03 | 0.01 | 0.02 | 0.02 |
| Mediation Effects | | Partial | Partial | Full | Full |

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

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

Table 3.3: Results on the mediating effects of OBSE on the relationship between spirituality at work and personal industry (OCB 3)

Mediator: OBSE

| DV | Regression Model | Independent Variables | | | |
|-------------------|---|--------------------------------|------------------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 3 | Step 1: M on IV <i>Plus Control Variable:</i> | 0.51** | 0.25** | 0.40** | -0.29** |
| | 7. Age | 0.09 | 0.13* | 0.12** | 0.17** |
| | 8. Education | 0.10* | 0.11 | 0.10 | 0.07 |
| | 9. Gender | -0.00 | -0.04 | -0.03 | -0.04 |
| | Step 2: DV on IV <i>Plus Control Variable:</i> | 0.42** | 0.14* | 0.19** | -0.17** |
| | 1. Age | 0.15** | 0.21** | 0.21** | 0.23** |
| | 2. Education | 0.00 | 0.01 | 0.01 | -0.01 |
| | 3. Gender | -0.02 | -0.04 | -0.03 | -0.04 |
| | Step 3: DV on IV and M <i>Plus Control Variable:</i> | 0.33** 0.18** | 0.05 0.33** | 0.06 0.32** | -0.08 0.32** |
| | 1. Age | 0.14** | 0.16** | 0.17** | 0.17** |
| | 2. Education | -0.02 | -0.02 | -0.02 | -0.04 |
| | 3. Gender | -0.02 | -0.03 | -0.02 | -0.03 |
| Mediation Effects | | Partial | Full | Full | Full |

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

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

Table 3.4: Results on the mediating effects of OBSE on the relationship between spirituality at work and loyal boosterism (OCB 4)

Mediator: OBSE

| DV | Regression Model | Independent Variables | | | |
|-------------------|---|------------------------------|--------------------------------|------------------------------|--------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 4 | Step 1: M on IV <i>Plus Control Variable:</i> | 0.51** | 0.25** | 0.40** | -0.29** |
| | 10. Age | 0.09 | 0.13* | 0.12** | 0.17** |
| | 11. Education | 0.10* | 0.11 | 0.10 | 0.07 |
| | 12. Gender | -0.00 | -0.04 | -0.03 | -0.04 |
| | Step 2: DV on IV <i>Plus Control Variable:</i> | 0.49** | 0.29** | 0.55** | -0.20** |
| | 4. Age | 0.09 | 0.11 | 0.08 | 0.17** |
| | 5. Education | -0.05 | -0.05 | -0.07 | -0.07 |
| | 6. Gender | 0.01 | -0.02 | -0.02 | -0.02 |
| | Step 3: DV on IV and M <i>Plus Control Variable:</i> | 0.45** 0.08 | 0.23** 0.26** | 0.50** 0.11 | -0.12* 0.27** |
| | 1. Age | 0.08 | 0.08 | 0.07 | 0.13* |
| | 2. Education | -0.06 | -0.08 | -0.08 | -0.09 |
| | 3. Gender | 0.01 | -0.01 | -0.01 | -0.01 |
| Mediation Effects | | No | Partial | No | Partial |

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

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

5.4 Control Measures

This study uses three demographic variables as control measures, namely, age, gender and education. Mitchell (1985) argued that researchers should actively try to conceptualize and measure those variables that may serve as potential confounds. Even though researchers have not included the effects of demographic variables on studies of workplace spirituality, these variables may affect attitudes and beliefs of the construct. For instance, highly educated individuals may have a different emphasis involving the nature of spirituality at work; males and respond more strongly than females in the workplace emphasis of spirituality; older employees may be less interested in it. Thus, such demographic differences were controlled for. Respondents were asked to report their age, gender and education level in this study.

5.5 Testing for Proposition 1

5.5.1 Analyses and Findings for Tables 3.1 to 3.4

Table 3.1 shows the results into investigating the mediating effects of OBSE on the relationship between spirituality at work (with its various dimensions: meaning at work, inner life, organizational values and blocks to spirituality) and interpersonal helping (i.e. OCB 1).

The mediator (i.e. OBSE) was first regressed on the 4 components of the independent variable (i.e. spirituality at work) at the same time controlling for the effects of age, education, and gender respectively. The regression results turned out to be significant for all the components of the independent variable.

Subsequently, the dependent variable interpersonal helping (i.e. OCB 1) was regressed on the various components of the independent variable spirituality at work while controlling for the same variables as done in the preceding step. Again, all the regression results turned out to be significant for all the components tested.

The final step, OCB 1 was regressed on both the 4 components of spirituality at work and OBSE, again controlling for age, education and gender.

There are partial mediation effects of OBSE on the relationship between the all 4 components of spirituality at work and interpersonal helping. However, while there are partial mediation effects of OBSE between meaning at work and OCB 1, there might be direct effects as well from this component. The direct effects can be explained by looking step 3 of the regression model under the column of the component: meaning at work. The coefficient 0.26 obtained by regressing the DV (i.e. OCB 1) on IV (i.e. meaning at work) is significant and higher than the 0.17 obtained by regressing the DV on M (i.e. OBSE). It may also be the case where meaning at work might have effects on OCB 1 through other mediators.

While a fundamental aspect of meaning at work involves having a deep sense of meaning and purpose in one's work, meaning at work may also take on a non-spiritual connotation by the employee. By understanding one's work well enough often with high proficiency, one is highly likely to engage in helping behaviors in the workplace. Similarly, meaning at work may also work through OBSE and lead to interpersonal helping behaviors. Self esteem towards one's work is associated can be derived from a thorough understanding of the intrinsic meaning of one's job scope. This in turn leads to OCB 1.

Similarly, inner life may also cast direct effects on OCB 1 while working through OBSE at the same time. Having a rich inner life comes from having a positive individual identity within the organization; the congruence between one's inner self-concept (i.e. inner life) and one's work leads to greater motivation in one's work endeavors which in turn results in the exhibition of interpersonal helping behaviors. The same can be inferred from organizational values, where the employee experiences the sense of connection resulting from the congruence between his personal values and that of the organization.

The regression coefficients for blocks to spirituality are negative as expected, because unlike the 3 other dimensions of spirituality at work, this particular dimension signifies obstacles that may derail one's efforts in embracing workplace spirituality.

Table 3.2 shows the results on the mediating effects of OBSE on the relationship between spirituality at work and individual initiative (OCB 2). The exact regression steps were replicated as employed in Table 3.1.

There exist partial mediation effects for OBSE on meaning at work and inner life dimensions of spirituality at work on OCB 2. Full mediation effects are reported for the other 2 dimensions, namely, organizational values and blocks to spirituality.

Intuitively, an alignment with the organization's values is highly related to the premise that an individual's purpose is larger than one's self and should make a contribution to others in the organization. This alignment works through OBSE and leading to the exhibition of individual initiative behaviors. Similarly, when blocks to spirituality are removed, the individual feels part of something bigger than oneself, that the self is integrated and is able to reconcile in an authentic way the several dimensions of the self at work. Finally, the individual may feel himself to be on a developmental path toward self-actualization and the achievement of inner potential. All these factors lead to high OBSE which then in turn expresses itself in the form of individual initiative behaviors. The partial mediating effects for components meaning at work and inner life in Table 3.2 is also consistent with the study's expectation.

From Table 3.3, full mediation effects hold for OBSE on the three components of spirituality at work (i.e., inner life, organizational values and blocks to spirituality) and OCB 3. Partial mediation effects hold for meaning at work and OCB 3.

The full mediating effects reported for the above three components makes for intuitive sense as inner life, organizational values and the absence of blocks to spirituality all work to increase the employee's OBSE which in turn leads to the exhibition of high personal industry. The results showed strong support for this intuition.

Again, for both Tables 3.2 and 3.3, the coefficients for blocks to spirituality remain negative.

In testing for mediating effects of OBSE on the relationship between spirituality at work and loyal boosterism (OCB 4) (see Table 3.4), no mediation effects exist for components meaning at work and organizational values. Partial mediation effects exist for components inner life and blocks to spirituality. From the above results, it can be argued that meaning at work and organizational values need not work through OBSE to lead to loyal boosterism. By deriving a sense of meaningfulness of one's work (i.e. meaning at work) and the work environment (i.e. organizational values), one is expected to see the organization in excellent light. As a result, one speaks up and stands by the organization in a very natural fashion.

Similarly, the coefficients for blocks to spirituality are in negative territory.

Model B

Table 4.1: Results on the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work and interpersonal helping (OCB 1)

Mediator: OC1

| DV | Regression Model | Independent Variables | | | |
|-------------------|---|-------------------------------|--------------------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 1 | Step 1: M on IV <i>Plus Control Variable:</i> | 0.60** | 0.25** | 0.59** | -0.45** |
| | 13. Age | 0.19** | 0.26** | 0.21** | 0.27** |
| | 14. Education | 0.06 | 0.08 | 0.05 | -0.00 |
| | 15. Gender | -0.01 | -0.04 | -0.04 | -0.06 |
| | Step 2: DV on IV <i>Plus Control Variable:</i> | 0.34** | 0.32** | 0.32** | -0.24** |
| | 4. Age | -0.02 | -0.04 | -0.01 | -0.03 |
| | 5. Education | -0.09 | -0.09 | -0.09 | -0.12* |
| | 6. Gender | -0.01 | -0.04 | -0.02 | -0.04 |
| | Step 3: DV on IV and M <i>Plus Control Variable:</i> | 0.14* 0.34** | 0.23** 0.37** | 0.10 0.36** | -0.06 0.40** |
| | 4. Age | -0.08 | -0.12* | -0.08 | -0.08 |
| | 5. Education | -0.11* | -0.12* | -0.11* | -0.12* |
| | 6. Gender | -0.00 | -0.02 | -0.01 | -0.01 |
| Mediation Effects | | Partial | Partial | Full | Full |

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

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

Table 4.2: Results on the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work and individual initiative (OCB 2)

Mediator: OC1

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 2 | Step 1: M on IV | 0.60** | 0.25** | 0.59** | -0.45** |
| | <i>Plus Control Variable:</i> | | | | |
| | 16. Age | 0.19** | 0.26** | 0.21** | 0.27** |
| | 17. Education | 0.06 | 0.08 | 0.05 | -0.00 |
| | 18. Gender | -0.01 | -0.04 | -0.04 | -0.06 |
| | Step 2: DV on IV | 0.32** | 0.21** | 0.18** | -0.19** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | 0.06 | 0.08 | 0.10 | 0.11 |
| | 2. Education | -0.12* | 0.12* | 0.12* | 0.09 |
| | 3. Gender | 0.03 | 0.00 | 0.01 | 0.00 |
| | Step 3: DV on IV and M | 0.26** | 0.15** | 0.04 | -0.08 |
| | <i>Plus Control Variable:</i> | 0.10 | 0.23** | 0.25** | 0.23** |
| | 7. Age | 0.05 | 0.02 | 0.05 | 0.05 |
| | 8. Education | 0.11 | 0.10 | 0.11 | 0.09 |
| | 9. Gender | 0.03 | 0.01 | 0.02 | 0.02 |
| Mediation Effects | | No | Partial | Full | Full |

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

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

Table 4.3: Results on the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work and personal industry (OCB 3)

Mediator: OC1

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 3 | Step 1: M on IV | 0.60** | 0.25** | 0.59** | -0.45** |
| | <i>Plus Control Variable:</i> | | | | |
| | 19. Age | 0.19** | 0.26** | 0.21** | 0.27** |
| | 20. Education | 0.06 | 0.08 | 0.05 | -0.00 |
| | 21. Gender | -0.01 | -0.04 | -0.04 | -0.06 |
| | Step 2: DV on IV | 0.42** | 0.14* | 0.19** | -0.17** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | 0.15** | 0.21** | 0.21** | 0.23** |
| | 2. Education | 0.00 | 0.01 | 0.01 | -0.01 |
| | 3. Gender | -0.02 | -0.04 | -0.03 | -0.04 |
| | Step 3: DV on IV and M | 0.34** | 0.05 | -0.02 | -0.02 |
| | <i>Plus Control Variable:</i> | 0.13 | 0.33** | 0.36** | 0.34** |
| | 1. Age | 0.13* | -0.12* | 0.13* | 0.13* |
| | 2. Education | -0.01 | -0.01 | -0.01 | -0.01 |
| | 3. Gender | -0.01 | -0.02 | -0.02 | -0.02 |
| Mediation Effects | | No | Full | Full | Full |

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

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

Table 4.4: Results on the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work and loyal boosterism (OCB 4)

Mediator: OC1

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|--------------------------------|--------------------------------|--------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 4 | Step 1: M on IV | 0.60** | 0.25** | 0.59** | -0.45** |
| | <i>Plus Control Variable:</i> | | | | |
| | 22. Age | 0.19** | 0.26** | 0.21** | 0.27** |
| | 23. Education | 0.06 | 0.08 | 0.05 | -0.00 |
| | 24. Gender | -0.01 | -0.04 | -0.04 | -0.06 |
| | Step 2: DV on IV | 0.49** | 0.29** | 0.55** | -0.20** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | 0.09 | 0.11 | 0.08 | 0.17** |
| | 2. Education | -0.05 | -0.05 | -0.07 | -0.07 |
| | 3. Gender | 0.01 | -0.02 | -0.02 | -0.02 |
| | Step 3: DV on IV and M | 0.27** 0.37** | 0.17** 0.50** | 0.36** 0.31** | 0.06 0.57** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | 0.02 | -0.02 | 0.02 | 0.01 |
| | 2. Education | -0.08 | -0.09 | -0.09 | -0.07 |
| | 3. Gender | 0.01 | -0.00 | -0.00 | 0.02 |
| Mediation Effects | | Partial | Partial | Partial | Full |

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

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

5.6 Testing for Proposition 2

5.6.1 Analyses and Findings for Tables 4.1 to 4.4

Table 4.1 shows the results into investigating the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work (with its various dimensions: meaning at work, inner life, organizational values and blocks to spirituality) and interpersonal helping (OCB 1).

The mediator (i.e. OC 1) was first regressed on the 4 components of the independent variable of spirituality at work at the same time controlling for the effects of age, education, and gender respectively. The results turned out to be significant for all the components.

Subsequently, the dependent variable interpersonal helping (i.e. OCB 1) was regressed on the various components of the independent variable spirituality at work while controlling for the same variables as done in the preceding step. Again, all the regression results turned out to be significant for all the components tested.

The final step was to regress OCB 1 on both the 4 components of spirituality at work and OC 1, again controlling for age, education and gender.

There are partial mediation effects of OC 1 on the relationship between components meaning at work and inner life of the construct spirituality at work and OCB 1, there might exist direct effects from OCB1 to meaning at work and inner life as well. Full mediation effects exist for the other remaining components of spirituality at work: organizational values and blocks to spirituality. The regression coefficients for blocks to spirituality are negative as this particular dimension is seen as obstructing to spirituality at work.

Interpersonal helping behaviors include going out of one's way to assist co-workers with work-related problems, showing courtesy and concern for co-workers even in difficult situations, adjusting work schedules to accommodate other employees' desires and welcoming new employees into the organization (Moorman and Blakely, 1995). This dimension of OCBs is

expected to relate most strongly to affective commitment. A positive affect towards the organization reciprocally interacts with a positive affect towards one's co-workers. This positive affect can be expected to result in positive helping behaviors by an employee. This explains for the full mediation effects for the components organizational values and blocks to spirituality.

From Table 4.2, results can be seen on the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work and individual initiative (OCB 2). The exact steps employed for the regression analysis in Table 4.1 is employed here. There exist full mediation effects for components: organizational values and blocks to spirituality at work; partial mediation effects for inner life; no mediation effect on meaning at work.

Individual initiative refers to attempts to improve either group or individual performance in the work place, and encompasses behaviors such as encouraging others to try new and more effective ways of working, expressing one's opinion honestly and encouraging others to do the same, and frequent communication to co-workers with suggestions for improving the group. One reason that may explain for the full mediation effect of organizational values is that for an organization that embraces spirituality and values continuous improvement leads to a positive emotional tone of an individual toward the organization, which in turn can lead to increased initiatives to further the organization's goals. Similarly, the reduction of blocks to spirituality enhances the above mentioned effect of the exhibition of individual initiative behaviors.

Table 4.3 shows the regression results on the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work and personal industry (OCB 3). Full mediation effects were found for components: inner life, organizational values, and blocks to spirituality, while no mediation effects hold for meaning at work. Hence, it is clear that meaning at work affects personal industry directly as the coefficient is very strong.

Personal industry has been described as paralleling conscientiousness and is reflected by behaviors such as performing duties with care and with few errors, rarely missing work even if there is a legitimate reason, and meeting or beating work deadlines. The performance of tasks that are not specifically prescribed or rewarded by the organization can result from a liking for

the organization (as a result of a rich inner life) and a sense of congruent value systems between the employee and the organization. The level of personal industry is increased by affective commitment, and a sense that furthering the organization's goals also furthers one's own goals. Thus, this explains for the full mediating effects of OC 1 (i.e. affective commitment) on the relationship between the three components of spirituality at work and personal industry. As for the no mediation effects reported for the meaning at work component, it could be suggested that when the employee identifies with his work with passion, diligence and hard work often results.

As for Table 4.4, which shows the results for looking into the mediating effects of affective commitment (OC 1) on the relationship between spirituality at work and loyal boosterism (OCB 4), partial mediation effects exists for components: meaning at work, inner life, and organizational values. Full mediation effect holds for blocks to spirituality.

Loyal boosterism is hypothesized to be impacted by affective commitment. Behaviors found in this dimension of OCBs include spontaneous ones such as defending the organization when outsiders criticize it, actively promoting the organization's products to family, friends, and potential, as well as showing pride when representing the organization in public (Moorman and Blakely, 1995). These behaviors are grounded most strongly in a liking for the organization that embraces spirituality and identification with the spiritual organization as a whole. This may account for the partial (i.e. for meaning at work, inner life, and organizational values) and full (i.e. blocks to spirituality) mediating effects of OC1 on the relationship between spirituality at work and OCB 4.

Note that for the component organizational values, direct effects may exist as organizational values affect OCB 4 directly as well as through the mediator OC 1. To explain for the probable direct effects, there may be the feelings of emotional attachment to the organization and the feeling of obligations that may occur simultaneously (leading directly to OBC 4).

Table 5.1: Results on the mediating effects of continuance commitment (OC 2) on the relationship between spirituality at work and interpersonal helping (OCB 1)

Mediator: OC2

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 1 | Step 1: M on IV | 0.09 | -0.07 | 0.19** | 0.01 |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | 0.10 | 0.14* | 0.08 | 0.12* |
| | 2. Education | -0.05 | -0.04 | -0.06 | -0.04 |
| | 3. Gender | 0.03 | 0.03 | 0.02 | 0.03 |
| | Step 2: DV on IV | 0.34** | 0.32** | 0.32** | -0.24** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | -0.02 | -0.04 | -0.01 | -0.03 |
| | 2. Education | -0.09 | -0.09 | -0.09 | -0.12* |
| | 3. Gender | -0.01 | -0.04 | -0.02 | -0.04 |
| | Step 3: DV on IV and M | 0.35** | 0.33** | 0.33** | 0.24** |
| | <i>Plus Control Variable:</i> | | | | |
| | 1. Age | -0.02 | -0.04 | -0.00 | 0.03 |
| | 2. Education | -0.09 | -0.09 | -0.10 | -0.12 |
| | 3. Gender | -0.01 | -0.04 | -0.02 | -0.04 |
| Mediation Effects | | No | No | No | No |

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

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

Table 5.2: Results on the mediating effects of continuance commitment (OC 2) on the relationship between spirituality at work and individual initiative (OCB 2)

Mediator: OC2

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 2 | Step 1: M on IV | 0.09 | -0.07 | 0.19** | 0.01 |
| | <i>Plus Control Variable:</i> | | | | |
| | 4. Age | 0.10 | 0.14* | 0.08 | 0.12* |
| | 5. Education | -0.05 | -0.04 | -0.06 | -0.04 |
| | 6. Gender | 0.03 | 0.03 | 0.02 | 0.03 |
| | Step 2: DV on IV | 0.32** | 0.21** | 0.18** | -0.19** |
| | <i>Plus Control Variable:</i> | | | | |
| | 4. Age | 0.06 | 0.08 | 0.10 | 0.11 |
| | 5. Education | -0.12* | 0.12* | 0.12* | 0.09 |
| | 6. Gender | 0.03 | 0.00 | 0.01 | 0.00 |
| | Step 3: DV on IV and M | 0.34** | 0.20** | -0.21** | -0.19** |
| | <i>Plus Control Variable:</i> | | | | |
| | 4. Age | 0.08 | 0.09 | 0.11 | 0.13* |
| | 5. Education | 0.11* | 0.11* | 0.11 | 0.09 |
| | 6. Gender | 0.03 | 0.01 | 0.02 | 0.00 |
| Mediation Effects | | No | No | Partial | No |

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

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

Table 5.3: Results on the mediating effects of continuance commitment (OC 2) on the relationship between spirituality at work and personal industry (OCB 3)

Mediator: OC2

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 3 | Step 1: M on IV | 0.09 | -0.07 | 0.19** | 0.01 |
| | <i>Plus Control Variable:</i> | | | | |
| | 7. Age | 0.10 | 0.14* | 0.08 | 0.12* |
| | 8. Education | -0.05 | -0.04 | -0.06 | -0.04 |
| | 9. Gender | 0.03 | 0.03 | 0.02 | 0.03 |
| | Step 2: DV on IV | 0.42** | 0.14* | 0.19** | -0.17** |
| | <i>Plus Control Variable:</i> | | | | |
| | 7. Age | 0.15** | 0.21** | 0.21** | 0.23** |
| | 8. Education | 0.00 | 0.01 | 0.01 | -0.01 |
| | 9. Gender | -0.02 | -0.04 | -0.03 | -0.04 |
| | Step 3: DV on IV and M | 0.42** | 0.14* | 0.19** | -0.17** |
| | <i>Plus Control Variable:</i> | | | | |
| | 7. Age | 0.15** | 0.20** | 0.21** | 0.22** |
| | 8. Education | 0.00 | 0.01 | 0.01 | -0.01 |
| | 9. Gender | -0.02 | -0.04 | -0.03 | -0.04 |
| Mediation Effects | | No | No | No | No |

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

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

Table 5.4: Results on the mediating effects of continuance commitment (OC 2) on the relationship between spirituality at work and loyal boosterism (OCB 4)

Mediator: OC2

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 4 | Step 1: M on IV | 0.09 | -0.07 | 0.19** | 0.01 |
| | <i>Plus Control Variable:</i> | | | | |
| | 10. Age | 0.10 | 0.14* | 0.08 | 0.12* |
| | 11. Education | -0.05 | -0.04 | -0.06 | -0.04 |
| | 12. Gender | 0.03 | 0.03 | 0.02 | 0.03 |
| | Step 2: DV on IV | 0.49** | 0.29** | 0.55** | -0.20** |
| | <i>Plus Control Variable:</i> | | | | |
| | 10. Age | 0.09 | 0.11 | 0.08 | 0.17** |
| | 11. Education | -0.05 | -0.05 | -0.07 | -0.07 |
| | 12. Gender | 0.01 | -0.02 | -0.02 | -0.02 |
| | Step 3: DV on IV and M | 0.49** | 0.30** | 0.54** | -0.20** |
| | <i>Plus Control Variable:</i> | 0.07 | 0.13* | 0.01 | 0.11* |
| | 10. Age | 0.08 | 0.09 | 0.08 | 0.16** |
| | 11. Education | -0.05 | -0.04 | -0.07 | -0.07 |
| | 12. Gender | 0.01 | -0.03 | -0.02 | -0.02 |
| Mediation Effects | | No | No | No | No |

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

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

5.6.2 Analyses and Findings for Tables 5.1 to 5.4

Table 5.1 shows the regression results on the mediating effects of continuance commitment (OC 2) on the relationship between spirituality at work and interpersonal helping (OCB 1). The exact same steps used in Tables 3.1 to 4.4 were employed in the regression analysis. No mediation effects exist for all the components of the independent variable spirituality at work: meaning at work, inner life, organizational values, and blocks to spirituality.

To explain for the above results in Table 5.1, spirituality at work does not work through continuance commitment to affect interpersonal helping due to the unfavorable impact on the cost/benefit ratio of participating in positive extra role behaviors. These results fall within the expectations of this study as continuance commitment, unlike both affective and normative commitment, is based on an exchange between the individual and the organization, and the strength of this commitment is based on the degree to which the employee views the exchange as being in his or her favor (Huselid and Day, 1991), is unlikely to be the link between spirituality at work and OCBs.

For Table 5.2, which looks into the mediating effects of OC2 on the relationship between spirituality at work and individual initiative (OCB 2), the regression results revealed that no mediation effect holds for the components: meaning at work, inner life and blocks to spirituality. There exist partial mediation effects for the component: organizational values (i.e. there is partial mediation of continuance commitment on the relationship between organizational values and individual initiative).

Most research on the effects of continuance commitment is equivocal and there has been some support for the idea that continuance commitment is negatively related to OCBs. The absence of mediating effects for 3 out of the 4 components may be due to: the perception that taking the time to encourage and motivate others to do their best would affect the cost/benefit ratio of belonging to the organization in a negative manner.

Table 5.3 revealed that there are no mediating effects of continuance commitment on the relationship between all the components of spirituality at work (i.e. meaning at work, inner life, organizational values, and blocks to spirituality) and personal industry (i.e. OCB 3).

The results fall within the expectations of this study as continuance commitment is hypothesized to affect personal industry negatively as this dimension of organizational commitment is based on a calculation of costs and benefits, and one who holds strongly to this dimension of commitment would not be expected to increase the 'cost' of belonging by performing extra-role behaviors. Furthermore, Meyer and Allen (1997) point out that, while a strong level of continuance commitment might result in an employee staying with an organization, he or she is unlikely to engage in organizational citizenship behaviors (such as individual initiative).

Similarly, from Table 5.4, we can see that there are no mediating effects of continuance commitment on the relationship between all the components of spirituality at work (i.e. meaning at work, inner life, organizational values, and blocks to spirituality) and loyal boosterism (i.e. OCB 4).

The results from Table 5.4 fall within this study's expectations. Overall, the results from the above tables are telling of this dimension of commitment, that is, the result of 'side-bets' that accumulate as one engages in an activity over a period of time. Such 'side-bets' are actions that link a person to a particular course of action by the virtue of fact that something would be forfeited if he or she discontinued the activity (Meyer and Allen, 1997). If the engagement in the activity were to be curtailed, one would lose the 'side-bets' that have been built up (Becker, 1960).

Naturally, continuance commitment finds no logical linkages between spirituality at work and OCBs.

Table 6.1: Results on the mediating effects of normative commitment (OC 3) on the relationship between spirituality at work and interpersonal helping (OCB 1)

Mediator: OC3

| DV | Regression Model | Independent Variables | | | |
|-------------------|---|-------------------------------|--------------------------------|------------------------------|---------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 1 | Step 1: M on IV <i>Plus Control Variable:</i> | 0.45** | 0.27** | 0.54** | -0.28** |
| | 13. Age | 0.01 | 0.03 | -0.00 | 0.08 |
| | 14. Education | -0.06 | -0.06 | -0.08 | -0.09 |
| | 15. Gender | -0.07 | -0.10 | -0.10 | -0.11 |
| | Step 2: DV on IV <i>Plus Control Variable:</i> | 0.34** | 0.32** | 0.32** | -0.24** |
| | 13. Age | -0.02 | -0.04 | -0.01 | -0.03 |
| | 14. Education | -0.09 | -0.09 | -0.09 | -0.12* |
| | 15. Gender | -0.01 | -0.04 | -0.02 | -0.04 |
| | Step 3: DV on IV and M <i>Plus Control Variable:</i> | 0.28** 0.13* | 0.27** 0.19** | 0.25** 0.13 | -0.18** 0.21** |
| | 13. Age | -0.02 | -0.04 | -0.01 | 0.02 |
| | 14. Education | -0.08 | -0.08 | -0.08 | -0.10 |
| | 15. Gender | 0.00 | -0.02 | -0.01 | -0.01 |
| Mediation Effects | | Partial | Partial | No | Partial |

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

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

Table 6.2: Results on the mediating effects of normative commitment (OC 3) on the relationship between spirituality at work and individual initiative (OCB 2)

Mediator: OC3

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 2 | Step 1: M on IV | 0.45** | 0.27** | 0.54** | -0.28** |
| | <i>Plus Control Variable:</i> | | | | |
| | 16. Age | 0.01 | 0.03 | -0.00 | 0.08 |
| | 17. Education | -0.06 | -0.06 | -0.08 | -0.09 |
| | 18. Gender | -0.07 | -0.10 | -0.10 | -0.11 |
| | Step 2: DV on IV | 0.32** | 0.21** | 0.18** | -0.19** |
| | <i>Plus Control Variable:</i> | | | | |
| | 16. Age | 0.06 | 0.08 | 0.10 | 0.11 |
| | 17. Education | -0.12* | 0.12* | 0.12* | 0.09 |
| | 18. Gender | 0.03 | 0.00 | 0.01 | 0.00 |
| | Step 3: DV on IV and M | 0.32** | 0.18** | 0.15* | -0.16** |
| | <i>Plus Control Variable:</i> | 0.00 | 0.10 | 0.07 | 0.10 |
| | 16. Age | 0.06 | 0.07 | 0.10 | 0.11 |
| | 17. Education | 0.12* | 0.12* | 0.12* | 0.10 |
| | 18. Gender | 0.03 | 0.01 | 0.02 | 0.01 |
| Mediation Effects | | No | No | No | No |

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

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

Table 6.3: Results on the mediating effects of normative commitment (OC 3) on the relationship between spirituality at work and personal industry (OCB 3)

Mediator: OC3

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 3 | Step 1: M on IV | 0.45** | 0.27** | 0.54** | -0.28** |
| | <i>Plus Control Variable:</i> | | | | |
| | 19. Age | 0.01 | 0.03 | -0.00 | 0.08 |
| | 20. Education | -0.06 | -0.06 | -0.08 | -0.09 |
| | 21. Gender | -0.07 | -0.10 | -0.10 | -0.11 |
| | Step 2: DV on IV | 0.42** | 0.14* | 0.19** | -0.17** |
| | <i>Plus Control Variable:</i> | | | | |
| | 19. Age | 0.15** | 0.21** | 0.21** | 0.23** |
| | 20. Education | 0.00 | 0.01 | 0.01 | -0.01 |
| | 21. Gender | -0.02 | -0.04 | -0.03 | -0.04 |
| | Step 3: DV on IV and M | 0.42** | 0.10 | 0.14* | -0.13* |
| | <i>Plus Control Variable:</i> | | | | |
| | 19. Age | 0.15** | 0.20** | 0.21** | 0.22** |
| | 20. Education | 0.00 | 0.02 | 0.02 | 0.00 |
| | 21. Gender | -0.02 | -0.02 | -0.02 | -0.03 |
| Mediation Effects | | No | Full | No | Partial |

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

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

Table 6.4: Results on the mediating effects of normative commitment (OC 3) on the relationship between spirituality at work and loyal boosterism (OCB 4)

Mediator: OC3

| DV | Regression Model | Independent Variables | | | |
|-------------------|-------------------------------|------------------------|-------------------|------------------------------|-------------------------------|
| | | <u>Meaning at Work</u> | <u>Inner Life</u> | <u>Organizational Values</u> | <u>Blocks to Spirituality</u> |
| OCB 4 | Step 1: M on IV | 0.45** | 0.27** | 0.54** | -0.28** |
| | <i>Plus Control Variable:</i> | | | | |
| | 22. Age | 0.01 | 0.03 | -0.00 | 0.08 |
| | 23. Education | -0.06 | -0.06 | -0.08 | -0.09 |
| | 24. Gender | -0.07 | -0.10 | -0.10 | -0.11 |
| | Step 2: DV on IV | 0.49** | 0.29** | 0.55** | -0.20** |
| | <i>Plus Control Variable:</i> | | | | |
| | 22. Age | 0.09 | 0.11 | 0.08 | 0.17** |
| | 23. Education | -0.05 | -0.05 | -0.07 | -0.07 |
| | 24. Gender | 0.01 | -0.02 | -0.02 | -0.02 |
| | Step 3: DV on IV and M | 0.33** | 0.17** | 0.38** | -0.07 |
| | <i>Plus Control Variable:</i> | 0.36** | 0.46** | 0.30** | 0.49** |
| | 22. Age | 0.08 | 0.10 | 0.09 | 0.14** |
| | 23. Education | -0.03 | -0.02 | -0.05 | -0.02 |
| | 24. Gender | 0.04 | 0.02 | 0.01 | 0.03 |
| Mediation Effects | | Partial | Partial | Partial | Full |

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

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

5.6.3. Analyses and Findings for Tables 6.1 to 6.4

Table 6.1 shows the regression results on the mediating effects of normative commitment (OC 3) on the relationship between spirituality at work and interpersonal helping (OCB 1). There are partial mediating effects of OC 3 on the components: meaning at work, inner life, and blocks to spirituality (of spirituality at work) and OCB 1. No mediation effect exists for the component: organizational values on the same relationship. Results show mixed but relatively weak mediating effects of OC 3.

From Table 6.2, we see that there are no mediating effects of normative commitment (OC 3) on the relationship between all the components of spirituality at work (i.e. meaning of work, inner life, organizational values, and blocks to spirituality) and individual initiative (OCB 2). Here, it can be seen that the various components of spirituality at work directly affects individual initiative. Normative commitment is based on a belief that one has a responsibility to the organization; that is, one ‘ought’ to be committed to an organization. This component has also been termed ‘moral commitment’ (Jaros et al., 1993) and reflects an individual’s perception of norms. Hence an individual who embraces and values workplace spirituality is committed to an organization because he or she ‘ought’ to is more likely to engage in behaviors that are viewed as ones that employees ‘ought’ to be engaged in. In other words, spirituality at work need not work through normative commitment to give rise to OCBs.

In Table 6.3, the results are as follows. There are no mediating effects of OC 3 on meaning at work and organizational values (of spirituality at work) and personal industry (OCB 3). Partial mediating effects exist for blocks to spirituality while full mediating effects holds for inner life.

Finally in Table 6.4, which looks at the mediating effects of OC 3 on the relationship between spirituality at work and loyal boosterism (OCB 4). Partial mediating effects exist for the components: meaning at work, inner life, and organizational values, while full mediation exists for blocks to spirituality.

Chapter 6

Chapter 6: Conclusions

The primary motivation for conducting this exploratory study derives from the intuitive idea that spirituality at work may influence employee behaviors at work. By embracing spirituality in the workplace and allowing it space to manifest, positive outcomes such as the exhibition of OCBs may ensue.

In particular, this study is concerned with looking into the mediating effects of OBSE and OC between the constructs of spiritual at work and OCBs. Hence, in the full research model (see Figure 1) spirituality at work is hypothesized to work through both OBSE and OC to result in OCBs.

6.1 Strength of Model A and Proposition 1

Model A serves to investigate into the mediating effects of OBSE on the relationship between spirituality at work (with its various dimensions: meaning at work, inner life, organizational values and blocks to spirituality) and OCBs (with its various dimensions: interpersonal helping, individual initiative, personal industry and loyal boosterism).

The results show that spirituality at work leads to desirable behaviors exhibited by employees through influencing their attitudes. Both partial and full mediating effects of OBSE exist.

Hence, in work organizations that embraces spirituality at work, individual employees will tend to develop high self esteem and maintain favorable work attitudes, and will engage in the performance of OCBs – because such attitudes and behavior are consistent with the attitude that they are competent individuals.

It is also worthwhile to note that spirituality at work may also lead to OCBs directly, thus accounting for the partial mediating effects reported.

6.2 Strength of Model B and Proposition 2

In the management discourse, organizational commitment is a central variable, given that more committed people tend to devote higher efforts to work, thus contributing to organizational performance.

Model B investigates into the mediating effects of the various dimensions of OC, namely, affective commitment, continuance commitment and normative commitment, on the relationship between spirituality at work and OCBs.

As with the conception by Allen and Meyer (1996, 2000), this study differentiates three commitment components: affective (emotional attachment to the organization), continuance (perceived costs associated with leaving the organization) and normative (feelings of obligation towards the organization) when the role of OC is explored as a mediator. Each of these components contributes to strengthening the likelihood that the employee will be attached to the organization, but the nature of each differs from the others. Employees with a strong affective bond remain attached because they want to do so. Employees with strong continuance commitment remain attached because they feel they have to. Normatively committed employees remain attached to the organization because they feel they ought to.

Results revealed that affective commitment (i.e. OC 1) is an effective mediator between spirituality at work and OCBs. On the other hand, both continuance and normative commitment do not present themselves as mediators on the spirituality at work and OCBs relationship. In particular, continuance commitment is negatively related to OCBs. This is due to the nature of continuance commitment, in that, employees are unlikely to take the time to encourage and motivate others to do their best as it would affect the cost/benefit ratio of belonging to the organization in a negative manner. This result is also in line with Meyer and Allen's (1997) finding that while a strong level of continuance commitment might result in an employee staying with an organization; he or she is unlikely to engage in OCBs.

Mediating effects of normative commitment on the relationship between spirituality at work and OCBs is negligible at best. Normative commitment is based on a belief that that one has a responsibility to the organization; that is, one 'ought' to be committed to an organization. As such, the employees who value workplace spirituality is already committed to the organization and their engaging in OCBs would seem a natural and direct outcome. Spirituality need not work through normative commitment to lead to OCBs.

6.3 Limitations of Study

6.3.1 Common Method Variance – Methodologically, a limitation of this study would be the common method variance as a result of employing questionnaire survey as the sole instrument for data collection. Common method variance refers to the amount of spurious covariance shared among variable because of the common method used in collecting data (Buckley et al., 1990). Such method biases are problematic because the actual phenomenon under investigation becomes hard to differentiate from measurement artifacts (Hufnagel and Conca, 1994; Avolio and Bass, 1991). However, as the self-report survey (in the context of this study) is the most common form for data collection in the current study of workplace spirituality and organizational research, this study has employed the use of existing instruments and scales to measure the various constructs in the model in an attempt to build on previous empirical works. Moreover, it is worthwhile to note that although researchers generally agree that common method variance has potential to affect the results of a single-method study, there are scholars who believe the common method variance may not negatively affect the validity of the findings. For example, Crampton and Wagner (1994) found from their meta-analysis that although self-report methods cause biases in some cases, method effects do not have the serious and pervasive consequences that critics have alleged. Similarly, in Chan's (2009) attempt to look into the commonly alleged problems of the common method variance from the use of self-report data, he came to the conclusion that there is no strong evidence to lead us to conclude that self-report data are inherently flawed or that its use will always impede our ability to meaningfully interpret correlations or other parameter estimates obtained from the data. On the contrary, there are situations in which the use of self-report data appears to be appropriate and perhaps sometimes most appropriate.

6.3.2 Cross-Sectional Data – Another limitation to this empirical study derives from the use of cross-sectional data. The main concern would be that the reliance on such data for a single year prevents the study from locating effects of causality (Lubatkin and Chatterjee, 1991). To overcome this problem, future data samples could be broadened to include a time dimension. The incorporation of additional years of data (i.e. looking at longitudinal data) could overcome the limitation of cross-sectional analysis and to offer greater guidance to researchers on the relationships of the constructs of interest.

6.3.3 Construct of Spirituality at Work – This limitation stems partially from the current absence of an acceptable definition of the construct and partially from the limited number of empirical work in the field. A major weakness in the conceptual development of workplace spirituality is the lack of a sound theoretical base. A significant barrier is the general “soft” approach taken to the topic as Giacalone and Jurkiewicz (2003) point out. This is because benevolently motivated writers speak from a personal perspective about their general views on spirituality without grounding their beliefs in a strong foundation of theoretical and empirical work. This leads many readers to view them as promoting a cause rather than advancing scientific knowledge. The lack of a well defined definition of workplace spirituality adds to the problem as definitions proposed in the academic literature are not yet specific and robust enough to propel the field forward. This study decided to build on the works and scales developed by Ashmos and Duchon (2000). As a result, the relevant subscales (i.e. meaning at work, inner life, organizational values and blocks to spirituality) have been adapted to measure and reflect the three important dimensions relating to the spiritual self that is emphasized in this study. More could be done to effectively capture the essence of the construct of spirituality at work, if original instruments are designed exclusively for the study’s purpose.

6.4 Managerial Implications

From the study’s findings, spirituality at work does have an effect on OCBs. Hence, useful practical implications for enhancing organizational performance through

linking workplace spirituality with leadership and human resource practices are derived below.

6.4.1 Workplace Spirituality and Leadership – The most apparent implication of workplace spirituality is to do with leadership. Fairholm (1996, 1998) was one of the first scholars to put the terms spiritual and leadership together to explain spirituality in the context of workplace leadership. Since then, other authors have put forth spiritual leadership models that relate to constructs such as emotional intelligence, ethics, values, and to leadership models such as charismatic, stewardship, transformational, and servant (Biberman, Whitty, & Robbins, 1999; Cacioppe, 2000a; Tischler, Biberman, & McKeage, 2002).

According to Duchon and Plowman (2005), the role of leaders in nurturing workplace spirituality is beginning to emerge. Cacioppe (2000a) argues that leaders have a central role in the evolution of integrating spirituality at work and instilling a sense of the spiritual realm at the individual, team, and organizational level while Pfeffer (2003) wanted organizational leaders to assume management practices that enrich the human spirit by building values. The overarching idea behind scholars calling for leaders to embrace spirituality in their organizations is that when leaders value meaning and work and value connections with others, it is likely then that the workplace will be characterized by meaningful work and a sense of community.

In discussing the tensions between spiritual strivings and organizational work settings, Ashforth and Pratt (2003) advocate that organizations can attempt to manage the dilemma by approximating spirituality. This means that organizations can facilitate spiritual strivings within the constraints imposed by the institutionalized setting of organizations. By being a partnering organization, both top down and bottom up involvement in the construction of spirituality in organization is facilitated. The bottom up involvement in the construction of spirituality may be experienced by the individual employees as empowering, leading to some personalization and a resulting sense of fulfillment and personal development. The top down involvement, on the other hand, may foster a sense of spiritual community and belongingness, leading to unity and coordination. As both individuals and the organization co-evolve, both are likely to be able to sustain their efforts in embracing the notion of spirituality at the

workplace. Leadership, as such, plays a crucial role in facilitating both top down and bottom up involvement in the construction of spirituality in organizations.

6.4.2 Spirituality and Organizational Change Management – The modern workplace continues to change at a radical and accelerated speed. In response to globalization and international competition, a significant increase in mergers and acquisitions alongside the de-layering and downsizing of many organizations was witnessed (Cartwright and Holmes, 2006). The sight of organizations engaging in change management projects is common place. Such forms of restructuring invariably have a negative impact on employees in terms of job losses, increased uncertainty, ambiguity and heightened anxiety, which is not necessarily offset by any organizational benefits such as increased productivity and financial profits (Cartwright and Cooper, 1997; Cascio, 1993; Morris et al., 1999). One management arena that can derive benefits from incorporating a spiritual perspective is organizational change management (Heaton, Schmidt-Wilk, and Travis, 2004), which aims to help employees meet new and existing performance targets rapidly and effectively. Organizational change involves changing the behavior of the people in the organization because the individual is the basic unit of the organization.

Conventional approaches to changing people and shaping culture involve aligning organizational systems and structures with desired behaviors. This approach requires significant effort and persistence. This “forced” approach may be characterized as the “outside-in” approach as it aims to change human behavior by first changing something outside the individual, which in turn defines or constrains behavior. By recognizing spirituality as the fundamental aspect of the human personality suggests that there may be another approach to managing change. While traditional change management approaches aim at managing change from the outside in, knowledge of the spiritual foundation of life suggests that change can be handled from the “inside-out”. The “inside-out” approach suggests that individuals who experience the spiritual foundation of life can grow and develop in ways consistent with organizational goals (Heaton et al., 2004, p. 63).

6.4.3 Human Resource Practices – For the organization keen to incorporate spirituality into all aspects of work, explicit efforts must be made to structure the

work day and office environment to offer opportunities for employees to find a place of reflection and silence, both alone and together (Duerr, 2004).

Special space in the office can be created for prayer, meditation, and reflection. Human resource policies can also be adjusted to be made more accommodative in terms of allowing employees to take contemplative breaks during the day and by encouraging employees to attend relevant spiritual talks by dishing out appropriate fringe benefits such as hours off work or additional leave days.

Such efforts should be perceived by the organization as being integral and connected to the core of the organization's work and goals. For the organization that respond positively in embracing spirituality into all aspects of work, it is not longer understood solely as an organization in which people band together for self interested reasons, as is held by economic theory (Buchholz and Rosenthal, 2003). Instead, the organization becomes a community, and the individuals in the organization are what they are in part because of their membership in it, while the organization is what it is because of the people who choose to become part of the organization.

In an organization high on spirituality awareness, values and mission statements are not forgotten documents but are engaged through a continuing process of reflection. The ongoing engagement with mission and values, supported by the organization's spiritual efforts, can impel organizations to re-conceptualize their orientation to their mission. The whole organization becomes not just a well-oiled machine, but the working inter-relationships, the team spiritual and morale of all the employees who work there.

6.5 Future Research Directions

The extant literature is filled with the promise of what the awareness of spirituality can do in the organizational context. Moving on, impediments to the development of a science of workplace spirituality can be overcome by, first, a clarification of meaning so that varying definitions need not be employed based on individual research.

Going on, researchers could continue to examine the question of utility by immersing workplace spirituality into larger global context. Thirdly, workplace spirituality should be grounded within a number of inter-disciplinary literatures. By placing it within the context of multi-disciplinary research, the development of the workplace spirituality paradigm could be bolstered as it helps to distinguish workplace spirituality and integrates it with related concepts.

There currently exists a multitude of ways in which spirituality is defined. This suggests an urgent need for further conceptual refinement to develop and measure the construct of spirituality in the organizational context. The spirituality at work construct could be conceptualized at three different levels of analysis, namely, organizational, group, and individual level. For instance, at the organizational level, we can look at “spirituality at work”, and at the individual level we can look at spiritual wellness. Likewise there should exist a relevant spirituality construct at the group level.

The nomological network of spirituality at work could be investigated. Since this is a relatively new construct, we can gain insights by examining how spirituality at work influences employee attitudes and behavior and organizational performance, especially in the Asian context. Furthermore, researchers can also examine the antecedents of spirituality at work.

There also exists scope for research in examining the effectiveness of various interventions in promoting spirituality. This stream of research has direct practitioner implications in addition to the managerial implications as suggested above.

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