

Project Dissertation on

Spiritual Intelligence and its Impact on

Organizational Citizenship Behavior

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CERTIFICATE FROM THE INSTITUTE

This is to certify that **Nabil Ahmad Afifi (2K16/MBA/30)** have satisfactorily completed the Project Report entitled “*Spiritual Intelligence and its Impact on Organizational Citizenship Behavior*” in partial fulfillment of the requirements for the award of the degree of **Master of Business Administration** from Delhi School of Management, Delhi Technological University, New Delhi during the academic year 2017-18.

The contents of this report, in full or part, have not been submitted to any other university or institution for the award of any degree.

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I, **Nabil Ahmad Afifi (2K16/MBA/30)**, student of Delhi School of Management, Delhi Technological University declare that the work entitled “**Spiritual Intelligence and its Impact on Organizational Citizenship Behavior**” is my individual work under the supervision of **Dr. Meha Joshi**, Professor, Delhi School of Management, Delhi Technological University, New Delhi.

The findings in this report are not copied from any report and are true to the best of my knowledge.

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With colossal pleasure, I am presenting “**Spiritual Intelligence and its Impact on Organizational Citizenship Behavior**” report as part of the curriculum of ‘Master of Business Administration’. I wish to thank all the people who gave me unending support while bringing out this project to its ultimate form, I came across a number of people whose contributions in various ways assisted my field of research and they deserve special thanks.

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Executive Summary

Notable developments in technology and global interconnectivity have dramatically increased the competition among organizations but with scandals, corruption and ethical violations which even at times makes it difficult to sustain in the competitive environment. For the same purpose, Organizational citizenship behavior has become a critical dimension for the smooth functioning of an organization and avoid such incidents. The behavior is mainly a matter of personal choice, so most individuals take its omission as not punishable. Therefore, organizational citizenship behavior can exist among employees who have an inner feeling of having a finer work experience and can be related to spiritual experiences. These aspects of scandals and ethical violations have not been sufficiently studied.

This study tries to refine the understanding of spiritual intelligence and its implications for employee's citizenship behavior within the organization. The study uses survey method and has done to explain the spiritual intelligence relationship with Organizational Citizenship Behavior. The population was employees of NTPC Kanti. Employees were asked fill two questionnaires with 48 items in all for gathering data. These questionnaires were utilized for analyzing the hypothesis. The aim of the study was to analyze the relationship between spiritual intelligence and organizational citizenship behavior.

The study found that there exists a significant relationship between spiritual and organizational citizenship behavior. It also inferred that few of the sub dimensions of spiritual intelligence too had a significant relationship organizational citizenship behavior. Lastly, the limitations and future scope of the study were also included for future consideration.

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CHAPTER 1: INTRODUCTION

1.1 Introduction

Coaching leaders is a way to build better relationships and becomes key for the dissemination of high-overall performance work structures. And the popularity of the want for high performing individuals or groups spurred them to make invest in the additional ability for leadership improvement so as to equip with a broader array of crew leader. Fostering passion, creativity, and power in a quick-paced, ever converting business environment requires greater, but it takes inner energy. Resilient leaders succeed where others fail. Past mind and relationship acumen, the ability to get better from setbacks got here to be seen as a huge advantage, and self-expertise apart from the organization became identified as a key to growing resiliency. For this reason, growing vision, and values began to be incorporated into leadership improvement curricula. This paintings of self-mirrored image and inquiry to grow greater conscious and self-directed are essential to spiritual intelligence, or SQ, a term introduced with the aid of Danah Zohar in her book, *Rewiring the Corporate Brain* (1997). Spiritual intelligence speaks now not to the practice of a spiritual belief, however to spiritual aptitude. It requires the improvement of an eager self-attention, the alignment of vocation with purpose, the potential to view lifestyles challenges and adversity in the context of spiritual growth, and an alertness to wider patterns and connections. When spiritual intelligence is taken into consideration, the measures of personnel energy expand beyond employee delight, morale, and retention to encompass employee engagement. Knowledge of work as the orchestration of a collective vision, born of the energy of person visions, has proved important in organizational transformation and meeting the venture of adapting to rapid exchange. a focus on spiritual intelligence calls for recasting some of the easy equipment and approaches from beyond management curriculums. Alignment is not seen as an indoctrination process in which organizational leaders command the rank-and-record to follow higher management's imaginative and prescient and guidelines. instead, it's miles a procedure of discovery in which followers learn the way their chief's imaginative and prescient aligns with their personal. realizing the significance of self-consciousness in every individual (each follower and leaders) and organizational assertions in terms of said challenge, vision, and values exchange the method to alignment. In brief, attention to spiritual intelligence no longer only includes an element

into the leadership development blend however also alters tactics to both IQ and EQ. Mainly IQ and EQ methods are “head” based, with facilitators and trainers drawing close the material via classwork, small organization conversations, and case research. Spiritual intelligence strategies require the usage of individual reflections, introspection, and self-attention in order that members examine why they suppose they exist, what their purpose is, and what courses their selections.

1.1.1 Introduction to Spiritual Intelligence

In current context David B. King defined spiritual intelligence as “contribute to the awareness, integration, and adaptive application of the nonmaterial and transcendent aspects of one's existence, leading to such outcomes as deep existential reflection, enhancement of meaning, recognition of a transcendent self, and mastery of spiritual states” (A Viable Model and Self-Report Measure of Spiritual Intelligence, David B. King & Teresa L. DeCicco, 2009). Spiritual Intelligence has concerned with the inner life of mind and spirit and its relationship between the world, in other words, it is the capacity for a deep understanding of existential questions and insight into multiple levels of consciousness. It is more than a mental stability, it is the mental attitude at any stage. Spiritual Intelligence is about a holistic approach to life that is the compassion, self-awareness, creativity. Spiritual intelligence is not related to religion, it is not a theology. Intelligence quotient and emotional quotient primarily can solve logical problems or can help in judging a situation we are in and behaving in a similar manner but spiritual intelligence allows us to ask do we even want to be in that situation and can help us create a new one.

Spiritual intelligence can be nurtured by individual's personal efforts like values, honesty, truth etc. Awareness of spiritual intelligence allows an individual to witness things in a distinct manner. It can boost your serenity and strength that will help you to achieve greater control over the situation and decrease your stress level.

1.1.2 Introduction to Organizational citizenship behavior (OCB)

Organizational citizenship behavior (OCB) is an important constraint in improving the performance and efficiency of an individual within an organization. Organizational citizenship behavior is a voluntary behavior that improves organizational effectiveness,

and it goes beyond formal duties or roles of employees (Kwon Choi, Koo Moon, Ko, and Min Kim, 2014; Organ, 1990). In the current context, organizational citizenship behavior is not considered as an integral part of organizational formal rules and regulations but was found to have a greater impact on organizational efficiency (Organ, Podsakoff and Mackenzie, 2006). Moreover, organizational citizenship behavior has a casual effect on employee job satisfaction, whereby satisfied employees showed low absenteeism and turnover (Organ, 1988). Sometimes organizational citizenship behavior is also referred as employee's formal job requirement, which they are skilled to do but it is this which promotes the effective functioning of the organization (Appelbaum et al., 2004; Bolino, 1999; Graham, 1991; Van Dyne et al., 1995). Some aspects of organizational citizenship behavior reflect, to an extent, towards individual's transcendence of self-interests in that these behaviors are pointed at benefiting others without taking any direct benefits for oneself in return. organizational citizenship behavior was mainly purposed as an alternative form of performance which altered from a traditional performance by being relatively free from situational and ability parameters.

Previous research has shown the contribution of individual spiritual components of employees and how it affects their performance within the organization (Zohar and Marshall, 2004). However, rare research had been carried out empirically to affirm how spiritual intelligence can have results on their citizenship behavior. consequently, there exists an enormous study gap, and it is important to find the nature of the correlation between spiritual intelligence and organizational citizenship behavior of employees. This study aims to perceive the results of spiritual intelligence and its impact on organizational citizenship behavior. As the level of spiritual intelligence increases, the internal inspirational motivation for devotion towards work also increases. Hence an individual with a higher level of spiritual intelligence can be an asset for the enterprises. Thus, it is of utter importance to understand the effects of spiritual intelligence on organizational citizenship behavior (Doostar, Chegini, and Pourabbasi, 2012).

1.2 Objectives of the study:

1.2.1 The main objectives of the study:

- i. To understand the meaning of spiritual intelligence and organizational citizenship behavior in the context of an organization.
- ii. To analyze the spiritual intelligence level of the employees of KBUNL.
- iii. To find the existence of any significant relationship between spiritual intelligence and organizational citizenship behavior.

1.2.2 Scope of study:

The benefit of this study is that it helps to gain knowledge, experience and an opportunity to understand spiritual intelligence and organizational citizenship behavior in a firm environment of an organization. This study wants to investigate that, organizational citizenship behavior thou a discretionary action that affects the organization could be related to spiritual intelligence in a manner that affects the former. The result of this study will help the policy makers in the organization to work on suitable ways that encourage such behavior to enhance the productivity and efficiency of employees. The study will provide a base to connect spiritual intelligence with other variables organizational behavior for future researches.

The key points of my research study are:

- i. To understand and analyze spiritual intelligence among the employees of KBUNL.
- ii. To understand the type of relationship that spiritual intelligence shares with organizational citizenship behavior in context with the employees of KBUNL.

CHAPTER 2: LITERATURE REVIEW

Effective research cannot be accomplished without studying critically what already exists in the form of general literature, specific studies and articles published. Therefore, it is considered as an important prerequisite for actual planning and execution of research projects. The review of existing literature helps to formulate a hypothesis, identify research gaps and formulate a framework for further investigation.

2.1 Introduction

One of the tough issues in the records of psychology, from the past to now, has been the concept of intelligence. Some even consider that the intelligence has no longer real essence and only one tag for it is what Intelligence Quotient assessments measure. Intelligence, as defined includes the ability to understand, to apply knowledge, to reason skillfully, and to manipulate one's environment. Intelligence Quotient (IQ) is generally thought of as our analytical skills. Earlier it was used as an instrument for measuring success in career, but in fact, it turned out to be the minimum requirement to enter a given profession. Howard Gardner in 1993 at Harvard came with a notion that intelligence is multifaceted. In simplified terms excellence in one area does not necessarily tell us about abilities in other areas. Daniel Goleman in 1995 published his study on emotional intelligence, he cited his experiment at Bell Labs and endowed that best performers had much stronger relationship skills and personal skills. It is a fact that a high Intelligence Quotient(IQ) and Emotional Quotient(EQ) alone cannot assure for doing well in corporate and life scenarios. There are other important aspects of inner peace, integrity, fulfillment in life and so on, all of which require Spiritual Quotient(SQ).

Danah Zohar in her book in 1997, *Rewriting the Corporate Brain* coined the term "spiritual intelligence". But Howard Gardner, who gave the theory of multiple intelligence chose not to include spiritual intelligence as it was challenging to codify the quantifiable scientific criteria (Gardner, Howard, *A Case Against Spiritual Intelligence*, *The International Journal for the Psychology of Religion*, Volume 10, Issue 1 January 2000), he instead suggested existential intelligence as more suitable (Gardner, Howard, *Intelligence reframed: multiple intelligences for the 21st century* (Basic Books, 1999)). According to Stephen Covey "Spiritual intelligence is central and most fundamental of all the intelligence because it becomes the source of guidance

for the others” (Covey, Stephen, *The 8th Habit: From Effectiveness to Greatness*, 2004). Frances Vaughan described it as "Spiritual intelligence is concerned with the inner life of mind and spirit and its relationship to being in the world" (Vaughan, F. What is Spiritual Intelligence? *Journal of Humanistic Psychology*, Vol 42, No. 2. Spring 2002).

2.2 Spiritual Intelligence

Studies in spirituality and its courting with management emerged prominently within the popular and scholarly literature around 1994 (Bolman & Deal, 1995; Dehler & Welsh, 1994; Fairholm, 1996). Around the year 2000, a concept emerged that may be a channel to help researchers discover the connection between spirituality, leadership and mainly spiritual intelligence (Emmons, 2000a; Noble, 2000; Vaughan, 2002; Wolman, 2001; Zohar & Marshall, 2001). despite the fact that spirituality is some distance greater than a shape of intelligence, spiritual intelligence presents a mechanism for reading spirituality in a greater empirical manner (Emmons, 2000). Emmons (2000) defined how spirituality differs from spiritual intelligence, noting that spirituality is a large concept referring to a trendy search for that means and cause in life, whilst spiritual intelligence is a cognitive capacity that can be stepped forward upon through the years and can be used with reason and utility. especially, he described spiritual intelligence as "the adaptive use of spiritual information to facilitate normal trouble solving and goal attainment" (Emmons, 2000b). Zohar and Marshall (2001) started writing about spiritual intelligence around the same time as Emmons. These authors outline spiritual intelligence because the intelligence with which we resolve problems of meaning, put our moves in a broader context, and decide that one path of action is extra significant than some other (Zohar & Marshall, 2001).

David King in his research (*A Viable Model and Self-Report Measure of Spiritual Intelligence*, David B. King & Teresa L. DeCicco, 2009) further proposed four dimensions of spiritual intelligence:

- a) **Critical Existential Thinking (CET):** he described it as the capacity to critically contemplate the nature of existence, reality, the universe, space, the time and the other existential issues. It can be applied to any life issue as an object or event and can be seen in relation to the one’s life existence. But simply questioning about

existence is not considered as mastering the ability but able one must be able to contemplate such existence to ripe its benefits.

- b) Personal Meaning Production (PMP):** It is the ability build personal meaning and purpose in every physical and mental experience which even includes creating and mastering the life's purpose (King, Speck, & Thomas, 2001; Koenig et al., 2000; Sinnott, 2002; Wink & Dillon, 2002; Worthington & Sandage, 2001). Personal in this context is defined as "having a purpose in life, having a sense of direction, a sense of order and a reason for existence" (Reker, 1997). The potential to conceive meaning and purpose in every physical and mental experience occupies the highest level of this dimension.
- c) Transcendental Awareness (TA):** This involves the potential to understand transcendent dimensions of self, others and of physical world during the normal awake state of consciousness (King et al., 2001; Koenig et al., 2000; Martself & Mickley, 1998; Sinnott, 2002). Csikszentmihalyi (1993) referred transcendent self as in individual as the capacity to move beyond the boundaries of their limitations by integrating individual goals with larger ones like with organization's goals, family or humanity. In the same manner, Le and Levenson concurred that "the ability to move beyond self-centered consciousness, and to see things with a considerable measure of freedom from biological and social conditioning".
- d) Conscious State Expansion (CSE):** It is the ability to control the power to enter spiritual states of consciousness. The states of consciousness are deeply rooted aspects of religion and spirituality (James, 1902/2002; Maslow, 1964). Due to the potential of spontaneous occurrence mere the experience of such state is no mental ability (James, 1902/2002; Maslow, 1964; Vaitl et al., 2005).

To aid this new body of literature, King and DeCicco (2009) evolved a self-report survey instrument to measure spiritual intelligence –the spiritual Intelligence Self report inventory (SISRI-24).

2.2.1 Relationship between EQ and Spiritual Intelligence:

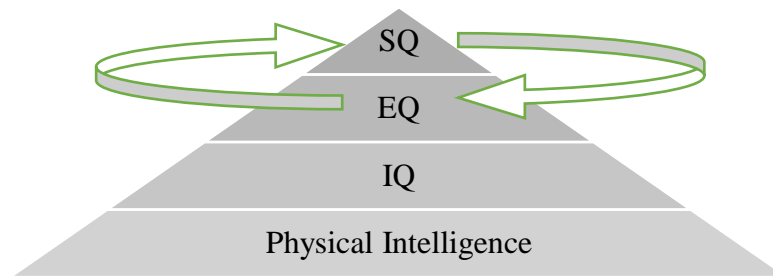


Figure 1: Vertical Stacking Display of Multiple Intelligences

This simplest version describes four core intelligence. It suggests a pyramid to demonstrate the best collection of improvement. that is a completely easy model which is useful to imagine the relation between the development of child and improvement of intelligence (Wigglesworth 2006).

The idea of this version is that as babies we first emphasize on controlling our bodies. Then our linguistic and conceptual capabilities expand (IQ) and are a key cognizance of our school work. We perform a little early improvement of courting competencies, however, for lots of us, “EQ” or emotional intelligence will become a focus place only later while we realize we want to enhance normally primarily based on comments in romantic and work relationships. “SQ” or spiritual intelligence commonly becomes a focus later – as we begin to look for which means and ask “is this all there is?” spiritual intelligence and EQ are associated with each other. Humans need a few basics of EQ to even effectively begin our spiritual growth. A few degrees of emotional self-awareness and empathy is a vital foundation. Then, as our spiritual growth unfolds, there would be a strengthening of EQ abilities – which could, in addition, give a boost to and help the boom of spiritual intelligence capabilities.

Spiritual Intelligence places our individual lives in larger context. It provides means and cause in life and let us create new opportunities. Spiritual intelligence allows us to utilize our IQ and EQ in a unified manner to explicit our presents within the globe that betters not handiest our existence, however, all beings. Only spiritual intelligence is capable of wondering beyond the recognized hyperlink contemporary thought or see a better fact in a scenario. Hence, we can say that spiritual intelligence refers back to the skills, capabilities, and behaviors required to develop and maintain a relationship to the final supply of all being and succeed to comprehend the meaning in existence.

Wigglesworth defines Spiritual Intelligence as “the ability to behave with Compassion and Wisdom while maintaining inner and outer peace (equanimity) regardless of the circumstances.” Compassion and Wisdom together form the indicator of love. “Behave” is important as it emphasizes on how well we uphold our center, stay calm, and essentially regard others with compassion and wisdom. The statement of “regardless of the circumstances” shows that we can maintain our peaceful center and loving behaviors even under great stress. This is what we admire in our spiritual leaders.

2.2.2 Spiritual Intelligence Skills:

Based on his definition, Wigglesworth created a list of skills that he believed to represent the skills of Spiritual Intelligence. They are:

<p style="text-align: center;">Higher Self/Ego Self-Awareness</p> <ol style="list-style-type: none"> 1. Awareness of own worldview 2. Awareness of life purpose (mission) 3. Awareness of values hierarchy 4. The complexity of inner thought 5. Awareness of Ego self / Higher Self 	<p style="text-align: center;">Universal Awareness</p> <ol style="list-style-type: none"> 6. Awareness of interconnectedness of all life 7. Awareness of worldviews of others 8. The breadth of time perception 9. Awareness of limitations/power of human perception 10. Awareness of Spiritual laws 11. Experience of transcendent oneness
<p style="text-align: center;">Higher Self/Ego Self-Mastery</p> <ol style="list-style-type: none"> 12. Commitment to spiritual growth 13. Keeping Higher Self in charge 14. Living your purpose and values 15. Sustaining your faith 16. Seeking guidance from Higher Power or Higher Self 	<p style="text-align: center;">Social Mastery / Spiritual Presence</p> <ol style="list-style-type: none"> 17. A wise and effective spiritual mentor 18. A wise and effective change agent 19. Makes compassionate and wise decisions 20. A calming, healing presence 21. Being aligned with the ebb and flow of life

Figure 2: Spiritual Intelligence (SQ) Skills

Every skill in the table was defined by Wigglesworth in his Spiritual Intelligence review in five levels of skill competence. Level Zero is inferred as a person has not begun to develop that skill and level Five is the highest level. No skill or level Zero is considered

“required” and even at level Five a person is not considered “finished” as there is always room to develop.

Level 1	Can communicate an understanding of the nature of Ego self- including its origin and the purpose it serves in spiritual development.
Level 2	Demonstrates the ability to observe personal Ego in operation and comment on what seems to trigger Ego eruptions.
Level 3	Demonstrates awareness of and ability to periodically "listen to" Higher Self as a separate voice from Ego self.
Level 4	Hears the voice of Higher Self clearly and understands the "multiple voices" that Ego self can have. Gives authority to voice of Higher Self in important decisions.
Level 5	Higher Self voice is clear and consistent. Ego self is present and is a joyful advisor to Higher Self. There is no longer a struggle between the two voices. Rather there is a sense of only “one voice” ...the Higher Self (Authentic Self, Spirit) voice.

Figure 3: Levels of skill proficiency

The improvement of spiritual intelligence will no longer only affect people positively, it will also benefit their families, groups, and the organizations they work for. The faith-impartial language of competencies will make spiritual intelligence acceptable for dialogue in the place of work, the region where maximum folks spend a maximum of their time. This may optimistically lead to assist personnel and institution spiritual intelligence will increase, developing greater significant work, advanced services, and products and making sure corporate conducts are accountable. Perhaps with a greater impartial language for spiritual intelligence, we will be able to see our commonality and work together towards getting there.

2.3 Organizational Citizenship behavior (OCB)

It was 1983 when Bateman and Organ introduced the term “citizenship” as behaviors that lubricate the social machinery of the organization and labeled employees who engage in such behaviors as “good citizens” (p. 654). Although the history of OCB is not very old, its roots can be traced back to Barnard (1938), who pointed out that in order to achieve organizational goals, employees should be willing to contribute efforts to the cooperative system. Katz (1964) and Katz and Kahn (1966) observed that constructive and cooperative behaviors beyond traditional job requirements are

essential for the successful functioning of an organization as discussed in Lester, Meglino, and Korsgaard (2008).

Katz (1964) pointed out three basic types of behaviors that are important for an organization to survive and function well. According to Katz, people must be induced to enter and remain within the system, they must carry out their role assignments in a dependable fashion, and there must be innovative and spontaneous activity in achieving organizational objectives which go beyond the role specification. There may be situations, such as a change in organizational environment, variability in human resource, and different conditions related to the operations, which cannot be foreseen by the organization and thus actions may not be taken against them. Therefore, innovative and spontaneous behaviors are needed to overcome such circumstances and keep on functioning effectively. In order to highlight the importance of such behaviors he stated that “If the system were to follow the letter of the law according to job descriptions and protocol, it would soon grind a halt” (Katz, 1964, p. 133).

Smith and associates (1983) focused on the last type of behavior that Katz depicted as “innovative and spontaneous activity” and defined them as “actions not specified by role prescriptions which nevertheless facilitate the accomplishment of organizational goals” (Katz, 1964, p. 132). Five years after the introduction of the term OCB to the literature, Organ (1988) provided an expanded review of OCB and defined it as an individual behavior that is discretionary, not directly recognized by the formal reward system and that in the aggregate promotes the effective functioning of the organization. By discretionary, we mean that the behavior is not an enforceable requirement of the role or the job description, that is, the clearly specifiable terms of the person’s employment construct with the organization; the behavior is rather a matter of personal choice, such that, its omission is not generally understood as punishable (p. 4).

Organ (1988) went on by expressing that:

“Our definition of OCB requires that it not be directly or formally recompensed by the organization’s reward system... (Does this) mean that OCB must be limited to those gestures that are utterly and eternally lacking in any tangible return to the individual? ... Not necessarily. Over time a steady stream of OCB of different types ... could well

determine the impression that an individual makes on a supervisor or on coworkers. That impression, in turn, could influence the recommendation by the boss for a salary increase or promotion. The important issue here is that such returns not be contractually guaranteed” (p. 5).

2.3.1 Reprimand of the Organizational Citizenship Behavior Construct:

There are three essential attributes of the OCB construct: discretionary, no formal rewards associated, and its contribution to organizational effectiveness. However, its discretionary and non-contractual reward attributes have become the target of critics (Morrison, 1994; MacKenzie, Podsakoff, & Fetter, 1991).

Morrison (1994) criticized Organ’s (1988) OCB definition on the basis of its emphasis on the discretionary characteristic. According to Morrison, employees may hold dissimilar views about their job accountabilities and may vary from each other although defining the limit between what is in-role and extra-role behavior. That is while arrival to work early is an extra-role behavior for an employee, the other employee may comprehend it as an in-role behavior. Therefore, engaging in OCB depends on how the employee defines their job. Morrison (1994) also registered that 18 out of 20 OCB items were perceived as in-role behaviors by the majority of the respondents of her study. Therefore, from Morrison’s point of view, OCB is “ill-defined and varies from one employee to the next and between employees and supervisors” (p. 1561). Organ (1997) assessed Morrison’s criticism and resolved that like roles, jobs are changing due to downsizing, flattening, group-based and flexible organizations.

Therefore, the definitions of jobs may be whatever is required in the workplace. For this reason, Organ (1997) preferred to avoid giving reference to extra-role behaviors.

Another criticism pointed towards organizational citizenship behavior paradigm is based on the subject of rewards. MacKenzie et al. (1991), concurred that some organizational citizenship behaviors might be more financially rewarded as if they are in-role performance components. Organ (1997) acknowledged the correctness of these criticisms and resolved that “of the three essential conditions for OCB, we are left with one- that it contributes to organizational effectiveness” (p. 89). As a result, Organ (1997) redefined organizational citizenship behavior “as contributions to the

maintenance and enhancement of the social and psychological context that supports task performance” without referring to the “extra-role”, “beyond the job” and “unrewarded by the system” characteristics of organizational citizenship behavior (p. 91).

2.3.2 Variations in Organizational Citizenship Dimensions:

Since the inception of the term “organizational citizenship behavior” by Bateman and Organ (1983), researchers have recognized nearly thirty diverse forms of organizational citizenship behavior (Podsakoff, MacKenzie, Pain, & Bachrach, 2000). Despite the fact that organizational citizenship behavior is a relatively fresh concept, there have been numerous iterations in terms of definitions over the past twenty years (Hoffman, Blair, Meriac, & Woehr, 2007).

While diverse labels have been exercised for the dimensions of organizational citizenship behavior, there is an irrefutable overlay among categorizations. Podsakoff and associates’ concurred (2000) that by taking into account organizational citizenship behavior its linked concepts such as organizational spontaneity (OP), prosocial organizational behavior (POB), and contextual performance (CB).

The initial definition of organizational citizenship behavior comprised of two dimensions: altruism and general compliance (Smith, Organ, & Near, 1983). Altruism, which was recognized as an essential component of organizational citizenship behavior by many of the scholars which were working in this field, referred it to the “behaviors that directly and intentionally aimed at helping a specific person in face to face situations” (Smith, Organ, & Near, 1983, p. 657). General compliance, which was renamed by Organ (1988a) as conscientiousness, is more impersonal than altruism as it is not focused on an explicit person but to the whole system. It means to compliance with internalized norms that describes the behavior of a decent worker such as being punctual, utilizing the time in a proper manner and not wasting it (Smith, Organ, & Near, 1983). In 1988, Organ improved the work of Bateman and Organ (1983) and Smith and associates (1983) and identified five dimensions, three of which were new.

- a) **Altruism:** It means helping others in their work without demanding anything in return from them. An example of this could be employees helping new hires so that they can perform their duties.
- b) **Civil Virtue:** It means showing intact commitment or complete interest in an organization. This process in an organization can be voicing their minds, attending meetings, discussing issues with other employees and reading e-mails and other communication from the organization.
- c) **Conscientiousness:** It means commitment towards work more than it is required. The pattern of going well beyond nominally required levels of attendance punctuality, housekeeping, conserving resources and other related aspects could be included under this.
- d) **Courtesy:** Building an affirmative relationship during a concurrence process in an organization. In simple words being kind to others. (Podsakoff et al., 1990) The main notion of courtesy is avoiding actions that make employees or colleagues work harder and giving them enough notice to get prepared when you add to their loads.
- e) **Sportsmanship:** It is withstanding anything negative in nature i.e. taking criticism in a non-negative manner and work on it to improve. It raises to not complain unnecessarily and being positive and tolerant towards complications that may be experienced in the organization.

Based on the nomenclature of Organ, another conceptualization which divided organizational citizenship behavior into two comprehensive categories as organizational citizenship behavior-organizational (OCB-O) and organizational citizenship behavior-individual (OCB-I) which was ascertained by Williams and Anderson (1991). Organizational citizenship behavior -Organization was stated as the behaviors that directly benefit the well-functioning of the organization as a whole. Dedicating additional effort for organizational performance such as working additional hours is related to organizational citizenship behavior -Organization. Contrarily, organizational citizenship behavior -Individual was defined as a set of behaviors that directly benefit individuals but indirectly and ultimately benefit the organization. Therefore, organizational citizenship behavior -Individual indirectly influences the

organizational performance through its effect on other's performances. So, organizational citizenship behavior -Individual is proposed to be further connected to coworker relationship and friendship among coworkers (Halbesleben & Bowler, 2007).

This means organizational citizenship behavior -Organization was matched with the general compliance and organizational citizenship behavior -Individual with the altruism dimension of Smith, Organ, and Near (1983). But, Williams and Anderson (1991) deviated with this match and indicated that altruism and compliance terms were deficient to reflect the consequences of external rewards and did not observe the latest classification. Williams and Andersen assumed that altruism is observed as a behavior that arises deprived of any external rewards, compliance should be viewed as behavior that occurs because of expected reward or the evasion of punishment, thus their classification (OCB-I and OCB-O) was a good conceptualization when the external rewards issue is reflected. Following Organ's new five dimensions, organizational citizenship behavior -Organization included sportsmanship, civic virtue and conscientiousness, and organizational citizenship behavior -Individual included altruism and courtesy (Woehr, Hoffman, Meria and Blair, 2007).

Work by Van Dyne, Graham, and Dienesch (1994) proposed that there is a three-pillar model of organizational citizenship behavior by encompassing political philosophy to workplace situations. They conceptualized organizational citizenship behavior as a global concept that consists of all positive organizationally relevant behaviors of individuals. They outlined three concepts to define organizational citizenship behavior: obedience, loyalty, and participation. Organizational obedience, which overlaps with general compliance (Organ, 1988), was described as "accepting the rules and regulations that are necessary for an organization to function and it included behaviors such as being punctual and work completion". Organizational loyalty was defined as "identification with and allegiance to organizational leaders and the organization as a whole, transcending the parochial interests of individuals, work groups and departments" (Graham, 1991, p. 255). Finally, attending unrequired meetings, sharing information and opinions with coworkers, and being willing to deliver bad news were defined as "behaviors that reflect organizational participation which corresponds to civic virtue" (Organ, 1988).

In 1994 Morrison acknowledged organizational citizenship behavior has five subdivisions, i.e. altruism, conscientiousness, civic virtue, sportsmanship, involvement, and keeping oneself up. While the altruism dimension overlaps with Organ's (1988) original altruism and courtesy dimensions, she narrowed the scope of sportsmanship. Her involvement dimension was defined as "participation in organizational functions and overlaps with Organ's sportsmanship and civic virtue". By keeping up it is meant that keeping information about workplace events.

Podsakoff and associates (2000), Moorman and Blakely (1995) theorized organizational citizenship behavior with four dimensions: interpersonal helping, individual initiative, personal industry, and loyal boosterism. Interpersonal helping mainly refers to helping coworkers such as voluntarily helping new employees settle into the job. Individual initiative means communicating with coworkers to improve individual and group performance. The personal industry is performing extra tasks and making extra effort although it is not called for. Not missing work although there is a legitimate reason for doing so is a good example of this dimension. Like George and Brief's (1992) spreading goodwill concept, loyal boosterism refers to the promotion of the organizational image to outsiders (Moorman & Blakely, 1995).

Van Scotter and Motowidlo's (1996) subcategories, interpersonal facilitation and job dedication, also share similarities with other categorizations. Interpersonal facilitation covers altruism and courtesy (Smith, Organ, & Near, 1983; Organ, 1988) and helping coworkers (George & Brief 1992). Job dedication, similarly, means compliance dimension of Organ (1988).

Podsakoff along with his colleagues (2000) concurred that "various types of citizenship-like behaviors and developed a model that consists of seven dimensions which are helping behavior, sportsmanship, organizational loyalty, organizational compliance, individual initiative, civic virtue, and self-development." Helping behavior consists of two parts, the first part covers altruism (Organ 1990), interpersonal helping (Graham, 1989, Moorman & Blakely, 1995), organizational citizenship behavior - Individual (Williams & Anderson, 1991), interpersonal facilitation (Van Scotter & Motowidlo, 1996), and helping coworkers (George & Brief, 1992). The second part of

the definition coincides with Organ's (1988) courtesy dimension, which involves helping others by taking steps to prevent the creation of problems for coworkers.

As opposed to Organ's definition (1990), Podsakoff and his colleagues (2000) enlarged the scope of sportsmanship. For example, in our opinion, "good sports" are people who not only do not complain when they are inconvenienced by others but also maintain a positive attitude even when things do not go their way, are not offended when others do not follow their suggestions, are willing to sacrifice their personal interest for the good of the work group, and do not take the rejection of their ideas personally (p. 517).

Organizational loyalty, which coincides with Graham's (1989) loyal boosterism and organizational loyalty, George and Brief's (1992) spreading goodwill, Borman and Motowidlo's (1993) endorsing, supporting, and defending organizational objectives dimension, means promoting the organization to outsiders, protecting and defending it against external threats.

Organizational compliance consists of Smith and coauthors' (1983) generalized compliance, Van Dyne, Graham, and Dienesch's (1994) organizational obedience, Williams and Anderson's (1991) organizational citizenship behavior -Organization, Borman and Motowidlo's (1993) following organizational rules and procedures, and some features of Van Scotter and Motowidlo's (1996) job dedication. According to this dimension, being a good citizen necessitates religiously obeying all rules and regulations.

Another dimension of Podsakoff and his colleagues' (2000) taxonomy, individual initiative, refers to employee's voluntarily working above and beyond the call of duty. It includes behaviors such as volunteering for extra responsibilities and working with enthusiasm to complete the work. This dimension overlaps with conscientiousness (Organ, 1988), personal industry and individual initiative (Graham, 1989; Moorman & Blakely, 1995), making constructive suggestions (George & Brief, 1992), volunteering to carry out task activities, and persisting with enthusiasm (Borman & Motowidlo, 1997), and partially the job dedication dimension (Van Scotter & Motowidlo, 1996).

Civic virtue, as another dimension, is based on Graham's (1991) discussion of responsibilities that an employee has as "citizens" of an organization. It corresponds to

civic virtue (Organ, 1988, 1990b), organizational participation (Graham, 1989), and protecting the organization dimension (George & Brief, 1992). This dimension refers to “a person’s recognition of being part of a larger whole in the same way that citizens are members of a country and accept the responsibilities which that entails” (Podsakoff et al., 2000, p. 525) and includes behaviors such as attending meetings, keeping up with changes that the work environment may face by trying to protect the company in case of dangerous situations such as fire.

The last dimension is labeled as self-development and built on the works of Katz (1964) and George and Brief (1992). Trying to develop one’s self through training and catching up with changes in one’s field of work can be given as examples of self-development.

Coleman and Borman (2000) built up a “three-dimension integrated model of citizenship performance” (p. 43) by comparing the previous models of OCB and other concepts related to OCB in terms of their similarities and variations (e.g., Smith et al., 1983; Organ, 1988; Borman & Motowidlo, 1993; Van Scotter & Motowidlo, 1996; Van Dyne et al., 1994). They divided the model into three categories: interpersonal, organizational, and job/task citizenship performance. The interpersonal dimension, which refers to behaviors that benefit members of the organization, overlaps with organizational citizenship behavior -Individual by Williams and Anderson (1991), social participation by Van Dyne and associates (1994), interpersonal facilitation of Van Scotter and Motowidlo (1996), altruism and courtesy by Organ (1988), and partly the altruism of Smith, Organ, and Near (1983) and Morrison (1994). The second dimension, organizational citizenship performance, defined as behaviors that benefit the organization, represents the dimensions such as organizational citizenship behavior -Organization by Williams and Anderson (1991), generalized compliance of Smith and colleagues (1983), the sportsmanship, civic virtue, and conscientiousness by Organ (1988), sportsmanship, involvement, keeping up with changes and conscientiousness of Morrison (1994), the loyalty and obedience of Van Dyne and colleagues (1994), and the job dedication dimension of Van Scotter and Motowidlo (1996). The third dimension, which is defined as behaviors that benefit the job/task, is aligned with the functional participation of Van Dyne and associates (1994) and job dedication of Van Scotter and Motowidlo (1996).

2.3.3 Organizational Citizenship Behavior as a Covert Construct:

This study will follow the conceptualization of Organ (1988) which was redefined by him in 1997, and the scale developed by Podsakoff, MacKenzie, Moorman, and Fetter (1990) to measure the five dimensions of organizational citizenship behavior. Le Pine, Erez, and Johnson (2002) pointed out reasons why scholars use Organ's dimensions in their research. Firstly, Organ and his colleagues have delivered numerous literature on this. Second, Podsakoff (1990) streamlined Organ's dimensions and the organizational citizenship behavior scales developed by them which had been used in various empirical research including contemporary ones (Hui, Lee, and Rousseau, 2004).

Although there was abundant research conducted using the five-dimensional model, there had been questions on the construct validity of organizational citizenship behavior. In 2002 LePine and his colleagues conducted a meta-analysis to estimate the nature and dimensionality of organizational citizenship behavior. They scrutinized how the five dimensions of Organ are associated to each other and with other variables that had been recommended as the robust forecasters of organizational citizenship behavior (job satisfaction, organizational commitment, and conscientiousness). The results of Lepine et al.'s meta-analysis proposed that organizational citizenship behavior as a latent construct because of robust relations between its dimensions and no differences in relationships with attitudinal measures. Therefore, he recommended researchers not to focus on the detailed dimensions of organizational citizenship behavior. But, in 2007 Hoffman, Blair, Meriac, and Woehr, concurred that there was one limitation of LePine et al. and that was "they did not explicitly test a model in which organizational citizenship behavior is represented as a single latent factor, nor did they examine the relation between an organizational citizenship behavior latent factor and related attitudinal measures".

There are major groups of antecedents of organizational citizenship behavior that have been emphasized in studies of different researchers: employee characteristics (i.e., attitudes and dispositions), task characteristics, organizational characteristics, and leadership behaviors (Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Several researchers focused on employee attitudes and dispositions and leader supportiveness as antecedents of organizational citizenship behavior (O'Reilly & Chatman, 1986;

Organ, 1994; Motowidlo and Van Scotter, 1994; and Neuman and Kickul, 1998). Features of job and organization, on the other side, were studied mostly in the literature on the subject of substitutes for leadership (Podsakoff, MacKenzie, & Bommer, 1996; Wang, Law, Hackett, Wang, & Chen, 2005).

Advancement of a society is under the accountability of people living in it, and the advancement of an organization is under the accountability of workforce working for it. Workers are very significant in the course of attaining goals and having a competitive edge. Ethical credence in organizational citizenship behavior can only be strengthened by loyalty, self-sacrifice. Thus, it can be claimed that organizational citizenship behavior has a big effect on workplace life and promise to ethical beliefs (Bingöl et al., 2003).

2.3.4 Corollaries of Organizational Citizenship Behavior:

a. Performance Appraisals

In 1993 MacKenzie et al. concurred that “it is a mistake to only evaluate employees based on sales productivity and performance”. The scholars focused on whether organizational citizenship behavior would affect a manager’s appraisal of employee performance. The results confirmed that most managers include organizational citizenship behavior in their performance appraisals and, frequently, organizational citizenship behavior and sales success are appreciated similarly on the performance appraisals. At the individual level, individuals who show more organizational citizenship behavior also collected higher performance appraisals. Those who involved in more organizational citizenship behavior also collected more reward apportionments than those who involved in fewer or no organizational citizenship behavior.

MacKenzie et al. concurred that organizational citizenship behavior can cause alteration among managerial assessments of employees and employees ought aware of the aspects that are there in performance appraisals. But, it is important to know how employees observe the use of organizational citizenship behavior in their performance evaluations. In 2009 Johnson, Holladay, and Quinones claimed that employee reactions to the use of organizational citizenship behavior in performance appraisals and examined the variances in reactions to the appraisal by gender. It was conceptualized

that employees would observe using organizational citizenship behavior in performance evaluations as fairer than excluding them from performance assessments. They also hypothesized that females would perceive heavier weightings of organizational citizenship behavior in performance evaluations as fairer than would males. The results demonstrated that employees perceived including organizational citizenship behavior as a part of performance evaluations to be fair. Men professed organizational citizenship behavior that was weighted 20-30% to be the fairest, while women perceived organizational citizenship behavior that was weighted 25-50% to be the fairest. This information was significant as employees would react more positively to performance evaluations which they sense were fair and well-adjusted. Employees who felt fairness in the organization would display more organizational citizenship behavior. Corresponding to the research, the idyllic weighting of organizational citizenship behavior in performance appraisals should be around 25-30%.

In contrast to most research on organizational citizenship behavior and performance appraisal systems, in 1994 Podsakoff and MacKenzie considered the manager's perspective. The study was intended to inspect the effects that organizational citizenship behavior has on organizational success and the effect that organizational citizenship behaviors have on managers' evaluations of underlings. The researchers conjectured that organizational citizenship behavior was having a positive impact on evaluations completed by managers and that organizational citizenship behavior would have a positive impact on organizational performance. The outcomes were reliable with earlier research that recognized organizational citizenship behavior accounts for variance among managerial performance appraisals (MacKenzie, et al. 1993). The researchers were surprised to discover that the effects of certain organizational citizenship behavior on unit performance were not always positive. Civic virtue and sportsmanship had a positive effect on unit performance but helping behavior did not. The researchers suspect that this is the result of one salesperson sacrificing his or her own sales in order to help another inexperienced salesperson learn the trade. Perhaps these results are due to the presence of a moderator or mediator in the relationship between organizational citizenship behavior and job performance. Ozer (2011) determined that the relationship with coworkers acts as a mediator between organizational citizenship behavior and job performance. The researcher also

discovered that task autonomy serves as a positive moderator for the mediated relationship between organizational citizenship behavior and job performance. Therefore, higher organizational citizenship behavior does not simply result in higher job performance. Task autonomy and coworker relations also have an influence on the relationship between organizational citizenship behavior and the employees' job performance.

b. Turnover

When an employee is hired, the organization invests a substantial amount of time, money, and resources in the employee. It is no surprise that when an employee leaves the organization, the organization loses the money that they had invested in that particular individual. Thus, organizations are continuously exploring ways to decrease turnover. Podsakoff et al. (2009) indicated that organizational citizenship behavior was negatively related to turnover and employee absenteeism. Chen, Hui, and Seago (1998) indicated that those with low levels of organizational citizenship behavior are more likely to leave an organization than employees with high levels of organizational citizenship behavior. By reducing the amount of turnover and absenteeism, organizations could save time and money and allocate their resources to difference aspects of the organization.

c. Selection

Research suggests that 99% of organizations use some form of an interview in their hiring process; therefore, it is important to examine the effects that responses to organizational citizenship behavior screening questions have on hiring decisions (Podsakoff, Whiting, Podsakoff, & Mishra, 2011). Podsakoff et al. determined that prospective employees who displayed higher frequencies of organizational citizenship behavior related behavior during an interview were more likely to receive higher evaluations and higher salary recommendations. This research indicates that an individual who displays organizational citizenship behavior in the interview is more likely to obtain a job than an individual who does not display any organizational citizenship behavior. Additional research has indicated that a structured interview is successful in predicting those employees that will be most likely to perform organizational citizenship behavior on the job (Allen, J. Fecteau, C. Fecteau, 2004).

2.4 Relationship Between SI and OCB

A research by Faribors, Fatemeh, and Hamidreza (2010) implied that employees with higher SQ are happy enough to do their work properly. When people are cheerful in their minds may be happy in their job, so they become more useful their organization. According to researchers' spiritual intelligence and organizational justice are related in a positive manner. Organizational justice is a form of social exchange which is related to employee's organizational citizenship behavior.

A study (George, 2006) concluded that Spiritual Intelligence can help in identifying and coordinating personal values of the individual with fine sense of purpose. It was also inferred that with the support of spiritual experiences individuals would be able to know a greater level of integrity. Empirical investigations have found that there is a relationship between the SQ and performance and organizational citizenship behavior was found to conciliate among this relationship.

Wigglesworth (2002) concurred that spiritual intelligence is the ability to act with kindness and insightfulness while keeping up a peace with respect to the condition. Zohar and Marshall (2004) noted that organization spirituality plays an important part. Spirituality gives employees a holistic way of knowing and doing work that does result in quantifiable business sector advantage (Aburdene, 2005).

2.5 Related Concepts

Many constructs that have similarities with organizational citizenship behavior have been identified in the literature. This section presents an overall review on Prosocial Organizational Behavior (Brief & Motowidlo, 1986), Organizational Spontaneity (George & Brief, 1992), and Contextual Performance (Borman & Motowidlo 1993, 1997).

2.5.1 Prosocial Organizational Behavior:

Prosocial behaviors represent a wide range of behaviors that serve the well-being of other people and the maintenance of social integrity (Penner, Dovidio, Piliavin, & Schroeder, 2005; Brief & Motowidlo, 1986). Influenced by the work of Katz (1964),

Brief and Motowidlo (1986) defined prosocial organizational behavior. According to Brief and Motowidlo, prosocial behavior is more comprehensive than innovative and spontaneous behaviors. They described prosocial organizational behaviors (POB) as “behaviors that are performed by a member of an organization that are directed toward an individual, group, or an organization with whom he or she interacts while carrying out his or her organizational role and performed with the intention of promoting the welfare of the individual, group, or organization toward which it is directed” (Brief & Motowidlo, 1986, p. 711). They have identified 13 specific kinds of POBs on the basis of three distinctions. POBs differ in terms of whether they are functional or not, prescribed or not as a part of one’s organizational role, and directed toward an individual or organizational target. The major difference with organizational citizenship behavior is the fact that not all prosocial organizational behaviors are organizationally functional and serve the effectiveness of the organization. For example, speaking favorably about the organization is functional because it helps the organization to survive and achieve its goals. However, helping a coworker to achieve a personal goal inconsistent with organizational objectives is dysfunctional despite its prosocial behavior aspect. In addition to this, prosocial behaviors may be role-prescribed or extra-role. Although role prescribed prosocial behaviors are generally functional, extra role prosocial behaviors are not always functional. In addition to this, POB is criticized because of the fact that it covers numerous behaviors and it does not restrict itself with behaviors that have direct or specific organizational relevance (Organ, Podsakoff, & MacKenzie, 2006).

2.5.2 Organizational Spontaneity:

Derived from the work of Katz (1964), George and Brief (1992) defined organizational spontaneity (OS) as “extra-role behaviors that are performed voluntarily and that contribute to organizational effectiveness”. They do not use the term spontaneity as impulsive acts, but as behaviors that are voluntary and enhance organizational effectiveness. Five forms of OS were defined as “helping co-workers, protecting the organization, making constructive suggestions, developing oneself, and spreading goodwill” by Katz. Sharing supplies, calling attention to a potential error, and helping a coworker with heavy workload are examples of helping behaviors which are

spontaneous and in case of their absence serious problems emerge. Protecting the organization includes activities to protect or save the life of the workers and property of the organization in case of emergency situations such as natural disasters. Making constructive suggestions was defined as all voluntary acts of creativity and innovation. Developing oneself includes voluntary activities like improving knowledge, skills, abilities which will, in turn, help the worker to be better at his job and contribute more to the organization. Spreading goodwill was defined as voluntary contributions to organizational effectiveness by presenting one's organization as supportive or presenting its services and goods as high quality. OS has dimensions which are related to POB (Brief & Motowidlo, 1986), organizational citizenship behavior (Organ, 1988), and contextual performance (Borman & Motowidlo, 1997). Although there are certain overlaps among these constructs, they are not the same (George & Brief, 1992; George & Jones, 1997). OS is related to but different from citizenship behavior in terms of its organizationally recognized reward system. OS is recognized by the formal reward system, whereas organizational citizenship behavior is not directly (Moorman & Blakely, 1995).

2.5.3 Contextual Performance:

Borman and Motowidlo (1993) distinguished task performance and contextual performance from each other by defining task performance as “activities that are formally recognized as part of the jobs... activities that contribute to the organization's technical core either directly by implementing a part of its technological process, or indirectly by providing it with needed materials or services” (p. 73). According to Borman and Motowidlo (1993), task performance alone was not adequate for the effective functioning of an organization. Instead, a contextual performance which is “extra-technical proficiency components of behavior that contribute to organizational effectiveness by shaping the psychological and social context, in turn facilitating task activities and processes” was also necessary (Coleman & Borman, 2000, p. 25-26).

According to Borman and Motowidlo (1993), contextual performance (CP) and task performance differ from each other for three reasons. First, task activities depend on the job and therefore vary across jobs. However, contextual activities show similarity across jobs. Second, task activities are more roleprescribed when compared with

contextual performance, therefore task activities are included in performance appraisal forms. Third, the two concepts differ in terms of their antecedents. While the antecedents of task performance are more related to cognitive ability, the antecedents of contextual performance involve dispositional variables. Motowidlo and Van Scotter (1994) provided evidence that support task performance should be distinguished from contextual performance and they both independently contribute to overall performance. Examples of contextual activities are volunteering to carry out tasks that are not included in the formal contract and helping and cooperating with others to accomplish tasks.

What Borman and Motowidlo (1993) defined as CP blended many concepts in itself. Borman and Motowidlo benefited from Smith, Organ and Near's (1983) organizational citizenship behavior, Brief and Motowidlo's (1986) prosocial organizational behavior, and Organ's (1988) sportsmanship, and courtesy dimensions while defining contextual performance. In addition to these, Borman, and Motowidlo used the model of soldier effectiveness of Borman, Motowidlo, Rose, and Hanser's (1985). This model identifies performance constructs relevant to first-tour soldiers that are important for unit effectiveness. Borman and Motowidlo (1993) attempted to summarize all these concepts in five contextual performance dimensions which are persisting with enthusiasm and extra effort as necessary to complete own task activities successfully, volunteering to carry out task activities that are not formally part of own job, helping and cooperating with others, following organizational rules and procedures, endorsing, supporting, and defending organizational objectives (Borman & Motowidlo, 1997).

Van Scotter and Motowidlo (1996) attempted to improve the construct of contextual performance defined by Borman and Motowidlo (1993). They divided the concept into two subcategories: interpersonal facilitation and job dedication. Interpersonal facilitation refers to cooperative, considerate and helpful behaviors that assist co-worker's performance and are performed to accomplish an organizational goal. Job dedication consists of self-disciplined, motivated behaviors such as working hard, taking initiative to solve a problem at work, and following rules to support organizational objectives.

Although Organ (1997) acknowledges the overlapping of the dimensions of contextual performance and organizational citizenship behavior, Organ and his colleagues (2006) insist on the fact that the definition of contextual performance is vague. What is meant by the phrase “support the social and psychological environment” is not, for instance, Chinese managers value harmony in the workplace which promotes the social environment, but such behaviors do not necessarily lead to organizational effectiveness. Therefore, although Organ (1997) revised his definition of organizational citizenship behavior in line with a contextual performance by not referring to the reward system and extra-role behaviors, he still emphasizes that the name (Contextual Performance) and the definition does not clearly embrace what is meant by organizational citizenship behavior.

CHAPTER 3: RESEARCH METHODOLOGY

RESEARCH is a “careful investigation or inquiry especially through search for new facts in any branch of knowledge”.

3.1 METHODOLOGY OF STUDY

The project is a “methodical presentation entailing the enunciated problem, a collection of data, analysis of data, findings from the data and base on that conclusion was given and recommendations were suggested”. The research method used in this project is descriptive - correlational survey method.

3.2 Population and Sample

The data has been collected from the primary source. Primary data was collected through survey method by distributing questionnaires to the employees of NTPC Kanti. Internet-Based questionnaires were utilized in order to reach the participants and centered on volunteerism, participants were asked to fill the questionnaires. In order not to distort the accuracy of the data and increase the participation rate, no name and other confidential details of the participants were asked. The organization has around 185 employees of which 77 participated in the survey but only 48 completed the survey and 29 left one or more questions, so were not taken into account in this study. The response rate was 25.9%

3.3 Tools of Analysis

The study has been conducted by using two different research instruments for measuring the two different constructs with sub dimensions. The independent variables of the study are spiritual intelligence and its four components namely critical existential thinking, personal meaning production, transcendental awareness, conscious state expansion, and the dependent variable is organizational citizenship behavior. The measures are based on a five-point response scale ranging from 1 (strongly disagree) to 5 (strongly agree). The research incorporated the following established measured:

- a. Spiritual Intelligence:** Measurement scale for this has been adopted from the scale of Spiritual Intelligence Self-Report Inventory (SISRI-24) by King (2008)

with twenty-four items. The scale includes five-point rating Likert scale in which superior score implies the higher level of spiritual intelligence.

- b. Organizational Citizenship Behavior:** The instrument used for this has been adopted from the Podsakoff et al. (1990) organizational citizenship behavior scale with twenty-four items. The five dimensions of organizational citizenship behavior which includes altruism, conscientiousness, sportsmanship, courtesy, and civic virtue are measured with the help of this scale. This also has a similar five-point Likert scale.

3.4 Reliability of Research Instruments

Questionnaires reliability was estimated by calculating Cronbach’s Alpha for both the questionnaires. Cronbach’s Alpha for organizational citizenship behavior questionnaire was **0.852** and for spiritual intelligence questionnaire, it was **0.904**.

Reliability Statistics	
Cronbach's Alpha	N of Items
.852	24

Figure 4: Cronbach’s Alpha for OCB

Reliability Statistics	
Cronbach's Alpha	N of Items
.904	24

Figure 5: Cronbach’s Alpha for SI

3.5 Conceptual Framework

The conceptual framework of the research is presented in Figure 6. At the left side of the figure, there is the independent variable, spiritual intelligence in rectangular boxes with its subdimensions. At the right side of the figure the dependent variable: organizational citizenship behavior also in the rectangular box. The framework portrays the relationships among the interdependent variables and the dependent variable as shown by the arrow marks.

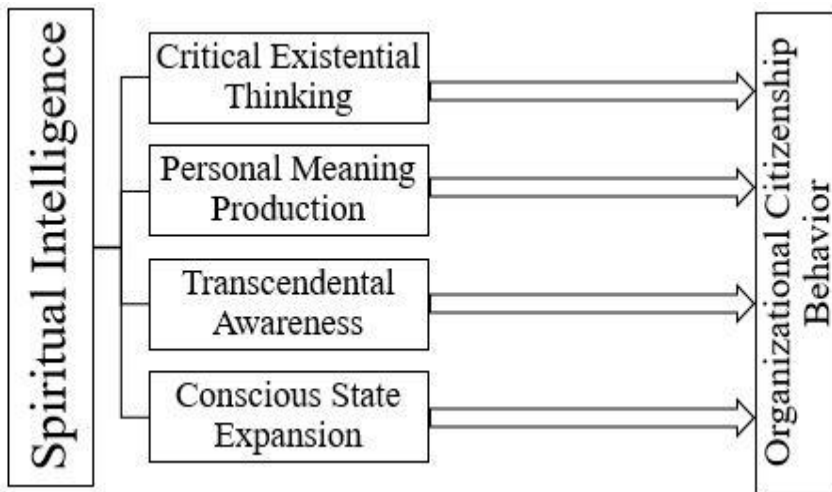


Figure 6: Conceptual Framework of the Study

CHAPTER 4: DATA ANALYSIS AND INTERPRETATION

SPSS version 19.0 was used for analyzing the data. After collecting the data, reliability tests were conducted through Statistical Package for Social Science, and the Cronbach's Alpha for each set of questionnaires was found which seems to have passed the reliability test. The minimum accepted alpha value should be 0.60, according to Hair, Black, Babin, Anderson, and Tatham (2010).

4.1 Demographic Statistics

In the starting part the questionnaire, the participants were asked to answer questions related to their gender, designation, age, a short description of their organizational tenure, and total work experience. Age, gender, organizational tenure, and designation were among the control variables for the purpose of the research.

4.1.1 Duration of Service:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Duration of service	48	2.0	34.0	15.406	9.5163
Valid N (listwise)	48				

Table 1: Descriptive statistics for the duration of service

The analysis gives the mean duration of service for the sample (48) to be 15.406 with minimum duration being 2.0 years and maximum being 34.0 years. The standard deviation is 9.5163 for the data.

4.1.2 Age:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Age	48	24	59	40.73	9.806
Valid N (listwise)	48				

Table 2: Descriptive statistics of Age

Mean age was calculated to be 40.73 with the minimum age being 24 years and maximum being 59 years. The standard deviation was worked out to be 9.806.

4.1.3 Gender:

All the participants who filed the questionnaires were male.

4.2 Descriptive statistics of questionnaires

4.2.1 Spiritual Intelligence:

Independent Variable	Mean	Standard Deviation	Minimum Value	Maximum Value
Spiritual Intelligence	85.41667	14.63722	40	114

Table 3: Descriptive statistics for Spiritual Intelligence

The mean value was calculated to be 85.416 with a standard deviation of 14.637. The minimum score of spiritual intelligence was 40 and the maximum score was 114. The total score of 120 can be reached.

4.2.2 Organizational Citizenship Behavior:

Dependent Variable	Mean	Standard Deviation	Minimum Value	Maximum Value
Organizational Citizenship Behavior	88.643	11.55282	53	113

Table 4: Descriptive statistics for Organizational Citizenship Behavior

The mean value for organizational citizenship behavior was found to be 88.643 with a standard deviation of 11.552. The minimum score which was obtained was 53 and maximum was 113 out of total score of 120.

4.2.3 Sub dimensions of Spiritual Intelligence:

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
CET	48	13	35	24.56	4.481
PMP	48	6	25	18.48	4.110
TA	48	11	34	25.90	4.502
CSE	48	5	24	16.48	4.613
Valid N (listwise)	48				

Table 5: Descriptive statistics for sub dimensions of Spiritual Intelligence

The mean value of CET was 24.56 with minimum value being 13 and maximum value being 35 out of total value of 35. Mean value for PMP, TA and CSE was calculated to 18.48, 25.90 and 16.48 respectively with the total value being 25, 35 and 25 respectively. The maximum and minimum value for PMP was 25 and 6 respectively. For TA the minimum and maximum value was 11 and 34 whereas for CSE it was 5 and 24 respectively. The standard deviation was somewhat consistent among all the sub dimensions being 4.481, 4.110, 4.502 and 4.613 for CET, PMP, TA and CSE respectively.

4.3 Hypothesis Analysis

To identify the relationship that exist among the dependent and independent variables considered in the study, correlation and regression analyses were conducted. The project considered one hypothesis which was sub divided into four sub hypotheses for the sub dimensions of spiritual intelligence.

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.495 ^a	.245	.229	10.145
a. Predictors: (Constant), SI				

Table 6: Correlation among Spiritual Intelligence and OCB

The correlation coefficients among the spiritual intelligence and the organizational citizenship behavior is shown in Table 6. The value R Square is 0.245 for the regression of organizational citizenship behavior and the value R is 0.495. This signifies that spiritual intelligence can justify 24.5% of the variation in the organizational citizenship behavior. The others 75.5% remain cannot be explained by spiritual intelligence.

There are two ways to statistically analyze the hypothesis, H_0 is a rejection of the hypothesis and H_1 is acceptance of the hypothesis. In erstwhile words, H_1 has positive significance and H_0 has negative significance in this project.

4.3.1 Hypothesis 1: A significant relationship exists between an independent variable which is spiritual intelligence and dependent variable organizational citizenship behavior:

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	55.258	8.759		6.309	.000
	SI	.391	.101	.495	3.866	.000

a. Dependent Variable: OCB

Table 7: Regression Analysis of Spiritual Intelligence and OCB

The result of regression analysis of spiritual intelligence and organizational citizenship behavior is shown in Table 7. The p-value is calculated to be **0.000**. Thus, the relationship between spiritual intelligence and organizational citizenship behavior is significant at $P < 0.05$. H_0 is rejected with 95% confidence and this tends to imply that there exists a significant relationship between spiritual intelligence and organizational citizenship behavior of NTPC Kanti employees.

4.3.2 Hypothesis 1a: A significant relationship exists between Critical Existential Thinking, a sub dimension of spiritual intelligence and organizational citizenship behavior:

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	56.725	8.194		6.923	.000
	CET	1.300	.328	.504	3.959	.000

a. Dependent Variable: OCB

Table 8: Regression Analysis of Critical Existential Thinking and OCB

The result of regression analysis of critical existential thinking and organizational citizenship behavior is shown in Table 8. The p-value is calculated to be **0.000**. Thus, the relationship between critical existential thinking which is a sub dimension of

spiritual intelligence and organizational citizenship behavior is significant at $P < 0.05$. H_0 is rejected with 95% confidence and this tends to imply that there exists a significant relationship between critical existential thinking and organizational citizenship behavior of NTPC Kanti employees.

4.3.3 Hypothesis 1b: A significant relationship exists between Personal Meaning Production, a sub dimension of spiritual intelligence and organizational citizenship behavior:

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	66.276	7.077		9.365	.000
	PMP	1.211	.374	.431	3.237	.002

a. Dependent Variable: OCB

Table 9: Regression Analysis of Personal Meaning Production and OCB

The result of regression analysis of personal meaning production and organizational citizenship behavior is shown in Table 9. The p-value is calculated to be **0.002**. Thus, the relationship between personal meaning production which is a sub dimension of spiritual intelligence and organizational citizenship behavior is significant at $P < 0.05$. H_0 is rejected with 95% confidence and this tends to imply that there exists a significant relationship between personal meaning production and organizational citizenship behavior of NTPC Kanti employees.

4.3.4 Hypothesis 1c: A significant relationship exists between Transcendental Awareness, a sub dimension of spiritual intelligence and organizational citizenship behavior:

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	59.875	8.962		6.681	.000
	TA	1.111	.341	.433	3.257	.002

a. Dependent Variable: OCB

Table 10: Regression Analysis of Transcendental Awareness and OCB

The result of regression analysis of transcendental awareness and organizational citizenship behavior is shown in Table 10. The p-value is calculated to be **0.002**. Thus, the relationship between transcendental awareness which is a sub dimension of spiritual intelligence and organizational citizenship behavior is significant at $P < 0.05$. H_0 is rejected with 95% confidence and this tends to imply that there exists a significant relationship between transcendental awareness and organizational citizenship behavior of NTPC Kanti employees.

4.3.5 Hypothesis 1d: A significant relationship exists between Conscious State Expansion, a sub dimension of spiritual intelligence and organizational citizenship behavior:

Coefficients ^a						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	77.273	6.070		12.730	.000
	CSE	.690	.355	.276	1.944	.058

a. Dependent Variable: OCB

Table 11: Regression Analysis of Conscious State Expansion and OCB

The result of regression analysis of conscious state expansion and organizational citizenship behavior is shown in Table 11. The p-value is calculated to be **0.058**. Thus, the relationship between conscious state expansion which is a sub dimension of spiritual intelligence and organizational citizenship behavior is significant at $P < 0.05$. H_0 is not rejected with 95% confidence and this tends to imply that there does not exist a significant relationship between conscious state expansion and organizational citizenship behavior of NTPC Kanti employees.

4.4 Findings and Implications

The findings from the data analysis will help us to know the implications that spiritual intelligence has over organizational citizenship behavior. It also allows understanding

the level of spiritual intelligence and organizational citizenship behavior among the employees of NTPC Kanti.

The mean duration of service was around 15 years which suggest high engagement in the workplace and the average age was found to 40 years approximately.

It was found that the mean value of spiritual intelligence among the employees of NTPC Kanti was 85.416, which was compared with the total score which is 120. It was found that spiritual intelligence level among the employees is high i.e. their spiritual quotient is on the higher side but the standard deviation of 14.637 suggests that data variation was somewhat significant.

Similarly, for organizational citizenship behavior, the mean score was calculated to 88.643 which was compared to the total score of 120 and it was found that organizational citizenship behavior was also on the higher side among the employees. The standard deviation was somewhat significant with the value of 11.552. The correlation coefficient computed in the research helped to explain that 24.5% of the variations were explained by spiritual intelligence in the organizational citizenship behavior.

It was found that a significant relationship exists between spiritual intelligence and organizational citizenship behavior as a result of regression analysis. The result also showed significant relationships among the three sub dimensions that are critical existential thinking, personal meaning production and transcendental awareness of spiritual intelligence with organizational citizenship behavior. When spiritual intelligence level is on the higher side in individuals, they seem to be intellectuals and it is imitated through psychological well-being of the individuals. These individuals use their emotional experience to influence behavior.

The analysis strengthens that there is a significant relationship between critical existential thinking and organizational citizenship behavior. Employees of NTPC Kanti are equally concerned about their job and can contemplate their presence among themselves.

Another dimension of spiritual intelligence i.e. personal meaning production was also found to have a positive relationship with organizational citizenship behavior as suggested by Md. Aftab Anwar, AAhad M. Osman-Gani (2015). This provides information about the aptitude to conclude individual significance and all physical and mental confrontations can influence their citizenship behavior in the place of work. The forth hypothesis which was transcendental awareness was also found to be positively related to organizational citizenship behavior. This implies that if transcendental awareness is increased, the organizational citizenship behavior will change.

Lastly, the final sub hypothesis strengthens that there is no affiliation between conscious state expansion and organizational citizenship behavior. Conscious state expansion means the ability to transfer around a higher level of spiritual awareness at one's own determination which do not influence the organizational citizenship behavior in the workplace.

4.5 Conclusion and Recommendations

Amidst the finding of this project, it is yearned that it can stipulate some primary assessment and effects spiritual intelligence among the employees and what relation it shares with organizational citizenship behavior. This would act as a foundation step for various workplaces to condition their policies or even develop relevant policies to augment the organizational citizenship behavior among employees. The outcomes of this study may act as a basis to create awareness and attentiveness about the consequences of spiritual intelligence and future researches can be initiated to recognize the extent of management intervention that may help the spiritual aptitudes of the workforce. It is also wished that project gets due attention from human resources department with respect to recruitment and selection of employees at the various level of the workforce so that these capabilities could be looking for. An infused organizational citizenship behavior in individuals can enhance their commitment level, productivity and develop an interpersonal relationship among individuals too. This, in turn, can lower the risk of ethical violation or scandals that occur within the organization. The inferences of the study could be used develop various strategies for the improvement and inception spiritual literacy taking into account various factors like

spiritual intelligence. The findings of this study would also add a view to the literature on spiritual intelligence and organizational citizenship behavior. Lastly, I would like to quote Pierre Teilhard de Chardin “We are not human beings having a spiritual experience; we are spiritual beings having a human experience.”

4.6 Future Scope and Limitations of the study

The notions of spiritual intelligence are few and have not been adequately studied in the field of human resource management. A pragmatic study can make noteworthy contributions to the field of human resource management and its practical aspects. Researchers can work on the new aspects of spiritual intelligence and can develop new frameworks which help them to identify the effects it has on performance and efficiency of both employees and workplace. Spiritual Intelligence can be used the same way, as organizations are using EQ and IQ for assessing their employees and can work on the modus operandi that affects it. Spiritual intelligence levels of higher management and worker class can also be studied and its implications could be found to develop a model to enhance its effect on various employees and workplace variables. Moreover, many studies related to spiritual intelligence have been conducted in western countries so, it is important to study its impact in the Indian context. In India, religion can also be included as variable and its significance can be noted. Lastly, the sample size of this study had male respondents only as the workforce of NTPC Kanti is not diverse and also the sample size was small. A larger sample size could have helped in the better generalization of the study. It is hoped that this study will raise the interest level of the researchers and more studies would be conducted related to spiritual intelligence. In the current context, the recent ethical violations and scandals could be studied in consideration with spiritual intelligence and organizational citizenship behavior.

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CHAPTER 6: ANNEXURE

6.1 Questionnaire on Spiritual Intelligence

- 01) I have often questioned or pondered nature of reality.
- 02) I recognize aspects of myself that are deeper than my physical body.
- 03) I have spent time considering the purpose or reason for my existence.
- 04) I am able to enter higher states of consciousness or awareness.
- 05) I am able to deeply consider what happens after death.
- 06) It is difficult for me to sense anything other than the physical and material.
- 07) My ability to find meaning and purpose in life helps me adapt to stressful situations.
- 08) I can control when I enter higher states of consciousness or awareness.
- 09) I have developed my own theories about such things as life, death, reality, and existence.
- 10) I am aware of a deeper connection between myself and other people.
- 11) I am able to define a purpose or reason for my life.
- 12) I am able to move freely between levels of consciousness or awareness.
- 13) I frequently think about the meaning of events in my life.
- 14) I define myself by my deeper, non-physical self.
- 15) When I experience a failure, I am still able to find meaning in it.
- 16) I often see issues and choices more clearly while in higher states of consciousness/awareness.
- 17) I have often thought about the relationship between human beings and the rest of the universe.
- 18) I am highly aware of the nonmaterial aspects of life.
- 19) I am able to make decisions according to my purpose in life.
- 20) I recognize qualities in people which are more meaningful than their body, personality, or emotions.
- 21) I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.).
- 22) Recognizing the nonmaterial aspects of life helps me feel centered.
- 23) I am able to find meaning and purpose in my everyday experiences.
- 24) I have developed my own techniques for entering higher states of consciousness or awareness.

6.2 Questionnaire on Organizational Citizenship Behavior

1. I help others who have heavy workloads.
 2. I am the classic “squeaky wheel” that always needs greasing. (who complain the most will get attention or what they want.)
 3. I believe in giving an honest day’s work for an honest day’s pay.
 4. I consume a lot of time complaining about trivial matters.
 5. I try to avoid creating problems for co-workers.
 6. I keep abreast of changes in the organization.
 7. I tend to make “mountains out of molehills”.
 8. I consider the impact of my actions on coworker.
 9. I attend meetings that are not mandatory but are considered important.
 10. I am always ready to lend a helping hand to those around me.
 11. I attend functions that are not required but help the company image.
 12. I read and keep up with organization announcements, memos, and so on.
 13. I help others who have been absent.
 14. I do not abuse the rights of others.
 15. I willingly help others who have work related problems.
 16. I always focus on what’s wrong, rather than the positive side.
 17. I take steps to try to prevent problems with other workers.
 18. My attendance at work is above the norm.
 19. I always find fault with what the organization is doing.
 20. I am mindful of how my behavior affects other people’s jobs.
 21. I do not take extra breaks.
 22. I obey company rules and regulations even when no one is watching.
 23. I help orient new people even though it is not required.
 24. I am one of the most conscientious employees.
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