EMPIRICAL STUDY ON THE LINK BETWEEN CORPORATE CITIZENSHIP BEHAVIOUR AND SPIRITUALITY IN THE CORPORATE ENVIRONMENT

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Abstract

This study explores the relationship between spirituality in the corporate environment and corporate or organisational citizenship behaviour. The relationships amongst the sub-dimensions of workplace spirituality (meaningfulness of work, sense of community, alignment with organisational values) and the sub-dimensions of corporate or organisational citizenship behaviour (altruism, conscientiousness, sportsmanship, courtesy, civic virtue) are also examined. The extent to which the sub-dimensions of organisational citizenship behaviour predict workplace spirituality are analysed. The study was undertaken in a retail products outlet that focuses on quality and professionalism. The sample was drawn using cluster sampling and the adequacy of the sample was assessed using the Kaiser-Meyer-Olkin Measure and Bartlett's Test of Sphericity. Data was collected using a closed-ended, established questionnaire and analysed using descriptive and inferential statistics. The results reflect that the organisation is fairly high on workplace spirituality with the focus being on meaningfulness of work and, on corporate or organisational citizenship behaviour with altruism and civic virtue being its greatest strength. There is a significant relationship between spirituality in the corporate environment and corporate or organisational citizenship behaviour, with sportsmanship and civic virtue being strong predictors of workplace spirituality. The results therefore, display the dynamic relationship between spirituality in the corporate environment and corporate or organisational citizenship behaviour, which when nurtured has the potential to enhance both bottom-lines of profits and people as well as society as a whole.

Keywords: Altruism, Civic Virtue, Corporate Citizenship Behaviour, Sportsmanship, Spirituality in the Corporate Environment

1. INTRODUCTION

Escalating competition, globalisation, diversity, outsourcing and profound changes have resulted in rapid organisational metamorphosis accompanied by ambiguity, uncertainty and chaos. Organisational hyper competitiveness is impacting on both bottom-lines, namely, financial and people (Burack, 1999). Sustaining the former (financial) demanded radical shifts in organisational structures and processes and often drastic changes such as downsizing and retrenchments, thereby impacting on the latter (people). Employees began to feel insecure at work, and a decline in morale and loyalty (Caudron, 1997; Marques, Dhiman, & King, 2005; Morris, 1997 cited in Marques *et al.*, 2005), commitment and productivity (Duxbury & Higgins, 2002 cited in Kinjerski & Skrypnek, 2006; Frone, Yardley & Markel, 1997 cited in Kinjerski & Skrypnek, 2006), employee well-being, mental health, satisfaction with life and work and an increase in absenteeism (Duxbury & Higgins, 2002 cited in Kinjerski & Skrypnek, 2006; Schor, 1993 cited in Kinjerski & Skrypnek, 2006) resulted. Waning job satisfaction and morale, disgruntled and demotivated employees (Albertini & Smith, 2008) and feelings of being unappreciated

together with managerial decisions and actions that viewed employees as a pawn or a commodity, that is replaceable and fungible (Gross-Schaefer, 2009), chiselled at employee respect and confidence in management (Burack, 1999) causing large scale distrust (Shaw, 1997 cited in Burack, 1999). Such resultant command and control approaches spiralled into greater employee suspicion in communication, perfunctory relationships, moral ills (Boyle & Healy, 2003 cited in Cunha, Rego & D'Oliveira, 2006), an erosion of organisational values and ethics, the excessive need for negotiation and sometimes coercion (Shaw, 1997 cited in Burack, 1999), thereby creating a vicious cycle. Evidently, the economic centred business organisations were seeking financial survival and stability, if not success, at the expense of the most important asset in the recipe – its people, thereby intensifying the need to refocus and restrategise to create a morally, value-expressive and socially responsible organisation (Burack, 1999; Marques *et al.*, 2005). This shift became imperative as work began to play a pivotal role in most people's lives and the work environment was no longer an eight hour abode but signified their main community, consequently diminishing family, friend, cultural and societal interaction (Albertini & Smith, 2008; Conlin, 1999

cited in Bygrave & Macmillan, 2008; Fairholm, 1996 cited in Bygrave & Macmillan, 2008). The irony, however, is that whilst the parameters of work and personal lives merge, people are expected to compartmentalise themselves into their distinct work and social domains, leaving them "emotionally and metaphysically disconnected" (Fairholm, 1996 cited in Bygrave & Macmillan, 2008, p. 97). People are spending the majority of their waking hours at work, yet they are expected to leave the integral part of themselves, that is, their spirit at home and still be expected to give 100% of themselves at work (Albertini & Smith, 2008). This imbalance has resulted in stress, increased absenteeism, reduced morale, job satisfaction and productivity and has added to the current turbulent environments of contemporary organisations. Evidently, a critical aspect was missing and was impacting on the profitability of many organisations. Reengineering experts began to recognise the urgent need for an evolution in favour of the whole person at work.

It became increasingly clear that failing to recognise the benefits of the spiritual well-being at work (Tischler, Biberman & McKeage, 2002) and this divorce of the spiritual life and working life is a fatal dualism (Parker, cited in Johnson, 2007) resulting in tension (Schrage, 2000 cited in Marques *et al.*, 2005). Evidently, people needed to start bringing more of themselves to the work environment, that is, their passion and creativity (Turner, 1999). Hence, business needed to be transformed "from an egotistical survival of the fittest built around greed to a new vision of commerce grounded in compassion and enlightened self-interest that is, at its heart, a spiritual phenomenon" (Moll, 2010, p. A.15). A shift from a profit centered focus to achieving congruence between profits, quality of life, spirituality and social responsibility concerns (DeFoore & Renesch, 1995 cited in Karakas, 2010; Walsh, Weber & Margolis, 2003 cited in Karakas, 2010) was imperative – a new way of thinking and working (Freshman, 1999) that was characterised by a transition from self-centeredness to interconnectedness (Capra, 1993 cited in Karakas, 2010), from materialism to a spiritual focus (DeFoore & Renesch, 1995 cited in Karakas, 2010; Fox, 1994 cited in Karakas, 2010; Neal, 1997 cited in Karakas, 2010) whilst still being financially rewarding. Contemporary corporate environments need to ensure the successful debut of workplace spirituality by nurturing a high-integrity work environment of trust and empowerment (Burack, 1999; Conger & Kanungo, 1988 cited in Karakas, 2010), human empathy (Rifkin, 2004 cited in Bygrave & Macmillan, 2008), reformulated values (Marques, 2005), recognition of the human resource roles and relationships, work and value of employees (Jaffe, Scott & Tobe, 1997 cited in Burack, 1999, Ulrich, 1998 cited in Burack, 1999), mutual understanding, respect and love (Marcic, 1997 cited in Burack, 1999) that is mind-enriching and heart-fulfilling (Karakas, 2010) and can maximise the creativity and potential of employees (Rego & Cunha, 2008), thereby bringing with it greater business efficiencies and increased effectiveness (Kim, 2009). This study, therefore, explores the relationship between two dimensions that are imperative in bringing about a human-centered focus and interconnectedness, namely, spirituality in the corporate environment and corporate citizenship behaviour.

1.1. Definition and nature of workplace spirituality

Spirituality is often confused with religion (Brandt, 1996; Marques *et al.*, 2005; Pin, Yoau-chau & Min, 2010). Whilst the latter looks outward depending on rites, beliefs, rituals and practices of tradition (Marques *et al.*, 2005), the former has an inward orientation and is characterised as "a private, inclusive, non-denominational, universal human feeling" (Karakas, 2010, p. 91) that has no religious component or preference (Ashmos & Duchon, 2000; Itstime, 2009).

Whilst a multitude of perceptions, descriptions, interpretations and definitions of workplace spirituality exist (Marques *et al.*, 2005), there is no clear operational definition of the concept (King & Crowther, 2004; Kinjerski & Skrypnek, 2004; van Tonder & Ramdass, 2009). This is partly due to its complexity (Freshman, 1999), especially when it is manifested in the work environment (Giacalone & Jurkiewicz, 2003b cited in Long & Mills, 2010) because defining workplace spirituality "is like capturing an angel – it's ethereal and beautiful, but perplexing" (Laabs, 1995 cited in Karakas, 2010, p. 91). Several researchers have attempted to describe, define and operationalise workplace spirituality (Ashmos & Duchon, 2000; Claude & Zamor, 2003 cited in Pin, Yoau-Chau & Min; Kinjerski & Skrypnek, 2004; Freshman, 1999; Milliman, Ferguson, Tricket & Condemi, 1999; Mitroff & Denton, 1999; Moore & Casper, 2006; Sheep, 2004 cited in Pawar, 2009a). According to Claude and Zamor (2003 cited in Pin, Yoau-Chau & Min, 2010, p. 162), workplace spirituality refers to "an individual's deeper discovery of life and work values, achieved through self-reflection and relationships in the workplace, including relationships with others, realizations of personal morality, and a general consideration for the globe". Salient characteristics of workplace spirituality include alignment of organisational and employee values (Mitroff & Denton, 1999), feelings of well-being and meaningfulness in work (a belief that one's work makes a contribution) (Albertini & Smith, 2008; Johnson, 2007; Ashmos & Duchon, 2000; Kinjerski & Skrypnek, 2004; Louw, 2005 cited in De Klerk-Luttig, 2008; Marques *et al.*, 2005), having essential values such as inner peace and calm, caring, hope, authenticity and trust, honesty, integrity, goodwill, fairness, compassion, optimism and excellence (Albertini & Smith, 2008; Burack, 1999; Daniel, 2010; Gross-Schaefer, 2009; Mitroff & Denton, 1999) and a sense of community, reciprocity and solidarity, teamwork and citizenship (a connection with others and a common purpose) (Albertini & Smith, 2008; Daniel, 2010; Gross-Schaefer, 2009; Johnson, 2007; Kinjerski & Skrypnek, 2004; Milliman *et al.*, 1999; Mitroff & Denton, 1999), a sense of wholeness and interconnectedness (Garcia-Zamar, 2003; Gross-Schaefer, 2009; De Klerk-Luttig, 2008; Marques, 2005; Marques *et al.*, 2007 cited in Karakas, 2010; Marques *et al.*, 2005; Milliman, Czaplewski & Ferguson, 2003; Mitroff & Denton, 1999) and perfection and transcendence, especially of ego boundaries, through work processes (Csikszentmihalyi, 1990 cited in Butts, 1999; Fry, 2003; Giacalone & Jurkiewicz, 2003b cited in Long & Mills, 2010; Kinjerski & Skrypnek, 2004). Marques, Dhiman and King (2006) have categorised workplace spirituality into internal, external and integrated factors. Heaton, Schmidt-Wilk and Travis (2004) used the concepts of 'inside-out' and 'outside-

in' to describe spiritual transformation or to facilitate spirituality in organisations. Other researchers have assessed workplace spirituality at the organisational level (Ashmos & Duchon, 2000; Jurkiewicz & Giacalone, 2004; Milliman *et al.*, 2003; Mitroff & Denton, 1999; Pawar, 2009b; Pfeffer, 2003 cited in Rego & Cunha, 2008; Pin *et al.*, 2010), the group level (Ashmos & Duchon, 2000; Mirvis, 1997 cited in Pawar, 2009b; Pawar, 2009b) and the personal/individual level (Ashmos & Duchon, 2000; Chakraborty, 1993 cited in Pawar, 2009b; Kinjerski & Skrypnek, 2006; Marques *et al.*, 2005; Pawar, 2009b). Whatever the orientation, it is evident that workplace spirituality is based on principles, ethics and values that guide the daily actions and decisions of employees (Weston, 2002 cited in Marques, 2005; Burroughs & Eby, 1998 cited in Cunha *et al.*, 2006).

In this study, workplace spirituality is conceptualised in terms of the individual, group and organisational levels of interaction in order to obtain a more comprehensive perspective of the engagement of spirituality in the workplace. Furthermore, the study focuses only on three dimensions of workplace spirituality, namely, meaningfulness of work, sense of community and, alignment with organisational values which respectively correspond to the individual, group and organisational levels of interaction:

1.1.1. Meaningfulness of work

Employees want to engage in work that gives them a deeper sense of meaning, identity and purpose in their work and lives. It transcends the current practice of gaining meaning from external and materialistic outcomes to being soulful and generating inner depth. It goes beyond the threshold of being challenging or interesting and must provide a sense that one's work makes a contribution so as to enhance self-worth. This dimension assesses the extent to which employees enjoy work, are energised by work and the extent to which their work gives them personal meaning and purpose (Milliman *et al.*, 2003).

1.1.2. Sense of community

This dimension of workplace spirituality provides employees with a deep sense of community and connectedness to others at work and the need to interrelate and unite towards achieving a common vision that transcends materialism. It emphasises the importance of shared values, integrity and unifying people in their daily interaction so as to enhance trust and group cohesion and destroy the vices of egoism, greed and self-centeredness. It assesses employees' sense of connection with co-workers and, the extent to which they support each other and are linked to a common purpose (Milliman *et al.*, 2003).

1.1.3. Alignment with organisational values

This dimension assesses the congruence between the inner life and personal values of employees and the organisation's values, mission and purpose. It is based on the premise that individuals desire to work in organisations that contribute to the community, are ethical and operate within the realms of integrity. The aim is to ensure that ethics and values guide the daily actions and decisions of employees in the organisation. It assesses the extent to which employees feel connected to the organisation's goals, identify with the organisation's mission and values, and the extent to which the organisation cares about employees (Milliman *et al.*, 2003).

1.2. Research on spirituality in the corporate environment or workplace spirituality

Immense interest on workplace spirituality resulted in volumes of research relating to its definition, facilitation and outcomes. Research of the facilitation of workplace spirituality relate to enhancing spirituality through changed organisational values and ethics (Albertini & Smith, 2008; Fry, 2003), organisational conditions that corporate leaders need to promote (Ashforth & Pratt, 2003 cited in Pawar, 2009a; Kinjerski & Skrypnek, 2006; Marques *et al.*, 2005; Milliman *et al*, 1999; Mirvis, 1997 cited in Pawar, 2009b), employee attitudes (Long & Mills, 2010), a knowledge-based economy (Lambert III cited in Moll, 2010), organisational culture (Daniel, 2010; Jurkiewicz & Giacalone, 2004; Turner, 1999) and organisational practices (Pfeffer, 2003 cited in Rego & Cunha, 2008). Research on the outcomes of workplace spirituality relate to the impact of a spirited workplace on customer service (Thomson cited in Albertini & Smith, 2008), employee turnover (McKinsey and Company cited in Albertini & Smith, 2008), commitment (Rego & Cunha, 2008), job involvement and organisation citizenship (Milliman *et al.*, 2003), team effectiveness (Daniel, 2010), organisational goals and performance (Ashmos & Duchon, 2000; Dehler & Welsh, 1994; Duchon & Plowman, 2005; Giacalone & Jurkiewciz, 2003a cited in Long & Mills, 2010; Garcia-Zamor, 2003; Heaton *et al.*, 2004; Karakas, 2010; Long & Mills, 2010; Marques *et al.*, 2005; Tischler *et al.*, 2002), growth, productivity and profitability (Brandt, 1996; Burack, 1999; Clark, 2001 cited in Marques *et al.*, 2005; Collins & Porras, 1997 cited in Freshman, 1999; Grob, 2010; Gross-Schaefer, 2009; Gull & Doh, 2004; King & Nicol, 1999; Kolodinsky, Giacalone & Jurkiewicz, 2008; Konz & Ryan, 1999; Krishnakumar & Neck, 2002; Leigh, 1997; Marques *et al.*, 2005; McCormick, 1994; McLaughlin, 1998 cited in Marques *et al.*, 2005; Mirvis, 1997 cited in Pawar, 2009b; Mitroff & Denton, 1999; Mitroff, 2003 cited in Rego & Cunha, 2008; Pfeffer, 1988 cited in Rego & Cunha, 2008; van Tonder & Ramdass, 2009) and sustainability and excellence (Daniel, 2010; Guillory, 2002 cited in Marques *et al.*, 2005; Marques, 2005).

Lloyd (1980 cited in Krahnke, Giacalone & Jurkiewicz, 2003) maintains that organisations high in workplace spirituality outperform those without it by 86 percent. Furthermore, Raelin (2004 cited in Marques *et al.*, 2005) presented the findings of a study which concluded that the most engaged workplaces (demonstrating the qualities of a spiritual environment) compared to the least engaged, were 50% more likely to have lower employee turnover, 56% more likely to have above-average customer loyalty, 38% more likely to have higher-than-average productivity and 27% more likely to have high profitability. However, the Harvard Business School (cited in Albertini & Smith,

2008) undertook a study on the correlation between corporate culture and profits, and found that more spirited companies outperformed the others by 400% to 500% with respect to net earnings, return on investment and shareholder value. Whilst this extensive array of research proves the importance of workplace spirituality, other researchers express their concerns that it serves a managerial purpose to manipulate and control employees (Bell & Taylor, 2003 cited in Grob, 2010; Brown, 2003; Cavanagh & Bandsuch, 2002; Fernando, 2005 cited in Karakas, 2010; Mirvis, 1997 cited in Pawar, 2009b) and to increase financial performance in organisations (Cavanagh & Bandsuch, 2002; Fernando, 2005 cited in Karakas, 2010). Evidently, the benefits of workplace spirituality outweigh the drawbacks (van Tonder & Ramdass, 2009) and are significant, long-term and positive but its successful incorporation and facilitation into the workplace requires time, energy and perseverance (Gross-Schaefer, 2009; Konz & Ryan, 1999). A constructive effort to achieve workplace spirituality would be to simultaneously enhance organisational citizenship behaviour.

1.3. Definition and nature of corporate or organisational citizenship behaviour

Corporate or organisational citizenship behaviour (OCB) entails anything positive that people do out of their own volition which is beneficial to work colleagues and to the organisation. Although this discretionary behaviour does not constitute an employee's formal job requirements, it enhances an organisation's effective functioning (Robbins, Judge, Odendaal, & Roodt, 2009). This includes refraining from complaining and fault finding with others (Tambe & Shankar, 2014). Evidently, OCB is a 'major construct' in the areas of psychology and management (Organ & Ryan, 1995; Podsakoff, MacKenzie, Paine, & Bachrach, 2000). This innovative and spontaneous behaviour is a 'form of employee performance' (Smith, Organ, & Near, 1983) that extends beyond role requirements in order to accomplish organisational functions. These individuals may not be the top performers, yet they are willing to go beyond their efforts (Zhang, 2011).

OCB impacts on critical areas, such as, employee satisfaction, commitment, career development, personality, leadership and motivation (Organ & Lingl, 1995; Penner, Midili, & Kegelmeyer, 1997; Tang & Ibrahim, 1998). With today's work tasks being conducted in teams and where flexibility is of utmost importance, employees' good citizenship behaviours are needed. This includes helping team members, willingness to do extra work, avoiding conflicts, respecting rules and gracefully accommodating any impositions (Robbins *et al.*, 2009). Such organisations outperform others. OCB is above and beyond behaviours that are in the job description, non-compulsory, not '*directly*' compensated by the organisation's reward system, and important to successful organisational performance (Organ, 1988 cited in Marshall, Moncrief, Lassk & Shepherd, 2012). According to Nasurdin, Nejati and Mei (2013), empirical studies on the effect of workplace spirituality on OCB remains limited. Podsakoff *et al.* (2000) affirm that the four major categories of antecedents that have been the focus of most research on OCBs comprised of

characteristics relating to the individual, the organisation, task and leadership behaviours.

According to Podsakoff *et al.* (2009), most research on OCB concentrated on its potential predictors and researchers looked for new perspectives to improve workers' performance. Previous research has indicated that those 'germane' to the sales domain include civic virtue and helping behaviour (MacKenzie, Podsakoff & Fetter 1993; Netemeyer, 1997; Podsakoff & MacKenzie 1994, cited in Marshall, Moncrief, Lassk & Shepherd, 2012). Organ (1988, cited in Graham & Van Dyne, 2006) makes reference to compliance (obedience), altruism (helping), including courtesy, and sportsmanship to add value to the understanding of OCB by going beyond employee behaviours of a positive nature.

Crant (2000, cited in Graham & Dyne, 2006, p. 5) reviewed many employee behaviour constructs such as "proactive personality, personal initiative, role-breadth, self-efficacy, and taking charge" that are proactive, and recommended that future research should make comparisons with the various types of proactive behaviours. LePine, Ere and Johnson (2002) have documented that most prior research on OCB focused on altruism, courtesy and sportsmanship. The current study pays attention to the commonly known big five constructs of altruism (helping), conscientiousness, sportsmanship, courtesy and civic virtue and their relationship to workplace spirituality. Numerous studies have shown relationships between 'supervisory evaluations' relating to employee performance and OCB. In their study, MacKenzie and partners (1991, cited in Graham and Dyne, 2006) found that 300 insurance sales agents showed positive relationships between task performance, altruism OCB, and civic virtue OCB.

Although studies have escalated on OCB predictors, the role of spirituality in the workplace and OCB needs to be determined (Nasurdin *et al.*, 2013). The authors add that employees go the 'extra mile' by engaging in beneficial extra-role behaviours. Organisational citizenship behaviour represents those behaviours that extend beyond personal gains, self-interest and point-for-point rewards, aim at benefiting others and are characterised by five sub-dimensions, namely, altruism, conscientiousness, civic virtue, sportsmanship and courtesy (Organ, 1988 cited in Pawar, 2009a). These dimensions include behaviours such as, "helping co-workers, following company rules, not complaining, and actively participating in organisational affair" (Wang, Henrichs, Prieto & Howell, 2013, p. 2).

1.3.1. Altruism (Helping)

In today's environment, managers value OCB that creates a cooperative work environment. This makes some employees to go the extra length in performing their responsibilities whilst others choose to withhold such appropriate work behaviours, especially when such behaviours are not recognised, or do not result in direct or indirect benefits. According to Marshall, Moncrief, Lassk and Shepherd (2012), employees 'that exhibit helping behaviour' and 'civic virtue' are likely to obtain higher rewards. Helping behaviour is a composite of many citizenship behaviours. This includes altruism, courtesy, keeping peace, including cheer

leading which relate to actions to help co-workers, such as, orientating a new salesperson and training a salesperson with no experience (Podsakoff & MacKenzie, 1994 cited in Marshall, Moncrief, Lassk & Shepherd, 2012).

1.3.2. Conscientiousness

According to Redman and Snape (2005, cited in Bukhari, 2008), conscientiousness is discretionary behaviours seen as beyond the usual requirements of the job that relates to work rules, work attendance and job performance. In short, it is adherence to company rules and procedures also when nobody is watching. Conscientiousness (emphasis on responsibility and dedication) is likely to be the initial move for interpersonal helping, engaging in behaviours for the benefit of the organisation; thus, conscientiousness can be visible in many ways, including job performance (King, George & Hebl, 2005 cited in Bukhari, 2008). As a predictor, conscientiousness may be important for workplace behaviours as it gives direction for producing targeted behaviours (King *et al.* 2005 cited in Bukhari, 2008). Also, Ladd and Henry's research (2000) indicated that conscientiousness accounted for variance of a unique nature in citizenship which is targeted toward the company.

1.3.3. Sportsmanship

Wang, Prieto and Henrichs (2010) has documented that different studies revealed that different OCB variables could have different antecedents. For example, Konovsky and Organ (1996) found that conscientiousness (one of the Big Five Personality Factors) predicted generalised compliance, altruism, and civic virtue but not courtesy and sportsmanship. Ryan (2001) found that moral reasoning predicted helping behaviours and sportsmanship but not civic virtue. Role ambiguity and role conflict hold negative relationships with altruism, courtesy, and sportsmanship but not with conscientiousness and civic virtue (Podsakoff *et al.*, 2000). The above cited studies suggest the need to view the five dimensions of OCB as distinctive concepts even though they are all classified into the general category of OCB.

1.3.4. Courtesy

Courtesy incorporates gestures that help to prevent interpersonal problems from taking place. This includes, for example, giving early notice of the work schedule to a person that needs this and consulting others before taking actions that may affect them. It prevents problems for colleagues (Organ, 1997, cited in Tambe & Shanker, 2014). Courteous employees prevent crisis management by avoiding the creation of problems for co-workers (Podsakoff & MacKenzie, 1997). Courteous behaviours include the necessary steps to lessen problem effects and it includes encouragement to organisational employees when there is evidence of demoralisation and discouragement about their professional development (Tambe & Shanker, 2014). In short, courtesy reduces intergroup conflict, thus abating the time which is spent on conflict management issues (Podsakoff *et al.*, 2000). Courtesy includes giving employees sufficient notice to prepare

themselves for work in addition to their present work load (Tambe & Shanker, 2014).

1.3.5. Civic virtue

Civic virtue includes attending meetings which are not needed, yet this may help the organisation as well as keeping with organisational changes and making recommendations to improvements based on company operations and procedures. Civic virtue shows, for example, the responsible behaviour of a salesperson who also shows concern for the organisation and improvements to operations (MacKenzie, Podsakoff & Fetter 1993, cited in Marshall, Moncrief, Lassk & Shepherd, 2012). The proactive elements of information gathering and exercising influence can show beneficial results for individuals, organisations, and society (Graham & Van Dyne, 2006). Well documented in the literature is that with OCB good company citizens possessing organisational helping behaviour and civic virtue are likely to achieve rewards at a higher level in forms that the firm can directly control.

Civic virtue which represents a macro level interest indicates willingness for active participation in the company's interest, which includes screening of the environment for threats and opportunities and to settle for the best alternative. Such behaviours take place when employees closely identify themselves with the company and aspire to be an integral part of it (Podsakoff *et al.*, 2000). Civic virtue needs participation for ultimate results and organisational effectiveness.

With involvement in civic virtue, skills development is evident benefitting people and society at large. Furthermore, those that demonstrate civic skills in information processing and persuasive communication may benefit with their careers. The utilisation of these skills in one arena may lead to other arenas too. Graham (1986) and Organ (1988) identified two aspects of civic virtue: prosocial behaviours associated with gathering information, and exercising influence with the intent of making positive contributions to the organisation. Both forms represent behaviour that is positively intended and proactive and, results in beneficial outcomes.

2. RESEARCH METHODOLOGY

2.1. Research approach

The research methodology has been designed to undertake a quantitative, cross-sectional study to explore the relationship between workplace spirituality and corporate or organisational citizenship behaviour. The study assesses 5 hypotheses:

Hypothesis 1: The sub-dimensions of workplace spirituality (meaningfulness of work, sense of community, alignment with organisational values) significantly intercorrelate with each other.

Hypothesis 2: The sub-dimensions of organisational citizenship behaviour (altruism, conscientiousness, sportsmanship, courtesy, civic virtue) significantly intercorrelate with each other.

Hypothesis 3: There is a significant relationship between workplace spirituality and organisational citizenship behaviour.

Hypothesis 4: The sub-dimensions of workplace spirituality significantly intercorrelate with the sub-dimensions of organisational citizenship behaviour.

Hypothesis 5: The sub-dimensions of organisational citizenship behaviour (altruism, conscientiousness, sportsmanship, courtesy, civic virtue) significantly account for the variance in workplace spirituality.

2.2. Respondents

The population comprised of 76 staff members in a retail products outlet that focuses on quality and professionalism. The sample of 60 was drawn using a cluster sampling technique and a 79% response rate was secured. The adequacy of the sample for workplace spirituality and organisational citizenship behaviour was determined using the Kaiser-Meyer-Olkin Measure of Sampling Adequacy (0.823 and 0.603 respectively) and the Bartlett's Test of Sphericity (1083.809, p = 0.000 and 1384.996, p = 0.000 respectively) which correspondingly indicated suitability and significance. The results indicate that the normality and homoscedasticity preconditions are satisfied. In terms of the composition of sample, the majority of the sample comprised of male employees (55.5%), are between the ages of 20-40 years of age (76.6%) with only 23.4% being over 40 years of age, are Indian (46.7%) followed by Black (23.3%), White (15%) and Coloured (11.7%) employees, have 0-5 years of tenure (40%) followed by those with 6 to 10 years of tenure (35%) thereby reflecting a young staff, and have a degree (43.3%) or a diploma (31.7%).

2.3. Measuring instrument

Data was collected using a questionnaire consisting of three sections. Section A related to the biographical information (gender, age, race, tenure, education) and was collected using a nominal scale with pre-coded option categories. Section B comprised of 21 items and measured workplace spirituality and is drawn from an established questionnaire by Milliman, Czaplewski and Ferguson (2003). The 21 items assessed meaningful work at the individual level (items 1 to 6), sense of community at the group level (items 7 to 13) and alignment with organisation values at the organisation level (items 14 to 21). Section C comprised of 30 items and measured organisational citizenship behaviour consisting of the dimensions of altruism (items 1 to 4), conscientiousness (items 5 to 16), sportsmanship (items 17 to 23), courtesy (items 24 to 27) and civic virtue (items 28 to 30) (Organ, 1988). The items in Sections B and C were measured using a 1 to 7 point itemised rating scale ranging from disagree strongly (1), disagree (2), disagree slightly (3), neutral (4), agree slightly (5), agree (6) to agree strongly (7). In-house pretesting was adopted to assess the suitability of the instrument. Pilot testing was also carried out using 8 subjects, selected using the same procedures and protocols adopted for the larger sample. The feedback from the pilot testing confirmed that the instrument was appropriate in terms of relevance and construction.

2.4. Measures

The validity of Sections B (workplace spirituality) and C (organisational citizenship behaviour) of the questionnaire was assessed using Factor Analysis. A principal component analysis was used to extract initial factors and an iterated principal factor analysis was performed using SPSS with an Orthogonal Varimax Rotation. Only items with loadings >0.4 were considered to be significant. Furthermore, when items were significantly loaded on more than one factor, only that with the highest value was selected. In terms of workplace spirituality (Section B), three factors with latent roots greater than unity were extracted from the factor loading matrix with Factor 1 being meaningful work at the individual level, Factor 2 being alignment with organisational values and Factor 3 being sense of community (Table 1). In terms of organisational citizenship behaviour (Section C), five factors with latent roots greater than unity were extracted from the factor loading matrix with Factor 1 being altruism (helping), Factor 2 relating to conscientiousness, Factor 3 being sportsmanship, Factor 4 relating to civic virtue and Factor 5 being courtesy (Table 1). Hence, the results from the Factor Analysis confirm the validity of the instrument in measuring corporate or workplace spirituality and citizenship behaviour.

Table 1. Factor Analysis - Validity of the instrument

Workplace spirituality (Section B)			Organisational Citizenship Behaviour (Section C)		
Factor	*Eigenvalue*	*% of Total Variance*	*Factor*	*Eigenvalue*	*% of Total Variance*
1	6.024	28.69	1	4.320	14.40
2	3.943	18.78	2	4.192	13.97
3	3.861	18.39	3	3.869	12.90
			4	3.627	12.09
			5	2.753	9.18

The reliability of Section B of the questionnaire relating to workplace spirituality was determined using Cronbach's Coefficient Alpha (Alpha = 0.954). This alpha coefficient indicates a very high level of internal consistency of the items and, hence, a high degree of reliability with reliabilities of the dimensions of workplace spirituality being very high: Meaningfulness of work (0.901), sense of community (0.881) and alignment with organisational values (0.885). The reliability of Section C of the questionnaire relating organisational citizenship behaviour was determined using Cronbach's Coefficient Alpha (Alpha = 0.787). This alpha coefficient indicates a high level of internal consistency of the items and, hence, a high degree of reliability with item reliabilities of the dimensions of organisational citizenship behaviour ranging from moderate to high: conscientiousness (0.582), sportsmanship (0.585), courtesy (0.771), civic virtue (0.835) and altruism (0.857) (Table 2).

Table 2. Cronbach's Coefficient Alpha: Reliability of the Instrument

Overall Reliability and Reliabilities per dimension of Workplace spirituality		*Overall Reliability and Reliabilities per dimension of Organisational Citizenship Behaviour*	
Dimension	*Cronbach's Alpha*	*Dimension*	*Cronbach's Alpha*
Meaningfulness of work	0.901	Altruism	0.857
Sense of community	0.881	Conscientiousness	0.582
Alignment with organisational values	0.885	Sportsmanship	0.585
Overall Workplace Spirituality	0.954	Courtesy	0.771
		Civic virtue	0.835
		Overall Organisational Citizenship Behaviour	0.787

2.5. Administration of the measuring instrument

The questionnaires were administered personally by a research assistant which provided the opportunity for clarification.

2.6. Statistical analysis

Descriptive (means, standard deviations) and inferential (correlation, multiple regression) statistics were used to analyse the quantitative data.

The data was captured using Excel (2007), processed with SPSS Version 19.0 and presented using tabular representations.

3. RESULTS

Employees were requested to respond to the dimensions of workplace spirituality and organisational citizenship behaviour using a 1 to 7 point itemised rating scale and the descriptive statistics were computed (Table 3).

Table 3. Descriptive statistics: Dimensions of workplace spirituality and organisational citizenship behaviour

Dimension	*Mean*	*95% Confidence Interval*		*Std. Dev.*	*Min.*	*Max.*
		Lower Bound	*Upper Bound*			
Workplace Spirituality (Overall Mean = 4.458)						
Meaningfulness of work	4.697	4.426	4.968	1.0485	1	7
Sense of community	4.369	4.106	4.633	1.0198	1	7
Alignment with organisational values	4.308	4.054	4.563	0.9865	1	7
Organisational Citizenship Behaviour (Overall Mean = 4.333)						
Altruism	4.488	4.223	4.752	1.0224	1	7
Conscientiousness	4.236	4.093	4.380	0.5558	1	7
Sportsmanship	4.181	3.999	4.363	1.0142	1	7
Courtesy	4.371	4.109	4.633	1.0756	1	7
Civic virtue	4.389	4.111	4.667	0.7052	1	7

From Table 3, it is evident that the organisation is fairly high rated in terms of workplace spirituality with greatest emphasis being placed on meaningfulness of work (Mean = 4.697), followed by sense of community (Mean = 4.369) and then alignment with organisational values (Mean = 4.308). When compared against a maximum attainable score of 7, there is room for improvement. In order to assess the areas of satisfaction and areas of improvement, frequency analyses were undertaken for each dimension.

In terms of meaningfulness of work, the majority of employees experience joy in their work, have an energised spirit due to their work, feel their connecting of their work with what they believe is important in life, look forward to coming to work and derive personal meaning from their work. An area of meaningfulness of work that can improve is the connection between work and social good. In terms of sense of community, the feeling of being part of a family/community working and working cooperatively towards a common purpose at work is evident in the organisation. Areas of improvement are the issues of employees genuinely caring for and supporting each other. In terms of alignment with organisational values, employees expressed positive feelings about the goals, values and conscience of the organisation. Areas of improvement are the issues of caring for all employees, the poor and feeling connected with the mission of the organisation.

From Table 3, it is evident that the organisation displays a fairly high level of organisational

citizenship behaviour, which in descending level are altruism (Mean = 4.488), civic virtue (Mean = 4.389), courtesy (Mean = 4.371), conscientiousness (Mean = 4.236) and sportsmanship (Mean = 4.181). When compared against a maximum attainable score of 7, there is room for improvement. In order to assess the areas of satisfaction and areas of improvement, frequency analyses were undertaken for each dimension.

In terms of altruism, it is evident that the majority of employees are willing to assist during absenteeism, to orientate new employees and when workloads increase. An area of improvement is simply offering assistance to others in a crisis. In terms of civic virtue, employees stay informed about organisational developments and offer suggestions to improve operations. An area of improvement is attending and participating in meetings regarding the company. In terms of courtesy, it is evident that employees try to avoid creating problems for others and consider the effects of their actions on co-workers. An area of improvement is greater need to inform key stakeholders when taking important decisions. In terms of conscientiousness, it is clearly evident that employees are not absent often and do not take extra breaks. Also, employees are punctual, volunteer to do work that is not part of their job when needed to and do not waste company time. Areas of improvement, though not frequently occurring, is to reduce coasting towards the end of the day, engage in more innovative suggestions to improve overall quality, and to willingly attend functions to enhance the overall image of the

organisation even though it is not prescribed in their job description or by the institution. In terms of sportsmanship, several areas of improvement were identified with the most serious being employees constantly complaining about trivial matters. Other areas of improvement include fault finding, resistance to change, prioritising own work problems and not thinking of others and lack of tolerance for occasional inconveniences.

The relationships amongst the sub-dimensions of workplace spirituality and organisational citizenship behaviour were also analysed.

3.1. Hypothesis 1

The sub-dimensions of workplace spirituality (meaningfulness of work, sense of community, alignment with organisational values) significantly intercorrelate with each other (Table 4).

Table 4. Intercorrelations amongst the sub-dimensions of workplace spirituality

Dimension	r/p	Meaningfulness of work	Sense of community	Alignment with organisational values
Meaningfulness of work	r p	1.000		
Sense of community	r p	0.832 0.000*	1.000	
Alignment with organisational values	r p	0.777 0.000*	0.845 0.000*	1.000

*Note: * p < 0.01*

Table 4 reflects that the sub-dimensions of workplace spirituality significantly and strongly intercorrelate with each other at the 1% level of significance. Therefore, hypothesis 1 may be accepted.

3.2. Hypothesis 2

The sub-dimensions of organisational citizenship behaviour (altruism, conscientiousness, sportsmanship, courtesy, civic virtue) significantly intercorrelate with each other (Table 5).

Table 5. Intercorrelations amongst the sub-dimensions of organisational citizenship behaviour

Dimension	r/p	Altruism	Conscientiousness	Sportsmanship	Courtesy	Civic virtue
Altruism	r	1.000				
Conscientiousness	r p	0.107 0.418	1.000			
Sportsmanship	r p	0.022 0.865	0.310 0.016**	1.000		
Courtesy	r p	0.342 0.008*	0.508 0.000*	0.194 0.137	1.000	
Civic virtue	r p	0.550 0.000*	0.188 0.150	-0.164 0.212	0.285 0.027**	1.000

*Note: * p < 0.01; ** p < 0.05*

Table 5 indicates that there is a significant relationship between altruism and courtesy and civic virtue respectively at the 1% level of significance. Conscientious also significantly correlates with courtesy at the 1% level of significance and with sportsmanship at the 5% level of significance. Courtesy and civic virtue significantly correlate with each other at the 5% level of significance. No significant relationships were noted between altruism and conscientiousness, altruism and sportsmanship, conscientiousness and civic virtue, sportsmanship and courtesy and, sportsmanship and civic virtue. Hence, hypothesis 2 may only be partially accepted.

3.3. Hypothesis 3

There is a significant relationship between workplace spirituality and organisational citizenship behaviour (Table 6).

Table 6. Correlation between workplace spirituality and organisational citizenship behaviour

Dimension	r/p	Organisational Citizenship Behaviour
Workplace spirituality	r p	0.246 0.050**

*Note: ** p < 0.05*

Table 6 reflects that there is a significant relationship between workplace spirituality and organisational citizenship behaviour at the 5% level

of significance. Hence, hypothesis 3 may be accepted.

3.4. Hypothesis 4

The sub-dimensions of workplace spirituality significantly intercorrelate with the sub-dimensions of organisational citizenship behaviour (Table 7).

Table 7 reflects that there is a significant relationship between meaningfulness of work and altruism, sportsmanship and civic virtue respectively at the 5% level of significance. In addition, there is a significant relationship between sense of community and civic virtue at the 1% level of significance and altruism and sportsmanship respectively at the 5% level of significance. Furthermore, there is a significant relationship between alignment with organisational values and altruism and civic virtue respectively at the 1% level of significance and sportsmanship and courtesy respectively at the 5% level of significance. No other relationships show significance. Hence, hypothesis 4 may be partially accepted.

3.5. Hypothesis 5

The sub-dimensions of organisational citizenship behaviour (altruism, conscientiousness, sportsmanship, courtesy, civic virtue) significantly account for the variance in workplace spirituality (Table 8).

Table 7. Intercorrelations amongst the sub-dimensions of workplace spirituality
and the sub-dimensions of organisational citizenship behaviour

Dimension	r/p	Meaningfulness of work	Sense of community	Alignment with organisational values
Altruism	r	0.262	0.300	0.430
	p	0.043**	0.020**	0.001*
Conscientiousness	r	0.205	0.089	0.175
	p	0.116	0.501	0.182
Sportsmanship	r	-0.287	-0.320	-0.255
	p	0.026**	0.013**	0.050**
Courtesy	r	0.184	0.231	0.272
	p	0.160	0.075	0.035**
Civic virtue	r	0.310	0.467	0.510
	p	0.016**	0.000*	0.000*

Note: * p < 0.01; ** p < 0.05

Table 8. Multiple Regression: Workplace Spirituality
and the dimensions of organisational citizenship behaviour

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	0.604[a]	0.364	0.306	0.82211
[a]Predictors: (Constant), OD				

Coefficients					
Model	Unstandarised Coefficients		Standardised Coefficients	t	Significance
	B	Std. Error	Beta		
1 (Constant)	2.349	1.024		2.294	0.026
Altruism	0.224	0.131	0.232	1.710	0.093
Conscientiousness	0.233	0.235	0.131	0.989	0.327
Sportsmanship	-0.382	0.166	-0.273	-2.294	0.026
Courtesy	0.096	0.131	0.098	0.732	0.468
Civic virtue	0.261	0.126	0.285	2.078	0.042

Table 8 reflects that the sub-dimensions of organisational citizenship behaviour having the greatest impact on workplace spirituality, based on significance and Beta loadings, are civic virtue and sportsmanship respectively. It is evident that these sub-dimensions of organisational citizenship behaviour account for 30.6% of the variance in workplace spirituality. Hence, hypothesis 5 may be accepted.

3.6. Discussion

The organisation is fairly highly rated in terms of workplace spirituality with greatest emphasis being placed on meaningfulness of work, followed by sense of community and then alignment with organisational values. The implication is that the leadership in the organisation is effectively embracing workplace spirituality into their workplace, strategies (Burack, 1999; Gogoi, 2005 cited in Karakas, 2010; Konz & Ryan, 1999; Wagner-Marsh & Conley, 1999) and organisational culture (Fawcett, Brau, Rhoads, Whitlark & Fawcett, 2008; Milliman *et al.*, 1999; van Tonder & Ramdass, 2009; Wagner-Marsh & Conley, 1999), is fostering a spiritual mindset (Marques *et al.*, 2005), boosting organisational values (Daniel, 2010) and creating hospitable work spaces while strengthening organisational goals and performance (Conger, 1997 cited in Burack, 1999). Whilst workplace spirituality is not a panacea for solving the moral and ethical ills that contemporary organisations face (Boyle & Healy, 2003 cited in Cunha, Rego & D'Oliveira, 2006), by this organisation embodying workplace spirituality it is successfully creating a new organisational ethos. Clearly, the organisation is transforming to a more humanistic workplace where more humanistic practices and policies prevail and spiritual principles and values are becoming significant elements of the organisation's culture (Butts, 1999; Bygrave & Macmillan, 2008; Garcia-Zamor, 2003; Turner, 1999). Evidently, corporations that provide their employees with opportunities for spiritual development perform better than those that do not (Konz & Ryan, 1999). They have the potential to grow faster, increase efficiencies, produce higher returns on investment (Krahnke *et al.*, 2003) and increase their performance and profitability (Brandt, 1996; Konz & Ryan, 1999; Leigh, 1997; McCormick, 1994; Mirvis, 1997 cited in Pawar, 2009b). In this organisation, areas of improvement do exist. In terms of meaningfulness of work, the organisation needs to enhance the connection between work and social good. In terms of sense of community, employees need to further nurture and genuinely display caring and support for each other. In terms of alignment with organisational values, the organisation needs to display greater care for all employees, the poor and enhance employees' feelings of being connected with the mission of the organisation.

The organisation also displays a fairly high level of organisational citizenship behaviour, which in descending level are altruism, civic virtue, courtesy, conscientiousness and sportsmanship. A high level of OCB enhances an organisation's effective functioning (Robbins *et al.*, 2009). This level of OCB also implies that the employees are not necessarily top performers but are willing to go beyond their efforts, which is particularly significant as the focus in this organisation is on working in teams where flexibility is of utmost importance.

The results also indicate that the sub-dimensions of workplace spirituality significantly and strongly intercorrelate with each other at the 1%

level of significance. The implication is that enhancing any one of the dimensions of workplace spirituality has the potential to have a snowballing or rippling effect to enhance all other dimensions. Furthermore, in terms of OCB, significant relationships exist between altruism and courtesy, altruism and civic virtue, conscientious and courtesy, conscientiousness and sportsmanship and, courtesy and civic virtue. These significant relationships reflect that the organisation enjoys a co-operative work environment with reduced potential for crises and conflict, and active participation in the company's interest as well as enhanced perceptions of organisational justice. However, in their study, Konovsky and Organ (1996) found that conscientiousness was significantly related to all five types of OCB and, conscientiousness was significantly related to civic virtue, which was not found in the current study.

The results of the study also reflect a significant relationship between workplace spirituality and organisational citizenship behaviour. In fact, significant relationships exist between meaningfulness of work and altruism, sportsmanship, and civic virtue respectively. The implication is that the greater meaning employees derive from the work, the more willing they are to help co-workers, to refrain from complaining and fault finding with others and to make positive contributions to the organisation. In addition, there is a significant relationship between sense of community and civic virtue, altruism and sportsmanship respectively. This implies that the greater employees are connected to others at work and work in unison towards achieving common goals, the more willing they will be to participate in the company's interest, to help co-workers and refrain from complaining and fault finding. Furthermore, there is a significant relationship between alignment with organisational values and altruism, civic virtue, sportsmanship and courtesy respectively. The implication is that the greater the alignment between employees' inner life and personal values and the organisation's values, mission and purpose, the greater the willingness of employees to assist co-workers, to overlook faults and to reduce crises and conflict. The results also reflect that civic virtue and sportsmanship have the greatest impact on workplace spirituality which emphasises the importance of prosocial behaviours and gracefully accommodating impositions to enhancing workplace spirituality and making a positive contribution to the organisation. The results confirm the need to view the five dimensions of OCB as distinctive concepts even though they are all classified into the general category of OCB, a conclusion also derived from the findings of Wang, Prieto and Henrichs (2010), Konovsky and Organ (1996), Ryan (2001) and Podsakoff *et al.* (2000). Undoubtedly, high levels of workplace spirituality correlated significantly with high levels of organisational citizenship behaviour has the potential to increase commitment, productivity, deepen relationships in the workplace, enhance human capital, and assure growth and long run profitability.

4. CONCLUSION AND RECOMMENDATIONS

The organisation is fairly highly rated in terms of workplace spirituality. Although there is evidence of a truly spiritual work environment, this can be maintained and enhanced by the organisation by solidifying the connection between work and social good, by employees further nurturing and genuinely displaying care and support for each other, and the organisation displaying greater care for all employees, the poor and enhancing employees' feelings of being connected with the mission of the organisation.

Furthermore, the organisation also displays a fairly high level of organisational citizenship behaviour. This can be sustained and enhanced by instilling in employees, via organisational values, greater tolerance and less inclinations to complain or find fault (sportsmanship), greater responsibility and dedication (conscientiousness), enhancing courtesy to reduce crises and conflict, and engaging in greater prosocial (civic virtue) and helping behaviours.

The results of the study also reflect a significant relationship between workplace spirituality and organisational citizenship behaviour and, that civic virtue and sportsmanship are strong predictors of workplace spirituality. It is therefore, recommended that organisational practices, policies, principles and values should channel employees to create a cooperative work environment, to enhance responsibility and dedication, to be more tolerant and gracefully accommodate imposition, to develop good interpersonal relations that prevents crises and conflict and to positively contribute towards the growth of the organisation. This will enable employees to derive greater meaning from their work, feel connected to others at work and work in unison towards achieving common goals and enhancing the alignment between employees' inner life and personal values and the organisation's values, mission and purpose. Enhancing workplace spirituality and organisational citizenship behaviour will enable the organisation to create a more harmonious and people-centered work environment, enhance human capital, deepen relationships at work and, develop the potential to grow faster, increase efficiencies, performance and profitability.

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