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## **SOCIO-ECONOMIC ASPECTS AS A POTENTIAL MODERATOR ON THE RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR - AN EMPIRICAL STUDY**

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### **ABSTRACT**

*Spirituality is the unique inner search for optimum personal advancement through involvement into inspirational secrecy. Open expression of spirituality at workplace enables employees to experience a feeling of completeness at work. Spirituality is our internal realization and way of self enlightenment. It is a specific form of job sentiment that stimulates action. It may emphatically contribute more in the formation of more strong position for Organizational Citizenship Behaviors to make a way into in a workplace. Each facet of Workplace Spirituality has a positive link with organizational citizenship behaviors, (OCB). This paper tries to identify the sagacity of Spirituality and its impact on the employees in private engineering colleges in Bhubaneswar by using a self administered questionnaire.*

*This research intended to find the association between workplace spirituality and OCB by using simple regression analysis. The present study also investigated the moderating effect of socio-economic factors on the relationship between workplace spirituality and OCB by using hierarchical multiple regression analysis. The study found a positive relationship between workplace spirituality and OCB. It has been also*

*found that the select socio-economic factors have a significant moderating effect on the relationship between workplace spirituality and OCB.*

**Keywords:** *Workplace spirituality, organizational citizenship behaviors, Hierarchical Multiple Regression Analysis.*

## INTRODUCTION

The notion of spirituality heightens its growing importance and many scholars have pointed out its importance. Spirituality does not mean religious principles. It could be beliefs, value systems, or meaning of the life of an individual. Kellehear, & Gawain revealed that “in the modern society people are lost and a feeling of insecurity exists among them because of lack of an inner spiritual strength.” Spirituality is the actualization of individuality; it translates superficial life and develops awareness in the people, individual faith and value systems. Isen & Baron and Shaw found that Individuals who are in an authentic spiritual disposition demonstrate high-degree of achievement on their respective job. Spirituality in place of work has a firm impact on employee’s vigor and involves an employee in auxiliary-job related behavior which may be known as OCB. Employees committed in OCB go very far away from fixed task duties and strive to give their best to accomplish organizational objectives. OCB may result in several constructive outcomes for the organizations like enhanced prosperity,

competence, and augmented output.

In today’s business condition manifested by awful competition, a vigorous and strong commitment from employees is a demanding factor that can greatly assist an organization to compete efficaciously with its competitors and to acquire superior performance in the market. OCB is among one of the several factors that persuade employees to make positive contributions towards the organization. Ozer Podsakoff “OCB as an idea has been considered comprehensively in research”. Studies have found that OCB has a positive link to a range of organizational effectiveness and outcomes.

Taking into the manifestation of the benefits that OCB could contribute to the success of an organization; this study recommends some workplace situation that can support OCB of employees. Precisely, the percussion of workplace spirituality on OCB of employees of Engineering Institute is the objective of this research. In the literature, several scholars have written about the benefaction of workplace spirituality on employees individual outcomes. The teachers who are

capacitated to take part in the decision-making of the Institute affect the learning environment. The empowered work environment assists in improving the leadership and professionalism among teachers.

“Teachers are more devoted towards their work when they perceive their work as significant” Henkin, Dee, & Duemer. “The work environment where management provides superior work-life policies gives momentum to the education offered in the institutes. So that the institute can become a better learning institute” Yong. A sound academic system of a nation is treated as the backbone of that nation and academicians are the essential premise of that academic system.

“The latent and brilliance of the academicians determines the success of an academic system” Yeshodhara & Joolideh. Research has shown that the committed teachers give their strong contribution to their institutions and they also show a high level of performance for their institutes.

The present study will facilitate future investigators in understanding the effect of Workplace Spirituality and job satisfaction on OCB particularly in the framework of academic and non-academic employees. The present study will also demonstrate the importance of OCB in escalating the efficacy of the educational institutes and the influence of workplace spirituality on OCB of faculties. The current study will

appraise the magnitude of OCB of teaching and non-teaching staff in the success of educational institutes.

The underlying principle for the present study lies in the fact that all employees of an academic institution with different background have a spiritual expedition. The purpose is to discover how employees from diverse institutional settings perceive spirituality in their work.

### **Literature Review Workplace Spirituality**

People give their wholehearted contribution to their work. When employees give endless efforts to their work they will obviously seek to find significance and aspiration, a type of accomplishment that means at the place of work employees can find intrinsic pleasure. Spirituality makes satisfaction of individual requirements especially a sense of satisfaction. Spirituality in relation to the workplace can be apprehended as “the positive reception that workers have an internal life that is cherished and sustained by significant work that takes place in the framework of society” Ashmos & Duchon.

Ashmos and Duchon, “There are three divergent magnitudes of workplace spirituality: a sense of society, purposeful work internal life. They found that the first dimension related to connection the employee has with other human beings in the workplace, the second dimension deals with conducting activities at work that gives

meaning to the person's life, and the third dimension is concerned with the understanding of one's inner power and its use in the wellbeing of workplace". Workplace spirituality contributes positively to individual outcomes of employees. Kolodinsky noted that this contribution can be understood as a person- organization fit. It may be termed as "judgments in relation to a similarity between an employee's personal value system and the culture of an organization" Cable & DuRue.

Kolodinsky (twentieth century) found that when a constant relation exists between the employee's values and the organization's values, a positive relationship with individual outcomes will be seen. For instance, Milliman reported that "the magnitude of spirituality at the workplace is not only positively allied with an employee's organizational dedication but also negatively linked to the intention to quit." In addition, Robert stated that it is a positive and close association between workplace spirituality and job satisfaction.

Giacolone & Jurkiewics found that "spirituality means the various aspects of the workplace, either in the individual, the group, or the organization, that augment feelings of satisfaction. To elaborate, that process of work that facilitates a sense of being connected to a nonphysical force that provides feelings of completeness and joy".

Ashar & Lane-Maher "spirituality is an embedded and wide search for sublime meaning in an individual's life". They submitted that workplace spirituality incorporate some universal behavioral mechanism and also some kind of devotion to do meaningful work which may serve the society at large".

According to Neal, "workplace spirituality is about employees watching their job as a divine pathway, which serves as a scope to develop individually and to devote something to humanity in a purposeful manner. It may be treated as a learning process to become more cautious and sympathetic towards the co-worker, along with superiors and subordinates. It is about sincerity, reliability, being truthful.

Workplace Spirituality means an individual's aspiration to live his values in the workplace. Or it may also be referred to as the way by which an organizations transforms themselves to maintain the spiritual growth of its workers". Kale and Shrivastava, narrated that workplace spirituality is not associated with religious custom or communication with God and it also not a religious ceremony.

The study is supported by the viewpoint of Mitroff and Denton, who argued that subsistence workplace spirituality was not associated with a particular religion, though religion could be a fine opportunity for introducing spirituality.

**Table 1: Demographic Profile of Sample of academic and non-Academic employees (N=280)**

Particulars	Frequency	Percentage	Cumulative Percentage
<b>Gender</b>			
Male	136	48.6	48.6
Female	144	51.4	100.0
Total	280	100.0	
<b>Nature of Job</b>			
Teaching	120	42.9	42.9
Non-teaching	160	57.1	100.0
Total	280	100.0	
<b>Marital status</b>			
Married	88	31.4	31.4
Un-Married	192	68.6	100.0
Total	280	100.0	
<b>Age</b>			
25-30	212	75.7	75.7
31-40	52	18.6	94.3
41-50	16	5.7	100
Total	280	100.0	
<b>Experience</b>			
Up to 5 years	152	54.3	54.3
5 to 10 years	84	30.0	84.3
10 to 15 years	28	10.0	94.3
More than 15 years	16	5.7	100.0
Total	280	100.0	
<b>Educational Qualification</b>			
Matriculation	4	1.4	1.4
Intermediate	12	4.3	5.7
Graduation	28	10.0	15.7
Masters	228	81.4	97.1
PhD	8	2.9	100.0
Total	280	100.0	
Total	280	100.0	

**Table 2 : Pearson Correlation Analysis – Spirituality and OCB**

Pearson Correlation	OCB	Spirituality
OCB	1.000	0.741**
Spirituality	0.741**	1.000
N	280	

\*\* Correlation is significant at the 0.01 level.

### Ten dimensions of workplace spirituality

Sl	Dimensions	Definitions
1.	Generativity	Continuous focal point, showing an apprehension for the results of one's actions into future.
2.	Integrity	Obedience to rules and regulations, implementing unforced authority.
3.	Mutuality	All employees are unified and jointly dependent; each devotes to the final output by working together.
4.	Accountability	Independently works to goal attainment irrespective of difficulty.
5	Justice	Equal treatment with all employees; unbiased, honest; rewards and punishments
6.	Respect	Consider each employee with respect.
7.	Faith	Able to depend on the disposition and truth of the organization.
8.	Receptiveness	Flexible orientation toward risk-taking, and rewards
9.	Kindness	Orientation to benevolence to develop the happiness of workers
10.	Humanism	Practices that focus on the self-respect and worth of employee

### Organizational Citizenship Behavior (OCB)

According to Graham, Organ & Ryan, "OCB can be understood as the worker behaviors which support to endorse the efficient functions of the organization, and these behaviors are not overtly stimulated by the ceremonial reward structure of the organization. Theoretically, the concept of OCB is developed on the ground of the concept of social exchange theory provided by Blau. According to Lavelle, social exchange relationship can be narrated as "unfair, relationship-oriented arrangements between employers and workers symbolized by a replacement of social and psychological profit." OCB involves a combination of behaviors, such as taking and accommodating extra duty, loyalty to system and rules regulations of an organisation, maintaining a positive attitude, and avoidance of work-related dissatisfaction.

OCB is a set of responsible behaviors that are not exclusively incorporated in the job descriptions, but indirectly boost the wellbeing of business. "OCB reflects the themselves to the organization beyond their in-role duty" Moorman & Harland. Organ, specified OCB as "personal behavior that is optional, not documented by the ceremonial reward system, and that promotes the effective performance of an enterprise". To get accomplishment in today's cutthroat competitive world, OCB supports enterprises to achieve newness and more productive measures to achieve success. Organizations cannot gain an aggressive advantage just by giving products or services. Preservation of competent human resource definitely plays a crucial function in this regard. That's why many organizations are putting greater interest to worker motivation and their wholehearted commitment of to achieve organizational efficiency.

### Five Dimensions of OCB

Sl	Dimensions	Definitions
1..	Conscientiousness	An example of doing fine with the bare minimum required of job requirements.
2.	Sportsmanship	Readinesses to abide by the unavoidable inconveniences, without any complaint.
3.	Courtesy	The discretionary performance of purposeful behaviors that avoid job-related troubles for others.
4.	Civic virtue	Participation in the events of the organization.
5.	Altruism	Voluntary actions that may facilitate coworkers in solving job- related problems.

### Workplace Spirituality and OCB

The first element of workplace spirituality, sense of community, could be considered as an important factor that prompts employees to perform OCB. The sense of community is about working in a place where employees can have an impression that there is a strong relationship among the coworkers Ashmos & Duchon.

As stated by Schwartz & Bilsky, Workers having a greater sense of community are more likely to exhibit prosocial behavior, which is the willingness to help, protect, or promote the welfare of others. Therefore, this prosocial behavior that employees have in their workplace can motivate them to make discretionary contributions to help their coworker and the organization beyond their regular responsibilities. Bartholomew & Manion, pointed when in a place of work sense of society exists; individuals will be characterized by a confined obligation of

the members, the capacity to outline consent, a sense of adherence a contemplative personality, and a sense of safety.

According to them, these characteristics will help create the environment of mutual trust that encourages employees to devote themselves to help other employees and the organization. According to Pandey & Gupta, "Academics of Management had never been completely sightless to the spiritual aspects of job".

Donde and Dennis, advocated that workplace spirituality is a very effective approach which is required to stimulate employee's inner strength in organization functions. Long and Mills in indicated that spirituality in the workplace is essentially necessary for the effective functioning of the organizations and also for those employees who work for them to advance in their career.

Researches in this area of study conserve that organizations which are rated with high spiritual values performs better than those organizations that don't give importance to workplace spirituality. On the criterion of intensification, competence and other related benefits. Workplace Spirituality does not hold a conviction or faith in a divinity. When someone approaches his or her work with a sense of importance and rationale that alter the instrumentalities of work, one becomes capable of expressing his spirituality through his or her work.

Though the interrelationship between workplace spirituality and OCB has been studied previously Kazemipour, Tepper, the literature is incomplete. Tepper developed a model which shows that spirituality has indirect effects on OCB through three psychological states: indebtedness, sensitivity to the needs, and tolerance for inequality. However, Tepper focused mainly on how individual spirituality is related to OCB.

However, the present article describes an empirical study targeting on workplace spirituality as an important component of the organizational culture. More specifically, we recommend that inner life, sense of association, and purposeful work are aspects presented in the organizational culture and may have an impact on OCB. Therefore, this research paper tries to contribute to the research in workplace spirituality by providing some practical support that would strengthen its importance.

Although the research in the area of spirituality and OCB has amplified outstandingly in the last few years, little effort has given on the comparative study of OCB of the academic and non-academic workforce of education institutes.

This study will help the other researchers in analyzing the effect of different types of spiritual behaviours depicted by these two divergent groups of employees in an educational institute. It will also represent the importance of OCB in increasing the efficiency of the educational organization and will determine the factors that create OCB of employees of an Academic institution.

### **Difference between Academic and Non-Academic Employees:**

In an education system, there are several types of persons involved. They facilitate in imparting education and learning to the students. Such workforce may include both academic and non-academic employees of the institute.

In this perspective, we have frequently heard the word 'faculty' and 'staff' in our day to day life. Faculty refers to the academic workforce staff of the institution, whereas a staff simply means the administrative workforce of the institute. In this article excerpt, we are going to throw light on the difference between the workplace spirituality and OCB of the academic and non-academic workforce of an educational institute.



**Academic workforce or Faculty:**

By the academic workforce or faculty, we mean a body of educators, i.e. professors, or teachers, whose aim is to impart knowledge to the learners at the school, college or university. In simple terms, an Academician means the intellectual asset of an educational institute. The academic employees are hired with a purpose of providing education to the students.

**Non-Academic workforce**

When we talk about an educational

institution, the non-academic workforce consists of employees of various levels –

- Top-level staff such as administrators, dean, director, president, etc.
- Middle-level employees include those workers of an institute who carry out in-office tasks and provide support functions like a counselor, cashier, office assistants and so on. They are mainly responsible for admissions, security, and paperwork.
- Low-level staff includes watchman, servants, gardeners, guards, cleaners, etc

**Comparison Chart of Academic and Non-Academic workforce**

Basis For Comparison	Academic	Non-Academic
Meaning	A group of academicians who impart education to the students.	They constitute the non-Academic workforce.
Implies	Academic group of the institute.	Employees of any organization.
Working hours	Regular	Regular
What do they do?	They perform a teaching function.	They perform administrative and support functions.
It may include	Professors, lecturers, researchers, teachers, etc.	Secretaries, assistant, dean, president, registrar, clerk etc.
Educational Requirement	As per the standards set by the institution.	Depends on the designation.

**Significance of the study**

The present study is being conducted in the times when private universities are moving a step ahead in the form of the highly technological labs and improved infrastructure and posing a challenge for the universities for maintaining their status and rankings as the leading universities. Higher Education Commission has developed a criterion for ranking universities in different domains.

Employees are one of the significant factors among them and their profiles are playing a substantial role in ranking. Therefore the major challenge for the public and private universities are to retain their competent workforce and to provide them an environment that induces them so that they not only stay trustworthy but do something extra beyond their duty for their university. Hence psychological and behavioural dimensions of employees of higher learning

institutions are important to study so that their implications can be anticipated in the long run. This study also indirectly explores the satisfaction and motivation level of the employees by the examination of their voluntary behaviour and their willingness to participate informally in the organisation.

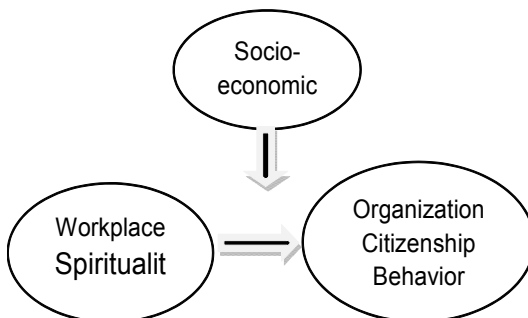
### Objective of the study:

Following objectives give the impetus to conduct the present study

- To evaluate the perception of academic and non-academic employees on different dimensions of Spirituality and OCB.
- To determine the impact of Workplace Spirituality on OCB of academic and non-academic employees.
- To identify the moderating effect of age, gender and nature of job on the relationship between workplace spirituality and OCB.

### The Model of association between Workplace Spirituality, socio-economic factors and OCB:

As per the objectives, the following model and hypotheses are proposed. The model will try to establish an alliance between workplace Spirituality, socio-economic factors and OCB.



### Research Hypotheses

*H<sub>1</sub>: Spirituality contributes significantly to OCB and has a constructive implication on OCB.*

*H<sub>2</sub>: Age moderates the relationship between Workplace Spirituality and OCB.*

*H<sub>3</sub>: Gender moderates the relationship between Workplace Spirituality and OCB.*

*H<sub>4</sub>: Nature of job moderates the relationship between Workplace Spirituality and OCB.*

### Research variables are:

#### 1. Independent Variable:

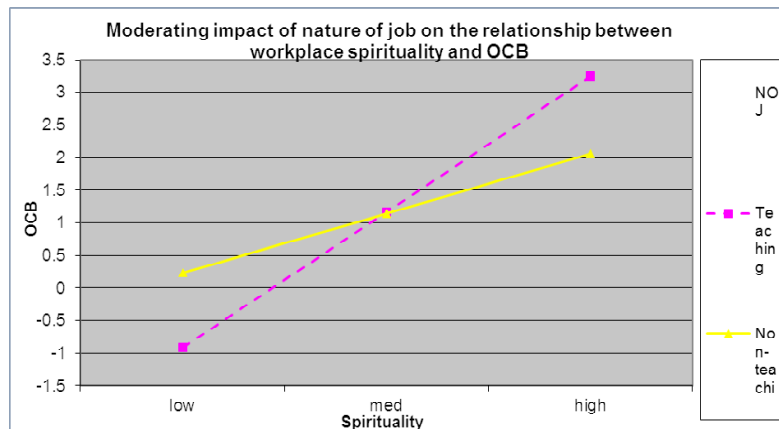
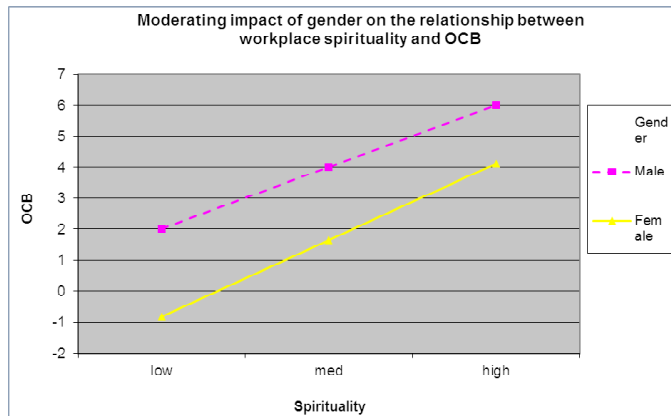
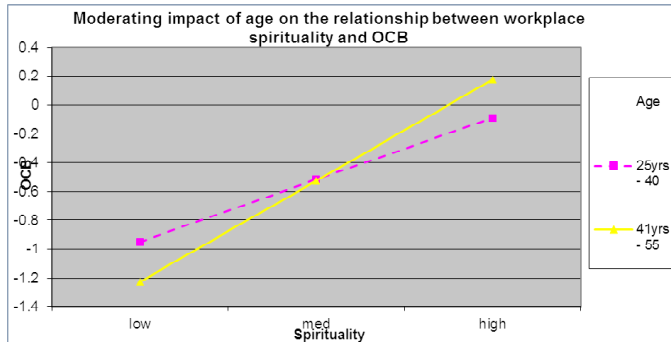
In the present study workplace spirituality, age, gender and nature of job are taken as independent variables. Workplace spirituality is the foundation of principles and value system in the culture of an organization to facilitate employees' to experience elevation from their job and facilitate a feeling of community with other employees. Age, gender and nature of job are the socio-economic factors.

#### 2. Dependent variable:

OCB is taken as the dependent variable for the current study. OCB refers to the kind of behavior is not acknowledged and valued directly by ceremonial reward system of an organization but it elevates effective functioning of the organization. It refers to the act that employees perform, impulsively and of their own accord, which is not in their specified contractual obligations. In other words, it is optional.

**Table 3 : Simple Regression Analysis – Spirituality and OCB**

Description	R <sup>2</sup>	Value of adjusted R <sup>2</sup>	Value of beta	Value of C	Sig.
Dependent Variable: OCB Independent Variable: Spirituality	.549	.542	.736	17.937	.000



## Research Methodology

This section describes the samples, measures, and estimating technique used in the study.

### Samples

The current study is based on primary data collected from 280 teaching and non-teaching employees working in various B.Tech institutes in Bhubaneswar city. For the current study, a simple random sampling technique is chosen for data collection. An analytical questionnaire based on Likert's five-point rating scale was administered among the 280 respondents. The authenticity of the research tool was investigated by Cronbach's Alpha.

### Data Analysis

Table 1 represents the demographic characteristics of the respondents. From the present study of 280 employees who are surveyed, it is found that in Age majority of the respondents belongs to 25-30 of age (75.7percent) and rest are between 31 to 50 years of age (24.3percent). Concerning marital status majority of respondents are unmarried (68.6 percent) followed by married employees (31.4). As for years of work experience is concerned the majority of respondents have less than 5 years of experience (54.3 percent), followed by employees having experience of 5-10 years in their job. Only (10 percent) of employees have 10-15 years of experience. Concerning educational qualification (81.4 percent) of employees

have a masters degree, (2.9 percent) have Doctoral, (10 percent) of employees have Bachelors Degree and (43 percent) of employees have a degree of Intermediate. It is also found that majority of employees of the institute are female (51.4 percent) followed by their male counterparts who are (48.6 percent) of the total population. The majority of the population belongs to Non-teaching employees (57.1 percent) whereas the total number of teaching staff is (42.9 percent).

### Measures

The present study employed the measurement tool of workplace spirituality developed by Ashmos and Duchon in the twentieth century. This measure comprises three subscales corresponding to the three workplace spirituality dimensions: a sense of community, meaningful work, and inner life. The subscales have a 5-point Likert-type scale (1 = strongly disagree, 5 = strongly agree).

In order to measure OCB, the authors utilized the measurement tool developed by Williams and Anderson in nineteenth century. The various dimensions of OCB were measured on a 5-point Likert-type scale (1 = strongly disagree, 5 = strongly agree). Items for OCBI are "I help my co-workers when they have been absent" Examples of the items for OCBO are "I defend my company when other workers try to employees criticize it".

### Construct Reliability Test

Construct reliability test is conducted to ensure that a scale consistently yielded the

same response (Nunnally, nineteenth century). Construct reliability is determined by Cronbach's alpha ( $\alpha$ ). A minimum recommended value for Cronbach's alpha coefficient is .7 (Chin, nineteenth century; Fornell & Larcker, (nineteenth century). Based on responses from those in the sample, the Cronbach's alpha value of spirituality is found to be **.851** which is above the minimum acceptable standard. Further, the Cronbach's alpha value of the responses on OCB scale developed by Williams and Anderson is determined as **0.839**, which is also above the minimum acceptable standard.

### **Regression Analysis**

Regression analysis is frequently adopted and used tool, when two variables are said to be scientifically connected by a linear relationship. In present study, we have taken two variables; one is an independent variable (workplace spirituality) which is rooted in the cause of another behavior, which may be defined as a dependent variable (OCB). Regression analysis can elucidate that exists in actuality i.e., there must be a physical approach in which the independent variable (workplace spirituality) be able to influence a dependent variable (OCB). In the present study, researchers have used simple regression analysis to depict the relationship among Workplace Spirituality and OCB. The impact of workplace spirituality and OCB may be different for different age groups, male and female as well as for teaching and non-teaching employees. To identify this relationship a

hierarchical multiple regression analysis is used in the present study. This tool is used when the independent variables are entered into regression in steps. In the present study, the researchers try to examine the moderating effect of age, gender and nature of job on the relationship between Workplace Spirituality and OCB.

### **Correlation Coefficient and Regression Analysis between Spirituality and OCB Results:**

The hypothesis  $H_1$  states that Spirituality contributes significantly to OCB and has a constructive implication on OCB. To understand the correlation between workplace spirituality and OCB. Pearson's Correlation analysis in Table 2 depicted the correlation between Spirituality and OCB,  $R = 0.741$ . It represents a highly positive correlation between the two variables. The current model shows a strong and positive correlation between the independent and dependent variable.

A simple regression analysis is applied to find the impact of workplace spirituality on OCB. Table 3 shows that Spirituality regressed to OCB with a beta value of .736 and a constant value of 17.937. The analysis shows that for every unit increase in Spirituality of individuals there will be approximately .736 units increase in individuals OCB. Similarly, for every unit decrease in Spirituality, there will be approximately two units decrease in OCB of employees. The coefficient of determination,  $R^2 = 0.549$  explains 54.9%

variability in OCB by Spirituality. The model is statistically significant as  $p=0.000$ . Hence, the null hypothesis is rejected and the present study has established a highly significant and positive interrelationship among these two types of variables i.e. Spirituality and OCB of academic and non-academic employees of an engineering college.

### **Hierarchical Multiple Regression Analysis Results:**

#### ***H<sub>2</sub>: Age moderates the relationship between Workplace Spirituality and OCB.***

To test the relationship between Workplace Spirituality and OCB among the two age groups (25yrs – 40 yrs, 41 yrs -55 yrs), a hierarchical regression is executed. At the first step, two independent variables Workplace Spirituality and age are selected. These variables accounted for a significant degree of variance in OCB,  $R^2 = 0.549$ , F Value = 40.813,  $p = 0.000$ .

In the next step, the interaction term between Workplace Spirituality and age was added to the regression model and it was found that “ $R^2 = 0.001$  and the model is statistically significant at  $P=0.000$ .”

Test of the interaction plot in figure 1 shows that when there is an increase in Workplace Spirituality, the level of OCB for both the age groups also increases, but the rate of increase in OCB among the employees coming under the age group of 41yrs – 55 yrs is more than the employees

coming under the age group of 25yrs to 40yrs. Thus the null hypothesis is rejected and the present study exhibited that there is a moderating effect of age on the relationship between workplace spirituality and OCB.

#### ***H<sub>3</sub>: Gender moderates the relationship between Workplace Spirituality and OCB.***

To examine whether the relationship between Workplace Spirituality and OCB for male and female is same or not, a hierarchical regression analysis is conducted. In the first step, gender and Workplace Spirituality are entered into the model. These variables accounted for a significant amount of variance in OCB,  $R^2 = 0.554$ , F Value = 41.590,  $P = 0.000$ . In the second step, the interaction term between gender and Workplace Spirituality were added to the regression model, which accounted for a significant proportion of the variance in OCB, “ $R^2 = 0.027$ , F Value = 30.567,  $P = 0.000$ .”

Test of the interaction plot in figure 2 shows that when Workplace Spirituality increases, the level of OCB of both the male and female employees also increases, but the proportionate increase in Workplace Spirituality is more among female employees than the male employees. Hence, the null hypothesis is rejected and the present study exhibited that there is a moderating effect of gender on the relationship between workplace spirituality and OCB.

***H<sub>4</sub>: Nature of job moderates the relationship between Workplace Spirituality and OCB.***

In order to examine the relationship between Workplace Spirituality and OCB for both academic and non-academic employees is same or not, a hierarchical regression analysis is conducted. In the first step, Nature-of job and Workplace Spirituality are entered into the model. These variables accounted for a significant amount in variance OCB,  $R^2 = 0.008$ . F Value= 29.216, P= 0.000. In the second step, the interaction between workplace spirituality and OCB was added to the regression model which accounted for a significant proportion of variation in OCB, " $R^2=0.008$ , F Value=29.216, p=0.000.

Test of the interaction plot in figure 3 depicts that when Workplace Spirituality increases, the level of OCB also increases among all the employees, but there is remarkable increase in the level of increase in OCB of academic employees in comparison to non-academic employees with increase in Spirituality. Thus, the null hypothesis is rejected and the present study exhibited that there is a moderating effect of nature of job on the relationship between workplace spirituality and OCB.

**Discussion and Conclusion**

This study contemplated an augmentation of the workplace spirituality dimensions to OCB. The outcome of the Regression analysis revealed a significant contact of workplace spirituality on OCB. Specifically, the researchers found that

every dimension of workplace spirituality is closely and positively associated with both OCB. Overall, these results supported the prior predictions about the linkages.

The results of this study offer an extra contribution to the existing literature. First, the findings provide an extra vision about a workplace condition that can improve employee OCB. Discovering new antecedents of employee OCB is important since it helps researchers identify major factors that can incite this positive behavior. Previous studies on the determinants of OCB focus on factors like dispositional traits, Job characteristics, and workplace environment Konovsky & Organ (1996), Lavelle (2009), Restubog (2008). In the present study, workplace spirituality has proved to be an important work condition that encourages employees to make extra contributions to the organization beyond their predefined responsibilities. This study has confirmed that employees who can accommodate their spiritual self with their work community and organization are more likely to develop emotional adornment to their workplace, thereby motivating them to express OCB to both their organization. Furthermore, since workplace spirituality is a new concept that still needs more empirical support, this study makes a contribution to research in this area.

The current study has shown a very close association between spirituality (independent variable) and OCB (dependent variable) in case of both the

categories of employees. The results of Hierarchical regression show that with an increase in age, there is a spurt increase in the spirituality of employees and the resulted OCB. The model of moderation depicted that male employees are found to be more spiritual than the female employees and lastly the results of model of moderation exhibited that teaching employees are exhibiting a stronger spiritual behaviour than their non-teaching counterparts. So, we can say that demographic variables of employees play a very pivotal role in shaping the spirituality of employees as well as the OCB, which is said to be closely linked with the later.

The results of this research can provide guidance for those institutes that would like to create or boost employees' commitment to their firm. Since OCB is considered a pivotal behavior that devotes significantly to higher organizational performance (Podsakoff et al, 2009), the capacity of any educational institute to promote OCB can provide ample benefit to their performance. As a result, the study suggests that the origination or improvement of workplace spirituality within the institute can be one solution to actualize this objective.

To conclude, we can state that, the present study proposes that spirituality can be one of the important factors which promote OCB in educational institutes. Empirical results also support the positive contact between workplace spirituality and OCB. In general, the results highlight the

importance of organizational leaders in constituting a work climate that elevates employee spirituality at work to encourage both types of employees in engineering institute to perform OCB.

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