THE RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR AMONG RECEPTIONISTS (GPRs)

by

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Abstract

Earlier organizational research neglected investigating the association between workplace spirituality and organizational citizenship behavior despite its importance. The present study examined the relationship between workplace spirituality and organizational citizenship behavior, which were conceptually related via transcendence of self-interest. The study also investigated whether affective, normative, and continuance organizational commitment mediated this relationship. This non-experimental research used convenience sampling and cross-sectional surveys. Survey responses were gathered from 198 general practice receptionists or medical receptionists who had been full-time, permanent employees in primary care offices across the United States for at least five years. The results from three Baron and Kenny analyses indicated a strong, positive, statistically significant relationship between workplace spirituality and organizational citizenship behavior, and Fry's causal theory of spiritual leadership conceptually substantiated this relationship. The results from the three Baron and Kenny analyses also revealed that only normative organizational commitment partially mediated the relationship between workplace spirituality and organizational citizenship behavior. Future studies should pay considerable attention to the contextual nature of organizational commitment and, specifically, normative organizational commitment. Instead of a cross-sectional design, scholars should consider using a panel longitudinal design in future research.

Dedication

I am utterly and deeply grateful to my Heavenly Father Jehovah, my King Jesus Christ, and my gracious comforter, the Holy Spirit. You, O Lord, have granted me the blessing of Your comforting love and undying promises. You, O great Creator, have enabled me to be an overcomer in this earthly realm so full of thorns where Your seeds grow to glorious harvests. Now, this small fruit of such a harvest is the symbol of my gratitude. You never cease to amaze me with Your goodness, patience, and deliverance.

I am grateful for my wonderful family. I owe thanks to my mom, dad, and twin sister for their unconditional love and support. They teach me how to rise from shadows of this earthly venture and wait for the new sunrise each morning. Special thanks go to my grandma, my dearest one; may she rest in peace. I passed no day and wrote no page without thinking of her. I love my grandma deeply and know that one day I will join her on the eternal journey.

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CHAPTER 1. INTRODUCTION

Background of the Problem

Previous research did not clarify the relationship between workplace spirituality and organizational citizenship behavior. In some studies, organizational citizenship behavior acted as a precursor to workplace spirituality (Pawar, 2009b), whereas in others, workplace spirituality served as an antecedent of organizational citizenship behavior (Kazemipour, Mohamad, & Pourseidi, 2012; Malik, Naeem, & Ali, 2011a, 2011b). Moreover, earlier studies did not clearly investigate the possibility that the relationship between workplace spirituality and organizational citizenship behavior might be mediated by other variables, such as the affective, normative, and continuance components of organizational commitment. Earlier studies most often used the affective component of organizational commitment as a mediator (Lin, Hung & Chiu, 2008; Milliman, Czaplewski, & Ferguson, 2003; Pohl & Paillé, 2011), but very few previous studies included the normative and continuance components of organizational commitment (Cetin, Gürbüz, & Sert, 2015; Katono, Manyak, Katabaazi, & Kisenyi, 2012; Pohl & Paillé, 2011).

The present study, in contrast, considered whether the affective, normative, and continuance components of organizational commitment might fully or partially mediate the relationship between workplace spirituality and organizational citizenship behavior. Knowledge of workplace spirituality could be gained by investigating its relationship

with organizational commitment and organizational citizenship behavior (Ashmos & Duchon, 2000; Karakas, 2010; Milliman et al., 2003; Pawar, 2009b). Moreover, Fry's (2003) spiritual leadership theory substantiated the empirical relation between these constructs and presented a theoretical framework for their relationship (Fry, 2003; Koltko-Rivera, 2006; Pawar, 2009b).

Unlike other leadership styles, spiritual leadership is a comprehensive approach to leaders and followers because it encompasses the physiological, cognitive, emotional, cultural, and spiritual aspects of human beings (Fry, 2003). The spiritual leadership style has values, attitudes, and behaviors (e.g., vision, hope, faith, and "altruistic love") crucial for the intrinsic motivation of leaders and their followers to embrace the process of "spiritual survival" (Fry, 2003, p. 711–712). Spiritual survival, the core of Fry's (2003) spiritual leadership theory, is the product of vision, hope, faith, and altruistic love and is conceptually identical to components of workplace spirituality, such as "meaningful work" and "a sense of community" or "community" (Milliman et al., 2003, p. 429). Furthermore, seeking meaning and connectedness beyond self and self-interest and displaying extra-role and discretionary behavior not contingent on any formal rewards epitomize the transcendence of self-interest (Milliman, et al., 2003; Pawar, 2009b; Podsakoff, MacKenzie, Paine, & Bachrach, 2000). Workplace spirituality and organizational citizenship behavior share the notion of the transcendence of self-interest (Pawar, 2009b). Fry's (2003) spiritual leadership theory, therefore, presents a theoretical framework for understanding the relationship between workplace spirituality and organizational citizenship behavior.

Statement of the Problem

Previous research did not clearly examine the relationship between workplace spirituality and organizational citizenship behavior (Kazemipour et al., 2012; Malik et al., 2011b; Milliman et al., 2003; Pawar, 2009b). Crucially, earlier research rarely investigated the possibility that variables might directly or indirectly mediate this association (Katono et al., 2012; Kazemipour et al., 2012; Lin et al., 2008). In particular, research conducted prior to this study did not consider the affective, normative, and continuance components of organizational commitment as mediator variables (Cetin et al., 2015; Pawar, 2009a; Pohl & Paillé, 2011; Rego & Cunha, 2008).

Purpose of the Study

The primary goal of this study was to research the relationship between workplace spirituality and organizational citizenship behavior (Kazemipour et al., 2012; Malik et al., 2011b; Milliman et al., 2003; Pawar, 2009b). The core aim was to investigate whether the affective, normative, and continuance components of organizational commitment partially or fully mediated the relationship between workplace spirituality and organizational citizenship behavior. Earlier research found neither a relationship between workplace spirituality and organizational citizenship behavior nor a possibility that all three components of organizational commitment (affective, normative, and continuance organizational commitment) might mediate such a relationship (Kazemipour et al., 2012; Lin et al., 2008; Rego & Cunha, 2008). This study was intended to fill this gap in the research on the relationship between workplace spirituality and organizational citizenship behavior and extended the literature by

including all the components of organizational commitment (Kazemipour et al., 2012; Lin et al., 2008; Malik et al., 2011a, 2011b; Milliman et al., 2003; Pawar, 2009b; Rego & Cunha, 2008).

The secondary aim of this study was to expand the applicability to spiritual leadership theory within organizational environments (e.g., healthcare; Fry, 2003; Fry & Slocum, 2008; Fry, Vitucci, & Cedillo, 2005). Spiritual leadership could advance the implementation of workplace spirituality in organizations (Naidoo, 2014; Nicolae, Ion, & Nicolae, 2013; Rego et al., 2008). This research could also facilitate collaboration among scholars in leadership studies, organizational behavior studies, and transpersonal psychology (Nicolae et al., 2013; Pawar, 2009b).

Significance of the Study

Introduction

The significance of this study was that, once supported, the hypotheses could help organizations better understand the relationship between workplace spirituality and organizational citizenship behavior, which could contribute to organizational effectiveness and employee productivity (Chinomona, 2012; Duchon & Plowman, 2005; Garcia-Zamor, 2003; Rego, Cunha, & Souto, 2007). Understanding this relationship might also enrich the field of industrial and organizational psychology and advance research in organizational behavior studies (Nicolae et al., 2013; Pawar, 2009b; Rego et al., 2008; Weiner et al., 2012; Zedeck & Goldstein, 2004).

Outcomes

Nurturing workplace spirituality and organizational citizenship behavior can have many benefits for organizations and their members. The outcomes of workplace spirituality and organizational citizenship behavior, for example, include an increase of organizational commitment, productivity, organizational effectiveness, job satisfaction, organizational identification, organizational-based self-esteem, and job involvement (Badrinarayanan & Madhavaram, 2008; Chinomona, 2012; Duchon & Plowman, 2005; Karakas, 2010; Kazemipour et al., 2012; Milliman et al., 2003; Pawar, 2009a; Williams & Anderson, 1991). These outcomes are important because the globalized economy has changed the nature of work and work roles (Jurkiewicz & Giacalone, 2004; Petchsawang & Duchon, 2012). Increasingly complex work, stressful work environments, ambiguous work functions, and long work hours can cause excessive pressure on employees (Badrinarayanan & Madhavaram, 2008; Duchon & Plowman, 2005; Petchsawang & Duchon, 2012). Organizations should foster more humane, interesting work environments where workers can learn, self-actualize, and find meaning in their work and a sense of community in their organization (Duchon & Plowman, 2005; Milliman et al., 2003; Jurkiewicz & Giacalone, 2004). Implementation of workplace spirituality in healthcare and other service-oriented industries can increase in-role and out-of-role behaviors (i.e., organizational citizenship behavior), organizational commitment, togetherness, the meaningfulness of work, and the humanization of organizational environments (Affeldt & MacDonald, 2010; Albuquerque, Cunha, Martins, & Sá, 2014; Jurkiewicz & Giacalone, 2004). It, therefore, might be beneficial to investigate the relationships

between workplace spirituality, organizational commitment and organizational citizenship behavior.

Industrial-organizational psychology. An important task in the field of industrial-organizational psychology is to recognize the inevitability of new paradigms and their outcomes in 21st-century organizations (Weiner et al., 2012; Zedeck & Goldstein, 2004). One possibly inevitable paradigm is workplace spirituality and learning organization (Wagner-Marsh & Conley, 1999). The integration of workplace spirituality into organizations not only promotes organizational citizenship behavior but also eases the transition to learning organizations (Fry, 2003; Naidoo, 2014; Rego et al., 2008). Learning organizations endorse (a) ethical behavior (b) empowerment, excellence and purpose, (c) accumulation and sharing of knowledge, (d) gathering information of external opportunities and threats (Shin, Picken, & Dess, 2017). If organizations do not implement a learning paradigm, they might be less able to adapt to fast-changing global pressures and competitive markets (Fry, 2003; Naidoo, 2014; Nicolae et al., 2013; Rego et al., 2008). Implementation of workplace spirituality might help organizations' development of learning organizational environments, giving them a competitive advantage (Naidoo, 2014; Nicolae et al., 2013). In other words, creating, sharing, and retaining knowledge may be valuable for the adaptability and sustainability of modern organizations (Jo & Joo, 2011; Lawson, Anderson, & Rudiger, 2013). Moreover, organizational citizenship behavior and organizational commitment are not only the outcomes of workplace spirituality but also the products of a learning culture (Jo & Joo,

2011). Consequently, investigating the relationship between workplace spirituality and organizational citizenship behavior has numerous benefits.

Organizational behavior studies. Research on workplace spirituality and its relationship with organizational citizenship behavior may increase the applicability of organizational behavior studies and further develop a humanistic stance within this field (Cummings, 1978; Pawar, 2009b; Rego et al., 2008). Organizational citizenship behavior is an important concept in organizational behavior studies and shares the notion of self-interest transcendence with workplace spirituality (Pawar, 2009b). Self-interest transcendence is an essential aspect of self-transcendence and an important subject of research in transpersonal psychology, humanistic psychology (e.g., Maslow's theory of human needs), and spiritual leadership theory (Fry & Slocum, 2008; Koltko-Rivera, 2006; Pawar, 2009b; Rego et al., 2008). The inclusion of workplace spirituality and its relationship with organizational citizenship behavior in organizational behavior studies might promote inter-disciplinary collaboration with transpersonal psychology, spiritual leadership, and humanistic psychology (Fry, 2003; Fry & Slocum, 2008; Koltko-Rivera, 2006; Pawar, 2009b; Rego et al., 2008).

Research Questions

To investigate the research problem which this study addressed, certain research questions had to be answered, and their hypotheses tested. These research questions and hypotheses reflecting the conceptual framework of the study were as follows:

Research Question 1: Is there a positive relationship between workplace spirituality and organizational citizenship behavior among GPR?

Null Hypothesis 1: There is not a positive relationship between workplace spirituality and organizational citizenship behavior among GPRs.

Alternative Hypothesis 1: There is a positive relationship between workplace spirituality and organizational citizenship behavior among GPRs.

Research Question 2: Is there a positive relationship between workplace spirituality and affective organizational commitment among GPRs?

Null Hypothesis 2: There is not a positive relationship between workplace spirituality and affective organizational commitment among GPRs.

Alternative Hypothesis 2: There is a positive relationship between workplace spirituality and affective organizational commitment among GPRs.

Research Question 3: Is there a positive relationship between workplace spirituality and normative organizational commitment among GPRs?

Null Hypothesis 3: There is not a positive relationship between workplace spirituality and normative organizational commitment among GPRs.

Alternative Hypothesis 3: There is a positive relationship between workplace spirituality and normative organizational commitment among GPRs.

Research Question 4: Is there a positive relationship between workplace spirituality and continuance organizational commitment among GPRs?

Null Hypothesis 4: There is not a positive relationship between workplace spirituality and continuance organizational commitment among GPRs.

Alternative Hypothesis 4: There is a positive relationship between workplace spirituality and continuance organizational commitment among GPRs.

Research Question 5: Is there a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs?

Null Hypothesis 5: There is not a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs.

Alternative Hypothesis 5: There is a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs.

Research Question 6: Is there a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs?

Null Hypothesis 6: There is not a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs.

Alternative Hypothesis 6: There is a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs.

Research Question 7: Is there a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs?

Null Hypothesis 7: There is not a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs.

Alternative Hypothesis 7: There is a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs.

Research Question 8: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by affective organizational commitment among GPRs?

Null Hypothesis 8: The predictive value of organizational citizenship behavior for workplace spirituality is mediated by the effects of affective organizational commitment among GPRs.

Alternative Hypothesis 8: The predictive value of organizational citizenship behavior for workplace spirituality is mediated by the effects of affective organizational commitment among GPRs.

Research Question 9: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by normative organizational commitment among GPRs?

Null Hypothesis 9: The predictive value of organizational citizenship behavior for workplace spirituality is not mediated by the effects of normative organizational commitment among GPRs.

Alternative Hypothesis 9: The predictive value of organizational citizenship behavior for workplace spirituality is mediated by the effects of normative organizational commitment among GPRs.

Research Question 10: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by continuance organizational commitment among GPRs?

Null Hypothesis 10: The predictive value of organizational citizenship behavior for workplace spirituality is not mediated by the effects of continuance organizational commitment among GPRs.

Alternative Hypothesis 10: The predictive value of organizational citizenship behavior for workplace spirituality is mediated by the effects of continuance organizational commitment among GPRs**.**

Definition of Terms

Concepts and Constructs

The concepts and constructs related to the variables of interest, their relationships, and the population under investigation need to be defined. The variables of interest represent multidimensional constructs, so each dimension of these constructs is explained. The theoretical underpinnings and conceptual framework for the relationship between workplace spirituality and organizational citizenship behavior are also clarified.

Affective organizational commitment. Affective organizational commitment is a dimension of organizational commitment defined as the emotional bonds between employees and their organization (Meyer, Allen, & Smith,1993). Employees stay with a particular organization because they want to (Meyer et al., 1993). The *TCM Employee Commitment Survey* (Meyer et al., 1993; Meyer & Allen, 2004) measures this dimension of organizational commitment.

Alignment with organizational values. This dimension of workplace spirituality operates on the organizational level and encompasses the alignment of employee and organizational values and goals and the belief that a particular organization cares about its employees (Ashmos & Duchon, 2000; Millman et al., 2003).

Continuance organizational commitment. Continuance organizational commitment is a dimension of organizational commitment and refers to employees'

evaluation of the benefits and costs of leaving a particular organization. Employees have to stay with a particular organization because they have no alternatives (Meyer et al., 1993). The *TCM Employee Commitment Survey* measures this dimension of organizational commitment (Allen & Meyer, 1996; Meyer & Allen, 2004).

Correlation. A correlation is defined as an association between a pair of variables. It indicates that a change in one variable affects the direction and degree of change in another variable (Warner, 2013). In popular terms, a correlation is often referred to an association or a relationship (Shadish, Cook, & Campbell, 2002; Warner, 2013).

Fry's (2003) spiritual leadership theory. In Fry's (2003) spiritual leadership theory, spiritual leadership consists of the views, mindsets, and actions essential to give leaders and followers intrinsic motivation to achieve spiritual survival via calling and membership. This leadership view and mindset involves religious and ethical values, hope, faith, and selfless love (Fry, 2003; Nicolae et al., 2013).

General practice receptionists. GPRs are frontline workers in general care or family medical practices. Their work roles often involve administrative and non-clinical duties (e.g., billing, coding, setting appointments, managing patients, and emotional labor; Jong, Visser, & Wieringa-de Waard, 2011; Magin, Joyce, Adams, Goode, & Cotter, 1010; Neuwelt, Kearns, & Browne, 2014; Ward & McMurray, 2011). For the purposes of this study, the participating GPRs had to be (a) adults, (b) non-vulnerable populations, (c) native English speakers, (d) United States citizens, (e) men or women, and (f) White, Black, Hispanic, Native American, Hawaiian, and prefer not to disclose their ethnicity or race. GPRs had to have attained at least sixth-grade-level reading

proficiency, have at least a high school education or an equivalent degree (e.g., GED), and earn $20,000–$39,999 annually. GPRs had to be full-time, permanent employees who had worked at the same general care practice for at least five years.

Meaningful work. Meaningful work is one of the three dimensions of workplace spirituality conceptualized by Millman et al. (2003). In meaningful work, employees, as human beings, seek a greater purpose, identity, and joy in their work. This dimension of workplace spirituality operates at the individual level in organizational unit analysis (Ashmos & Duchon, 2000; Millman et al., 2003).

Mediation. Mediation is a form of a statistical inter-relationship in which the initial variable *X* influences the outcome variable *Y* through the mediating variable *M* (Baron & Kenny, 1986; Howell, 2013; Warner, 2013).

Normative organizational commitment. Normative organizational commitment is a dimension of organizational commitment and encompasses strong obligations felt by employees toward a particular organization. Employees want to stay with an organization because they believe they ought to (Meyer et al., 1993). The *TCM Employee Commitment Survey* (Allen & Meyer, 1996; Meyer & Allen, 2004) measures this dimension of organizational commitment.

Organizational citizenship behaviors. Organizational citizenship behaviors are discretionary, out-of-role behaviors not contingent on any formal rewards (Organ, 1997). Organizational citizenship behavior has five dimensions: altruism, civic virtue, sportsmanship, conscientiousness, and courtesy. The *Organizational Citizenship*

Behavior Scale measures this conceptualization of organizational citizenship behavior (Podsakoff et al., 1990).

Organizational commitment. Organizational commitment is a psychological bond between employees and organizations that makes employees less likely to leave voluntarily. Organizational commitment is a three-dimensional construct consisting of affective organizational commitment, normative organizational commitment, and continuance organizational commitment (Meyer et al., 1993). The *TCM Employee Commitment Survey* measures this organizational commitment (Allen & Meyer, 1996; Meyer & Allen, 2004). However, the scores for affective, normative, and continuance components are calculated separately in the condensed version of *TCM Employee Commitment Survey* (Meyer et al., 1993; Meyer & Allen, 2004).

Sense of community. A sense of community is a dimension of workplace spirituality and encompasses the cognitive, emotional, and spiritual connections between employees in a group or a team. A sense of community is reached within a group or team members who have a deep sense of inter-connectedness and demonstrate mutual support and genuine care (Ashmos & Duchon, 2000; Millman et al., 2003).

Transcendence of self-interest or self-interest transcendence. The notion of self-interest-transcendence, to some extent, encompasses meaningful work and a sense of community as employees expand beyond their own narrow materialistic needs to contribute to others (Chawla & Guda, 2013; Koltko-Rivera, 2006; Pawar, 2009b; Rego et al., 2008).

Workplace spirituality. Ashmos and Duchon (2000) defined workplace spirituality as the acknowledgment that employees have personal lives that foster and are fostered by meaningful work within a community setting. This study used the conceptualization of workplace spirituality developed by Millman et al. (2003), including the dimensions of meaningful work, sense of community, and alignment with organizational values, and measured workplace spirituality with the workplace spirituality scale developed by Milliman et al. (2003).

Research Design

A quantitative methodology and non-experimental design were used in this study. Given the early stage of research on workplace spirituality and its relationship with other organizational variables, a quantitative methodology was an appropriate approach to reach an understanding of workplace spirituality (Shadish et al., 2002). A quantitative methodology enabled collecting numeric and continuous data, making the nature of the reality (i.e., ontology) related to the construct of workplace spirituality quantifiable, observable, and objective (Gelo, Braakmann, & Benetka, 2008; Shadish et al., 2002). Specifically, this study examined the relationship between workplace spirituality and organizational citizenship behavior. Workplace spirituality was a predictor variable, and organizational citizenship behavior was an outcome variable (Kazemipour et al., 2012; Millman et al., 2003). Additionally, this study investigated whether this relationship was entirely or partially mediated by the affective, normative, and continuance components of organizational commitment (Kazemipour et al., 2012; Lin et al., 2008; Rego & Cunha, 2008).

A non-experimental design was employed in this study. Attitudinal and behavioral constructs, such as workplace spirituality, organizational commitment, and organizational citizenship behavior, develop over an extended period within a complex, non-restrictive organizational setting (Djibo, Desiderio, & Price, 2010; Meyer et al., 1993; Solinger, Hofmans, Bal, & Jansen, 2016). In contrast, experimental designs involve controlled, restricted conditions (Stone-Romero, 2008). Consequently, within organizational environments, experimental designs are not feasible, and quasi-experimental designs are not cost effective, especially because research on these particular organizational constructs and their relationships is still in its infancy. Furthermore, experimental designs require many participants and manipulation of independent variables over a short period of time (Shadish et al., 2002; Stone-Romero, 2008); however, in this study, there was no random assignment of participants or manipulation of independent variables across time and groups (Cook & Cook, 2008; Lobmeier, 2010; Muijs, 2011a).

Baron and Kenny's (1986) four-step paths model was employed in three mediation analyses in this study. The first mediation analysis investigated whether affective organizational commitment partially or fully mediated the relationship between workplace spirituality and organizational citizenship behavior. The second mediation analysis examined whether normative organizational commitment partially or fully mediated the relationship between workplace spirituality and organizational citizenship behavior. The third mediation analysis tested whether continuance organizational commitment partially or fully mediated the relationship between workplace spirituality and organizational citizenship behavior. Baron and Kenny's (1986) four-step pathways

involved statistical analyses, such as Pearson correlations, simple regressions, and multiple regressions. Although mediation analysis was employed, causal inferences could not be made in non-experimental research (Cook & Cook, 2008; Lobmeier, 2010; Muijs, 2011a).

To gather quantitative data, convenience sampling and questionnaire-based, cross-sectional surveying were used (Cong, 2008; Hall, 2008; Harter, 2008; Trochim, 2006). This type of sampling was possible due to the recruiting and commercial organization. In addition, data related to the variables studied (workplace spirituality, organizational commitment, and organizational citizenship behaviors) were collected using a survey questionnaire with 63 items drawn from three self-reported questionnaires: the *workplace spirituality scale*, the *Employee Commitment Survey*, and the *Organizational Citizenship Behavior Scale* (Meyer & Allen, 2004; Milliman et al., 2003; Podsakoff, MacKenzie, Moorman, & Fetter, 1990). The survey questionnaire and a demographic questionnaire were distributed to the participants at a single point in time (i.e., cross-sectional survey; Cong, 2008; Hall, 2008).

Assumptions and Limitations

Assumptions

Methodological assumptions. The methodological assumptions in this study were common in quantitative methodology and its philosophical stances (e.g., positivism and objectivism). It was assumed that the nature of reality was quantifiable and, therefore, objective (i.e., ontology) and that the researcher (i.e., knower), her consciousness, and psychological phenomena (i.e., known) were not interdependent

(Gelo et al., 2008; Smith, 1983). Consequently, constructs, such as workplace spirituality, organizational commitment (e.g., its components), and organizational citizenship behavior, were encoded in variables to be objectively measured. Furthermore, these phenomena were not dependent on the researcher's consciousness (Gelo et al., 2008; Smith, 1983). Moreover, it was assumed that mediation analysis following Baron and Kenny's (1986) steps allowed for meaningful interpretation of the study findings (Howell, 2013).

Theoretical assumptions. The main theoretical assumptions arose from spiritual leadership theory as a distinctive approach important to including workplace spirituality in organizational behavior studies (Fry, 2003; Nicolae et al., 2013). It was assumed that Fry's (2003) spiritual leadership theory was distinctive compared to traditional and rationalistic approaches to leadership. This leadership theory encompassed not only the physical, emotional, and cognitive but also the ethical, spiritual, and cultural aspects of aspects of human life (Fry, 2003; Fry et al., 2005; Fry & Slocum, 2008). Furthermore, spiritual leadership was developed within the broader milieu of the integration of spirituality into organizational behavior (Nicolae et al., 2013; Rego et al., 2008).

Topic-specific assumptions. Topic-specific assumptions included that the participants likely understood the information provided in the demographic and survey-based questionnaires and truthfully answered the demographic questionnaire and all 63 items in the survey-based questionnaire. The questionnaire consisted of three self-reported measures, so it was assumed that there were no measurement errors (Hsu & Sandford, 2010; Warner, 2013).

Limitations

The study limitations were related to the rigor of the research design. The factors indicating the rigor of research designs are (a) random assignment of participants, (b) presence of control and treatment groups, and (c) manipulation of an independent variable across time (Shadish et al., 2002; Vogt, Gardner, & Haeffele, 2012). The non-experimental design used in this study has weaker internal validity than other designs because it does not allow controlling for extraneous and confounding variables (Boswell & Cannon, 2011; Shadish et al., 2002). However, the research problem was supported by a proper theoretical underpinning (Fry's, 2003, spiritual leadership theory) and corresponding research questions connecting the research problem and design. Furthermore, given that quantitative research is a process of continuous re-discovery, this non-experimental study could offer guidelines for more rigorous designs in future research (Cook & Cook 2008; Johnson, 2001). Moreover, the constructs, such as organizational commitment and organizational citizenship behavior, were developed over an extended period; consequently, using a panel longitudinal design in future research is recommended (Johnson, 2001).

Expected Findings

The alternative hypothesis concerning the first research question on the relationship between workplace spirituality and organizational citizenship behavior was likely to be supported. Earlier research, including Ahmad and Omar (2015), Ahmadi, Nami, and Barvarz (2014), Affeldt and MacDonald (2010), Albuquerque et al. (2014), Balouch, Raeissi, Rezaeian, and Chakarzahi (2015), Kazemipour et al. (2012), Malik et

al. (2011b), and Nasurdin, Nejati, and Mei (2013), found a positive relationship between workplace spirituality and organizational citizenship behavior. Moreover, a positive association between workplace spirituality and organizational citizenship behavior was theoretically substantiated by the conceptual framework grounded on Fry's (2003) spiritual leadership theory.

While the alternative hypotheses for the second and third research questions were likely to be supported, the alternative hypothesis related to the fourth research question was less likely to be confirmed. The second research question asked whether there was a positive relationship between workplace spirituality and affective organizational commitment among GPRs. The third research question asked whether there was a positive relationship between workplace spirituality and normative organizational commitment among GPRs. Previous studies reported a relationship between workplace spirituality and the affective and normative components of organizational commitment. Krishnakumar and Neck (2002), Milliman et al. (2003), and Pawar (2009a) found a positive relationship between workplace spirituality and organizational commitment as a compact construct. However, Affeldt and MacDonald (2010), Kazemipour et al. (2012), Rego and Cunha (2008), and Rego et al. (2007) found positive associations between workplace spirituality and the affective and normative components of organizational commitment. The fourth research question asked whether there was a positive relationship between workplace spirituality and continuance organizational commitment among GPRs. Few, if any, previous studies conducted in western cultures have confirmed a positive association between workplace spirituality and continuance organizational

commitment. However, a study conducted in Egypt by Mousa and Alas (2016) found a positive relationship between components of workplace spirituality, such as meaningful work and a sense of community, and continuance organizational commitment.

While the alternative hypotheses for the fifth and sixth research questions were likely to be supported, the alternative hypothesis related to seventh research question was less likely to be substantiated. The fifth research question asked whether there was a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs. The sixth research question asked whether there was a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs. Studies by Cetin et al. (2015), Feather and Rauter (2004), Gellatly, Meyer, and Luchak (2006), Lavelle et al. (2009), Maharaj and Schlechter (2007), Meyer, Stanley, Herscovitch, and Topolnytsky (2002), and Pohl and Paillé (2011) showed a positive association between affective and/or normative organizational commitment and organizational citizenship behavior. The seventh research question asked whether there was a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs. Only studies by Cetin et al. (2015) and Nguni, Sleegers, and Denessen (2006) showed a positive association between continuance organizational commitment and organizational citizenship behavior.

The alternative hypotheses for the eighth and ninth research questions were likely to be supported. The alternative hypothesis for the tenth research question might be or might not be supported. The eighth research question asked whether there was the

predictive value of organizational citizenship behavior for workplace spirituality mediated by affective organizational commitment among GPRs. The ninth research question asked whether there was the predictive value of organizational citizenship behavior for workplace spirituality mediated by normative organizational commitment among GPRs. Kazemipour et al. (2012) found that only the affective component of organizational commitment acted as a mediator of the relationship between workplace spirituality and organizational citizenship behaviors. Studies investigating the mediator role of normative organizational commitment in the relationship between workplace spirituality and organizational citizenship behavior have not been conducted. The tenth research question asked whether there was the predictive value of organizational citizenship behavior for workplace spirituality mediated by continuance organizational commitment among GPRs. In a study by Katono et al. (2012), the normative and continuance components of organizational commitment affected organizational citizenship behavior, while workplace spirituality acted as a moderator.

Organization of the Remainder of the Study

Chapter 1 is the introductory, informative, and guiding section of this study and has the following sub-sections: a) Background of the Problem, (b) Statement of the Problem, (c) Purpose of the Study, (d) Significance of the Study, (e) Research Questions, (f) Definition of Terms, (g) Research Design, (h) Assumptions and Limitations, (i) Assumptions, (j) Expected Findings, and (k) Organization of the Remainder of the Study. Chapter 2 presents the study's theoretical foundation and conceptual framework (Fry's, 2003, spiritual leadership theory) for the relationship between workplace spirituality and

organizational citizenship behavior. A literature review covers the organizational constructs of workplace spirituality, organizational citizenship behavior, and organizational commitment (the crucial variables in this research). The subsections of Chapter 2 are (a) Methods of Searching, (b) Theoretical Orientation for the Study, (c) Review of the Literature, (d) Findings, (e) Critique of Previous Research Methods, and (f) Summary.

Chapter 3 gives a detailed, procedural description of the methodology used in this study. This chapter reflects Chapter 1 in an experiential way and provides continuity with and guidance for the two remaining chapters. The subsections of Chapter 3 are as follows: (a) Purpose of the Study, (b) Research Questions and Hypotheses, (c) Research Design, (c) Target Population and Sample, (d) Population, (e) Sample, (f) Sample Size, (g) Procedures, (h) Participant Selection, (i) Protection of Participants, (j) Data Collection, (k) Data Analysis, (l) Instruments, (m) Ethical Considerations, and (n) Expected Findings and Summary. The chapter also has three figures with diagrams of three inter-related paths in the three mediation analyses. These diagrams include the variables of workplace spirituality, organizational citizenship behavior, and affective, normative, and continuance organizational commitment. These figures are added to augment understanding of the 10 research questions and corresponding hypotheses.

Chapters 4 and 5 present the extensive data analysis, results, study limitations, visual displays and interpretations of the results, and recommendations for future research. Chapter 4 has the following sub-sections: (a) Background, (b) Description of the Sample, (c), Hypothesis Testing, and (d) Summary. Finally, the sub-sections of

Chapter 5 are (a) Introduction, (b) Summary of the Results, (c) Discussion of the Results, (d) Conclusions Based on the Results, (e) Limitations, (f) Implications for Practice, (g) Recommendations for Further Research, and (h) Conclusion

CHAPTER 2. LITERATURE REVIEW

Introduction

This chapter describes the search methods, theoretical orientation, literature review, findings, and critiques of past studies and methods to provide an understanding of the research preceding the present study. The largest sections of this chapter cover the study's theoretical orientation and the review of the literature on the constructs of workplace spirituality, organizational citizenship behavior, and organizational commitment.

The study's theoretical orientation encompasses its theoretical and conceptual framework. Fry's (2003) spiritual leadership theory provides the theoretical underpinnings and conceptual framework for the relationship between workplace spirituality and organizational citizenship behavior. According to this theory, leaders and followers attain spiritual survival characterized by a sense of calling and a sense of membership, which are conceptually related to workplace spirituality through the concepts of meaningful work and a sense of community (Fry, 2003). Fry's (2003) leadership theory also explains how workplace spirituality and organizational citizenship behavior are conceptually related by the transcendence of self-interest. Fry's (2003) spiritual leadership theory (e.g., theoretical and conceptual framework) offers a

foundation supporting the empirical relationship between workplace spirituality and organizational citizenship behavior.

This chapter presents a literature review focused on the constructs of workplace spirituality, organizational citizenship behavior, and organizational commitment. The construct of workplace spirituality is covered first. Ashmos and Duchon (2000) and Milliman et al. (2003) defined and explained this concept through the concepts of meaningful work, sense of community, and alignment with organizational values. Wagner-Marsh and Conley (1999) also described the construct of workplace spirituality as the organizational fourth wave. Next, Organ (1988) and Podsakoff et al. (1990) defined the construct of organizational citizenship behavior using the five concepts of altruism, conscientiousness, sportsmanship, courtesy, and civic virtue. Finally, Meyer and Allen (1997) and Meyer et al. (1993) built the construct of organizational commitment on its components of affective commitment, normative commitment, and continuance commitment.

The literature review summarizes and analyzes many key studies. The review is organized around explanations of workplace spirituality as a precursor variable, organizational citizenship behavior as an outcome variable, and organizational commitment as a possible mediator variable. The review also covers the context of previous studies, including their sampling methods, population, sample size, research design, and data collection and analysis.

Methods of Searching

Peer-reviewed scholarly journals, seminal works, methodological books, and articles were primarily accessed through Capella University's electronic library. Some articles were found through Google Scholar, while Capella's library collection was accessed via the search engine Summon. In addition, PsycINFO, ProQuest Psychology Journals, SAGE Journals Online, SAGE Research Methods, eBooks on EBSCOhost, and ebrary were accessed to find articles and books related to the topics of industrial-organizational psychology, quantitative methodology, and social sciences research in general. Some keywords and/or Boolean phrases used were *spirituality, spirit at work, spirituality at work, workplace spirituality, organizational commitment, organization and behaviors, organizational citizenship behaviors, spiritual leadership, spiritual leadership and theory, Fry spiritual leadership, Maslow, transcendence, self-transcendence, and learning and organizations.* Additional resources were found through references cited in other related articles (e.g., bibliographic mining).

Theoretical Orientation for the Study

Introduction

The study's theoretical orientation explains the significance of the spiritual leadership paradigm, systematically describes Fry's (2003) spiritual leadership theory, and justifies it as a conceptual framework of the relationship between workplace spirituality and organizational citizenship behavior (Kinjerski & Skrypnek, 2004; Koltko-Rivera, 2006; Naidoo, 2014; Nicolae et al., 2013; Pawar, 2009b). The significance of the spiritual leadership paradigm is explained primarily in the context of the globalized

economy and resulting changes in today's organizations. Furthermore, Fry's (2003) spiritual leadership theory is defined and clarified through its operational aspects of vision, hope, faith, altruistic love, and spiritual survival. These operational aspects are part of the intrinsic motivational sequence in Fry's (2003) spiritual leadership theory, so it also describes intrinsic motivation. In addition, Fry's (2003) spiritual leadership theory conceptually relates workplace spirituality and organizational citizenship behavior through self-interest transcendence (Koltko-Rivera, 2006; Pawar, 2009b). Self-interest transcendence can be understood through the concept of self-transcendence, supporting the elaboration of Frankl's and Maslow's (1971) views of self-transcendence (Phillips, Watkins, & Noll, 1974; Koltko-Rivera, 2006). Finally, organizations that do not implement workplace spirituality might not develop into learning organizations; therefore, the essence of learning organizations and their essential disciplines are deemed to be antidotes to current negative and controlling leadership and managerial tactics in organizations (Fry, 2003; Fillion, Koffi, & Ekionea, 2015).

Significance of the Spiritual Leadership Paradigm

Spiritual leadership is an important leadership style that supports the productivity and adaptive sustainability of today's organizations (Fry, 2003; Naidoo, 2014). Subordinated to the global marketplace, many organizational environments and societies undergo various changes requiring a holistic, value-based, and ethical leadership approach (Dames, 2014; Naidoo, 2014). Such leadership involves the physical, cognitive, emotional, and spiritual dimensions of human existence. In contrast to the controlling management style pervasive in standardized, centralized, bureaucratic organizational

structures, spiritual leadership is a motivating force beneficial for constantly changing organizations (Fry, 2003; Naidoo, 2014).

In the global marketplace, organizations and their members experience changes, such as downsizing, reorganization, and outsourcing, creating uncertain organizational environments. Consequently, inefficient performance, demotivation, absenteeism, and turnover increase, while organizational commitment decreases (Fry & Cohen, 2009; Kinjerski & Skrypnek, 2004; Nicolae et al., 2013). In addition to controlling management systems, the misuse of leadership roles and authority is on the rise, contributing to anti-leadership sentiment in organizations and societies (Dames, 2014). Organizational practitioners and researchers, therefore, should have growing interest in changing leadership trends to bring about lasting, fruitful transformations in organizations (Dames, 2014; Fry, 2003; Fry & Slocum, 2008). Organizations and employees may need value-based, ethical leadership to guide them to not only survive in constantly changing, unpredictable organizational environments but also achieve their greatest potential (Dames, 2014; Fry & Slocum, 2008; Naidoo, 2014).

Leadership theories are dominated and shaped by the physical, cognitive, and emotional spheres of human existence, but previous leadership studies have largely neglected intrinsic motivation, intuition, soul, and spirituality (Fry, 2003; Naidoo, 2014). The leadership literature has not yet considered leadership as a collective experience in which a leader is concerned about followers' values, perceptions, and thinking within a collective milieu (Fry, 2013). Previous leadership studies generally have studied traits,

behaviors, skills, power dynamics, extrinsic motivation, and contextual factors but ignored spiritual and moral values (Fry, 2003; Naidoo, 2014).

In contrast, the value-based view on leadership encompasses the values and characteristics of transformational, ethical, servant, and spiritual leadership (Dames, 2014). Facets of other leadership styles, such as transformational leadership, "leaderful," "environmental leadership," servant leadership, transcendental leadership, and "leader-follower," overlap with aspects of spiritual leadership (Crossman, 2010, p. 602–603; Dames, 2014; Nicolae et al., 2013). These overlapping facets are values and characteristics based on high moral and spiritual strivings and present an antidote to current negative management and leadership tactics (Dames, 2014; Nicolae et al., 2013). Such strivings emphasize spiritual wellness, trustworthiness, integrity, and commitment to morality and foster a culture of trust and authenticity in organizations (Wagner-Marsh & Conley, 1999). These spiritual and moral values are already part of the organizational reality in firms such as Aetna International; Amway; BioGenenex; Ford; Memorial Healthcare System; New York's Kaye, Scholer, Fierman; Pizza Hut; Southwest Airlines; and Taco Bell (Crossman, 2010; Fry, 2003).

Spirituality should be an essential component of leadership. The implementation of both spiritual leadership and workplace spirituality can improve employees' ethical, moral, and spiritual wellness (Fry, 2003; Rego et al., 2008). Specifically, spiritual leadership can motivate and empower employees to focus on purpose and meaning that transcend their self-interest rather than job security and rewards (Fry, 2003; Pawar,

2009b). Such leaders can foster meaning and purpose at work by integrating workplace spirituality across the individual, group, and organizational levels (Fry, 2003).

Fry's (2003) Spiritual Leadership Theory

Fry's (2003) spiritual leadership theory was used as the theoretical foundation for this research. Previous research in leadership and spirituality has confirmed that Fry's (2003) spiritual leadership theory is the most robust (Fry & Cohen, 2009). However, Fry's (2003) spiritual leadership theory was selected for this study primarily because it presents a conceptual framework for the relationship between workplace spirituality and organizational citizenship behavior (Pawar, 2009b). Fry's (2003) conceptualization of spiritual leadership also incorporates a notion of spiritual survival conceptually related to workplace spirituality via the concepts of meaningful work and a sense of community. Moreover, Fry's (2003) spiritual leadership theory has been painstakingly investigated and validated in different organizational settings (Fry & Cohen, 2009; Fry et al., 2005). This theoretical approach to the spiritual leadership paradigm has been found to be especially effective at transforming firms into learning organizations (Fry, 2003; Fry & Cohen, 2009; Fry et al., 2005). Finally, but equally importantly, it has been reported that spiritual leaders who utilize Fry's (2003) approach make positive impacts on organizational commitment and performance through in- and extra-role behaviors (Fry, 2003; Fry & Cohen, 2009; Fry et al., 2005; Fry & Slocum, 2008; Rego et al., 2008).

Operational aspects of Fry's (2003) spiritual leadership theory. Fry's (2003) leadership theory is considered to be a holistic theory or all-encompassing approach to leadership, as well as "a causal theory of spiritual leadership" (Fry, 2003, p. 696; Fry et

al., 2005, p. 836). This causal theory of spiritual leadership encompasses the qualities of spiritual leadership and related ones, such as vision, hope, faith, and altruistic love. These qualities intrinsically motivate leaders and followers to meet the vital requirements of spiritual survival via calling and membership, contributing to the improvement of organizational outcomes, such as organizational commitment, productivity, and employee well-being (Fry, 2003). According to Fry (2003), spiritual leadership theory integrates the "higher order needs" of leaders and followers and various facets of organizational effectiveness into "a causal model framework" (p. 696).

Spiritual leadership qualities, such as vision, hope, faith, and altruistic love, are interconnected and make up the intrinsic motivational sequence of the causal theory of spiritual leadership (Fry, 2003; Fry et al., 2005). To understand the intrinsic motivation sequence and its outcomes, it is necessary to elucidate the concepts of vision, hope, faith, altruistic love, spiritual survival, and intrinsic motivation (Fry, 2003). Fry (2003) stressed the greater importance of intrinsic motivation over extrinsic motivation and elaborated the difference between these motivational styles. Vision, hope, faith, and altruistic love are interrelated and motivate leaders and followers to attain spiritual survival (i.e., "a sense of calling" and "a sense of membership") and the subsequent individual and organizational outcomes (Fry, 2003, p. 711; Fry et al., 2005).

Vision. Fry (2003), Fry et al. (2005), and Fry and Slocum (2008) emphasized that successful leaders must create a convincing vision to achieve a particular organization's desired outcomes. A vision describes the future and offers a rationale, expressed overtly or covertly, for why this future should be attained. Regarding motivation and change,

vision serves three important purposes: (a) elucidating an overall course of change, (b) simplifying many specific actions and choices, and (c) helping efficiently and quickly direct individuals' activities (Fry, 2003). Moreover, creating a convincing organizational vision forms a sense of calling in leaders and their followers (Fry, 2003; Fry et al., 2005; Fry & Slocum, 2008). A leader's vision must have broad appeal to main organizational stakeholders and energize employees' commitment. The leader's vision should uphold standards of quality and define organizational purpose. Consequently, vision is synonymous with performance. Finally, a vision should articulate great ideals and inspire faith and hope in an organization (Fry, 2003).

Hope and faith. In addition to vision, other spiritual leadership qualities that produce a sense of calling in leaders and followers are hope and faith (Fry, 2003). Faith is profound confidence and trust that something is true or real without the need for tangible, material proof. Faith, therefore, is more than merely hoping or anticipating that something will occur but, rather, centers on certain values, attitudes, and behaviors and is primarily proved by one's actions. If employees trust in an organizational vision and its fulfillment, they are self-motivated to act in a manner that realizes their faith. Employees must set challenging yet attainable goals and have joyful expectations of rewards. Faith is analogous not to a short race or sprint but to a marathon in which success requires self-control, resilience, determination, and brilliance. Consequently, faith in a compelling vision generated by spiritual leadership encourages employees' efforts (Fry, 2003).

Altruistic love. An organization's mission and purpose must accord with the fundamental values fostered by its organizational culture (Fry, 2003). Organizational

culture includes both tangible or visible artifacts (e.g., symbols, dress codes, and ceremonies) and intangible artifacts (e.g., beliefs and values). A core value in spiritual and learning organizations is altruistic love, "a sense of wholeness, harmony, and well-being" generated by spiritual leaders' unconditional, compassionate, steadfast thoughtfulness, consideration, and respect for both themselves and followers (here, employees; Fry, 2003, p. 712). Furthermore, altruistic love encompasses compassion, mercy, kindness, humility, meekness, patience, gratitude, integrity, trust, courage, faithfulness, and endurance. The individual and organizational outcomes of altruistic love are joy, peace, tranquility, organizational commitment, and productivity. Altruistic love reduces fear, anger, and feelings of failure and pride (destructive emotions and attitudes) and creates a sense of membership (Fry, 2003).

Spiritual survival. In the causal theory of spiritual leadership, spiritual survival is considered to be an outcome (i.e., "followers' needs for spiritual survival") of the intrinsic motivational sequence (Fry et al., 2005, p. 836). Spiritual survival has two components (a sense of calling and a sense of membership) that correspond to the dimensions of workplace spirituality (meaningful work and a sense of community; Fry, 2003). The components of spiritual survival are universal to the human experience. A sense of calling entails finding purpose in one's work through not only personal mastery based on specialized knowledge of a profession, but also professional ethics based on selfless service to others. Consequently, work is a calling and a transcendental experience in which employees find meaning in work and life through selfless service to others (e.g., customers, clients, careers, professions, fields, and society). A sense of membership

refers to the human need to be accepted, understood, and valued. Employees need to be accepted, understood, and valued through social exchanges with coworkers to experience a sense of membership (Fry, 2003).

Intrinsic motivation. Motivation consists of the factors that stimulate, guide, and sustain particular behaviors to attain the desired goals (Fry, 2003). In general, a motivational path includes needs, action, goals, performance, rewards, and feedback. Within an organizational environment, rewards are often contingent on the quality of performance following specific standards. An extrinsic motivation is a reward from external factors contingent on the required performance. Extrinsic rewards include salary increases, bonuses, medical benefits, extended vacations, praise, and recognition. However, pressures imposed on employees from different organizational levels (e.g., individual, group, and organizational echelons) encourage them to achieve only lower-level human needs, such as security (Fry, 2003). Consequently, these employees cannot develop higher human needs, such as a sense of belongingness, self-actualization, and self-transcendence (Koltko-Rivera, 2006). The extrinsic motivational approach once dominated the feudal system, monarchies, and churches and remains prevalent in hierarchical and bureaucratic organizations that foster centralization and formalization. In short, the extrinsic motivational approach leads to fear, control, decreased trust, low enthusiasm, diminished creativity, and low productivity and organizational commitment (Fry, 2003).

In contrast, intrinsic motivation is not contingent on external rewards; instead, one's effort or work is perceived as enjoyable, fun, and rewarding (Fry, 2003).

Performance and reward, therefore, merge and become indistinguishable. The intrinsic motivational approach is nurtured in organizational environments with a sense of connection based on positive relationships among coworkers and a sense of connection based on mutual tasks, goals, and achievements (Fry, 2003). In Maslow's higher-level human needs, intrinsic motivation consists of autonomy, competency, relation, self-actualization, and self-transcendence (Fry, 2003; Koltko-Rivera, 2006). For example, employees who show intrinsic motivation feel confident in handling their job tasks. After these employees carry out these job duties, they have autonomy to further develop their skills in particular job tasks. A sense of competence and autonomy is especially characteristic of empowered teams which foster the sense of mutual goals. Consequently, such employees make significant contributions to their team members and experience a sense of pride and purpose in their work (Fry, 2003).

Intrinsic motivation can also result from "goal identification" (Fry, 2003, p. 700). Goal identification is a process through which employees and individuals internalize organizational goals, values, and visions through organizational socialization and participation in fostering these goals, values, and visions. Employees thus recognize these goals, values, and visions as their own and become highly committed to attaining them, which is an intrinsically rewarding pursuit (Fry, 2003).

Intrinsic motivational sequence. Spiritual leadership creates a vision that fuels performance (Fry, 2003; Fry & Cohen, 2009; Fry et al., 2005). Followers' hope and faith in a leader's compelling vision drive their efforts. Altruistic love becomes an intrinsic reward for leaders and followers (Fry, 2003). Vision, hope, faith, and altruistic love

inspire leaders and followers' sense of spiritual survival, resulting in improved individual and organizational outcomes, such as employee well-being, organizational commitment, and performance (Fry, 2003; Fry & Cohen, 2009; Fry et al., 2005). Performance, effort, and reward are components of the intrinsic motivation sequence (Fry, 2003).

Fry's Spiritual Leadership Theory as the Conceptual Framework

Fry's (2003) spiritual leadership theory presents not only a theoretical foundation for this study but also a conceptual framework for the relationship between workplace spirituality and organizational citizenship behavior (Fry, 2003; Koltko-Rivera, 2006; Pawar, 2009b). As noted, spiritual leadership theory has emerged within a broad framework incorporating spirituality into studies on organizational behavior (Nicolae et al., 2013). Furthermore, there has been related interest in workplace spirituality and spiritual leadership in research on various organizational phenomena, such as international management, commitment, leadership, transformation, and culture (Fry, 2003; Fry & Slocum, 2008; Naidoo, 2014; Nicolae et al., 2013). Although experiences of workplace spirituality can be manifested in organizational culture, climate, procedures, behavior, and leadership, this study focused exclusively on leadership (spiritual leadership theory) and organizational behaviors (Fry, 2003; Fry & Slocum, 2008; Nicolae et al., 2013). The most robust method to include workplace spirituality in traditional approaches to organizational theory and practice is to consider the relationships between workplace spirituality and organizational behavior constructs, such as transformational leadership, organizational support and citizenship behaviors, and procedural justice (Pawar, 2009b). This study focused on the relationship between workplace spirituality

and organizational citizenship behaviors. Moreover, some components of the spiritual leadership theory are conceptually related to dimensions of workplace spirituality (Fry, 2003; Milliman et al., 2003), which are in turn, linked to the construct of organizational citizenship behavior by the notion of self-interest transcendence (Pawar, 2009b).

Spiritual survival and workplace spirituality. Fry's (2003) spiritual leadership theory and workplace spirituality are conceptually related to the notion of spiritual survival, which, as noted, is an outcome of the intrinsic motivational sequence in Fry's (2003) casual theory of spiritual leadership. The components of spiritual survival (a sense of calling and a sense of membership) are integrally related to meaningful work and a sense of community, which are essential dimensions of workplace spirituality (Fry, 2003; Milliman et al., 2003). The components are specifically present in the non-ideological and consequential conceptualization of workplace spirituality developed by Milliman et al. (2003), Duchon and Plowman's (2005) conceptualization of workplace spirituality, and Marvis's (1997) concepts of meaningful work and community. Whether components of spiritual survival or dimensions of workplace spirituality, these concepts reveal the essence of self-interest transcendence (Chawla & Guda, 2013; Pawar, 2009b). Self-interest transcendence is evidenced through striving to contribute to others and establish a connectedness with others that generally implies striving for something beyond selfhood and self-interest (Kinjerski & Skrypnek, 2004, 2008; Pawar, 2009b).

Workplace spirituality and organizational citizenship behavior. Evidence supporting that Fry's (2003) spiritual theory presents a conceptual framework for the relationship between workplace spirituality and organizational citizenship behavior

comes from the concept of self-interest transcendence, which theoretically connects these organizational constructs (Milliman et al., 2003; Pawar, 2009b). All five dimensions of organizational citizenship behavior (altruism, courtesy, civic virtue, sportsmanship, and conscientiousness) reflect self-interest transcendence in employees seeking to help others without compensation for themselves. Organizations might eventually recognize employees who display organizational citizenship behavior and thus directly or indirectly reward them. However, these employees' primary intent to benefit others is not contingent on any formal reward. Workplace spirituality and organizational citizenship behavior are related to the intention to benefit or contribute to others, which reflects self-interest transcendence (Organ, 1997; Pawar, 2009b).

Self-interest transcendence and self-transcendence. In this study, the notion of self-interest transcendence has been often mentioned in reference to the integration of workplace spirituality into organizational behavior studies (Nicolae et al., 2013; Pawar, 2009b). According to Pawar (2009b), self-interest transcendence is a component of self-transcendence and related to self-transcendence through commitment and contribution to others. To understand the notion of self-interest transcendence, therefore, the concept of self-transcendence needs to be grasped. Two polarized views on self-transcendence exist: Frankl's (1966) view on self-transcendence and Maslow's (1943, 1954, 1969, 1971) evolving view on self-actualization and self-transcendence (Koltko-Rivera, 2006; Phillips et al., 1974).

Frankl's view on self-transcendence. Frankl (1966), an existential psychiatrist and philosophical phenomenologist, primarily based his view of self-transcendence on

his stances on human nature (Phillips et al., 1974). Frankl (1966) believed that human beings have three dimensions: the physical, psychological, and spiritual. Only spirituality, accountability, and freedom, though, were considered idiosyncratically human characteristics. According to Frankl (1966), the human striving for meaning and its fulfillment does not have any organismic and psychological roots; instead, these strivings result from human relatedness to the realness of the world. Self-transcendence then arises not from the attainment of biological potentials and the fulfillment of psychological aspirations but from human awareness of the environment and ability to reach for meaning beyond selfhood. Any other experiences, such as pleasure, joy, and self-actualization are unintentional outcomes of the human pursuit for fulfillment of meaning. Frankl (1966) drew a dichotomous distinction between the spiritual or philosophical dimension and the biological or psychological dimension of human nature. Frankl (1966) perceived the human need for self-actualization as conflicting with the need for self-transcendence. Human self-fulfillment is attained by finding one's meaning in the world by specifically appreciating goodness and aesthetics, finding meaningfulness in accomplished tasks, and transcending the particularities of place and time to reach the greater purpose of "shared human existence as a whole" (Phillips et al., 1974, p. 57). Moreover, Frankl (1966) stressed that all individuals can experience transcendence regardless of their environmental context. According to Frankl (1966), the absolute essence of human life is self-transcendence or striving for something beyond self. Self-transcendence can resolve psychological tensions in humans (Phillips et al., 1974). In contrast to Frankl (1966), Maslow (1943, 1954, 1969) considered self-transcendence to

be an intrinsic product of human biological and psychological growth (Koltko-Rivera, 2006).

Maslow's view on self-transcendence. In mainstream psychology, Maslow once considered himself to be a humanistic psychologist. However, later in life, he realized that psychology is a restrictive, exclusive science because of its value-free, desacralized, and neutral characteristics and developments (Maslow, 1971). In Maslow's (1971) seminal work, *The Farther Reaches of Human Nature*, he declares, "I am Freudian, and I am behavioristic, and I am humanistic; as a matter of fact, I am developing what might be called a fourth psychology of transcendence as well" (p. 4). Maslow (1971) proposed a psychology of transcendence as a transhuman or transpersonal psychology (Koltko-Rivera, 2006). Washburn (1995), a philosopher and a transpersonal theorist, regarded Maslow as "a third major contributor to the emergence of transpersonal theory [and] a founding father of both humanistic and transpersonal psychology" (p. 2). Maslow also contributed to the founding of the *Journal of Transpersonal Psychology* (Koltko-Rivera, 2006; O'Connor & Yballe, 2007; Washburn, 1995).

According to Maslow (1943, 1954, 1969), the progression of successive biological and psychological needs corresponds to the functionality of human beings. Consequently, lower- and middle-level human needs such as physical, safety, love and belongingness, and esteem, must be fulfilled before higher-level needs, such as self-actualization and self-transcendence, can be attained (Dahl, 2015; Koltko-Rivera, 2006). Maslow (1971) defined self-actualization as the attainment of one's personal potentials. In his work "Theory of Human Motivation," Maslow (1943) noted,

> Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately happy. What a man can be, he must be. This need we may call self-actualization. (p. 383)

Maslow (1943) regarded self-actualization as the healthiest, most fulfilling state. Later in life, though, Maslow (1971) believed that self-actualization itself is paradoxically an end point and a transitional point to self-transcendence (Koltko-Rivera, 2006). Maslow recognized that self-actualization is not the highest human attainment (Koltko-Rivera, 2006). Self-actualized individuals might benefit others, but they are motivated purely by self-fulfillment.

In contrast, self-transcendent individuals serve others in a selfless or egoless fashion. Self-transcendent individuals strive for something and for communion with something beyond the limitations of self and ego (Koltko-Rivera, 2006).

> Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos. (Maslow, 1971, p. 269)

Beyond a highly holistic, systemic understanding of the world and the pursuit of the complex interrelatedness and unity of objects in the world, there are a variety of transcendent experiences. Self-transcendent individuals might transcend or surpass their own self-awareness, will, role, effort, ego, "selfish Self," ethnocentrism, culture,

dichotomies (e.g., we vs. them), weaknesses, pain, basic needs, superego, past, present, time, and metaphysical sense (Maslow, 1971, p. 262). Self-transcendent individuals also yearn for communion with God or the divine (Koltko-Rivera, 2006). They might have mystical experiences, peak experiences, plateau experiences, spiritual experiences, aesthetical experiences, "pure gratitude," "cosmic consciousness," unity with everything, ecstatic experiences, and other experiences in which their identity transcends selfhood (Maslow, 1971, p. 266).

In motivations, values, identity, and deeds, self-transcendent individuals differ greatly from self-actualizing individuals who do not have self-transcending experiences (Koltko-Rivera, 2006). However, Maslow (1971) differentiated between healthy self-actualizing individuals with self-transcending experiences and fully self-transcending individuals in a state of being (e.g., the being realm) rather a state of becoming (e.g., the realm of deficiency or practical realm). Compared to self-actualizing individuals, self-transcendent individuals yearn more for "B-values" (Being-values), such as goodness, justice, truth, beauty, perfection, and excellence (Maslow, 1971, p. 277). Self-transcendent individuals are less happy and express "B-sadness" over human cruelty and shortsightedness (Maslow, 1971, p. 279). They use "Being-cognition" characterized by inclinations toward cosmic consciousness, awe, wonder, reverence, piety, unity, absolute, "philosophical humor," and "second naivete" (Maslow, 1971, p. 253–254).

Learning Organizations

As much as workplace spirituality may present a new paradigm for today's organizations, and spiritual leadership theory may present a revolutionary stance on

leadership, the learning organization may present a new type of organizational environment that can flexibly adjust to the rapid, unpredictable changes inherent in the global environment and economy (Fillion et al., 2015; Fry, 2003; Naidoo, 2014; Nicolae et al., 2013). Learning organizations can sustain their existing services and products and know how to continually develop into not only flexible systems but also generative knowledge systems. Such organizations can foster and share learning and innovation mechanisms (Argote, 2011). Consequently, these organizations not only survive but also develop systems capable of self-evaluation across all organizational levels (e.g., the individual, group, and organizational levels).

A learning organization has five essential aspects or disciplines: (a) "systems thinking," (b) "personal mastery," (c) "mental models," (d) "shared vision," and (e) "team learning" (Fillion et al., 2015, p. 77). Systems thinking is the keystone of these organizations and integrates all the other disciplines. Systems thinking is a shift in thinking patterns from making linear connections to making circular interrelations between causes and effects. Employees in learning organizations should be progressive, systematic thinkers rather than reactive subjects in linear, cause–and–effect chains (Fillion et al., 2015).

Personal mastery is regarded as the spiritual basis of learning organizations (Fillion et al., 2015). Personal mastery involves individual development and learning and deeper responsibility, initiatives, and commitment. Moreover, personal mastery enables going beyond one's abilities to approach life creatively. Personal mastery entails spiritual growth and creative pressure that equips individuals to effectively determine their

destiny. Learning organizations recognize that employees are the most important aspect of individual learning and that without these employees and their mastery, organizational learning could not emerge (Fillion et al., 2015).

All individuals have pre-established mental models that lead them to see the world in certain ways and make decisions and act accordingly (Fillion et al., 2015). Individuals take actions congruent with pre-established generalizations, hypotheses, and theories. In bureaucratic and hierarchical organizations, management, fear, and control are the norms. In contrast, values, vision, and mental models characterize healthy learning organizations. Problematically, mental models are implicit and stored in the subconscious; therefore, it is important to learn how to explore these models through reflection and investigation (Fillion et al., 2015). Mental models should be clarified, tested, and even replaced when possible.

A great advantage of learning organizations is that their members are involved in creating a mutual vision of the organizational future (i.e., values, goals, and mission; Fillion et al., 2015). Organization members should ask what they want to accomplish in their organization's future. By sharing a vision, organizational members can feel a sense of community in their activities, dialog, true listening, and mutual understanding. A shared organizational vision thus reflects the personal visions of organizational members who feel involved, connected, and energized. A shared vision is mutually pursued by all organizational members and results in "generative learning," fluid vision, and unity among all members (Fillion et al., 2015, p. 81).

In learning organizations, a team presents "a microcosm of learning" (Fillion et al., 2015, p. 82). Individual learning is important but not sufficient for organizational learning. Organizational learning is very dynamic and multifaceted. An alternative solution is team learning, or positive thinking related to multifaceted questions, creative, vigorous action, and awareness of other team members. Team learning entails mastering dialogue and discussion and finding a balance between dialogue and discussion to establish synergy. Successful teams still encounter conflicts but learn that finding resolutions requires practice and more learning. These teams practice dialogue and learning using experimentation through virtual simulations of reality via "game playing" or "micro-worlds," which are essential for the implementation of five disciplines of learning organizations (Fillion et al., 2015, p. 83).

Review of the Literature

Introduction

The present study investigated the relationship between workplace spirituality and organizational citizenship behavior and whether the three components of organizational commitment (affective, normative, and continuance organizational commitment) mediated the relationship. The following review of previous literature centers on the constructs of workplace spirituality, organizational citizenship behavior, and organizational commitment, treated as the predictor, outcome, and mediator variables, respectively. Each of these constructs has multiple concepts, so multiple concepts are also investigated. In addition, workplace spirituality is explored as "the organizational fourth wave" (Wagner-Marsh & Conley, 1999, p. 292). The literature review also links studies

investigating the relationship between workplace spirituality and organizational citizenship behavior, along with other organizational attitudes and behaviors.

The Construct of Workplace Spirituality

Milliman et al. (2003) developed a construct of workplace spirituality, revising the conceptualization of spirituality at work proposed by Ashmos and Duchon (2000). Milliman et al. (2003) acknowledged Ashmos and Duchon's (2000) definition of workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos & Duchon 2000, p. 137). The Milliman et al. (2003) conceptualization is appropriate for the present study because it focuses on the positive effects of workplace spirituality on employee attitudes (e.g., organizational commitment) and subsequent organizational outcomes. Ashmos and Duchon's (2000) conceptualization of workplace spirituality encompasses (a) "Blocks to Spirituality," (b) "Conditions for Community," (c) "Contemplation," (d) "Individual and the Organization," (e) "Inner Life," (f) "Personal Responsibility," (g) "Positive Connections with other Individuals," (h) "Positive Work Unit Values," and (i) "Work Unit Community" (pp. 143–144). From Ashmos and Duchon's (2000) conceptualization of spirituality at work, Milliman et al. (2003) drew meaningful work and alignment with organizational values and added the dimension of a sense of community. The conceptualization of workplace spirituality developed by Milliman et al. (2003) thus has three dimensions: "Meaningful Work," "A Sense of Community," and "Alignment with Organizational Values" (p. 429).

Meaningful work. Meaningful work is not a new concept in the workplace (Ashmos & Duchon 2000; Duchon & Plowman, 2005; Wrzesniewski, 2003). For instance, social psychologists have recognized that workers have not only material, safety, competency, and autonomy needs but also social needs to belong and to have a purpose (Duchon & Plowman, 2005). In addition, social economist Amitai Etzioni (1995) distinguished between labor and work. Labor is experienced as a chore and offers extrinsic rewards, whereas work is regarded as a calling and offers purpose through psychological, social, and cultural rewards. Similarly, Markow and Klenke (2005) viewed work as a calling or a vocation, which gives employees a sense of personal fulfillment and purpose through awareness of making a meaningful difference in their lives and the lives of others. A "calling is a powerful and spiritual connection with work that transcends professionalism or paychecks and leads to deep connections and thus commitment to one's work" (Markow & Klenke, 2005, p. 13). Scholars in positive organizational studies have recognized two sources of meaning related to work: meaning in work and meaning at work. Employees can reach meaning in work through the characteristics of particular jobs (e.g., a variety of skills and a task identity; Duchon & Plowman, 2005). For instance, Wrzesniewski and Dutton (2001) described how employees can find meaning in work through job crafting, allowing them to change the scope and frequency of job tasks, the design of jobs, and the "cognitive boundaries" of job tasks (p. 185). Employees can alter "relational boundaries" and their social environment at work (Wrzesniewski & Dutton, 2001, p. 185). Employees can also find meaning at work through a sense of belongingness and membership (Duchon &

Plowman, 2005; Milliman et al., 2003). Organizational researchers recognized the spiritual dimension of workers who not only pursue meaning in their personal lives but also seek meaning that can be reached through their work (Duchon & Plowman, 2005). Duchon and Plowman (2005) associated the concept of meaningful work with the concept of job enrichment (an organizational behavior concept).

Meaningful work is a fundamental concept in workplace spirituality (Ashmos & Duchon, 2000; Milliman et al., 2003; Pfeffer, 2003). Employees are regarded as individuals who seek not only meaning in their personal lives but also purpose and personal fulfillment through their work (Milliman et al., 2003). Meaning at work encompasses achieving competency and mastery through interesting work that fosters learning and growth and through gaining a sense of purpose through meaningful work (Pfeffer, 2003).

Meaningful work operates on the individual level of organizational unit analysis (Ashmos & Duchon, 2000; Milliman et al., 2003). Employees get pleasure from work, and work energizes them as they derive personal purpose from it at an individual level (Milliman et al., 2003). Ashmos and Duchon (2000) designed dimensions at a "work unit level," which resemble the dimension of meaningful work at the individual level of organizational unit analysis. However, Ashmos and Duchon (2000) noted,

> the data addressing the work unit level are not as compelling as the data addressing the individual level data. … It is conceptually easier to answer questions about oneself than to project and characterize the attitudes of others,

particularly in the collective sense implied by the concept of a work unit (pp. 142–143).

Ashmos and Duchon (2000), therefore, concluded that more empirical studies are needed to understand the discriminant and convergent validity of the workplace spirituality construct and its dimensions. In contrast to Ashmos and Duchon (2000), Milliman et al. (2003) addressed meaningful work solely at the individual level and a sense of community at the group level (i.e., work unit level).

Sense of community. An important aspect of workplace spirituality is a sense of community, which is essential for a work environment to foster workplace spirituality (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Dutton & Heaphy, 2003; Milliman et al., 2003; Mirvis, 1997; Pfeffer, 2003). As spiritual beings, employees strive to relate to other human beings and belong to something larger than themselves (Ashmos & Duchon, 2000). Employees seek a sense of togetherness, mutual caring, and support and physical, mental, and spiritual connections with their co-workers (Ashmos & Duchon, 2000; Dutton & Heaphy, 2003; Milliman et al., 2003; Mirvis, 1997). Similarly, Dutton and Heaphy (2003) noted, "human connections in organizations are vital… Organizations depend on individuals to interact and form connections to accomplish the work of the organization" (p. 263). Dutton and Heaphy (2003) viewed high-quality connections among employees as life-sustaining and manifested in higher emotional expressiveness, spontaneous expressions of positive and negative emotions, and resilient, open, generative relationships. Management practices and their underlying motivations can damage or uplift employees' spirit (Pfeffer, 2003). In addition, Mitchell, Holtom,

Lee, Sablynski, and Erez (2001) proposed a concept of job embeddedness in which employees are not simply present in the workplace but form connections with other employees and work activities. Employees also consider how well they fit with a particular organizational culture and their job demands (Mitchell et al., 2001). Duchon and Plowman (2005) associated the concept of community at work with the concept of organizational climate (an organizational behavior concept).

Milliman et al. (2003) constructed a concept of sense of community differing from Ashmos and Duchon's (2000) concept in the conditions for community. Unlike Ashmos and Duchon's (2000) conditions for community, a sense of community includes not conditions to enable community establishments but employees' feelings of community and togetherness in relationships with their coworkers. These relationships are not superficial but based on profound connections and empathetic caring, like healthy relationships in well-functioning families (Ashmos & Duchon, 2000; Milliman et al., 2003). Accordingly, "community at work is based on the belief that people see themselves as connected to each other and that there is some type of relationship between one's inner self and the inner self of other people" (Maynard & Miller, as cited in Milliman et al., 2003, p. 429). Although Ashmos and Duchon (2000) and Milliman et al. (2003) both emphasized employees' innate propensity toward closeness with others in the concepts of community, Milliman et al. (2003) stressed that employees' personal feelings, cognitions, and attitudes, not their actions or behaviors, set the conditions for a community.

Milliman et al. (2003) viewed a sense of community as existing at the group level of organizational unit analysis. According to Milliman et al. (2003), employees uphold and mutually care for each other as they relate to a mutual purpose at the group level. In contrast, Ashmos and Duchon (2000) saw the conditions for community as existing at the individual level and the "work unit community" at the group level (p. 144). A sense of community, therefore, not only conceptually differs from the conditions for community but also exists at a different level of organizational unit analysis.

Alignment with organizational values. Another important facet of workplace spirituality is alignment with organizational values (Ashmos & Duchon, 2000; Kinjerski & Skrypnek, 2008; Milliman et al., 2003). Employees have certain perceptions of their organization and its values (Ashmos & Duchon, 2000; Milliman et al., 2003). Their personal values and goals can be either congruent or incongruent with organizational values and purpose (Abdullah & Ismail, 2013; Kinjerski & Skrypnek, 2008). For instance, employees who believe that organizations should have strong ethics and integrity choose organizations that have a good conscience toward their employees, customers, and services. These employees also understand their organization's purpose as making significant contributions to their community and society (Milliman et al., 2003). Accordingly, "alignment with the organization's values is related to the premise that an individual's purpose is larger than one's self and should make a contribution to others or society" (Milliman et al., 2003, p. 430). Both Ashmos and Duchon (2000) and Milliman et al. (2003) concurred that employees are linked to the organization's purpose and values at the organizational level. Nevertheless, there are a few organizations whose mission is

to foster employees' spiritual growth and to establish conditions to uplift and inspire employees (Milliman et al., 2003; Milliman, Ferguson, Trickett, & Condemi, 1999).

Workplace spirituality and the organizational fourth wave. The development of workplace spirituality within an organizational environment supported by "a spiritual corporate culture" has been termed "the organizational fourth wave" (Wagner-Marsh & Conley,1999, p. 292). The organizational fourth wave is also comparable to "the spiritually-based firm" (Wagner-Marsh & Conley, 1999, p. 292; see also Dyrud, 2000; Haller, 2011, p. 927). Wagner-Marsh and Conley (1999) considered the organizational fourth wave to be a paradigm resulting from three successive epochs: (a) the agrarian era (the first wave), (b) the industrial era (the second wave), and (c) the postindustrial era (the knowledge society or the third wave).

Wagner-Marsh and Conley (1999) emphasized six vital attitudes and practices to sustain a spiritual corporate culture: (a) "honesty with self," (b) "articulation of the corporation's spiritually-based philosophy," (c) "mutual trust and honesty with others," (d) "commitment to quality and service," (e) "commitment to employees," and (f) "selection of personnel to match the corporation's spiritually-based philosophy" (p. 292). Many firms seek to implement these spiritual practices in their organizational cultures, including Bank of Montreal, Herman Miller, Lancaster Laboratories, Medtronic, Schneider Engineering Corporation, Sisters of St Joseph Health System, TD Industries, Tom's of Maine, Toro Company, Townsend and Bottum, and Wetherill Associates (Wagner-Marsh & Conley, 1999). While many of these firms directly focus on spirit and

life-enhancing attitudes and practices, others apply these only during crises (Wagner-Marsh & Conley, 1999).

Honesty with self is the first of the six attitudes and practices evidenced in spiritually based firms (Wagner-Marsh & Conley, 1999). To effectively build and sustain spiritually based firms, leaders should be honest with themselves (Wagner-Marsh & Conley, 1999). Leaders and higher-level managers should know that the process of change starts within oneself (Covey, 1994; Wagner-Marsh & Conley, 1999). Similarly, Lee and Zemke (1993) considered Greenleaf's servant leadership and an inner process of change: "a servant leader views every problem as originating inside, rather than outside, himself" (p. 23). Moreover, honest leaders and managers should be humble and self-aware and have a conscience. Humble leaders and managers should not live according to their own values but submit to "higher powers," "natural laws," and "universal principles" (Covey, 1994, p. 3). Living according to universal principles and having integrity take courage (Covey, 1994).

Articulating spiritually based corporate philosophy is the second of the six practices exhibited by spiritually based firms (Wagner-Marsh & Conley, 1999). These employers very openly declare their "philosophical commitment" to employees and customers (Wagner-Marsh & Conley, 1999, p. 293). These organizations are interested not only in advertising their products but also expressing their spiritual principles to everyone with whom they conduct business. Spiritually based organizations also instill their spiritual principles across all organizational levels to develop and train their leaders

and employees and to promote a trustful organizational culture and meaningful work (Wagner-Marsh & Conley, 1999).

Mutual trust and honesty with others are the third practice characterizing spiritually based firms (Wagner-Marsh & Conley, 1999). These firms demonstrate mutual trust and honesty in their relationships with their employees, customers, and contractors, the high quality of their products and services, and their climate of honesty which, in turn, has positive effects on employees. In such climates, employees feel secure and better off and perform well. However, at the global level, spiritually based firms might be at risk of losing shareholders, suppliers, and profits. Nevertheless, spiritually based firms have a strong organizational commitment to their ethical values and are oriented toward long-term results (Wagner-Marsh & Conley, 1999).

Commitment to quality and service is the fourth practice of spiritually based firms (Wagner-Marsh & Conley, 1999). In these firms, the high quality of goods and services is based on ethical principles and the pervasive servant attitude toward customers. Accordingly, Bothe stated, "If we are out of something, for example, we'll tell them our competitor's part number. We try to help our customers out in any way we can" (as cited in Wagner-Marsh & Conley, 1999, p. 295). In short, spiritually based firms' mission to serve others (e.g., customers and stakeholders) always comes before making profits (Wagner-Marsh & Conley, 1999).

Commitment to employees is the fifth practice found in spiritually based firms (Wagner-Marsh & Conley, 1999). These firms express their commitment in personal and professional ways. They view their employees as individuals and base their commitment

to all employees on respect, compassion, and service. A "business exists as much to provide meaningful work to the person as it exists to provide a product or service to the customer" (Kiechel, as cited in Wagner-Marsh & Conley, 1999, p. 297). On a practical level, spiritually based firms provide good salaries and attractive, generous, family-friendly benefits, such as child and adults daycare, bonus programs, health benefits, and 401K plans. They also care about their employees during downsizing processes and seek to find them new jobs. When these organizations ensure their employees' personal and professional growth, they endorse Greenleaf's servant leadership and the tenets of spiritually based organizational culture (Wagner-Marsh & Conley, 1999).

The selection of personnel who match the corporation's spiritually based philosophy is the sixth practice of spiritually based firms (Wagner-Marsh & Conley, 1999). They stress congruence between prospective employees and spiritually based organizational values and goals. Along with certain skills, desirable candidates are sincere and have a servant attitude. Consequently, employees' personal values and principles should align with the organizational culture of a servant attitude and spiritual empowerment (Wagner-Marsh & Conley, 1999).

Ideological and non-ideological concepts of workplace spirituality. A myriad of ideological and non-ideological conceptualizations of spirituality exist. Ideological concepts of spirituality are considered to be exclusive, limited, and politically incorrect, whereas non-ideological concepts of spirituality are considered to be inclusive, universal, and politically correct (Hayden & Barbuto, 2011). Ideological spirituality is "an awareness of a transcendent dimension characterized by certain identifiable values related

to self, others, nature, life, and what one considers to be the Ultimate" (Elkins, Hedstrom, Hughes, Leaf, & Saunders, as cited as in Hayden & Barbuto, 2011, p. 144). Organizational researchers have criticized ideological conceptualizations of spirituality as prescriptive rather than descriptive. These conceptualizations have prescribed ideas about beliefs in the sacred, unity, and personal transformation as a possible outcome of spiritual development. Organizational researchers have questioned whether ideological and religious conceptualizations of spirituality are profitable and whether propagation of a particular doctrine might lead to devaluing organizational members who do not believe in that view (Hayden & Barbuto, 2011; Jurkiewicz & Giacalone, 2004; Krishnakumar & Neck, 2002; Liu & Robertson, 2011; Zinnbauer et al., 1997).

In contrast to ideological concepts of spirituality, non-ideological concepts of spirituality are based not on any particular tradition, ideology, and understanding but universal, humanistic ethical values and behaviors (Hayden & Barbuto, 2011; Jurkiewicz & Giacalone, 2004). In the present, non-ideological conceptualizations of spirituality are more applicable to the organization members and are the most practical for organizational outcomes (Milliman et al., 2003). For example, charity, love, veracity, humility, and vision are universal values shared by spiritual individuals and employees (Fry, 2003). Fry (2003), Hayden and Barbuto (2011), and Jurkiewicz and Giacalone (2004) also listed the values of integrity, trust, justice, hope, forgiveness, courage, generosity, civility, gratitude, and judiciousness. These values are appreciated virtues in not only non-ideological notions of spirituality but also ideological notions of spirituality and Judeo-Christian and other religious belief systems (Fry, 2003).

A Construct of Organizational Citizenship Behavior

Terminology and organizational citizenship behavior. The concept of organizational citizenship behavior emerged in organizational behavior studies through the work of Bateman and Organ (1983) and Smith, Organ, and Near (1983). Organizational citizenship behavior has been labeled as cooperation (Roethhsberger & Dickson, 1939), extra-role behavior (Van Scotter & Motowidlo,1996), pro-social behavior (O'Reilly & Chatman,1986), and contextual behavior (Borman & Motowidlo, 1993). Bateman and Organ (1983) branded such organizational behavior as citizenship behavior. Smith et al. (1983) constructed a two-dimensional model of citizenship behavior including dimensions such as altruism (helping behavior) and "general compliance" (p. 657). In contrast to Smith et al. (1983), Organ (1988) formed a more complex, five-dimensional model of organizational citizenship behavior, which Podsakoff et al. (1990) expanded into a five-dimensional scale to measure this construct. While some researchers and practitioners use multidimensional models (e.g., five or seven dimensions) of organizational citizenship behavior, others prefer organizational citizenship behavior models focused on individuals (OCB-I) and organizations (OCB-O; Podsakoff et al., 2000; Williams & Anderson, 1991).

Conceptualization and dimensions of organizational citizenship behavior. The conceptualization of organizational citizenship behavior provided by Podsakoff et al. (1990) was used in the present research. Revising Organ's (1988) conceptualization of organizational citizenship behavior, Podsakoff et al. (1990) adopted Organ's (1988)

definition of organizational citizenship behavior with five dimensions. Organizational citizenship behavior is not mandatory for job duties but

> individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization. By discretionary, we mean that the behavior is not an enforceable requirement of the role or the job description, that is, the clearly specifiable terms of the person's employment contract with the organization; the behavior is rather a matter of personal choice, such that its omission is not generally understood as punishable (Organ, as cited in Podsakoff et al., 2000, p. 513).

The five dimensions of these extra-role and out-of-role behaviors are altruism or helping behaviors, sportsmanship, civic virtue, courtesy, and conscientiousness (Organ,1988; Podsakoff et al.,1990; Podsakoff et al., 2000). Organizations neither enforce nor formally require these behaviors. Even though organizations do not reward them, employees who display them over time might be compensated; however, these employees' primary intention is to contribute to their organizations (Organ,1988; Podsakoff et al., 2000). Organ described organizational citizenship behavior as "the good soldier syndrome" (as cited as in Organ, 1997, p. 85).

Altruism. Altruism is voluntary, discretionary behavior that includes helping others and preventing work-related problems from occurring. Altruistic employees help others (e.g., co-workers, managers, and clients) with their work tasks and workload (Organ, 1988; Podsakoff et al., 2000). Accordingly, Podsakoff, Ahearne, and MacKenzie

(1997) noted that "when experienced employees help less experienced ones solve work-related problems, … it is likely to enhance both the quantity and the quality of the less experienced employee's performance" (p. 264). Altruistic employees also prevent work-related problems to contribute to harmonious work and effective work environments (Organ, 1988; Podsakoff et al., 2000). Cumulatively, altruism and helping behavior improve organizational effectiveness and group cohesiveness at work (Podsakoff et al., 1997). Altruism also encompasses peacemaking and cheerleading, and altruistic employees are likely to mitigate or resolve conflicts among coworkers, contributing to a peaceful work environment. They are also likely to encourage and reinforce coworkers' successes and development (Organ,1988).

***Sportsmanship*.** Sportsmanship is discretionary and prosocial behavior. Employees who display sportsmanship maintain a positive attitude toward work regardless of the inconveniences and frustrations that might arise. They also frequently display problem-solving behaviors. Employees who are good sports can contribute to positive work environments and group cohesion (Podsakoff et al., 1997, 2000). Accordingly, "the more willing employees are to be 'good sports' and go along with necessary changes in their work environment, the less time and energy a manager wastes in getting their cooperation" (Podsakoff et al., 1997, p. 264). Sportsmanship behavior is intended for the group work-unit in an organization (Podsakoff et al., 1997).

***Civic virtue*.** Civic virtue is voluntary behavior intended for a group or an organization. Employees who show this behavior are willingly involved in the political processes in an organization (e.g., mailings, meetings, debates, and organizational

strategies; Organ, 1988) and feel that they are "a part of larger whole" (Podsakoff et al., 2000, p. 525). These employees want to be well informed about important changes in the organization and have a protective attitude toward it and its property (Organ,1988; Podsakoff et al., 2000).

Courtesy. Courtesy is a discretionary helping behavior aimed at individuals (Podsakoff et al., 2000). Courtesy involves cooperation and consideration, manifested in work-related problems that would otherwise affect other individuals (Organ,1988; Podsakoff et al., 2000). These employees can reduce tensions and conflict-prone attitudes and behaviors among coworkers (Podsakoff et al., 2000). Organ (1988) considers courtesy to be a helping behavior, along with altruism, peacemaking, and cheerleading.

Conscientiousness. Conscientiousness is a voluntary, extra-role behavior (Organ, 1988). In some instances, this behavior is hard to distinguish form in-role behaviors; however, conscientious employees make extra efforts in all work duties (Organ, 1988; Podsakoff et al., 2000). These employees are "going 'above and beyond' the call of duty" (Podsakoff et al., 2000, p. 524). They exhibit high precision, tenacity, innovation, creativity, and ideal attendance (Organ, 1988; Podsakoff et al., 2000).

Linking and Empirical Studies: Workplace Spirituality and Organizational Citizenship behavior as Correlates

In this decade, a few studies have investigated the relationship between workplace spirituality (an independent or predictor variable) and organizational citizenship behavior (a dependent or outcome variable). Except for Affeldt and MacDonald's study (2010), most were conducted in eastern cultures, primarily Islamic countries (e.g., Ahmadi et al., 2014; Balouch et al., 2015; Kazemipour et al., 2012; Malik et al., 2011b; Nasurdin et al.,

2013). These studies all confirmed a positive association between workplace spirituality and organizational citizenship behavior.

Affeldt and MacDonald (2010) studied 446 health care workers (N = 446; 83.4% women and 16.6% men) in the mid-western U.S. with different religious affiliations, ethnicities, and races. They performed clinical and administrative roles in health care. Quantitative data were collected from the organization's e-mail bulletin. Pearson correlations and regression analysis revealed a significant, positive association between spirituality and organizational citizenship behavior. Positive associations were also found between spirituality and other organizational constructs (organizational commitment, job satisfaction, and work ethics).

Malik et al. (2011b) investigated whether meaning at work and conditions for community (i.e., dimensions of Ashmos and Duchon's, 2000, concept of workplace spirituality) have a relationship with organizational citizenship behavior. Researchers distributed 1,000 cross-sectional surveys to 15 firms in Pakistan and gathered data from 213 managerial and non-managerial sales employees. The authors conducted Pearson correlations and bivariate regression analyses and found statistically significant correlations (p <. 001) between meaning at work and organizational citizenship behavior and between conditions for community and organizational citizenship behavior. Malik et al. (2011b) reported that meaning at work (p <.001) explained 9% of the variance in organizational citizenship behavior, and the conditions of community 13% of the variance (p < .001).

Kazemipour et al. (2012) conducted one of the rare studies investigating the relationship between the conceptualization of workplace spirituality developed by Milliman et al. (2003) and Podsakoff et al., (1990) conceptualization of organizational citizenship behavior among nurses. In this non-experimental study, the researchers used random sampling to distribute a cross-sectional survey and gather data from 305 nurses at four Iranian hospitals. Kazemipour et al. (2012) found a statistically significant relationship between workplace spirituality and organizational citizenship behavior; two-thirds of this relationship was direct, and one-third was mediated by affective organizational commitment.

Following Kazemipour et al. (2012), Nasurdin et al. (2013) used the same conceptualization to examine the relationship between workplace spirituality (Ashmos and Duchon, 2000) and organizational citizenship behavior (Podsakoff et al., 1990). Using random sampling, survey responses were collected from 171 academic staff at 15 private higher education institutions in Malaysia. Exploratory factor analyses were performed to test the constructs of workplace spirituality and organizational citizenship behavior. In addition, Pearson correlations and hierarchical regression revealed a positive relationship between workplace spirituality and organizational citizenship behavior, with gender playing a moderating role.

After Nasurdin et al. (2013), Ahmadi et al. (2014) recruited 248 high school students through random clustered sampling. This non-experimental study used Pearson correlations and bivariate regression and collected quantitative data from a questionnaire. The researchers found a statistically significant, positive association between workplace

spirituality and organizational citizenship behavior. As well, workplace spirituality ($p <$ .05) explained variance in organizational citizenship behavior.

Balouch et al. (2015) conducted a recent non-experimental survey study on 35 employees of an Iranian university ($N = 35$). An analysis of quantitative data using Pearson correlations and multiple regressions found a strong, statistically significant, positive correlation ($r = 0.733$) between workplace spirituality and organizational citizenship behavior. The researchers also reported statistically significant, positive associations of emotional intelligence with workplace spirituality and organizational citizenship behaviors.

The Construct of Organizational Commitment

Conceptualization. The present study used the three-component model conceptualization by Meyer and Allen (2004), which is a revised version of the conceptualizations by Meyer and Allen (1991, 1997) and Meyer et al. (1993). Like the source conceptualizations, this conceptualization has three dimensions: affective organizational commitment, normative organizational commitment, and continuance organizational commitment. This conceptualization is a shortened version of the original ones and has six items for each dimension. Allen and Meyer (1996) and Meyer and Allen (1997, 2004) considered organizational commitment to be a three-dimensional attitudinal construct of employees' psychological bonds to an organization that make them less likely willing to leave it. Consequently, employees have "an intention to persist in a course of action" at work (Meyer & Allen, 2004, p. 2). Employees might have an emotional attachment to an organization, be obliged to work for it, or consider it to be

cost effective (Meyer & Allen, 1991). Employees can display all three components of organizational commitment to varying degrees (Meyer et al., 1993).

Affective organizational commitment. Affective organizational commitment is a relational, emotional component of organizational commitment. Employees who display affective organizational commitment have an emotional attachment to an organization and are likely to identify with and be involved in it (Meyer & Allen, 1991, 1997). Employees develop emotional attachment to organizations with satisfying working experiences (Hackett, Bycio, & Hausdorf, 1994; Mowday, Porter, & Steers, 1982). Moreover, their values are compatible with organizational values; consequently, these employees have pride in and desire to stay with an organization (Meyer & Allen, 2004; Rusu, 2013). They also are motivated to perform better than employees who display normative and continuance commitment (Meyer & Allen, 1991, 1997). Affective organizational commitment is positively associated with performance and negatively associated with intention to leave, absenteeism, and turnover (Meyer & Allen, 1991, 1997; Rego & Cunha, 2008). Moreover, affective organizational commitment has stronger associations with attendance, organizational citizenship behavior, and positive employee outcomes than normative and continuance commitment (Meyer et al., 2002).

Normative organizational commitment. Normative organizational commitment is a relational, obligatory component of organizational commitment (Balassiano & Salles, 2012; Gelaidan & Ahmad, 2013; Genty, Fapohunda, Jayeoba, & Azeez, 2017; Meyer & Parfyonova, 2010; Sow, Anthony, & Berete, 2016). Employees develop normative organizational commitment through socialization and internalization of organizational

norms (Meyer & Allen, 1991). These employees stay with an organization because they ought to and feel a sense of moral responsibility and indebtedness to it, including a need to reciprocate for attained benefits (Balassiano & Salles, 2012; Gelaidan & Ahmad, 2013; Meyer & Allen, 2004; Sow et al., 2016). Normative organizational commitment is negatively associated with turnover and intention to leave and positively associated with positive employee and organization outcomes, such as performance and organizational citizenship behavior (Meyer et al., 2002).

Continuance organizational commitment. Continuance commitment is a contractual, calculative aspect of organizational commitment (Allen & Meyer, 1996; Meyer & Allen, 1991, 2004). Employees who develop continuance commitment consider the disadvantages of leaving a particular organization and feel that they have no other alternatives than to stay with it (Allen & Meyer, 1996; Hackett et al.,1994; Meyer & Allen, 1991, 2004). Employees who develop continuance commitment remain with a particular organization because they have to (Meyer & Allen, 2004). Consequently, continuance commitment is the weakest commitment to an organization because employees who develop this commitment have no strong intention to contribute to the organization (Allen & Meyer, 1996; Hackett et al.,1994; Meyer & Allen, 1991; Rego & Cunha, 2008).

Linking and Empirical Studies: Workplace Spirituality and Organizational Commitment as Correlates

Several studies confirmed the association between workplace spirituality (a predictor variable) and organizational commitment (an outcome or mediator variable) (Cline, 2015; Dean, 2017; Gatling, Kim, & Milliman, 2016; Mahakud & Gangai, 2015;

Mousa & Alas 2016; Nwibere & Emecheta, 2012; Pawar, 2009a; Pradhan & Jena, 2016; Rego & Cunha, 2008; Rego et al., 2007; Wainaina, Iravo, & Waititu, 2014). The affective and normative components of organizational commitment were the primary outcomes of workplace spirituality. Only a few studies found that continuance organizational commitment acted as an outcome variable of workplace spirituality. Habitually, most of these studies were conducted outside the U.S., particularly in eastern, collectivistic, and Islamic countries. These studies are related to Research Questions 2–4 (as noted earlier in the Chapter 1).

Rego et al. (2007) investigated how workplace spirituality predicted the affective, normative, and continuance components of organizational commitment and individual performance. Quantitative data were gathered from two convenience samples, one in Brazil (N = 254, 48 organizations) and one in Portugal (N = 211, 109 organizations). Correlations and regression analysis found that workplace spirituality was a significant predictor of affective and normative organizational commitment and individual performance. However, these samples differed in the relationship between workplace spirituality and normative organizational commitment. The researchers took into consideration cross-cultural differences between the Brazilian and Portuguese samples.

After Rego et al. (2007), Rego and Cunha (2008) adopted the same conceptualizations of workplace spirituality and organizational commitment. Confirmatory factor analysis was used to test the reliability of the measure (Cronbach alpha). Quantitative data were collected from 361 Portuguese respondents to a questionnaire. Pearson correlations showed a statistically significant relationship between

workplace spirituality and organizational commitment. Regression analysis revealed the highest variance in affective organizational commitment and the lowest in normative organizational commitment.

Pawar (2009a) investigated the relationship of workplace spirituality with organizational commitment, individual spirituality, job involvement, and job satisfaction. Pawar (2009a) hypothesized that individual spirituality might moderate the relationship between workplace spirituality and work attitudes (e.g., job satisfaction, job involvement, and organizational commitment). The sample consisted of 156 managerial workers from India, and Pearson correlations and hierarchical and multiple regression analyses were conducted to test the direct associations and the moderated effects of individual spirituality. Workplace spirituality had a direct effect on, and statistically significant positive correlation with, organizational commitment. Additionally, only the relationship between community at work and organizational commitment was slightly moderated.

Nwibere and Emecheta (2012) investigated the relationship between workplace spirituality and organizational commitment among (N = 315) banking employees in Nigeria. Nwibere and Emecheta (2012) used the conceptualization of workplace spirituality developed by Milliman et al. (2003) and the conceptualization of organizational commitment developed by Meyer et al. (1993). Nwibere and Emecheta (2012) also proposed a conceptual framework in which the relationship between workplace spirituality and organizational commitment might be moderated by contextual factors, such as organizational structure and culture. In the data analysis, Spearman's rho and multiple regression were used. Relationships were found between all the components

of workplace spirituality (Milliman et al., 2003) and the affective, normative and continuance components of organizational commitment (Meyer et al., 1993), while organizational culture and structure had moderating effects (Nwibere & Emecheta, 2012).

After Nwibere and Emecheta (2012), Wainaina et al. (2014) used stratified random sampling and a cross-sectional survey to gather data from academic staff (N = 282) at public and private universities in Kenya. Pearson correlations confirmed a strong, positive association between workplace spirituality and organizational commitment. Regression analysis revealed that workplace spirituality could explain 36.6% of the variance in organizational commitment.

Following Wainaina et al. (2014), Cline (2015) conducted one of the rare studies investigating the relationship between workplace spirituality and organizational commitment among U.S. respondents (N = 265), who were unionized teachers from kindergarten to twelfth grade. In this quantitative, non-experimental study, data were collected through a web-based survey distributed via SurveyMonkey. The relationships among workplace spirituality, organizational commitment, job satisfaction, job stress, burnout, age, and education level were investigated. Cline (2015) used an altered version of Ashmos and Duchon's (2000) conceptualization of workplace spirituality and the conceptualization of organizational commitment developed by Meyer et al. (1993). Workplace spirituality significantly predicted the affective and normative components of organizational commitment. Perceptions of community support could explain the highest variance, found in affective organizational commitment.

Haryokusumo (2015) tested the relationship between workplace spirituality and organizational commitment and the moderating effect of perceived organizational support on this relationship. The respondents were recruited through purposive sampling from six organizations in different sectors in Yogyakarta. Quantitative data were gathered from 130 (N = 130) respondents. Workplace spirituality was measured with Ashmos and Duchon's (2000) scale, organization commitment with the scale developed by Meyer et al. (1993), and perceived organizational support with Eisenberger's (1986) scale. Regression analysis revealed that workplace spirituality (e.g., inner life, meaningful work, and a sense of community) had a major, positive effect on affective organizational commitment. The dimensions of workplace spirituality (e.g., inner life and meaningful work) had a statistically significant, positive effect on normative and continuance organizational commitment. A sense of community did not have a statistically significant, positive effect on either normative or continuance organizational commitment.

Mahakud and Gangai (2015) investigated the relationship between workplace spirituality and the affective, normative, and continuance components of organizational commitment. Purposive sampling was used to recruit 120 employees from public corporations in Delhi, India. The respondents' gender was taken into consideration, and they were divided into two age groups: 25–35 years old (N = 60) and 36–59 years old. The study confirmed that the association between workplace spirituality and organizational commitment was higher in the older group. Mahakud and Gangai (2015) also found that men and women differed in workplace spirituality and organizational

commitment. This finding was explained by the fact that older men held more advantageous positions in the Indian public sector than older women.

Gatling et al. (2016) conducted one of the few U.S. studies investigating the relationship between workplace spirituality and organizational commitment. In particular, Gatling et al. (2016) assessed to what extent workplace spirituality was associated with organizational commitment and intention to quit among hospitality supervisors. Quantitative data were collected from a survey administered to 190 hospitality supervisors at large U.S. hospitality organization. This study used the conceptualizations and instruments of Ashmos and Duchon's (2000) and Milliman et al. (2003) and checked the reliability and validity of the measures with confirmatory factor analysis. The scale developed by Mowday et al. (1979) was used to measure organizational commitment. Structural equation modeling was used to check the multivariate relationship between the measured and latent variables. Second-order factor was utilized to found that workplace spirituality was a hierarchical construct rather than three separate concepts (meaningful work, sense of community, and alignment with organizational values). A strong, direct effect of workplace spirituality on organizational commitment was found, along with an indirect effect of workplace spirituality on intention to quit. Organizational commitment acted as a mediator between workplace spirituality and intention to quit.

Mousa and Alas (2016) investigated the relationship between workplace spirituality and the affective, normative, continuance components of organizational commitment through questionnaire responses from public teachers (N = 150) in Egypt. Mousa and Alas (2016) used the measure of workplace spirituality developed by Gupta et

al. (2014) and the three-dimensional measure of organizational commitment developed by Allen and Mayer (1990). Strong, statistically significant relationships were found between meaningful work and a sense of community as components of workplace spirituality and the affective, normative, and continuance components of organizational commitment. No statistically significant relationships were detected between alignment with organizational values as a component of workplace spirituality and the affective, normative, and continuance components of organizational commitment. This study was among the very few reporting a positive relationship between the components of workplace spirituality and continuance organizational commitment. The contextuality of this three-dimensional conceptualization of organizational commitment should be further investigated.

Pradhan and Jena (2016) tested whether a relationship between workplace spirituality and organizational commitment existed and whether emotional intelligence moderated it. Simple random sampling was used to recruit (N = 169) employees and executives in the Indian banking sector to take a questionnaire, yielding quantitative data. Emotional intelligence was found to exert a significant, moderating influence on the relationship between workplace spirituality and organizational commitment. While workplace spirituality explained 52.5% of the variance in organizational commitment, emotional intelligence explained 66.2% of the variance.

Linking and Empirical Studies: Organizational Commitment and Organizational Citizenship Behavior as Correlates

Various studies have supported a relationship between organizational commitment and organizational citizenship behavior (Cetin et al., 2015; Chehrazi,

Shakib, & Azad, 2014; Feather & Rauter, 2004; Gellatly et al., 2006; Hamidi & Salimi, 2015; Hardin, 2014; Ibrahim & Aslinda, 2013; Jasovsky, 2001; Kılıç, 2013; Lavelle et al., 2009; Lin & Chang, 2015; Maharaj & Schlechter, 2007; Meyer et al., 2002; Nguni et al., 2006; Philipp, 2012; Pohl & Paillé, 2011; Rideout, 2010; Safdar & Lodhi, 2015; Zayas-Ortiz, Rosario, Marquez, & Gruñeiro, 2015). These studies investigated the relationships among organizational commitment, organizational citizenship behavior, and other organizational attitudes, behaviors, and values (e.g., occupational image, job satisfaction, job status, job insecurity, work values, organizational identification, attendance, performance, stress, work–family conflict, staying intention, transformational leadership, and procedural fairness). The affective and normative components of organizational commitment frequently were predictive variables of organizational citizenship behavior. Only a few studies found that the continuance component of organizational commitment could act as a predictor variable of organizational citizenship behavior. These studies are related to Research Questions 5–10 (as noted in the Chapter 1).

Jasovsky (2001) investigated the moderating impact of occupational image on the relationships among organizational commitment, job satisfaction, and organizational citizenship behavior. In this ex-post facto correlational study, quantitative data were gathered from 247 nurses at six hospitals in New Jersey. The researcher used the conceptualization and the scale of organizational citizenship behavior developed by Podsakoff et al. (1990), along with Meyer and Allen's (1984, 1997) conceptualization and scale for affective commitment. The results revealed a positive association between

affective organizational commitment and organizational citizenship behavior among nurses.

In a later meta-analysis, Meyer et al. (2002) investigated the interrelations, precursors, correlates, and outcomes of the affective, normative, and continuance components of organizational commitment. This meta-analysis included 155 samples involving 50,146 employees. Meyer et al. (2002) followed Hunter and Schmidt's (1990) meta-analytic procedure (reliability, data transformation, and moderator analysis). The overlap between the concepts of affective and normative organizational commitment was the strongest, while the overlap with the concept of continuance organizational commitment was the slightest. The overlap between the concepts of affective and normative organizational commitment was stronger outside the U.S. than inside. Affective organizational commitment, followed by normative organizational commitment, was highly correlated with organizational citizenship behavior, job satisfaction, job involvement, attendance, and job performance. Normative organizational commitment had a stronger correlation with organizational citizenship behavior outside than inside the U.S. Furthermore, significant negative correlations were found between turnover and affective, normative, and continuance organizational commitment.

Feather and Rauter (2004) only considered affective organizational commitment to be organizational commitment and investigated its relationships with organizational citizenship behavior, organizational identification, job satisfaction, and values related to skill utilization. Quantitative data were gathered from a mail questionnaire completed by Australian school teachers (N = 154). While 101 teachers had permanent employment, 53

had temporary and fixed contracts through a teacher's union. The results revealed that temporary and contractual teachers displayed more job insecurity and organizational citizenship behavior than permanent teachers. The results also showed that a positive relationship between organizational citizenship behaviors and affective organizational commitment and identification existed among all teachers.

Following Feather and Rauter (2004), Gellatly et al. (2006) conducted the first study to test the propositions suggested by Meyer and Herscovitch (2001) regarding the interactions between affective, normative, and continuance organizational commitment and their associations with organizational citizenship behaviors. A paper-and-pencil questionnaire was administered to collect quantitative data from Canadian hospital staff (N = 545). Testing Meyer and Herskovitch's (2001) propositions found that affective organizational commitment was strongly correlated with organizational citizenship behavior when normative and continuance organizational commitment was low. The results also indicated that the associations between normative organizational commitment and organizational citizenship behavior were strongest when affective and continuance commitment scores were low. The strongest negative relationship was found between continuance organizational commitment and organizational citizenship behavior when normative organizational commitment was high, and affective commitment was low. The contextual effect of normative organizational commitment was also a point of concern in this study.

Nguni et al. (2006) investigated how transformational and transactional leadership styles affected job satisfaction, organizational commitment, and organizational

citizenship behavior among Tanzanian teachers. The research consisted of two studies. In the first study, a questionnaire was used to collect quantitative data from 545 teachers randomly selected from 70 primary schools. In the second study, a questionnaire was administered to collect quantitative data from 120 teachers randomly selected from 15 secondary schools. The results from Pearson correlations, regression, and path analyses indicated that transformational and transactional leadership styles explained 33% of the variance in job satisfaction and 39% and 28% of the variance in affective (value commitment) and continuance (commitment to stay) organizational commitment, respectively. Transformational and transactional leadership styles explained 28% of the variance in organizational citizenship behavior. In addition, statistically significant, positive correlations were found between affective and continuance organizational commitment and organizational citizenship behavior. Nguni et al. (2006) conducted one of the few studies reporting a positive association between continuance commitment and organizational citizenship behavior.

After Nguni et al. (2006), Maharaj and Schlechter (2007) investigated the relationships among meaningful work, meaningful life, job satisfaction, organizational commitment, and organizational citizenship behavior. Non-probability, convenience sampling and a paper-and-pencil surveys were used to collect quantitative data from 102 accountants. Podsakoff and MacKenzie's (1994) scale was used to measure organizational citizenship behavior, and Allen and Meyer's (1990) scale organizational commitment. Only the affective and normative components of organizational commitment were measured; the continuance component of organizational commitment

was not considered to be important for this study. Statistically significant associations were found between organizational commitment and organizational citizenship behavior.

After Maharaj and Schlechter (2007), Lavelle et al. (2009) investigated the relationships among organizational commitment, organizational fairness, and organizational citizenship behavior, as well as the possible mediating effects of organizational commitment. The research consisted of two studies: (a) study one on the survivors of layoffs and (b) study two on student teams. The sample in the first study was comprised of 106 medical workers laid off from a medical clinic. In study one, the results from multiple regressions showed that organizational citizenship behavior directed toward the organization (OCB-O) had a stronger association with organizational commitment than organizational behavior directed toward workgroups and individuals (OCB-I). The results from a Baron and Kenny (1986) analysis and Sobel test revealed that organizational commitment fully mediated between procedural fairness directed toward the organization and organizational citizenship behavior directed toward the organization (OCB-O). In the second study, quantitative data were gathered from 635 U.S. university students. The results from a Baron and Kenny (1986) analysis and Sobel test revealed that employee commitment mediated the relationship between procedural fairness directed toward workgroups and organizational citizenship behavior directed toward individuals (OCB-I).

Rideout (2010) investigated the relationships among organizational commitment, occupational commitment, and joint factors predicting organizational citizenship behavior. Through purposive sampling, 83 human resource employees from a marketing

company were recruited. Meyer and Allen's (1991, 1997) three-component model (TCM) was used to measure organizational commitment. Podsakoff et al. (1990) scale was used to organizational citizenship behaviors. Spearman's correlations and multiple regressions revealed a statistically significant relationship between organizational commitment and occupational commitment and a statistically significant, positive relationship between affective and normative organizational commitment and organizational citizenship behavior.

Following Rideout (2010), Pohl and Paillé (2011) investigated the relationship between organization-oriented organizational commitment and organizational citizenship behaviors. The researchers also tested the possible relationship between workgroup commitment and workgroup citizenship behavior. Van Dyne, Graham, and Dienesch's (1994) conceptualization and measurement of organizational citizenship behavior were used in this study. According to this conceptualization, organization-oriented organizational citizenship behavior (OCB-O) is comprised of the concepts of fidelity and obedience, while individually oriented organizational citizenship behavior (OCB-I) is comprised of the concept of social participation. Employees (N = 202) from several Belgian organizations were recruited for this study, and hierarchical regression was used to test the interrelationships between the constructs and concepts. The results revealed a strong relationship between organizational commitment and organization-oriented organizational citizenship behavior (OCB-O). The results also showed that normative organizational commitment was positively related to organization-oriented organizational citizenship behavior (OCB-O).

Soon after Pohl and Paillé (2011), Philipp (2012) investigated the relationships among ethical leadership, transactional contracts, relational contracts, organizational commitment, and organizational citizenship behavior. Two types of psychological contracts were considered: relational and transactional contracts. Relational contracts are long-term contracts between employees and organizations focused on mutual reciprocity, loyalty, and job security. Transactional contracts are short-term contracts between employees and organizations focused on extrinsic rewards. Using Qualtrics, the researchers recruited 159 target participants and 96 additional participants. Pearson correlations were calculated to test the relationships among the constructs, and regression analysis was used to test the moderating effect of ethical leadership on the relationship between organizational citizenship behavior and the components of organizational commitment. The results indicated that transactional contracts did not have a positive relationship with affective or normative organizational commitment or organizational citizenship behavior. As well, ethical leadership moderated the relationships of transactional contract with affective, normative, and organizational citizenship behavior.

After Philipp (2012), Ibrahim and Aslinda (2013) investigated whether a relationship between organizational commitment and organizational citizenship behavior existed among employees of PT Telkom in Makassar. The researchers used cluster sampling to recruit 176 participants from six units of PT Telkom. The results indicated a strong, statistically significant, positive relationship between organizational commitment and organizational citizenship behavior.

Kılıç (2013) investigated the relationship between organizational commitment (affective, normative, and continuance components) and organizational citizenship behavior (altruism, courtesy, conscientiousness, civic virtue, and sportsmanship). A questionnaire was completed by 251 employees at call centers in Bursa and Istanbul. Self-reporting measures were used in data collection. The results showed that a statistically significant, positive relationship between the organizational commitment and the organizational citizenship behavior of call center employees. The strongest relationships were between affective organizational commitment and organizational citizenship behavior and between organizational commitment and altruism. Surprisingly, a positive but weak relationship existed between continuance organizational commitment and organizational citizenship behavior.

Following Kılıç (2013), Chehrazi et al. (2014) investigated the relationships among emotional intelligence, organizational commitment, and organizational citizenship behavior. A questionnaire was administered to 324 employees of a bus company in Iran, and self-reported measures developed by Meyer and Allen (1991) and Podsakoff et al. (2000) were used in data collection. Structural equation modeling showed that emotional intelligence influenced organizational commitment and organizational citizenship behavior, while organizational commitment also influenced organizational citizenship behavior.

Hardin (2014) studied the relationships among intra-organizational volunteerism (program), organizational commitment, and organizational citizenship behavior. Quantitative data were collected from a questionnaire with self-reporting measures

completed by 114 volunteers and 121 non-volunteers randomly selected (stratified random sampling) from a government agency in Washington, D.C. Simultaneous multiple regression and hierarchical multiple regression analyses revealed that organizational commitment was a more significant predictor of altruistic organizational citizenship behavior in volunteers than non-volunteers.

After Hardin's (2014) study, Cetin et al. (2015) performed a meta-analysis employing Hunter and Schmidt's (1990) meta-analytic procedure. The meta-analysis included 86 samples with 27,640 participants from various countries. The relationships among affective, normative, continuance organizational commitment and general, individual-oriented, and organization-oriented organizational citizenship behavior were investigated. The results revealed a moderately strong, statistically significant correlation between organizational commitment and organizational citizenship behavior. As well, there was a strong relationship between organizational commitment and individual-oriented and organization-oriented organizational citizenship behavior. Surprisingly, a weak but statically significant, positive relationship between continuance organizational commitment and organizational citizenship behavior was found. Rating sources and cultural dimensions (individualism vs. collectivism) moderated these relationships. The relationships between organizational citizenship behavior and affective, normative, and continuance organizational commitment were stronger in collectivistic countries than individualistic countries.

Lin and Chang (2015) investigated the relationships among job satisfaction, organizational commitment, and organizational citizenship behavior and collected

quantitative data from 386 Taiwanese nurses through a cross-sectional survey. The results from structural equation modeling and path analysis indicated that job satisfaction moderated the relationship between organizational commitment and organizational citizenship behavior. The results also showed that higher job satisfaction rather than lower job satisfaction was the stronger moderator of the association between organizational commitment and organizational citizenship behavior.

Safdar and Lodhi (2015) emphasized the value of corporate entrepreneurship and investigated the relationships among job satisfaction, organizational citizenship behavior, corporate entrepreneurship, and organizational commitment. Unlike in previous studies, organizational commitment was an endogenous variable (a predicted or outcome variable), and organizational citizenship behavior was an exogenous variable (a predictor variable). Quantitative data were obtained from a survey of 300 banking employees in Pakistan recruited through convenience sampling. Partial least square-structural equation modeling and path analysis were used in the data analysis. The results indicated increased organizational commitment due to greater organizational citizenship behavior, job satisfaction, and corporate entrepreneurship. The results also revealed that a statistically significant, positive relationship existed among organizational citizenship behavior, job satisfaction, and organizational commitment via the direct and indirect influence of corporate entrepreneurship.

Zayas-Ortiz et al. (2015) studied the relationship between organizational commitment and organizational citizenship behavior among 119 employees at a bank in Puerto Rico. In this quantitative study, random sampling and a questionnaire was used.

The results revealed a moderately strong association between organizational commitment and organizational citizenship behavior. The results indicated a stronger relationship between affective organizational commitment and organizational citizenship behavior than between normative (moral) organizational commitment and organizational citizenship behavior. However, affective and normative organizational commitment had equally strong relationships with the civic virtue dimension of organizational citizenship behavior. Regarding demographics, only age and seniority were related to significant differences.

Findings

In the review of literature relevant to this study, three recurring patterns emerged. First, a growing interest in a myriad of distinctions between conceptualizations of spirituality and workplace spirituality has shifted the focus from empirical research on the outcomes of workplace spirituality (Gotsis & Kortezi, 2008; Hayden & Barbuto, 2011; Karakas, 2010; Kinjerski & Skrypnek, 2004). Second, most studies on the relationship between workplace spirituality and organizational citizenship behaviors were conducted outside the U.S. Third, an analysis of the literature review reaffirmed that Fry's (2003) causal theory of spiritual leadership offered a theoretical orientation and conceptual foundation for the present study (Fry et al., 2005; Koltko-Rivera, 2006; Pawar, 2009b; Rego et al., 2008).

The increasing interest in spirituality and workplace spirituality among organizational practitioners and researchers alike is an undeniable reality. The growing focus on spirituality has given rise to a number of conceptualizations and differentiations

among them (Gotsis & Kortezi, 2008; Kinjerski & Skrypnek, 2004). Practitioners and academic researchers have not agreed upon conceptualizations of this phenomenon, delaying investigations related to an agreed-upon definition of workplace spirituality and its measurement and empirical research on workplace spirituality individual and its organizational antecedents and outcomes (Kinjerski & Skrypnek, 2004). At the time of this study, research had not sufficiently progressed clear investigations of how and why workplace spirituality is related to its outcomes of organizational commitment and organizational citizenship behavior.

The literature review reaffirmed that the conceptualization of workplace spirituality developed by Milliman et al. (2003) is beneficial for two reasons. First, this conceptualization (Milliman et al., 2003) offered a utilitarian, consequential perspective focused not on understanding the nature of workplace spirituality and further defining it as a construct but on benefitting employees and organizations (Gotsis & Kortezi, 2008; Kinjerski & Skrypnek, 2004). In an empirical study, Milliman et al. (2003) found positive relationships among workplace spirituality, organizational based self-esteem, organizational commitment, intent to quit, intrinsic job satisfaction, and job involvement. Second, the conceptualization of workplace spirituality developed by Milliman et al. (2003) emphasizes a non-ideological perspective. Non-idealistic conceptualizations endorse universal, all-encompassing values (Gotsis & Kortezi, 2008; Hayden & Barbuto, 2011; Kinjerski & Skrypnek, 2004), which Fry (2003) and Fry (2005) identify as hope, faith, love, vision, integrity, humility, and truth. Many ideological and contextual conceptualizations cannot be applied in modern, adaptable, and diverse organizations

because they might offend and create division within a variety of organizational environments (Gotsis & Kortezi, 2008; Hayden & Barbuto, 2011; Jurkiewicz & Giacalone, 2004). This discourse of workplace spirituality might lead to the marginalization of the application of spirituality phenomenon within organizational environments (Hayden & Barbuto, 2011; Karakas, 2010)

The literature review found that most studies investigating the relationships among the main variables in the present study have been conducted outside the U.S. Interest in the relationships among workplace spirituality, organizational commitment, and organizational citizenship behavior has grown in some European countries but mostly in third-world, collectivistic, and Islamic countries. This trend might present a challenge to the cross-cultural generalizability of organizational commitment measures (Cetin et al. 2015; Eising, Teelken, & Doorewaard, 2010; Meyer et al., 2012), According to Meyer et al. (2012) who investigated the cross-cultural levels of affective, normative, and continuance organizational commitment, cultural values might greatly influence normative organizational commitment and, to some extent, affective organizational commitment. Furthermore, Cetin et al. (2015) found that a stronger relationship between organizational commitment and organizational citizenship behavior existed outside than inside the U.S. Moreover, theocratic cultures present concerns because religiousness is a correlate of organizational commitment and organizational citizenship behavior (Cetin et al., 2015; Kutcher, Bragger, Rodriguez-Srednicki, & Masco, 2010).

The literature review validated that Fry's (2003) causal theory of spiritual leadership presents a theoretical and conceptual framework for the relationship between

workplace spirituality and organizational citizenship behavior (Fry et al., 2005; Pawar, 2009b). This theoretical framework connects theory of Fry's (2003) spiritual leadership and the construct of workplace spirituality through the concept of spiritual survival (i.e., a sense of calling and a sense of membership; Fry et al., 2005; Milliman et al., 2003). Fry's (2003) concepts of a sense of calling and a sense of membership are identical to the components of workplace spirituality, meaningful work, and a sense of community identified by Milliman et al. (2003). This theoretical framework also connects the construct of workplace spirituality and the construct of organizational citizenship behavior through the concept of self-interest transcendence (Fry, 2003; Pawar, 2009b). Such connection enables more easily integrating workplace spirituality into organizational behavior studies (Pawar, 2009b). Fry's (2003) causal theory to spiritual leadership also substantiates the empirical relationship between workplace spirituality and organizational citizenship behavior.

Critique of Previous Research Methods

Most of the available studies investigating the relationships between workplace spirituality, organizational commitment, and organizational citizenship behavior had non-experimental, correlational designs. For example, Affeldt and MacDonald (2010), Ahmadi et al. (2014), Balouch et al. (2015), Chehrazi et al. (2014), Cline (2015), Feather and Rauter (2004), Gatling et al. (2016), Haryokusumo (2015), Kazemipour et al. (2012), Kılıç (2013), Lin and Chang (2015), Maharaj and Schlechter (2007), Malik et al. (2011b), Mousa and Alas (2016), Nasurdin et al. (2013), Nwibere and Emecheta (2012), Pawar (2009a), Philipp (2012), Pradhan and Jena (2016), Rego and Cunha (2008), and Wainaina

et al. (2014) conducted non-experimental research. This study design has the weakest internal validity. These studies cannot prove the temporal precedence of workplace spirituality in its relationship with organizational citizenship behavior (Shadish et al., 2002).

The predominant use of the weakest study design indicates that the relationship between workplace spirituality and organizational citizenship behavior remains a relatively very young area of study (Cook & Cook, 2008; Lobmeier, 2010; Shadish et al., 2002). The application of workplace spirituality, organizational commitment, and organizational citizenship behavior within organizations could increase organizational effectiveness and productivity, so the weak interest in the relationships between these organizational constructs is surprising (Kazemipour et al., 2012; Milliman et al., 2003; Pawar, 2009a, 2009b).

However, most of these studies also had methodological strengths, such as appropriate sample sizes. The sample sizes varied from $N = 35$ to $N = 545$ and from $N = 27.640$ to $N = 50.146$ in the meta-analyses. Another methodological strength of these studies was that most used appropriate measures and confirmatory factor analysis to test their reliability, generating satisfactory Cronbach alpha values. In addition, these studies used proper statistical analyses, such as Pearson correlations, Spearman rho correlations, simple and multiple regressions, path analysis, and structural equation modeling.

Although these studies used different conceptualizations and measurements of the constructs of workplace spirituality, organizational citizenship behavior, and organizational commitment, they can be replicated in different organizational settings.

Information on the relationship among the variables of interest can guide future research with more advanced research designs. Quantitative studies with non-experimental designs could further the perpetual, iterative process of scientific discovery (Cook & Cook, 2008).

Summary

A rapidly and unpredictably changing global environment and economy surround organizations today (Naidoo, 2014; Nicolae et al., 2013). Consequently, they must learn not only how to thrive but also how to gain competitive advantages (Nicolae et al., 2013). Learning organizations might obtain a competitive advantage by developing knowledge-generating systems (Argote, 2011; Fillion et al., 2015). However, organizations that do not implement workplace spirituality might fail to become learning organizations (Fry, 2003; Fry & Cohen, 2009). The spiritual leadership movement could lead to the successful implementation of workplace spirituality in organizations and smooth the transformation into learning organization paradigm (Fry, 2003; Fry & Cohen, 2009; Naidoo, 2014).

Fry's (2003) causal theory of spiritual leadership serves as the theoretical orientation for this study and the conceptual framework for the relationship between the two important variables investigated: workplace spirituality and organizational citizenship behaviors. As found in the literature review, these constructs might be mediated by the three components of organizational commitment (affective, normative, and continuance commitment; Kazemipour et al., 2012; Milliman et al., 2003; Pawar, 2009a, 2009b; Rego et al., 2008).

CHAPTER 3. METHODOLOGY

Purpose of the Study

The main purpose of the study was to research the relationship between workplace spirituality and organizational citizenship behavior (Ashmos & Duchon, 2000; Malik et al., 2011a, 2011b; Milliman, et al., 2003; Pawar, 2009b). In addition, the nature of the relationship between the predictor and outcome variables could be partial, full, and non-existent mediation by affective, normative, and continuance organizational commitment (Feather & Rauter, 2004; Genty et al., 2017; Katono et al., 2012; Kazemipour et al., 2012; Mousa & Alas, 2016; Nguni et al., 2006; Nwibere & Emecheta, 2012; Rideout, 2010). In other words, the primary aim of this study was to answer the 10 research questions and test their corresponding null and alternative hypotheses to solve the research problem.

The direction of the association between workplace spirituality and organizational citizenship behavior has rarely been researched. In earlier research, there was uncertainty concerning the temporal precedence of workplace spirituality as a predictor variable and organizational citizenship behavior as an outcome variable. In some studies, organizational citizenship behavior preceded workplace spirituality, while in others, organizational citizenship behavior acted as an outcome of workplace spirituality (Kazemipour et al., 2012; Pawar, 2009b).

Nevertheless, the solid conceptual framework of Fry's (2003) causal theory of spiritual leadership posits that the constructs of workplace spirituality and organizational citizenship behavior are conceptually associated with the concept of self-interest transcendence (Pawar, 2009b). Employees who display either workplace spirituality or organizational citizenship behavior may reach self-transcendence by seeking to help and contribute to others. Moreover, as a new construct, workplace spirituality could be integrated into organizational behavior studies via its interrelationship with organizational citizenship behavior (Pawar, 2009b). It is, therefore, important to examine the direction of the relationship between these two variables.

Earlier studies showed that the possible relationship between workplace spirituality and organizational citizenship behavior might be due to mediating variables, such as the three components of organizational commitment. Moreover, the components of organizational commitment act as either outcomes of workplace spirituality or antecedents of organizational citizenship behaviors (Feather & Rauter, 2004; Genty et al., 2017; Katono et al., 2012; Kazemipour et al., 2012; Mousa & Alas, 2016; Nguni et al., 2006; Nwibere & Emecheta, 2012; Rideout, 2010). Most previous studies pointed to affective and normative organizational commitment but not continuance organizational commitment as possible mediator variables. Katono et al. (2012), though, showed that continuance organizational commitment might also act as a possible intervening or mediator variable. The current study, therefore, included all three components of organizational commitment. In addition, Mousa and Alas (2016) and Nguni et al. (2006)

found associations of continuance organizational commitment with both workplace spirituality and organizational citizenship behavior.

This study thus filled the gap in the existing research on the relationship between workplace spirituality and organizational citizenship behavior. Additionally, the present study differed from previous research by including all three components of organizational commitment as either partial or full mediating variables in the association between workplace spirituality and organizational citizenship behavior.

Research Questions and Hypotheses

Total Effect Path

The following research question investigated the possible total effect of workplace spirituality on organizational citizenship behavior. As well, the corresponding null and alternative hypotheses were tested.

RQ 1: Is there a positive relationship between workplace spirituality and organizational citizenship behavior among GPRs?

$H1_o$: There is not a positive relationship between workplace spirituality and organizational citizenship behavior among GPRs.

$H1_a$: There is a positive relationship between workplace spirituality and organizational citizenship behavior among GPRs (Figures 1–3, the total effect path *c*).

Mediation Paths

To determine the existence of a mediated relationship between workplace spirituality and organizational citizenship behaviors, Research Questions 2–7 were answered, and their null and alternative hypotheses were tested. The mediated path

consisted of several sub-paths involving the relationship between workplace spirituality and each of the three components of organizational commitment (affective, normative, and continuance organizational commitment) and the relationship between organizational citizenship behavior and each of the three components of organizational commitment (Figures 1–3).

RQ 2: Is there a positive relationship between workplace spirituality and affective organizational commitment among GPRs?

$H2_o$: There is not a positive relationship between workplace spirituality and affective organizational commitment among GPRs.

$H2_a$: There is a positive relationship between workplace spirituality and affective organizational commitment among GPRs (Figure 1, partial mediation path a_1).

RQ 3: Is there a positive relationship between workplace spirituality and normative organizational commitment among GPRs?

$H3_o$: There is not a positive relationship between workplace spirituality and normative organizational commitment among GPRs.

$H3_a$: There is a positive relationship between workplace spirituality and normative organizational commitment among GPRs (Figure 2, partial mediation path a_2).

RQ 4: Is there a positive relationship between workplace spirituality and continuance organizational commitment among GPRs?

$H4_o$: There is not a positive relationship between workplace spirituality and continuance organizational commitment among GPRs.

$H4_a$: There is a positive relationship between workplace spirituality and continuance organizational commitment among GPRs (Figure 3, partial mediation path a_3).

RQ 5: Is there a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs?

$H5_o$: There is not a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs.

$H5_a$: There is a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs (Figure 1, partial mediation path b_1).

RQ 6: Is there a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs?

$H6_o$: There is not a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs.

$H6_a$: There is a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs (Figure 2, partial mediation path b_2).

RQ 7: Is there a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs?

$H7_o$: There is not a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs.

H7$_a$: There is a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs (Figure 3, partial mediation path b_3).

Direct Mediation Paths

The direct mediation path involved several sub-paths. In each sub-path, it was important to examine whether and to what extent workplace spirituality explained the variance in organizational citizenship behavior and each of the three components of organizational commitment (affective, normative, and continuance commitment; Figures 1–3). The following research questions were investigated, and the following hypotheses were tested:

RQ 8: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by affective organizational commitment among GPRs?

H8$_o$: The predictive value of organizational citizenship behavior for workplace spirituality is not mediated by the effects of affective organizational commitment among GPRs.

H8$_a$: The predictive value of organizational citizenship behavior for workplace spirituality is mediated by the effects of affective organizational commitment among GPRs (Figure 1, direct path c'_1).

RQ 9: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by normative organizational commitment among GPRs?

H9$_o$: The predictive value of organizational citizenship behavior for workplace spirituality is not mediated by the effects of normative organizational commitment among GPRs.

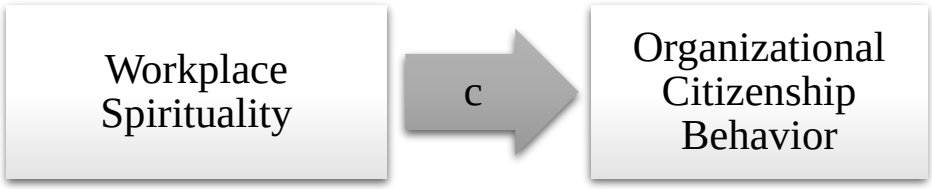
H9$_a$: The predictive value of organizational citizenship behavior for workplace spirituality is mediated by the effects of normative organizational commitment among GPRs (Figure 2, direct path c'_2).

RQ 10: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by continuance organizational commitment among GPRs?

H10$_o$: The predictive value of organizational citizenship behavior for workplace spirituality is not mediated by the effects of continuance organizational commitment among GPRs.

H10$_a$: The predictive value of organizational citizenship behavior for workplace spirituality is mediated by the effects of continuance organizational commitment among GPRs (Figure 3, direct path c'_3).

Total Path c

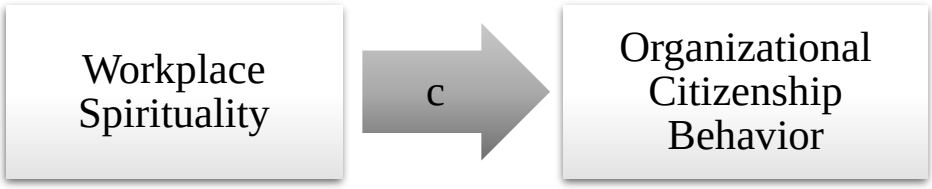


Indirect Paths a_1 x b_1

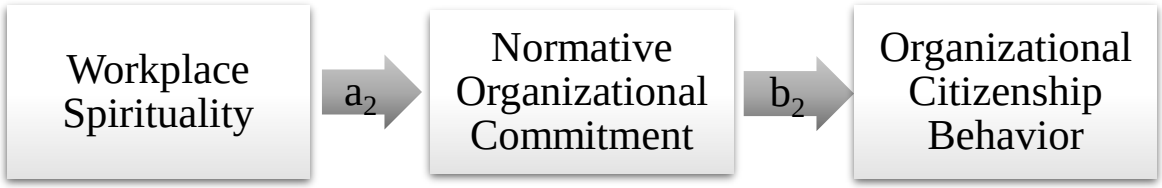
Direct Path c_1'

Figure 1. Diagram of the first mediation analysis.

Total Path c



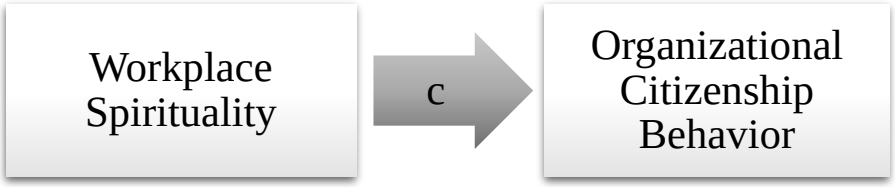
Indirect Paths a_2 x b_2



Direct Path c_2'

Figure 2. Diagram of the second mediation analysis.

Total Path c



Indirect Paths a_3 x b_3

Direct Path c'$_3$

Figure 3. Diagram of the third mediation analysis.

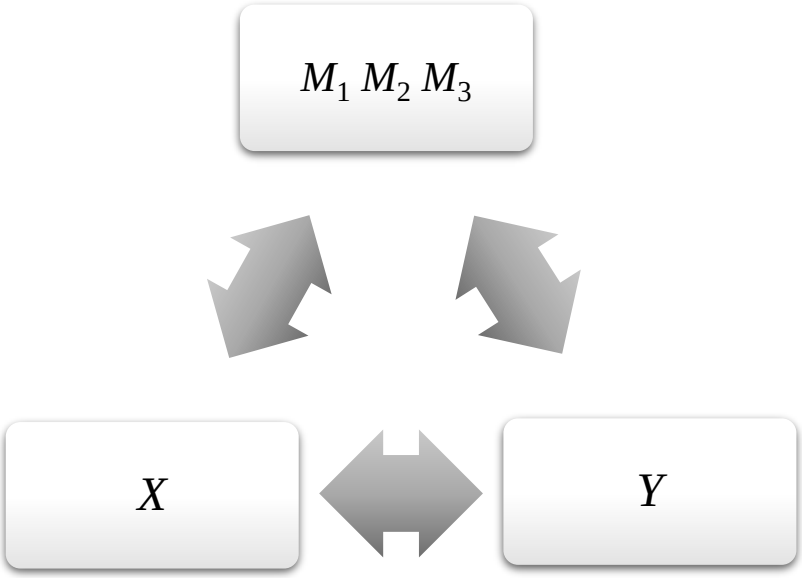
Research Design

Quantitative methods and a non-experimental design were used to answer the 10 research questions. Quantitative data were collected, and the 10 hypotheses had to be tested, so quantitative methods were the most proper and practical approach for this study (Millsap & Maydeu-Olivares, 2009; Muijs, 2011b). The data collected related to the three variables representing the constructs of workplace spirituality, the three components of organizational commitment, and organizational citizenship behavior (Millsap & Maydeu-Olivares, 2009; Muijs, 2011b). This quantitative research was based on positivist, post-positivist, and pragmatic paradigms regarding the nature of reality as objective, certain, and thus quantifiable. Consequently, the phenomenon evaluated was an operationally defined construct embedded into a variable that is measurable and therefore known (i.e., epistemology). Knowledge about workplace spirituality, therefore, could be gained through its relationship with the three components of organizational commitment and organizational citizenship behavior (Gelo et al., 2008)

Workplace spirituality was represented as predictor variable *X*, and organizational citizenship behavior as outcome variable *Y*. It was assumed that the relationship between *X* and *Y* was either partially or fully mediated by the components of organizational commitment: affective organizational commitment M_1, normative organizational commitment M_2, and continuance commitment M_3, as shown in Figure 4 (e.g., partially, and fully mediated paths; Baron & Kenny, 1986). In the fully mediated paths, an effect of the predictor variable (workplace spirituality) was completely transmitted by the mediating variables (affective, normative, and continuance organizational commitment)

to the outcome variable (organizational citizenship behavior). In the partially mediated paths, the effect of the predictor variable was partially conveyed by the mediating variables to the outcome variable (Figure 4; Baron & Kenny, 1986; Howell, 2013; Warner, 2013).

Partially Mediated Paths



Fully Mediated Path

Figure 4. Diagram of the partial and full mediation paths.

Although mediation analysis was performed, no causal inferences could be made in this non-experimental study (Howell, 2013; Lobmeier, 2010; Muijs, 2011a; Shrout & Bolger, 2002). Specifically, the possibly significant relationship between workplace spirituality (the predictor variable) and organizational citizenship behavior (the outcome

variable) that might be fully and partially mediated by any component of organizational commitment (the mediator variables) did not provide adequate conditions for making causal inferences. Even if there were a possibility that workplace spirituality temporally preceded organizational citizenship behavior, alternative explanations were plausible due to the lack of control for confounding variables (Howell, 2013; Lobmeier, 2010; Muijs, 2011a; Warner, 2013). Non-experimental designs have the weakest internal validity due to the lack of the random assignment of participants and other manipulations of the independent variable (Howell, 2013; Lobmeier, 2010; Muijs, 2011a, 2011c).

Variables such as workplace spirituality, organizational commitment, and organizational citizenship behavior develop over an extended period of time in non-restrictive, non-disruptive organizational settings (Howell, 2013; Muijs, 2011c; Shadish et al., 2002). However, in laboratory settings, strong control is exercised to ensure manipulation of independent variables over a short time. In addition, true experiments require many participants in sterile settings lacking the realism of complex organizational environments (Howell, 2013; Muijs, 2011c; Shadish et al., 2002). Moreover, the literature review suggested that research on the relationship among workplace spirituality, organizational commitment, and organizational is still in the initial stages (Karakas, 2010; Kinjerski & Skrypnek, 2004). At this stage of the research on the relationship between these variables, therefore, it was not feasible, cost effective, or pragmatic to create "experimental realism" reflecting conditions in complex settings, such as organizational environments (Stone-Romero, 2008, pp. 87–88).

Nonprobability sampling and cross-sectional surveys were used to collect quantitative data at a single point of time (Cong, 2008; Hall, 2008; Harter, 2008). Convenience sampling was adopted to recruit a subset of the target population (GPRs across the U.S.; Harter, 2008; Judkins, 2008). The sample of 200 participants was recruited through convenience sampling from the target population, which satisfied pre-established eligibility criteria (Harter, 2008; Judkins, 2008). The sampling process was conducted through the commercial recruiting website. To decrease attrition, cross-sectional data were gathered from the participants in a brief time (Cong, 2008; Hall, 2008).

Sixty-three questions were combined from measures of workplace spirituality, the three components of organizational commitment, and organizational citizenship behavior. In addition to the combined questionnaire, a demographic questionnaire with 12 items was distributed to the 200 participants. Workplace spirituality, organizational commitment, and organizational citizenship behavior were measured with the *workplace spirituality scale* developed by Milliman et al. (2003), the condensed version of the *TCM Employee Commitment Survey* developed by Meyer and Allen (2004) and Meyer et al. (1993), and the *Organizational Citizenship Behavior Scale* developed by Podsakoff et al. (1990). Seven-point Likert scales were used in these measures. The seven points were 1 = *strongly disagree*, 2 = *slightly disagree*, 3 = *disagree*, 4 = *undecided*, 5 = *slightly agree*, 6 = *agree*, and 7 = *strongly agree*. Some of the 63 items were reverse coded, so code 1 was equal to 7, code 2 was equal to 6, code 3 was equal to 5, and so on. Consequently, special

care was taken in coding when exporting the data from Microsoft Excel to IBM SPSS Statistics 24.

Target Population and Sample

The population consisted of medical receptionists (GPRs) who worked at general practice or family practice medical offices across the U.S. Time and fiscal limitations made it impossible to make inferences about the whole population of GPRs across the U.S., so specific eligibility criteria for participation were established to make the GPRs population more accessible (Harter, 2008; Saumure & Given, 2012). The inclusion criteria were based on the characteristics found in this population and the ethical guidelines in the *Belmont Report* and 45 C.F.R. §46.101 (i.e., To What Does This Policy Apply; Public, Welfare Protection of Human Subjects, 2009a). Minors (younger than 18 years old) and vulnerable populations did not fit the inclusion criteria and were excluded from participation in the study (Office for Human Research Protections, 2016). Procedural information related to the selection of participants is provided in the following sections of Chapter 3.

Population

Receptionists and GPRs (i.e., medical receptionists) belong to the administrative support and office occupational group (U.S. Department of Labor, U.S. BLS, 2017a). The administrative support and office occupational group accounts for 798,320 positions in physician offices and 31.72% of total U.S. employment, as of 2016 (U.S. Department of Labor, U.S. BLS, 2017a). Receptionists and office clerks hold 200,320 positions at physician offices, making up 7.96% of total U.S. employment (U.S. Department of

Labor, U.S. BLS, 2017a). The projected growth for this occupation over 2016–2026 was 9% (U.S. Department of Labor, U.S. BLS, 2017b). According to Data USA (n.d.), 12.5 % of receptionists and information clerks hold positions at physician offices. More women (89.6 %) than men (10.4%) work as receptionists and information clerks (Data USA, n.d.). Most receptionists and information clerks are White, Black, and Hispanic (Data USA, n.d.).

Sample

In this study, a sample was selected from an accessible portion of the population of GPRs or medical receptionists defined by the eligibility or inclusion criteria (Fritz & Morgan, 2010; Harter, 2008; Huck, Beavers, & Esquivel, 2010). Additionally, inferences about the GPRs population had to be made from the sample of GPRs selected from the predefined sample frame. The sample of GPRs, therefore, had to meet the same eligibility criteria that defined the sample frame of GPRs (Fritz & Morgan, 2010; Harter, 2008; Huck et al., 2010).

The inclusion criteria were adults (18–75 years old) and non-vulnerable populations; minors and vulnerable populations (e.g., pregnant women, HIV patients, prisoners, and those with mental illnesses) did not meet the inclusion criteria. Additional inclusion criteria were U.S. citizens and native English speakers with at least a sixth-grade reading proficiency. Both men and women of various races and ethnicities participated: (a) Whites, (b) Blacks, (c) Hispanics, (d) Native Americans, and (e) Hawaiians. In addition, GPRs had to have at least a high school education or an equivalent degree (e.g., GED). They could have attended vocational school or some

college or hold a bachelor's degree. The inclusion criteria also covered marital status: married, single, living with a significant other (in a relationship), widowed, divorced, and separated. Finally, GPRs had to have an annual salary of $20,000–$39,999.

Regarding the variables being investigated, especially the three components of organizational commitment (affective, normative, and continuance organizational commitment), it was important to be aware that these attitudinal variables take time to develop in specific organizational environments (Allen & Meyer, 1996; Milliman et al., 2003). Consequently, GPRs who had worked in a specific general or family practice for less than five years might not have developed affective or normative organizational commitment due to chronological and situational factors. Similarly, GPRs who worked seasonally, temporarily, and part time might not have developed emotional attachment and feelings of obligation toward a particular organization (e.g., a particular family practice). Additionally, these workers had to weigh the costs and benefits when considering leaving a particular organization or a position, which might have influenced continuance organizational commitment. The participating GPRs were full-time, permanent employees who had worked at least five years in the same general practice office (Allen & Meyer, 1996; Meyer & Allen, 1997).

Sample Size

Along with the sampling method and design, the sample size could profoundly affect the relevance of research results and accurate inferences from them (Acheson, 2010; Fritz & Morgan, 2010; Harter, 2008). Larger sample sizes were preferable for increased statistical power, or likelihood of finding a relationship between variables (e.g.,

workplace spirituality, organizational commitment, and organizational citizenship behavior) when such an association truly existed (Acheson, 2010; Buskirk, 2008). The size of such an association should have been detectable and was more likely to be detectable with a proper sample size for statistical analysis (Acheson, 2010; Warner, 2013).

The appropriateness of the sample size in mediation analysis was conditional on the alpha level (α = .05), or 5% acceptance that the existing association between the variables of interest was due solely to chance (Warner, 2013). In mediation analysis, a desirable statistical power was .80, or an 80% likelihood of finding a relationship between the variables of interest when this association truly existed. Nevertheless, statistically significant results should not be assumed to be practical or meaningful values (Buskirk, 2008; Warner, 2013). Consequently, as in any statistical procedure, special consideration was given to effect size in mediation analysis (Fritz & MacKinnon, 2007; Warner, 2013). If α = .05, and statistical power (1-β, π) was .80, the effect size corresponded to the strength of linear association between the variables studied (Fritz & MacKinnon, 2007; Warner, 2013).

This mediation analysis involved a specific number of associations, each representing a specific path between two variables that should be designated by specific coefficients (Fritz & MacKinnon, 2007; Warner, 2013). The effect size index was estimated for path *a* as the strength of the association between the predictor variable (*X*) and the mediator variable (*M*). The effect size index was estimated for path *b* as the strength of the partial association between the mediator variable (*M*) and the outcome

variable (*Y*) while controlling for the predictor variable (*X*; Fritz & MacKinnon, 2007; Warner, 2013).

Cohen's *d* value of .2 was defined as a small effect, Cohen's *d* value of .5 as a moderate effect, and Cohen's *d* value of .8 as a large effect (Rice & Harris, 2005). These values corresponded to the Pearson product–moment correlation *r* values of .1, .3, and .5 (Rice & Harris, 2005). Following these suggestions, Fritz and MacKinnon (2007) designated the strengths of correlations of .14, .29, .39, and .59 as small, higher, medium, and large effects, respectively. If the strength of the correlations for paths *a* and *b* were small, then a very large sample size was needed for the association in the designated paths *a* and *b* to have meaningful strength (Warner, 2013).

There were 16 possible conditions for *a* and *b* paths denoted by labels that signified the strength of the correlations (Fritz & MacKinnon, 2007; Warner, 2013). When both paths were small (e.g., small correlations), they were labeled as the SS condition (Fritz & MacKinnon, 2007, p. 234–237). The following conditions were also labelled: (a) the SH condition indicated one small path and one higher path; (b) the SM condition indicated one small path and one medium path; (c) the SL condition indicated one small path and one large path; (d) the HS condition indicated one high path and one small path; (e) the HH condition indicated two high paths; (f) the HM condition indicated one high path and one medium path; and (g) the HL condition indicated one high path and one large path (Fritz & MacKinnon, 2007, p. 234–237). As well, (a) the MS condition indicated one medium path and one small path; (b) the MH condition indicated one medium path and one high path; (c) the MM condition indicated two medium paths;

(d) the ML condition indicated one medium path and one large path; (e) the LS condition indicated one large path and one small path; (f) the LH condition indicated one large path and one high path; (g) the LM condition indicated one large path and one medium path; and (h) the LL condition indicated two large paths were large (Fritz & MacKinnon, 2007, p. 234–237). However, if both paths (path *a* and path *b*) had large effects, smaller sample sizes were needed for the correlation to have meaningful strength (Fritz & MacKinnon, 2007).

Considering the various approaches to mediation analysis, Fritz and MacKinnon (2007) performed a literature review of 166 articles using five common approaches to mediation analysis with 189 samples. Fritz and MacKinnon (2007) found that the median sample size was $N = 159.5$ for Baron and Kenny's (1986) approach to mediation analysis and $N = 187$ for the five common approaches to mediation analysis. Given range of the median sample size for the common approaches to mediation analysis, from $N = 150$ to $N = 200$, this study used Baron and Kenny's (1986) approach to mediation analysis with 200 participants.

Procedures

Potential participants were recruited through the recruiting and commercial organization. This organization's web-based interface connected academic and student researchers and voluntary participants from various industries, educational levels, employment statuses, salaries, marital statuses, ages, genders, ethnic and racial backgrounds, countries, and languages. Academic and student researchers and interested participants all had to provide accurate, current information about themselves (e.g.,

country of origin, native language, present employment, employment status, occupational group or industry, income, educational level, academic institution, ethnicity and race, gender, age, marital status, and other information if needed). Identifying information of the participants and researchers was kept confidential and stored in their user accounts. The recruiting organization did not disclose any information about the participants to either the researcher or any third parties. Unlike voluntary participants, academic researchers had to pay a membership fee varying by subscription plan. The extended membership was chosen. The extended membership offered benefits, such as reminder emails, up to 60 messages to potential participants annually, a web-messaging interface, message statistics, and messages sent to up to 3,000 participants at once.

The recruiting organization only offered a forum for recruiting potential participants based on the researcher's specific criteria and randomly matching the participants' information with the researcher's requests. The recruiting organization did not offer a survey generating service, so disclosing one's identity or identifying information was a voluntary, self-initiated choice by individual participants. The researchers had to give the potential participants either their personal emails or the addresses of their personal websites, as well as other locations where participation take place.

Participant Selection

To begin recruiting potential participants, demographic criteria specific for this study were defined. The recruiting organization's website had a flexible, drop-down selection menu for demographic criteria. For example, the selection menu had following

categories with several options from which to choose: (a) gender; (b) language; (c) age; (d) country; (e) region; (f) city; (g) educational level; (h) employment status; (i) employment industry; (j) ethnicity; (k) marital status; (l) personal hobbies and interests; (m) income range; and (n) number of respondents. After selection from the provided categories and options, the recruiting and commercial organization prompted researchers to either save their search or click a submit button. By clicking the submit button, academic and student researchers could further specify their criteria, provide additional information, and send an initial contact letter to participants. The only available participation criteria suitable for this study were selected: (a) men or women; (b) native English speaker; (c) 18–75 years old; (d) United States citizen; (e) college graduate (4 years), high school education or equivalent, some college, or vocational/technical school (2 years); and (f) full time employment. Additional criteria were (a) American Indian, Black, Hispanic/Latino American, Native Hawaiian, prefer not to say, or White; (b) divorced, in a relationship, married, separated, single, or widowed; (c) annual income of $20,000–$ 39,999; and (d) 2,000 respondents.

Once the submit button was clicked, a new window opened, requesting additional information from researchers. For example, they had to provide a subject title for the recruiting message, compensation amount (e.g., $10 Amazon e-gift card), a URL or location for participation (e.g., an email or website link), institutional review board (IRB) approval number, and study timeframe. Researchers also had to provide content for the message to potential participants (i.e., the initial contact letter), which could be either hidden from or displayed on the website dashboard. The initial contact letter had

additional, more specific criteria for participation; for example, the GPRs had to be permanent workers with at least five years of experience with the same organization. Researchers could preview their message and send a confirmation message to themselves and messages to randomized, screened participants based on the eligibility criteria. The administrators of the recruiting website approved the message to potential participants.

To reach the appropriate sample size of 200 participants, five ongoing contact messages were sent. At the first attempt, 411 potential participants have been reached. Only 21.23 % of potential participants opened the message. At the second attempt, 196 potential participants have been reached, but only 45% of potential participants opened the message. At the third attempt, 179 potential participants have been reached, and 89% of potential participants opened the message. At the fourth attempt, 528 potential participants have been reached, but only 14.39% of potential participants opened the message. At the fifth attempt, 22 potential participants have been reached, and 86% of potential participants opened the message. However, many potential participants were eliminated from the study because they did not follow the recruiting and data collection procedure. After 200 actual participants were recruited, the survey process was ended, and the administrators of the recruiting website removed recruiting messages from the recruiting website (i.e., the website dashboard).

Protection of the Participants

Upon approval from Capella's IRB and completion of the pre-data-collection conference call, recruitment of the potential participants was begun using nonprobability sampling and convenience sampling on the basis of the pre-established eligibility criteria.

The documents necessary to ensure protection of the participants and a sound, ethical research process were sent to the IRB office. The documentation included (a) the modified informed consent; (b) the initial contact letter; (c) copies of existing surveys and modified surveys; (d) permission emails from the authors of three existing surveys; and (e) screenshots of the recruiting materials and processes shown on the website of the recruiting organization.

The modified informed consent template for adults taking Internet surveys provided by Capella University was available to all the potential participants, in other words, to the desirable, accessible proportion of the target population who satisfied the pre-established criteria. Informed consent was sought to ensure protections for the participants per 45 C.F.R. §46.116 (General Requirements for Informed Consent): (a) guarantee the potential participants' autonomy, (b) confidentiality, and (c) voluntariness; (d) explain the benefits and drawbacks of participation; (e) ensure the non-coercive nature of the provided compensation; (f) explain purpose of the study; and (g) clarify what needed to be done to participate and voluntarily complete the Internet surveys, a questionnaire, and demographic survey (Public Welfare Protection of Human Subjects, 2009b). To participate, the potential participants had to read, understand, and follow the informed consent procedure. The modified informed consent form was available as an embedded document on the personal website.

To give consent, the potential participants were provided with a short contact form also available on the personal website. On the form, the potential participants had to type their email and the statement "I consent" and click the submit button. The contact

form was connected with the researcher's personal email, confirming information related to the potential participants' willingness to participate. After giving consent, the participants read the opening statements on the purpose of the surveys and the voluntary nature of participation. The opening statements were available on the personal website before each survey (e.g. Survey Questionnaire_WS_OC_OCBs and Demographic Survey). Additionally, a short set of instructions related to the survey items was embedded in Survey Questionnaire_WS_OC_OCBs. At the end of each survey, the participants had to write their email address and click the submit button to complete the survey. This ensured that all consent (i.e., submitted short contact forms) and completed surveys came from actual participants. The personal email address and phone number were provided in the informed consent form and the initial contact letter.

Data Collection

Data were collected online, primarily through the personal website. Raw data were gathered from only four actual participants through their personal emails to which the informed consent form was sent. When the potential participants stated that they had complied with the consent, the questionnaires were sent to them. However, for more efficient data collection, the personal website was used. Cross-sectional, self-administered questionnaires (e. g., Survey Questionnaire_WS_OC_OCBs and Demographic Survey) were utilized. Cross-sectional surveys were a useful method to gather data from large numbers of participants over a short time (Cong, 2008; Hall, 2008). In contrast to longitudinal surveying, cross-sectional surveying was less costly and

time-consuming (Cong, 2008; Hall, 2008). Attrition of participants was also less likely in cross-sectional surveys than longitudinal surveys (Cong, 2008; Hall, 2008).

The personal website had a one-page format and a floating button to scroll, so the potential participants had quick, user-friendly access to the informed consent form, short contact form, survey instructions, and two survey forms at once. The informed consent form was available on the website in a document form offered by Scribd service. The potential participants had to read, understand, and agree with the content given in the informed consent form. The short contact form was placed below the informed consent form requiring the participants to give their pseudonyms, emails, and statements of consent and to click the submit button to continue filling in the questionnaire.

Both surveys had close-ended, multiple-choice questions. The first available survey had 63 items drawn from three questionnaires related to the three variables (workplace spirituality, organizational commitment, and organizational citizenship behavior). Workplace spirituality was measured with the *scale of workplace spirituality* developed by Milliman et al. (2003). The affective, normative, and continuance components of organizational commitment were measured with the *TCM Employee Commitment Survey* (Meyer & Allen, 2004) and its condensed version (Meyer et al., 1993). Organizational citizenship behavior was measured with the *Organizational Citizenship Behavior Scale* (Podsakoff et al., 1990). Completing the survey took from a half-hour to 1 hour and 14 minutes, depending on how quickly the participants replied. Less than 1 minute per question was needed. The second available survey, the demographic survey, had 12 items related to ethnographic and demographic data.

Moreover, to submit the surveys, the participants had to give their emails at the end of each survey. The Survey Questionnaire_WS_OC_ OCB was protected against spam with captcha codes that changed after each submission. The demographic survey had an additional item asking how the participants heard about the personal website.

The short contact form and the two surveys were linked to the personal email, so the submitted consent forms and the raw survey data were available through the email. In addition, the personal website and the customizable plugin-generating company (a commercial company) exported the raw data to Microsoft Excel to make it accessible. The raw data were kept confidential and available only to the researcher, IRB, and committee. Unauthorized access to the personal website was prevented by use of a password, which was changed three times. The Excel sheet exported from the short contact form included the date of submission and the participants' IP addresses, pseudonyms or virtual names, email addresses, and statements of consent. The Excel sheet exported from both survey plugins included the date of submission, survey questions or items, and the participants' email addresses and written answers, ranging from strongly disagree to agree strongly. Responses associated with repeated or similar IP addresses or emails, responses without consent, and late responses were not accepted as actual responses from the participants. When the survey process ended, all the participants who had access to the website were notified. The short contact form was no longer available to potential participants, and access to the personal email was also discontinued. At that time, raw data from the participants were exported to Microsoft Excel for the last time.

Only the actual participants' responses could be exported from Microsoft Excel spreadsheet to IBM SPSS Statistics 24. Raw data generated from the short contact form and the two surveys plugins were in written form (i.e., string type of data), so they had to be manually transferred from Excel spreadsheets to SPSS data view, and the prescribed numerical value labels had to be further organized and prepared for descriptive and inferential statistical analysis and interpretation (Griffith, 2009). The ranks of the participants' agreement and disagreements were designated as the ordinal level of measurement, while the sum of the scores collected from all the items for a particular measure was designated as the scale level of measurement (Griffith, 2009). While transferring data from Microsoft Excel spreadsheets to SPSS datasets, special consideration was given to reverse coding the items for each variable. Consequently, five SPSS datasets had to be made for the measured variables of workplace spirituality, organizational citizenship behavior, and the affective, normative, and continuance components of organizational commitment (N = 200). Other SPSS datasets for the demographic data for the 200 participants and the final set of sum scores including all the variables had to be made.

All data, including identifiable and non-identifiable data, were stored in a personal computer that was password protected and had anti-virus software. After the data analysis and discussion and the oral defense, the data, including the personal email, Excel spreadsheets, and SPSS datasets, will be permanently removed from personal computer and exported to a flash drive with sufficient memory (Best & Krueger, 2004). The flash drive will be held in a private, secure place and cut in half in seven years.

Data Analysis

Descriptive statistics. Descriptive statistics were used to analyze the demographic characteristics of the sample of 200 respondents. Demographic data were manually exported from Microsoft Excel worksheets to IBM SPSS Statistics 24 (data view) for each of the 200 participants. To manage the string type of data, corresponding number values were assigned for gender, age, educational level, yearly income, tenure, race, and marital status. A value labels menu was available in the variable view of the SPSS data editor. Moreover, to calculate the frequencies and percentages for each demographic variable, the SPSS main menu commands had to be selected (e.g., Analyze < Descriptive Statistics< Frequencies). In the frequencies dialog box, data on gender, age, race, educational level, yearly income, marital status, U.S. citizenship, English-speaking status, tenure, employment status, and working status were transferred by dragging and dropping them into the "Variable(s)" section of the dialog box. The SPSS output displayed frequency tables showing ascending values for the frequencies and percentages for each of selected variables (Griffith, 2009).

Preliminary data screening. The assumptions that had to be met in mediation analysis were the same as in statistical analysis, such as Pearson correlations and linear regression (Warner, 2013). The first assumption was related to the type of data used in the study. Here, continuous data were used; consequently, it was appropriate to employ parametric statistical procedures for all the variables of interest. The second assumption that needed to be checked was the assumption of normality. Histograms have typically been used to examine the normality of the distribution of the scores for the variables

studied (Warner, 2013). All the variables of interest had asymmetrical distributions of scores, so the data needed to be transformed (Templeton, 2011). For the normalized variables, the histograms appeared symmetrical in shape. In addition, the Kolmogorov-Smirnov and Shapiro-Wilk tests of normality were used, and the results were non-significant, which indicated that the normality assumption was not violated (Warner, 2013).

The third assumption was a linear relationship between variables of interest (Warner, 2013). The linear relationships between workplace spirituality and organizational citizenship behavior, between workplace spirituality and each of the three components of organizational commitment (affective, normative, and continuance commitment), and between organizational citizenship behavior and each of the three components of organizational commitment were tested. Usually, scatter plots have been used to examine whether this assumption was violated (Warner, 2013).

The absence of significant outliers was the fourth assumption for mediation analysis to meet (Warner, 2013). A conservative approach was adopted to identify and remove extreme outliers. As noted by Hoaglin, Iglewicz, and Tukey (1986), the outlier labeling rule was an efficient way to detect extreme outliers. Under this rule, the interquartile range, or the difference between the values of the first and third quartiles in normally distributed data, was found first. Then, the interquartile range was multiplied by the established, adjusted parameter value of 2.2. Furthermore, the following value (i.e., 2.2) was either subtracted from the first quartile or added to the third quartile. To calculate the upper limit, the following formula was used: $Q_3 + (2.2 \times [Q_3-Q_1])$. To

calculate the lower limit, the following formula was used: Q_1-(2.2 x [Q_3-Q_1]). The outliers were any values either less or more than these margins (Hoaglin et al., 1986, p. 991; Hoaglin & Iglewicz, 1987; Iglewicz & Banerjee, 2001, August 5-9).

The fifth assumption was homoscedasticity, or the evenness of variance of the scores of an outcome variable across the levels of a predictor variable (Warner, 2013). To determine whether this assumption was violated, scatterplots of standardized residuals against standardized predicted values were created (Warner, 2013). The SPSS output produced a scatterplot of predicted and residual values.

Hypotheses testing. To answer the 10 research questions, three mediation analyses following Baron and Kenny's (1986) approach to mediation were employed. Each mediation analysis involved workplace spirituality as the predictor variable, one of the three components of organizational commitment as the mediator variable, and organizational citizenship behavior as the outcome variable. The first mediation analysis examined whether the first dimension of organizational commitment (affective commitment) fully or partially mediated the relationship between workplace spirituality and organizational citizenship behavior (Baron & Kenny, 1986; Gelfand, Mensinger, & Tenhave, 2009; Howell, 2013). The second mediation analysis examined whether the second dimension of organizational commitment (normative commitment) fully or partially mediated the relationship between workplace spirituality and organizational citizenship behavior. Finally, the third mediation analysis examined whether the third dimension of organizational commitment (continuance commitment) fully or partially

mediated the relationship between workplace spirituality and organizational citizenship behavior (Baron & Kenny, 1986; Gelfand et al., 2009; Howell, 2013).

All three mediation analyses followed Baron and Kenny's (1986) four paths or conditions for this approach to mediation analysis (Howell, 2013). The first pathway in Baron and Kenny's (1986) approach to mediation analysis was the total effect path *c*, which included the positive linear relationship between workplace spirituality and organizational citizenship behavior. The equation for linear regression was $Y = b_o + b_1 X$, where b_o and b_1 were an intercept and a slope, respectively. When the value of $X = 0$, intercept b_o signified the predicted value of *Y*. Slope b_1 indicated a change in the units of *Y*, specifically a one-unit increase of *X*. The regression equation for the total effect path *c* was $Y_{123} = b_o + c X$ and was used to predict organizational citizenship behavior based on workplace spirituality (Baron & Kenny, 1986; Frazier, Tix, & Barron, 2004; Fritz & MacKinnon, 2007; Gelfand et al., 2009; Howell, 2013). However, MacKinnon, Lockwood, Hoffman, West, and Sheets (2002) noted that Baron and Kenny's (1986) approach to mediation analysis rejected the idea of complete mediation and accepted that a mediator variable could only partially transmit the effect of independent variable onto the dependent variable. Moreover, Hayes (2009) argued that it was fallacious to think that there was not a mediating effect if there was not a positive, linear association between *X* and *Y* variables. Consequently, Hayes (2009) advised researchers to continue investigating the indirect effect of *X* variable on *Y* variable.

The second and third paths in Baron and Kenny's (1986) approach to mediation analysis included the indirect or mediation paths that consisted of paths *a* and *b*. These

sub-paths *a* examined whether there were positive linear associations between workplace spirituality and the three components of organizational commitment (affective, normative, and continuance organizational commitment). The regression equation for sub-paths *a* (e.g., a_1, a_2, and a_3) was $M_{123} = b_o + a_1\ a_2\ a_3\ X$. This equation was used to predict three components of organizational commitment, M_1, M_2, and M_3, from workplace spirituality, or *X* (Baron & Kenny, 1986; Frazier et al., 2004; Fritz & MacKinnon, 2007; Gelfand et al., 2009; Howell, 2013). The sub-paths *b* examined whether there were positive linear associations between organizational citizenship behavior and the three components of organizational commitment (affective, normative, and continuance organizational commitment). The regression equation for sub-paths *b* (b_1, b_2, and b_3) was $Y_{123} = b_o + b_1\ b_2\ b_3\ M$. It was used to predict organizational citizenship behavior, or *Y*, based on the three components of organizational commitment, or M_1, M_2, and M_3 (Baron & Kenny, 1986; Frazier et al., 2004; Fritz & MacKinnon, 2007; Gelfand et al., 2009; Howell, 2013)

Finally, the fourth path in Baron and Kenny's (1986) approach to mediation analysis involved direct paths *c*' (e.g., c'_1, c'_2, and c'_3) and tested whether the predictive value of organizational citizenship behavior on workplace spirituality was mediated by any of the three components of organizational commitment (affective, normative, and continuance organizational commitment; Baron & Kenny, 1986; Frazier et al., 2004; Fritz & MacKinnon, 2007; Gelfand et al., 2009; Howell, 2013).The regression equation for the direct pathway was $Y_{123} = b_o + c_1'c_2'c_3'\ X + b_1\ b_2\ b_3\ M$. It was used to predict workplace spirituality based on organizational citizenship behavior when any of the three

components of organizational commitment was placed in a regression equation (Baron & Kenny, 1986; Frazier et al., 2004; Fritz & MacKinnon, 2007; Gelfand et al., 2009; Howell, 2013).

Statistical procedures. Pearson's product–moment correlations were used to explore Research Questions 1–7 and test the corresponding hypotheses. Pearson's product–moment correlations were also used to assess the strength and direction of the following linear associations: (a) workplace spirituality (X) and organizational citizenship behavior (Y, total path c); (b) workplace spirituality (X) and affective organizational commitment (M_1, mediation path a_1); (c) workplace spirituality (X) and normative organizational commitment (M_2, mediation path a_2); (d) workplace spirituality (X) and continuance organizational commitment (M_3, mediation path a_3); (e) affective organizational commitment (M_1, mediation path b_1) and organizational citizenship behavior (Y); (f) normative organizational commitment (M_2, mediation path b_2) and organizational citizenship behavior (Y); and (g) continuance organizational commitment (M_3, mediation path b_3) and organizational citizenship behavior (Y; Howell, 2013; Montgomery, Peck, & Vining, 2001; O'Brien & Scott, 2012; Warner, 2013).

For the three mediation analyses, linear regressions were performed to examine research questions 8–10. The linear regressions assessed how much variance in the outcome variable either the predictor or the mediator variable could explain and how much variance in the mediator variable the predictor variable could explain (e.g., total path c and mediation paths a_1, a_2, a_3, b_1, b_2, and b_3; Howell, 2013; Montgomery et al., 2001; O'Brien & Scott, 2012). Commands, such as Analyze > Regression > Linear, were

selected from the SPSS main menu to execute the statistical analysis for linear regression (Griffith, 2009; Warner, 2013). Of particular importance was finding multiple R^2 values that indicated the overall proportion of the variance in the dependent or outcome variable Y that was predicted by predictors X_1 and X_2 or the mediator M and the overall proportion of the variance in the mediator variable M that was predicted by the first predictor variable X_1 (Howell, 2013; Montgomery et al., 2001; O'Brien & Scott, 2012). It was also important to determine whether a particular regression model significantly predicted the dependent and mediator variables. Moreover, to assess the strength and significance of coefficients c, a_1, a_2, a_3, b_1, b_2, and b_3, unstandardized coefficients B and t tests at $p < .05$ were examined (Griffith, 2009; Howell, 2013; Montgomery et al., 2001; O'Brien & Scott, 2012; Warner, 2013).

For each of the three mediation analyses, three multiple regressions were conducted to examine Research Questions 8–10 and test the corresponding hypotheses. The multiple regressions assessed whether the relationship between workplace spirituality and organizational citizenship behavior was partially or fully mediated via the three components of organizational commitment (e.g., direct paths c'_1, c'_2, and c'_3; Howell, 2013; O'Brien & Scott, 2012). Of particular importance was finding whether the regression models significantly predicted the dependent variable when any component of organizational commitment was included in the regression equation (Howell, 2013; O'Brien & Scott, 2012). To assess the strength and significance of coefficients c' (e.g., c'_1, c'_2, and c'_3) and the mediator variables M (e.g., M_1, M_2, and M_3), unstandardized

coefficients *B* and *t* tests at $p < .05$ were examined (Gelfand et al., 2009; Griffith, 2009; Warner, 2013).

Instruments

Three distinct measures related to the variables studied were combined into the Survey Questionnaire WS_OC_ OCB: the *scale for workplace spirituality* (Milliman et al., 2003), the condensed version of the *TCM Employee Commitment Survey* (Meyer & Allen, 2004; Meyer et al., 1993), and the *Organizational Citizenship Behavior Scale* (Podsakoff et al., 1990). A permission to use these measures was obtained from their authors. Dr. John F. Milliman granted a permission to use the *scale for workplace spirituality*. Dr. John Meyer granted a permission to use the *TCM Employee Commitment Survey.* Dr. Scott B. MacKenzie granted a permission to use the *Organizational Citizenship Behavior Scale*.

Milliman, Czaplewski, and Ferguson's (2003) Scale for Workplace Spirituality

To measure workplace spirituality (an independent or a predictive variable), the scale developed by Milliman et al. (2003) was used as a composite measure of workplace spirituality. It had three subscales reflecting the three concepts comprising this conceptualization of workplace spirituality: (a) meaningful work at the individual level of organizational unit analysis; (b) a sense of community at the group or team level of organizational unit analysis; and (c) alignment with organizational values at the organizational level of unit analysis. This conceptualization of workplace spirituality (Milliman et al., 2003), which was essentially a non-ideological conceptualization of

workplace spirituality, was modified from the complex conceptualization of spirituality at work proposed by Ashmos and Duchon (2000).

Ashmos and Duchon's (2000) conceptualization of spirituality at work encompassed three broad constructs: inner life, meaningful work, and community. These constructs were divided into seven factors with various parts, such as (a) "Conditions for Community," (b) "Work Unit Community," (c) "Organizational Values," (d) "Meaning at Work," (e) "Positive Work Unit Values," (f) "Individual and the Organization," (g) "Inner Life," (h) "Blocks to Spirituality," (i) "Personal Responsibility," (j) "Positive Connections with other Individuals," and (k) "Contemplation" (Ashmos & Duchon, 2000, pp. 143–144). The scale had 66 items which the participants ranked from strongly agree to strongly disagree. Cronbach alpha values for the sub-scales varied from α = .689 to α = .929. In contrast to the conceptualization of workplace spirituality developed by Milliman et al. (2003), Ashmos and Duchon's conceptualization of spirituality at work included more personal aspects of employees, such as "Inner Life" and "Contemplation" (Ashmos & Duchon, 2000, pp. 143-144; Duchon & Plowman, 2005, p. 811–812). Inner life and contemplation encompassed not only self-concepts of one's spiritual identity and faith but also self-reflective practices, prayer, and meditation (Ashmos & Duchon, 2000; Duchon & Plowman, 2005). Consequently, the conceptualization of workplace spirituality developed by Milliman et al. (2003) was more parsimonious and applicable to this study, particularly the employee and organizational outcomes and the underpinning theoretical orientation of Fry's (2003) causal theory of spiritual leadership.

Psychometrics. Milliman et al. (2003) borrowed six of seven items in Ashmos and Duchon's (2000) meaning at work subscale (α = .858). The internal consistency reliability (Cronbach alpha) of the self-reported subscale of meaningful work was α = .88. The internal consistency reliability of the self-reported, seven-item subscale of a sense of community (Milliman et al., 2003) was α = .91. Additionally, Milliman et al. (2003) borrowed all eight items from Ashmos and Duchon's (2000, pp. 143–144) organization values (α = .929). The internal consistency reliability for the self-reported subscale of alignment with organizational values was α = .94. Altogether, the scale of workplace spirituality (Milliman et al., 2003) had 21 multiple-choice items. Using confirmatory factor analysis, Milliman et al. (2003) gave additional support for the validity of Ashmos and Duchon's (2000, pp. 143–144) meaning at work and organization values subscales. All three subscales used a seven-point Likert scale ranging from 1= *strongly disagree* to 7 = *strongly agree* (Milliman et al., 2003).

TCM Employee Commitment Survey

To measure the three mediator variables (the affective, normative, and continuance components of organizational commitment), the condensed version of *TCM Employee Commitment Survey* (Three-Component Model) (Meyer et al., 1993) was used. This scale (Meyer et al., 1993) was not a composite measure of organizational commitment; therefore, the total scores of three components of organizational commitment were calculated separately. Three subscales of *TCM Employee Commitment Survey* represented three distinct concepts: affective, normative, and continuance organizational commitment. The affective commitment scale (ACS) represented the construct of

affective organizational commitment, the normative commitment scale (NCS) represented the construct of normative organizational commitment, and the continuance commitment scale (CCS) represented the construct of continuance organizational commitment (Allen & Meyer,1996; Meyer & Allen, 2004, pp. 12–13; Meyer et al.,1993). Each of these scales (the condensed version) had six items, and some items were reverse coded. A seven-point Likert scale was used to assess the level of agreement or disagreement with items (1 = *strongly disagree* to 7= *strongly agree*). The undecided option was coded as 4, and the reverse-coded undecided option was also assigned the numerical value of 4 (Meyer & Allen, 2004; Meyer et al., 1993).

Meyer et al. (1993) developed a condensed, revised version of the three-component model scale while assessing the generalizability of Meyer and Allen's (1991) three-component model of organizational commitment in the nursing profession. Using confirmatory factor analysis, Meyer at al. (1993) found that the three components of organizational commitment were distinct from not only each other but also the three corresponding components of occupational commitment (affective, normative, and continuance occupational commitment). Furthermore, affective and normative organizational and occupational commitment were positively correlated with job satisfaction, citizenship, loyalty, sense of duty, and efficient use of time (Meyer at al., 1993). Affective and normative organizational commitment were negatively correlated with intent to leave an organization, as was continuance commitment related to occupation. Surprisingly, continuance commitment to organization and occupation was positively correlated with a sense of obligation. Normative commitment arose from the

socialization process, loyalty to an employer, and a sense of obligation and reciprocation. In contrast, continuance commitment resulted from limited options to leave an organization. The strongest predictors of positive organizational outcomes were mostly associated with affective commitment because positive experiences fostered emotional attachment and identification with an organization (Meyer & Allen,1991; Meyer at al. 1993).

Psychometrics. Allen and Meyer (1996) summarized the median values for internal consistency, reliability, and test-retest reliability for the three commitment scales (ACS, NCS, and CCS) and discussed the factor analytic support for these scales. Allen and Meyer's (1996) summary was based on data gathered from 40 samples involving 16,000 employees in various occupations and organizational environments. Median values for internal consistency reliability related to ACS, NCS, and CCS, which had eight or six items, were α = .85, α = .73, and α = .79, respectively. The internal consistency reliability for the six-item commitment scales, the condensed versions of the ACS, NCS, and CCS (Meyer et al., 1993), were α = .82, α = .83, and α = .74, respectively. Furthermore, the test-retest reliability for periods, such as one day, seven weeks, and 12 months, ranged from .38 to 94 for the ACS. The test-retest reliability for periods from one to 12 months ranged from .61 to .73 for the NCS. The test-retest reliability for periods from one day to 12 months ranged from .44 to .72 for the CCS. Most of the studies used cross-sectional surveys, so the values for test-retest reliability were only available for a few longitudinal studies. Nevertheless, it was shown that commitment attitudes increased and stabilized as employees gained experience in a particular

organization. Moreover, confirmatory and exploratory analyses revealed three specific patterns: (a) the relatedness of the commitment scales and similar measures; (b) the specificity associated with the continuance commitment measure; and (c) the stability and distinctiveness of the factors related to the ACS, NCS, and CCS across time (Meyer et al., 1993).

Organizational Citizenship Behavior Scale

To measure dependent or outcome variables such as organizational citizenship behavior, the *Organizational Citizenship Behavior Scale* (Podsakoff et al., 1990), a compact, 24-item measure of organizational citizenship behaviors, was used. This measure had five subscales reflecting five distinctive dimensions: (a) altruism; (b) courtesy; (c) civic virtue; (d) sportsmanship; and (e) conscientiousness. The sub-scales for altruism, courtesy, sportsmanship, and conscientiousness had five items each, while the civic virtue sub-scale had four items. The participants rated their level of agreement or disagreement with the 24 items using a seven-point Likert scale ranging from 1= *strongly disagree* to 7= *strongly agree*. Several items were reverse coded (Hoffman, Blair, Meriac, & Woehr, 2007; Podsakoff et al., 1990).

Podsakoff et al. (1990) developed the *Organizational Citizenship Behavior Scale* based on Organ's (1988) conceptualization (i.e., a five-dimensional model) of organizational citizenship behavior, and it has become the most commonly used measure for organizational citizenship behavior. Organ (1988) identified five behaviors or concepts that made up the compact construct of organizational citizenship behavior. Organizations neither enforce nor formally acknowledge these dimensions as required

behaviors (Podsakoff et al.,1990). Although organizations do not reward these behaviors, employees who exhibit them over time might be compensated, but the primary intention of these employees is to contribute to their organization. Employees who exhibit organizational citizenship behavior might help their co-workers with task problems or heavy workload. In addition, they might exhibit improved attendance, performance, concern for their organization, tolerance of problems, and care for the wellbeing of other organizational members. Organizational citizenship behavior eventually results in increased organizational effectiveness (Podsakoff et al.,1990). Organ described organizational citizenship behavior as "the good soldier syndrome" (as cited as in Organ, 1997, p. 85).

Psychometrics. While developing this scale, Podsakoff et al. (1990) recruited a sample of 988 workers at a petrochemical firm. The sample consisted of mostly U.S. men managerial and non-managerial workers, with college and advanced degrees. The workers' supervisors evaluated them. Confirmatory factor analysis was performed to test the discriminant and convergent validity of the organizational citizenship behavior construct and showed that the goodness-of-fit index (the Tucker-Lewis index) had an acceptable value, $TLI = .94$. In addition, Podsakoff et al. (1990) and relevant experts calculated Q-Sort statistics to generate and sort the items of organizational citizenship behavior construct. The experts were given definitions of the five concepts or dimensions of organizational citizenship behavior and assigned the corresponding items into five suitable categories, placing any items that did not correspond to the five categories in a sixth category. Moreover, internal consistency reliability ranged from $\alpha = .70$ to $\alpha = .85$.

The coefficient alpha value was .70 for the civic virtue subscale, .82 for the consciousness subscale, and .85 for the altruism, courtesy, and sportsmanship subscales. The inter-correlations between most dimensions were low, but the altruism and courtesy dimensions were highly correlated (r = .86). Construct validity was quite good, while discriminant validity was satisfactory. Podsakoff et al. (1990) found that Organ's (1988) definitions for altruism and courtesy dimensions were somewhat unclear.

Ethical Considerations

The planning, carrying out, and completion of this non-experimental study using convenience sampling and an online cross-sectional survey placed a strong emphasis on the basic ethical principles in the *Belmont Report*. Ethical precautions related to respect of persons, beneficence, and justice were taken from the start of the research process. The collection of data from participants started after Capella's IRB approval and the pre-data collection conference call. The inclusion criteria for a participation was established to ensure that participants did not belong to vulnerable populations. Accordingly, the participants were able to exercise self-determination and free will. To guarantee respect for persons, the autonomy and the voluntariness of all the participants, possible participants were given Informed Consent. The possible participants were informed about the voluntary nature of the study, its duration and reading difficulty levels (i.e. comprehension), compensation, and the confidentiality of participants' responses (Office for Human Research Protections, 2016)

Furthermore, the survey questions were non-intimidating and benign. Raw data gathered from the participants were secured and kept confidential. All the participants

were given the opportunity to ask questions about the study before the research process was completed. The participants' responses are kept in a password-secured personal computer protected with anti-virus software. For security reasons, Microsoft Cloud and OneDrive were not used. Only the researcher and the individual participants knew their responses. Each of 200 actual participants received $10 Amazon e-gift card (Valerio & Mainieri, 2008).

Summary

Three mediation analyses were performed to answer 10 research questions and test the corresponding null and alternative hypotheses. For the first research question, a statistically significant, positive linear correlation between workplace spirituality and organizational citizenship behavior ($p < .01$) was expected. Thus, the null hypothesis would be rejected ($H1_a$: $r \neq 0$). For the second research question, a statistically significant, positive linear correlation between workplace spirituality and affective organizational commitment ($p < .01$) was expected. Thus, the null hypothesis would be rejected ($H2_a$: $r \neq 0$). For the third research question, a statistically significant, positive linear correlation between workplace spirituality and normative organizational commitment ($p < .01$) was expected. Thus, the null hypothesis would be rejected ($H3_a$: $r \neq 0$). For the fourth research question, no statistically significant, positive linear correlation between workplace spirituality and continuance organizational commitment ($p < .01$) was expected. Thus, the null hypothesis would not be rejected ($H4_o$: $r = 0$). For the fifth research question, a statistically significant, positive linear correlation between affective organizational commitment and organizational citizenship behavior ($p < .01$)

was expected. Thus, the null hypothesis would be rejected ($H5_a$: $r \neq 0$). For the sixth research question, a statistically significant, positive linear correlation between normative organizational commitment and organizational citizenship behavior ($p < .01$) was expected. Thus, the null hypothesis would be rejected ($H6_a$: $r \neq 0$). For the seventh research question, no statistically significant positive linear correlation between continuance organizational commitment and organizational citizenship behavior ($p < .01$) was expected. Thus, the null hypothesis would not be rejected ($H7_o$: $r = 0$).

For the eighth research question, the predictive value of organizational citizenship behavior for workplace spirituality was expected to be mediated by affective organizational commitment ($p < .05$). Thus, the null hypothesis would be rejected for the overall regression ($H8_a$: $R \neq 0$) and for the single predictor ($H8_a$: $B_1 \neq 0$). For the ninth research question, the predictive value of organizational citizenship behavior for workplace spirituality was expected to be mediated by normative organizational commitment ($p < .05$). Thus, the null hypothesis would be rejected for the overall regression ($H9_a$: $R \neq 0$) and for the single predictor ($H9_a$: $B_2 \neq 0$). Finally, for the tenth research question, the predictive value of organizational citizenship behavior for workplace spirituality was not expected to be mediated by continuance organizational commitment ($p < .05$). Thus, the null hypothesis would not be rejected for the overall regression ($H10_o$: $R = 0$) and for the single predictor ($H10_o$: $B_3=0$). The in-depth data analysis and detailed results related to the 10 research questions and the corresponding hypotheses are presented in Chapter 4.

CHAPTER 4. RESULTS

Background

The purpose of Chapter 4 is to present the findings from the various statistical data analyses. Chapter 3 provided a detailed explanation of the procedures needed to determine the sample characteristics, conduct the preliminary data screening, and test the hypothesis in three mediation analyses. In contrast, the principal goal of Chapter 4 is to describe the demographic characteristics of the sample, explain whether and how many assumptions pertinent to the mediation analysis were met, and to provide the results for the statistical procedures used in the three mediation analyses. For the hypothesis testing, the results of each test used in the three mediation analyses are reported statistically in a narrative description of the statistical findings and visually in tables and figures.

Description of the Sample

Responses were collected from 200 (π = .80) GPRs. The accessible target population was reached through convenience sampling conducted across the U.S. (from Alabama to Wyoming) by an online recruiting organization. No missing values (e.g., responses) were detected. Extreme outliers were detected using the outlier labeling rule, leading to the exclusion of two participants for outlying values on the continuance organizational commitment subscale (*TCM Employee Commitment Survey*). After a total

of two participants were excluded, the remaining cases involved 198 participants (N = 198, π = .80).

The majority of the participants were men (56%), and 99.5% were 18–75 years old. Most were White (49.5%), had attended some college (48.0%), and had annual incomes of $20,000–$39,999 (86.5%). A majority of the participants were married (52.0%). All were U.S. citizens, spoke English, and had at least five years of work experience as full-time, permanent employees. Demographic data are presented in Table 1.

Table 1

Characteristics of the Sample of General Practice Receptionists

Demographics	*n*	%
Gender		
Men	112	56.0
Women	88	44.0
Age		
< 18 years old	0	0
18–75 years old	199	99.5
> 75 years old	1	.5
Race		
White	99	49.5
Black	25	12.5
Hispanic	21	10.5
Native American	48	24.0
Hawaiian	5	2.5
Choose not to say	2	1.0

Table 1 (continued)

Characteristics of the Sample of General Practice Receptionists

Demographics	*n*	*%*
Educational Level		
High school or GED	6	3.0
Vocational school	20	10.0
Some college	96	48.0
4-year college	78	39.0
Yearly Income		
< $20,000	1	.5
$20,000–$39,999	173	86.5
> $39,999	26	13.0
Marital Status		
Married	104	52.0
Single	78	39.0
Widowed	5	2.5
Living with a significant other	4	2.0
Divorced	9	4.5
U.S. Citizen		
Yes	200	100
No	0	0

Hypothesis Testing

Research Question 1

RQ 1: Is there a positive relationship between workplace spirituality and organizational citizenship behavior among GPRs?

Mediation conditions. In Baron and Kenny's (1986) approach to each of three mediation analyses, the first condition that had to be satisfied was a positive linear relationship between a predictor and an outcome variable. The first condition included total effect path *c* (Baron & Kenny, 1986).

Preliminary data screening. Assumptions pertinent to a linear correlation and single and multiple regression were assessed. The data related to these variables were continuous; therefore, parametric statistics, such as Pearson's correlations, single linear regression, and multiple linear regressions, could be calculated. The normality assumption was assessed by using histograms. The histograms for workplace spirituality and organizational citizenship behavior appeared to be asymmetrical in shape, so the data for these variables were transformed (Templeton, 2011). The histograms of these variables' transformed scores (e.g., NormalWS and NormalOCB) were symmetrical (Figures 5 and 6).

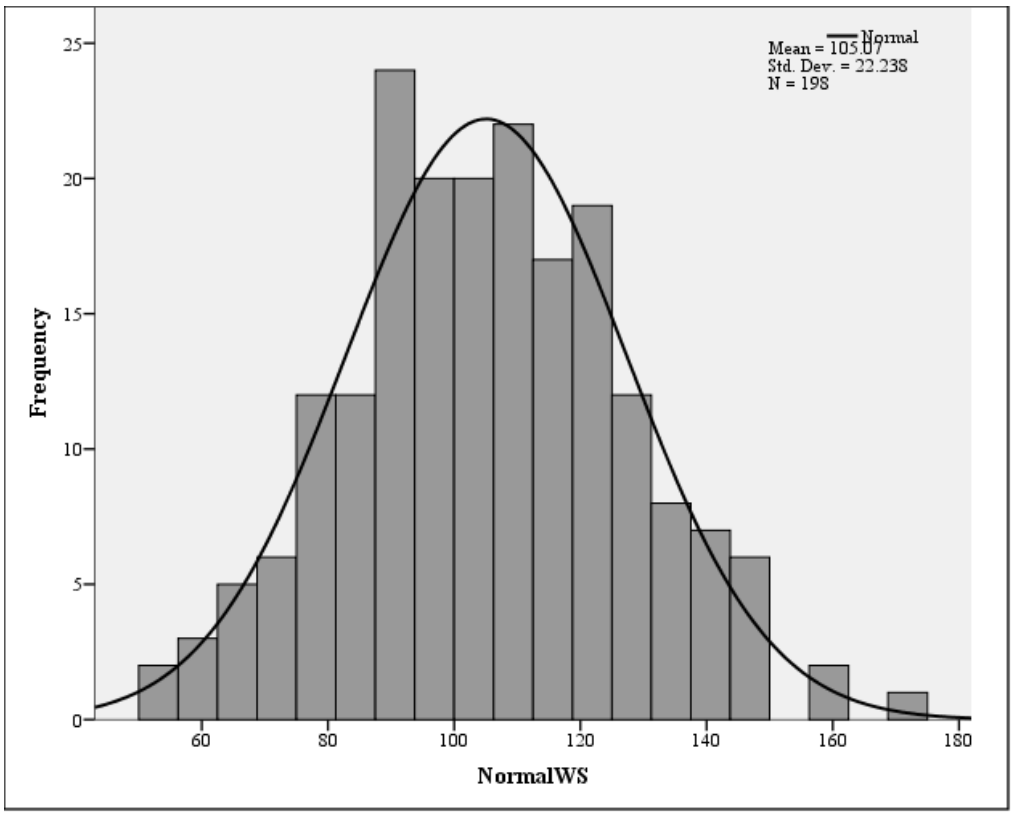


Figure 5. Histogram of workplace spirituality scores.

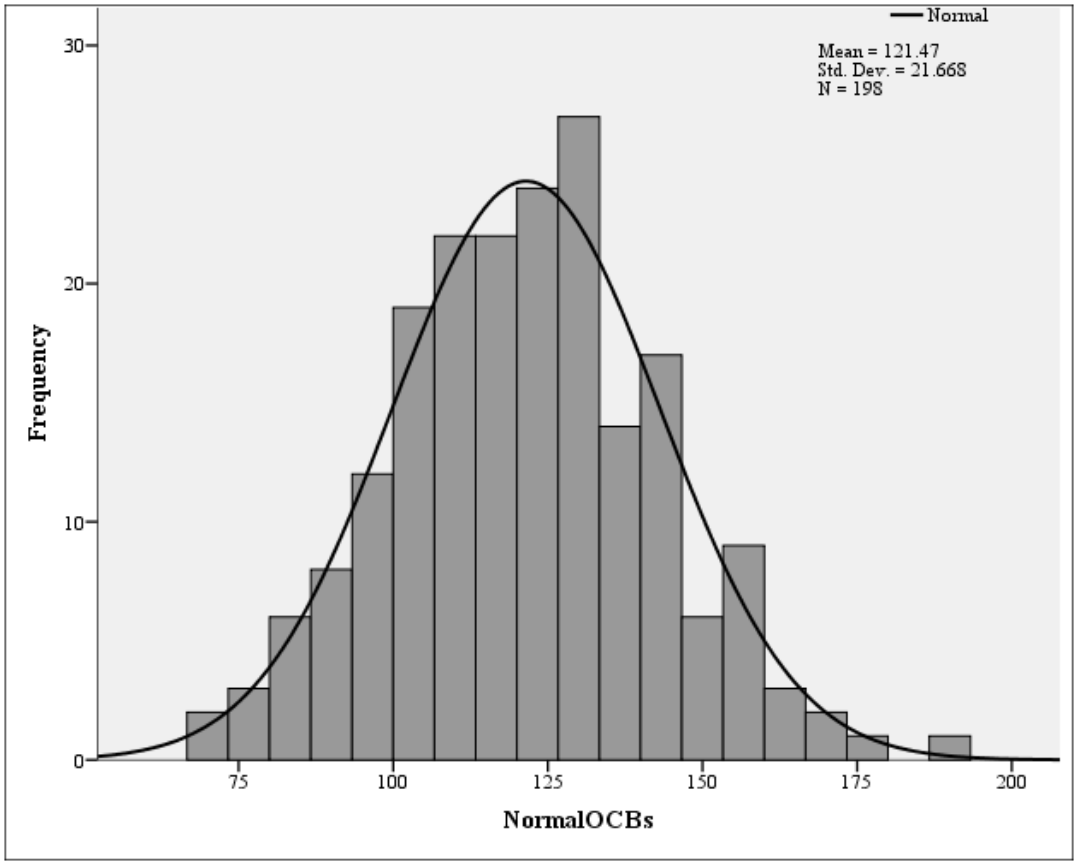


Figure 6. Histogram of organizational citizenship behavior scores.

Moreover, the results from tests of normality, such as Kolmogorov-Smirnov and Shapiro-Wilk tests, were non-significant, indicating that the normality assumption was not violated. The descriptive statistics for the original continuous and the transformed continuous data are presented in Tables 2 and 3.

Table 2

Descriptive Statistics for the Original Data

Variable	*N*	*M*	*SE*	*SD*
Workplace Spirituality WS	198	104.72	1.583	22.275
Affective Commitment AOC	198	30.07	.448	6.300
Normative Commitment NOC	198	29.71	.453	6.376
Continuance Commitment COC	198	29.19	.463	6.496
Organizational Citizenship Behavior	198	121.15	1.542	21.700

Table 3

Descriptive Statistics for the Transformed Data

Variable	*N*	*M*	*SE*	*SD*
NormalWS	198	105.07	1.580	22.238
NormalAOC	198	30.12	.438	6.166
NormalNOC	198	29.79	.450	6.329
NormalCOC	198	29.12	.451	6.350
NormalOCB	198	121.47	1.540	21.668

Furthermore, the linearity assumption was assessed using simple scatterplots. The relationship between workplace spirituality and organizational citizenship behavior appeared to be linear. In addition, according to the outlier labeling rule, unusually low or high scores in the distribution of workplace spirituality and organizational citizenship behavior scores were detected. The values detected had to be less than a lower margin or more than an upper margin calculated using the lower limit and the higher limit formulas: $Q_1 - (2.2 \times [Q_3 - Q_1])$ and $Q_3 + (2.2 \times [Q_3 - Q_1])$, in which Q_1 was the first quartile, Q_3 was the third quartile, and the adjusting parameter was equal to 2.2 (Hoaglin et al., 1986; Hoaglin & Iglewicz, 1987; Iglewicz & Banerjee, 2001, August 5-9). The lower limit

value in the distribution of scores for workplace spirituality was computed accordingly: 90.08 - (2.2 x [119.23 - 90.08]) = 90.08- (2.2 x 29.15) = 90.08- 64.13 = 25.95. The extreme values less than the lower margin were not detected. The upper limit value in the distribution of workplace spirituality was also computed: 119.23 + (2.2 x [119.23 - 90.08]) = 119.23 + 64.13 = 183. 36. No extreme values more than the upper margin were detected. In the distribution of scores for organizational citizenship behavior, the lower limit value was computed: 106.83- (2.2 x [136.41-106.83]) = 106.83- 65.08 = 41.75. The extreme values less than the lower margin were not detected. In the distribution of scores for organizational citizenship behavior, the upper limit value was computed: 136.41+ (2.2 x [136.41-106.83]) = 136.41+ 65.08 = 201.49. No extreme values higher than the upper margin were detected. A simple scatterplot of standardized predicted values against standardized residuals was used to assess the assumption of homoscedasticity. The variance of the residuals (i.e., the difference between the attained and predicted values) was relatively equal across all levels of the predicted organizational behavior scores.

Results. Pearson correlations were calculated to assess the direction and strength of the relationship between workplace spirituality and organizational citizenship behavior among GPRs. The results of this analysis showed a strong, positive relationship between workplace spirituality (M = 105.07, SD = 22.238) and organizational citizenship behavior (M =121.47, SD = 21.668), as well as a statistically significant correlation, r (196) = .839, $p < .01$ (two-tailed, Table 4). The null hypothesis, therefore, was rejected, $H1_a$: $r \neq 0$ (Howell, 2013; Warner, 2013). The results indicated that GPRs with high

scores for workplace spirituality tended to also have high scores on organizational citizenship behavior.

Table 4

Pearson Product–Moment Correlations Results for Three Mediation Analyses

Variables	NormalWS	NormalOCB
NormalWS	1**	.839**
NormalAOC	.750**	.637**
NormalNOC	.782**	.729**
NormalCOC	.750**	.637**
NormalOCB	.839**	1**

Note. ** $p < .01$ (2-tailed).

Research Question 2

RQ 2: Is there a positive relationship between workplace spirituality and affective organizational commitment among GPRs?

Mediation conditions. In Baron and Kenny's (1986) approach to mediation analysis, the second condition that had to be satisfied was a positive linear relationship between a predictor variable and a mediator variable. The second condition comprised partial paths *a* and *b* (Baron & Kenny, 1986). The positive relationship between a predictor and a mediator encompassed path *a*. In the first mediation analysis, it was assumed that affective organizational commitment was a mediator as one of the components of organizational commitment.

Preliminary data screening. Before the analysis, preliminary data screening was conducted. Both workplace spirituality and affective organizational commitment were continuous variables, and their relationship appeared to be linear. Furthermore, visual analysis of the histograms of transformed data for affective organizational commitment

and the results from Kolmogorov-Smirnov and Shapiro-Wilk tests indicated that the normality assumption was not violated (Figure 7; Templeton, 2011).

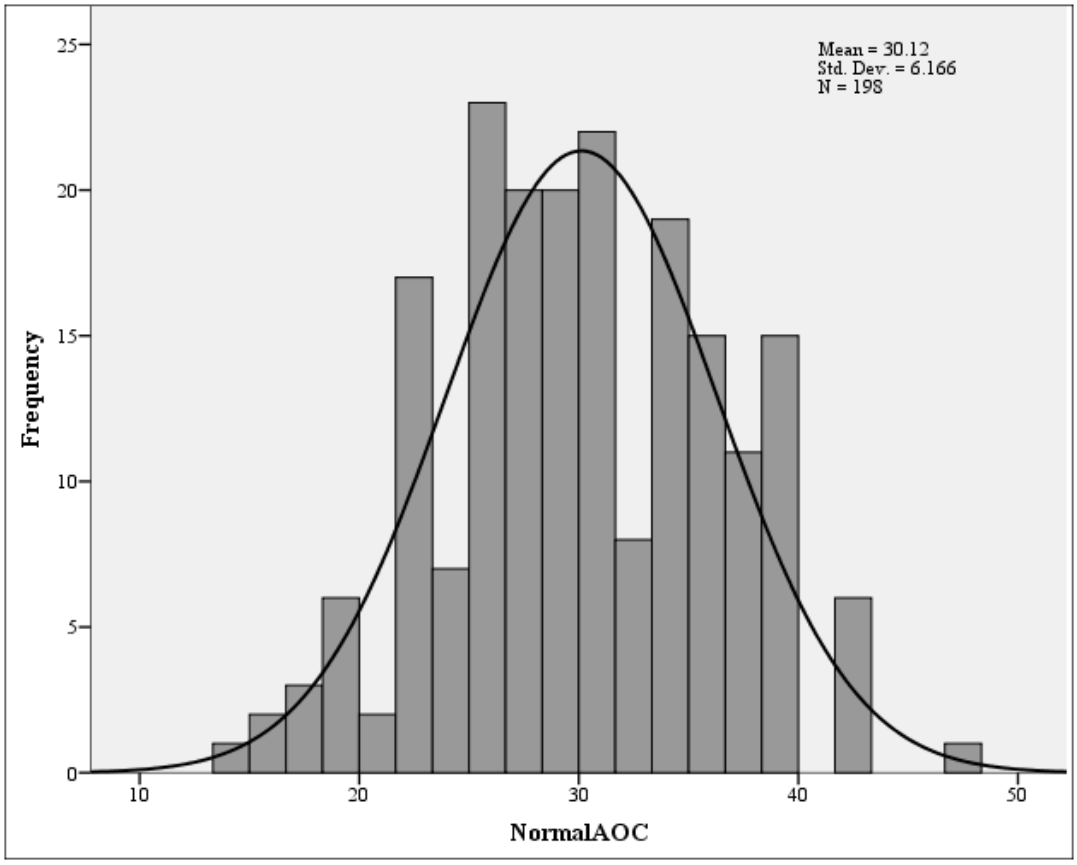


Figure 7. Histogram of affective organizational commitment scores.

Following the outlier labeling rule, extremely low or high scores in the distribution of affective organizational commitment scores had to be detected. Under the outlier labeling rule, extreme values less than the lower limit or above the upper limit had to be detected by the lower limit and the higher limit formulas: $Q_1 - (2.2 \times [Q_3 - Q_1])$ and, $Q_3 + (2.2 \times [Q_3 - Q_1]$; Hoaglin et al.,1986, p. 991; Hoaglin & Iglewicz, 1987; Iglewicz & Banerjee, 2001, August 5-9). Accordingly, the lower limit value in the distribution of scores for affective organizational commitment was calculated accordingly: 26.19– (2.2

x [34.42 - 26.19]) = 26.19- 18.106 =8. 084.The extreme values less than the lower margin were not detected. In addition, the upper limit value in a distribution of scores for affective organizational commitment was calculated accordingly: 34.43 + (2.2 x [34.42 - 26.19]) =34.42+18.106=52.526. No extreme values higher than the upper margin were detected. The variance of residuals was fairly equal across levels of the predicted affective organizational commitment scores.

Results. Pearson correlations were calculated to assess the direction and strength of the relationship between workplace spirituality (*X*) and affective organizational commitment (M_1) among GPRs (i.e., M_1; a mediation path a_1). Pearson correlations showed a strong and positive relationship between workplace spirituality (*M* =105.07, *SD* = 22.238) and affective organizational commitment (*M* = 30.12, *SD* = 6.166) as well as a statistically significant correlation, r (196) = .750, $p < .01$ (two-tailed, Table 4). The null hypothesis, thus, was rejected, $H2_a$: $r \neq 0$ (Howell, 2013; Warner, 2013). The results implied that GPRs with high scores for workplace spirituality also tend to have high scores for affective organizational commitment.

Research Question 3

RQ 3: Is there a positive relationship between workplace spirituality and normative organizational commitment among GPRs?

Mediation conditions. Baron and Kenny's (1986) second condition, which had to be satisfied in the second mediation analysis, was a positive linear relationship between workplace spirituality as a predictor variable and normative organizational commitment as a mediator variable. Accordingly, in the second mediation analysis, it was assumed

that the mediator variable was normative organizational commitment as one of the three components of the organizational commitment construct (Baron & Kenny, 1986).

Preliminary data screening. The results from the preliminary data screening indicated that both workplace spirituality and normative organizational commitment were continuous variables, and their relationship appeared to be linear. In addition, visual analysis of the histograms of the transformed data for normative organizational commitment (Templeton, 2011) and tests of normality (Kolmogorov-Smirnov and Shapiro-Wilk tests) revealed that the normality assumption was not violated (Figure 8).

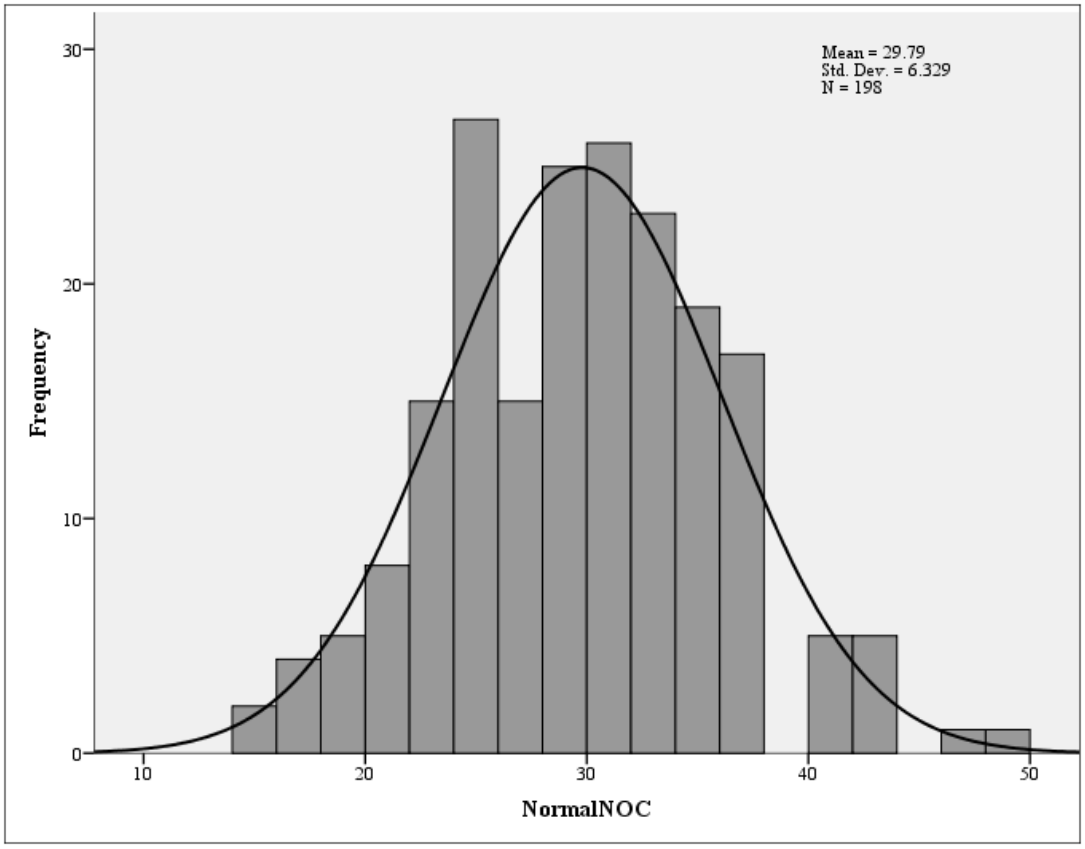


Figure 8. Histogram of normative organizational commitment scores.

Under the outlier labeling rule, extremely low or high scores in the distribution of normative organizational commitment scores had to be detected. Following the outlier

labeling rule, extreme values of normative organizational commitment less than the lower limit or higher than the upper limit had to be detected using the lower limit and the higher limit formulas: Q_1 - (2.2 x [Q_3 - Q_1]) and, Q_3 + (2.2 x [Q_3 - Q_1; Hoaglin et al.,1986, p. 991; Hoaglin & Iglewicz, 1987; Iglewicz & Banerjee, 2001, August 5-9). The lower limit value in the distribution of scores for normative organizational commitment was calculated: 25.92 - (2.2x [33.69-25.92]) = 25.92- 17.094 = 8.826. The extreme values less than the lower margin were not detected. In addition, the upper limit value in the distribution of scores for normative organizational commitment was calculated: 33.69 + (2.2 x [33.69-25.92]) = 33.69 + 17.094 = 50.784. Extreme values higher than the upper margin were not detected. The variance of the residuals was equal across all levels of the predicted normative organizational commitment scores.

Results. Pearson correlations were calculated to assess the direction and strength of the relationship between workplace spirituality (X) and normative organizational commitment (M_2) among GPRs (i.e., M_2; a mediation path a_2). The results of Pearson correlations showed a strong, positive relationship between workplace spirituality (M =105.07, SD = 22.238) and normative organizational commitment (M = 29.79, SD =6.329), as well as a statistically significant correlation, r (196) = .782, p < .01 (two-tailed, Table 4). The null hypothesis, therefore, was rejected, $H3_a$: $r \neq 0$ (Howell, 2013; Warner, 2013). The results indicated that GPRs with high scores for workplace spirituality also tended to have high scores for normative organizational commitment.

Research Question 4

RQ 4: Is there a positive relationship between workplace spirituality and continuance organizational commitment among GPRs?

Mediation conditions. Baron and Kenny's (1986) second condition, which had to be satisfied in the third mediation analysis, was a positive linear relationship between workplace spirituality as a predictor variable and continuance organizational commitment as a mediator variable. In the third mediation analysis, therefore, it was assumed that the mediator variable was continuance organizational commitment.

Preliminary data screening. The findings from the preliminary data screening showed that workplace spirituality and continuance organizational commitment were continuous variables, and their relationship was linear. Additionally, visual analysis of the histograms of the transformed data for workplace spirituality and continuance organizational commitment (Templeton, 2011) and the Kolmogorov-Smirnov and Shapiro-Wilk tests of normality revealed that the normality assumption was not violated (Figure 9).

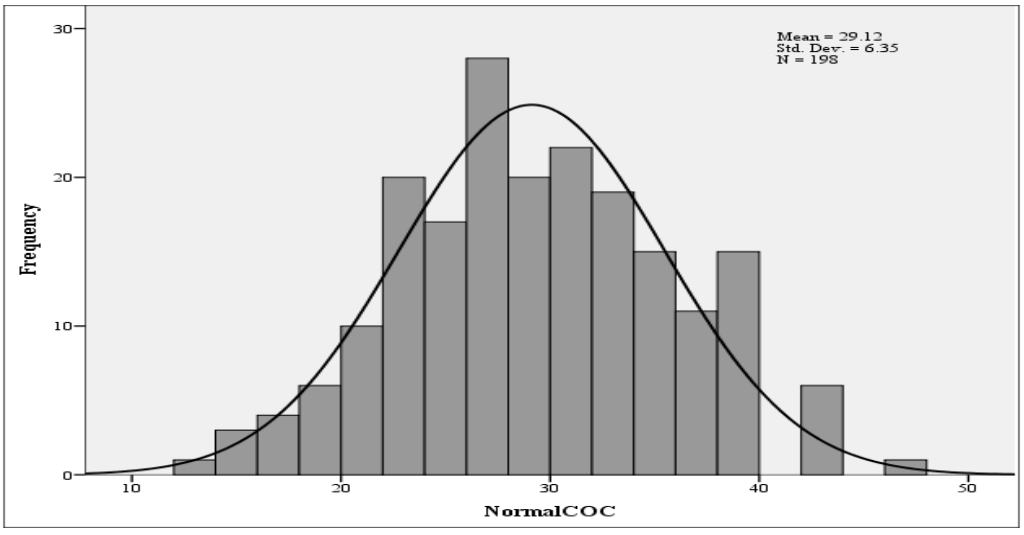


Figure 9. Histogram of continuance organizational commitment scores

Applying the outlier labeling rule, extreme values of continuance organizational commitment that were less than the lower limit or higher than the upper limit were detected using the lower limit and the higher limit formulas: $Q_1 - (2.2 \times [Q_3 - Q_1])$ and, $Q_3 + (2.2 \times [Q_3 - Q_1]$; Hoaglin et al.,1986, p. 991; Hoaglin & Iglewicz, 1987; Iglewicz & Banerjee, 2001, August 5-9). The lower limit value of the distribution of scores for continuance organizational commitment was calculated as follows: 25.07- (2.2x [(33.54 - 25.07]) = 25.07-18.634 =6.436. The extreme values less than the lower margin were not detected. The upper limit value in the distribution of scores for continuance organizational commitment was calculated: 33.54 + (2.2x [(33.54 - 25.07]) = 33.54+18.634 = 42.174. Two extreme values higher than the upper margin were detected. The variance of the residuals was relatively equal across all levels of the predicted continuance organizational commitment scores.

Results. Pearson correlations were calculated to evaluate the direction and strength of the relationship between workplace spirituality (X) and continuance organizational commitment (M_3) among GPRs (i.e., M_3, a mediation path a_3). The results of Pearson correlations showed a strong, positive relationship between workplace spirituality (M = 105.07, SD = 22.238) and continuance organizational commitment (M = 29.12, SD = 6.350), as well as a statistically significant correlation, r (196) = .750, $p <$ .01 (two-tailed, Table 4). The null hypothesis, therefore, was rejected, $H4_a$: $r \neq 0$ (Howell, 2013; Warner, 2013). The results indicated that GPRs with high scores for workplace spirituality tended to also have high scores for continuance organizational commitment.

Research Question 5

RQ 5: Is there a positive relationship between affective organizational commitment and organizational citizenship behavior among GPRs?

Mediation conditions. Baron and Kenny's (1986) third condition, which had to be satisfied in the first mediation analysis, was a positive relationship between affective organizational commitment (a mediator variable or a second predictor variable) and organizational citizenship behavior (an outcome variable). This relationship comprised mediation path *b* (Baron & Kenny,1986). In the first mediation analysis and mediation path b_1, affective organizational commitment was considered to be a mediator variable.

Preliminary data screening. Affective organizational commitment and organizational citizenship behavior were continuous variables. Their relationship appeared to be linear. Visual analysis of histograms of the distribution of scores for affective organizational commitment and for organizational citizenship behavior and the results of Kolmogorov-Smirnov and Shapiro-Wilk tests revealed that the assumption of normality was not violated. The extreme outliers for both variables were elaborated in previous paragraphs (e.g., Research Questions 1 and 2). Moreover, the variance of the residuals seemed to be equal across all levels of the predicted organizational behavior scores.

Results. Pearson correlations were used to assess the direction and strength of the relationship between affective organizational commitment (M_1 or X_2) and organizational citizenship behavior (Y) among GPRs (i.e., mediation path b_1). The results of Pearson correlations showed a strong, positive relationship between affective organizational

commitment (M =30.12, SD = 6.166) and organizational citizenship behavior (M =121.47, SD = 21.668), as well as a statistically significant correlation, r (196) = .637, p < .01 (two-tailed, Table 4). The null hypothesis, therefore, was rejected, $H5_a$: $r \neq 0$ (Warner, 2013). The results indicated that GPRs with high scores for affective organizational commitment also tended to have high scores for organizational citizenship behavior

Research Question 6

RQ 6: Is there a positive relationship between normative organizational commitment and organizational citizenship behavior among GPRs?

Mediation conditions. Baron and Kenny's (1986) third condition, which had to be satisfied in the second mediation analysis, was a positive relationship between normative organizational commitment (a mediator variable or a second predictor variable) and organizational citizenship behavior (an outcome variable). In the second mediation analysis and mediation path b_2, normative organizational commitment was viewed as a mediator variable.

Preliminary data screening. As noted, normative organizational commitment and organizational citizenship behavior were continuous variables, and their relationship appeared to be linear. Visual analysis of histograms of the distribution of the scores for normative organizational commitment and organizational citizenship behavior and the results of Kolmogorov-Smirnov and Shapiro-Wilk tests showed that the assumption of normality was not violated. Detection of extreme bivariate outliers was already discussed in earlier sections (e.g., Research Questions 1 and 3). The variance of the residuals

appeared to be equal across all levels of the predicted organizational behavior scores, so the homoscedasticity assumption was not violated.

Results. Pearson correlations were used to assess the direction and strength of the relationship between normative organizational commitment (M_2 or X_2) and organizational citizenship behavior (Y) among GPRs (i.e., mediation path b_2). The Pearson correlation results showed a strong, positive relationship between normative organizational commitment (M = 29.79, SD = 6.329) and organizational citizenship behavior (M =121.47, SD = 21.668), as well as a statistically significant correlation, r (196) = .729, p < .01 (two-tailed, Table 4). The null hypothesis, therefore, was rejected, $H6_a$: $r \neq 0$ (Warner, 2013). The results indicated that GPRs with high scores for normative organizational commitment tended to also have high scores for organizational citizenship behavior.

Research Question 7

RQ 7: Is there a positive relationship between continuance organizational commitment and organizational citizenship behavior among GPRs?

Mediation conditions. Baron and Kenny's (1986) third condition, which had to be satisfied in the third mediation analysis, was a positive relationship between continuance organizational commitment (a mediator variable or a second predictor variable) and organizational citizenship behavior (an outcome variable). In the third mediation analysis and mediation path b_3, continuance organizational commitment was viewed as a mediator variable (Baron & Kenny, 1986).

Preliminary data screening. Continuance organizational commitment and organizational citizenship behavior were continuous variables, and their relationship was linear. Visual analysis of histograms of the distribution of scores for continuance organizational commitment and organizational citizenship behavior and the results of Kolmogorov-Smirnov and Shapiro-Wilk tests showed that the assumption of normality was not violated. The findings of extreme outliers for continuance organizational commitment and organizational citizenship behavior were discussed in earlier sections (e.g., Research Questions 1 and 4). The variance of residuals seemed to be equal across all levels of the predicted organizational behavior scores.

Results. Pearson correlations were used to examine the direction and strength of the relationship between continuance organizational commitment (M_3 or X_2) and organizational citizenship behavior (Y) among GPRs (i.e., mediation path b_3). The Pearson correlation results showed a strong, positive relationship between continuance organizational commitment (M = 29.12, SD = 6.350) and organizational citizenship behavior (M =121.47, SD = 21.668), as well as a significant correlation, r (196) = .637, p < .01 (two-tailed, Table 4). The null hypothesis, therefore, was rejected, $H7_a$: $r \neq 0$ (Warner, 2013). The results indicated that GPRs with high scores for continuance organizational commitment tended to also have high scores for organizational citizenship behavior.

Research Question 8

RQ 8: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by affective organizational commitment among GPRs?

Mediation conditions. Baron and Kenny's (1986) fourth condition had to be satisfied in the first mediation analysis; accordingly, the predictive value of organizational citizenship behavior for workplace spirituality was mediated by affective organizational commitment among GPRs. The fourth condition included direct path *c*' (Baron & Kenny, 1986). However, to further answer this research question, it was necessary to investigate how much variance in organizational citizenship behavior workplace spirituality alone could explain. In addition, it was necessary to examine how much variance in affective organizational commitment workplace spirituality could explain and how much variance in organizational citizenship behavior affective organizational commitment could explain (Baron & Kenny, 1986)

Preliminary data screening. The preliminary data examination and explanations related to the assumptions in the regression analysis were discussed in connection with Research Questions 1–7.

Results of simple regression analysis. Simple regression analysis was conducted to predict organizational citizenship behavior from workplace spirituality. Workplace spirituality explained a significant proportion of the variance in organizational citizenship behavior scores, R^2 =.703, F (1, 196) = 464.543, p < .05. Workplace spirituality significantly predicted organizational citizenship behavior scores, B =.861, t (196) =21.553, p < .05. The results indicated that workplace spirituality explained 70% of the variance in organizational citizenship behavior and was a significant predictor of organizational citizenship behavior (Table 5).

Table 5

Results of a Linear Regression of NormalWS on NormalOCB

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalWS	NormalOCB	.861	.040	.839	21.553	.000

Note. $R = .839$, $R^2 = .703$, *Adj*. $R = .702$, $F(1, 196) = 464.543$, $p < .05$

Results of simple regression analysis. Simple regression analysis was conducted to predict affective organizational commitment (M_1) based on workplace spirituality (X). Workplace spirituality explained a significant proportion of the variance in affective organizational commitment scores, $R^2 = .563$, $F(1, 196) = 252.396$, $p < .05$. Workplace spirituality significantly predicted affective organizational commitment scores, $B = .208$, $t(196) = 15.887$, $p < .05$. The results indicated that workplace spirituality explained 56% of the variance in affective organizational commitment and was a significant predictor of affective organizational commitment (Table 6).

Table 6

Results of a Linear Regression of NormalWS on NormalAOC

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalWS	NormalAOC	.208	.013	.750	15.887	.000

Note. $R = .750$, $R^2 = .563$, Adj. $R = .561$, $F(1, 196) = 252.396$, $p < .05$.

Results of simple regression analysis. Simple regression analysis was conducted to predict organizational citizenship behavior (Y) based on affective organizational commitment (M_1). Affective organizational commitment explained a significant proportion of variance in organizational citizenship behavior scores, $R^2 = .406$, $F(1, 196)$

= 134.131, $p < .05$. Affective organizational commitment significantly predicted organizational citizenship behavior scores, $B = 2.240$, t (196) =11.582, $p < .05$. The results indicated that affective organizational commitment explained 41% of the variance in organizational citizenship behavior and was a significant predictor of organizational citizenship behavior (Table 7).

Table 7

Results of a Linear Regression of NormalAOC on NormalOCB

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalAOC	NormalOCB	2.240	.193	.637	11.582	.000

Note. $R = .637$, $R^2 = .406$, *Adj.* $R = .403$, F (1, 196) = 134.131, $p < .05$.

Results of multiple regression analysis. Multiple regression was conducted to test whether the predictive value of organizational citizenship behavior for workplace spirituality was mediated by affective organizational commitment. Workplace spirituality and affective organizational commitment explained a significant proportion of the variance in organizational citizenship behavior scores, $R^2 = .703$, F (2,195) = 231.259, $p < .05$. The results showed that workplace spirituality and affective organizational commitment explained 70% of the variance in organizational citizenship behavior. Based on the findings from the overall regression, the null hypothesis was rejected. Workplace spirituality significantly predicted organizational behavior scores, $B = .803$, t (195) = 13.977, $p < .05$, in the presence of affective organizational commitment, but affective organizational commitment was not statistically significant, $B = .066$, t (195) =.319, $p = .750$. The findings, therefore, failed to reject the null hypothesis. Barron and Kenny's

(1986) fourth condition was not met, so neither partial nor full mediation was supported (Table 8).

Table 8

Results of a Multiple Regression of NormalWS on NormalOCB in the Presence of NormalAOC

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalWS	NormalOCB	.861	.040	.839	21.553	.000
NormalAOC	NormalOCB	.066	.207	.019	.319	.750
NormalWS	NormalOCB	.803	.057	.824	13.977	.000

Research Question 9

RQ 9: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by normative organizational commitment among GPRs?

Mediation conditions. Baron and Kenny's (1986) fourth condition had to be satisfied in the second mediation analysis; accordingly, the predictive value of organizational citizenship behavior for workplace spirituality was expected to be mediated by normative organizational commitment among GPRs. Nevertheless, to further answer this research question, it was necessary to examine how much variance in normative organizational commitment workplace spirituality could explain and how much variance in organizational citizenship behavior normative organizational commitment could explain (Baron & Kenny, 1986).

Preliminary data screening. The preliminary data analysis and explanations related to the assumptions in the regression analysis were already discussed in relation to Research Questions 1–7.

Results of simple regression analysis. Simple regression analysis was conducted to predict normative organizational commitment (M_2) based on workplace spirituality (X). Workplace spirituality explained a significant proportion of the variance in normative organizational commitment scores, R^2 =.611, F (1, 196) = 308.251, p < .05, and significantly predicted normative organizational commitment scores, B =.223, t (196) = 17.557, p < .05. The results indicated that workplace spirituality explained 61% of the variance in normative organizational commitment and was a significant predictor of normative organizational commitment (Table 9).

Table 9

Results of a Linear Regression of NormalWS on NormalNOC

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalWS	NormalNOC	.223	.013	.782	17.557	.000

Note. R =.782, R^2 = .611, *Adj*. R = .609, F (1, 196) = 308.251, p < .05.

Results of simple regression analysis. Simple regression analysis was conducted to predict organizational citizenship behavior (Y) based on normative organizational commitment (M_2). Normative organizational commitment explained a significant proportion of the variance in organizational citizenship behavior scores, R^2 = .532, F (1, 196) = 222.453, p < .05. Normative organizational commitment significantly predicted organizational citizenship behavior scores, B = 2.496, t (196) =14.915, p < .05. The results indicated that normative organizational commitment explained 53% of the variance in organizational citizenship behavior and was a significant predictor of organizational citizenship behavior (Table 10).

Table 10

Results of a Linear Regression of NormalNOC on NormalOCB

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalNOC	NormalOCB	2.496	.167	.729	14.915	.000

Note. $R = .729$, $R^2 = .532$, *Adj*. $R = .529$, $F\ (1, 196) = 222.453$, $p < .05$.

Results of multiple regression analysis. Multiple regression was conducted to test whether the predictive value of organizational citizenship behavior on workplace spirituality was mediated by normative organizational commitment. Workplace spirituality and normative organizational commitment explained a significant proportion of variance in organizational citizenship behavior scores, $R^2 = .717$, $F\ (2,195) = 247.204$, $p < .05$. The results indicated that workplace spirituality and normative organizational commitment explained 72% of the variance in organizational citizenship behavior. Based on the overall results of regression analysis, the null hypothesis was rejected. Workplace spirituality significantly predicted organizational behavior scores, $B = .673$, $t\ (195) = 11.310$, $p < .05$ in the presence of normative organizational commitment, which was statistically significant, $B = .647$, $t\ (195) = 3.093$, $p < .05$. Based on findings, the null hypothesis was rejected. Normative organizational commitment mediated the relationship between workplace spirituality and organizational citizenship behavior. Barron and Kenny's (1986) fourth condition was met, so partial mediation was supported (Table 11).

Table 11

Results of a Multiple Regression of NormalWS on NormalOCB in the Presence of NormalNOC

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalWS	NormalOCB	.861	.040	.839	21.553	.000
NormalNOC	NormalOCB	.647	.209	.189	3.093	.002
NormalWS	NormalOCB	.673	.060	.691	11.310	.000

Research Question 10

RQ 10: Is the predictive value of organizational citizenship behavior for workplace spirituality mediated by continuance organizational commitment among GPRs?

Mediation conditions. Baron and Kenny's (1986) fourth condition had to be satisfied in the third mediation analysis; accordingly, the predictive value of organizational citizenship behavior on workplace spirituality was expected to be mediated by continuance organizational commitment among GPRs (Baron & Kenny, 1986). However, to further answer this research question, it was necessary to investigate how much variance in continuance organizational commitment workplace spirituality could explain and how much variance in organizational citizenship behavior continuance organizational commitment could explain.

Preliminary data screening. The preliminary data analysis and explanations of the assumptions in the regression analysis were discussed in relation to Research Questions 1–7.

Results of simple regression analysis. Simple regression analysis was conducted to predict continuance organizational commitment (M_3) based on workplace spirituality (X). Workplace spirituality explained a significant proportion of the variance in continuance organizational commitment scores, R^2 =.563, F (1, 196) = 252.396, $p < .05$, and significantly predicted continuance organizational commitment scores, B =.214, t (196) = 15.887, $p < .05$. The results indicated that workplace spirituality explained 56 % of the variance in continuance organizational commitment and was a significant predictor of continuance organizational commitment (Table 12).

Table 12

Results of a Linear Regression of NormalWS on NormalCOC

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalWS	NormalCOC	.214	.013	.750	15.887	.000

Note. R = .750, R^2 = .563, *Adj.* R = .561, F (1, 196) = 252.396, $p < .05$.

Results of simple regression analysis. Simple regression analysis was performed to predict organizational citizenship behavior (Y) based on continuance organizational commitment (M_3). Continuance organizational commitment explained a significant proportion of the variance in organizational citizenship behavior scores, R^2 = .406, F (1, 196) = 134.131, $p < .05$. Continuance organizational commitment significantly predicted organizational citizenship behavior scores, B = 2.175, t (196) =11.582, $p < .05$. The findings indicated that continuance organizational commitment explained 41% of the variance in organizational citizenship behavior and was a significant predictor of organizational citizenship behavior (Table 13).

Table 13

Results of Linear Regression of NormalCOC on NormalOCB

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalCOC	NormalOCB	2.175	.188	.637	11.582	.000

Note. $R = .637$, $R^2 = .406$, *Adj*. $R = .403$, $F\ (1, 196) = 134.131$, $p < .05$.

Results of multiple regression analysis. Multiple regression analysis was conducted to examine whether the predictive value of organizational citizenship behavior for workplace spirituality was mediated by continuance organizational commitment. Workplace spirituality and continuance organizational commitment explained a significant proportion of the variance in organizational citizenship behavior scores, $R^2 = .703$, $F\ (2,195) = 231.259$, $p < .05$. The findings indicated that workplace spirituality and continuance organizational commitment explained 70% of the variance in organizational citizenship behavior. Based on the overall findings for the regression analysis, the null hypothesis was rejected. Although workplace spirituality significantly predicted organizational behavior scores, $B = .803$, $t\ (195) = 13.977$, $p < .05$ in the presence of continuance organizational commitment, continuance organizational commitment was no longer statistically significant, $B = .064$, $t\ (195) = .319$, $p = .750$. The results, therefore, failed to reject the null hypothesis. Barron and Kenny's (1986) fourth condition was not met, so neither partial nor full mediation was supported (Table 14).

Table 14

Results of Multiple Regression of NormalWS on NormalOCB in the Presence of NormalCOC

Independent Variable	Dependent Variable	*B*	*SE B*	*β*	*t*	*p*
NormalWS	NormalOCB	.861	.040	.839	21.553	.000
NormalCOC	NormalOCB	.064	.201	.019	.319	.750
NormalWS	NormalOCB	.803	.057	.824	13.977	.000

Summary

Three Baron and Kenny (1986) mediation analyses were conducted to answer the 10 research questions. Positive, strong, statistically significant, linear correlations were detected between following variables: (a) workplace spirituality and organizational citizenship behavior; (b) workplace spirituality and affective organizational commitment; (c) workplace spirituality and normative organizational commitment; (d) workplace spirituality and continuance organizational commitment; (e) affective organizational commitment and organizational citizenship behavior; (f) normative organizational commitment and organizational citizenship behavior; and (g) continuance organizational commitment and organizational citizenship behavior. Consequently, the following null hypotheses were rejected: (a) $H1_a$: $r \neq 0$; (b) $H2_a$: $r \neq 0$; (c) $H3_a$: $r \neq 0$; (d) $H4_a$: $r \neq 0$; (e) $H5_a$: $r \neq 0$; (f) $H6_a$: $r \neq 0$; and (g) $H7_a$: $r \neq 0$.

Furthermore, workplace spirituality was a significant predictor of organizational citizenship behavior and affective, normative, and continuance organizational commitment. Affective, normative, and continuance commitment were significant

predictors of organizational citizenship behavior. However, only normative organizational commitment acted as a partial mediator in the relationship between workplace spirituality and organizational citizenship behavior. The following hypotheses, therefore, were rejected: (a) $H8_a$: $R \neq 0$; (b) $H9_a$: $R \neq 0$; (c) $H9_a$: $B_2 \neq 0$; and (d) $H10_a$: $R \neq 0$. The following null hypotheses failed to be rejected: $H8_0$: $B_1 = 0$ and $H10_o$: $B_3 = 0$. The results were based on data from 198 actual participants ($N = 198$) with a statistical power .80 ($\pi = .80$).

Chapter 5 provides comprehensive explanations of the results and the conclusions drawn accordingly. The final chapter also presents the study limitation and implications of the findings for future research and organizational practice.

CHAPTER 5. DISCUSSION, IMPLICATIONS, RECOMMENDATIONS

Introduction

This final chapter explains the main findings regarding the 10 research questions and provides a detailed description of, evaluation of, and conclusions based on the study's main findings and their congruence or incongruence with the results from earlier studies. The present results are also substantiated by the literature review and the theoretical and conceptual underpinnings of the study. In addition, the study limitations, implications for organizational practice, and recommendations for future research are presented. The chapter ends with an overall conclusion.

Summary of the Results

The purpose of this study was to bridge a gap in the literature and to take a different approach than previous research by shedding light on the relationship between workplace spirituality and organizational citizenship behavior among GPRs. Problematically, earlier research included few studies investigating the relationship between these organizational constructs, had a lack of consensus on conceptualizations of workplace spirituality, and expressed widespread skepticism regarding the inclusion of spirituality in the workplace (Hayden & Barbuto, 2011; Karakas, 2010; Tanyi, 2002). Earlier research also exhibited an unwillingness to move toward a new organizational paradigm that might change the future of today's organizations (Tanyi, 2002). Although

the notion of workplace spirituality could be non-ideological, and implementation of this organizational construct could initiate a transformation into a learning organization, organizational research related to this organizational construct has been inadequate (Fry, 2003; Gotsis & Kortezi, 2008; Kinjerski & Skrypnek, 2004; Naidoo, 2014; Nicolae et al., 2013). A surprising lack of interest in studying the positive outcomes of workplace spirituality, such as organizational citizenship behavior, has been prevalent (Gotsis & Kortezi, 2008; Kinjerski & Skrypnek, 2004). This research was significant because upon gaining an understanding of the relationship between workplace spirituality and organizational citizenship behavior, organizational researchers and organizations, primarily in the healthcare industry, could have a more positive view of further research and its application to the relationship between these organizational phenomena (Kazemipour et al., 2012; Lin et al., 2008; Malik et al., 2011a, 2011b; Milliman et al., 2003; Pawar, 2009a).

The conceptual relation of workplace spirituality and organizational citizenship behavior through the notion of self-interest transcendence was supported by Fry's (2003) causal theory of spiritual leadership (Pawar, 2009b). Employees (i.e., GPRs) who exhibited workplace spirituality and performed organizational citizenship behavior transcended their self-interests to selflessly help other stakeholders in their organizational environments (Fry, 2003; Koltko-Rivera, 2006; Pawar, 2009b). Moreover, the construct of workplace spirituality encompassing dimensions such as meaningful work and a sense of community was identical to the major concept of Fry's (2003) spiritual leadership

theory: spiritual survival, which included corresponding concepts such as a sense of calling and membership (Fry et al., 2005; Fry & Slocum, 2008).

The ten research questions guided the research to solve the research problem and test the corresponding hypotheses proposing relationships among workplace spirituality, the three components of organizational commitment, and organizational citizenship behavior. Three Baron and Kenny (1986) mediation analyses were performed to examine the mediating role of affective, normative, and continuance organizational commitment in the relationship between workplace spirituality and organizational citizenship behavior. The study results suggested that a significant relationship between workplace spirituality and organizational citizenship behavior among GPRs existed and was partially mediated by the normative component of organizational commitment.

Discussion of the Results

Research Question 1

The results from the first research question suggested that a strong, positive, statistically significant correlation between workplace spirituality and organizational citizenship behavior existed (Table 4). GPRs who displayed workplace spirituality were more likely to perform organizational citizenship behaviors. Aligning with this finding, workplace spirituality was overall a significant predictor of organizational citizenship behavior in GPRs. Workplace spirituality explained the most variance (70%) in GPRs' organizational citizenship behavior (Table 5).

The findings of the present research were in accordance with earlier research by Affeldt and MacDonald (2010), Ahmadi et al. (2014), Kazemipour et al. (2012), Malik et

al. (2011b), and Nasurdin et al. (2013). The previous research suggested that employees who achieved competency, mastery, and purpose in their work and established connectedness with their coworkers and increased alignment with their organization's goals were more likely to perform organizational citizenship behavior. The findings of the present research were also consistent with Fry's (2003) causal theory of spiritual leadership, which substantiated that the constructs of workplace spirituality and organizational citizenship behavior were conceptually related to the notion of self-interest transcendence (Fry, 2003; Fry et al., 2005; Pawar, 2009b). GPRs who displayed workplace spirituality and performed organizational citizenship behavior transcended their self-interest as they committed themselves to serving patients, managers, and physicians, thereby improving the general care practice (Fry, 2003; Fry et al., 2005; Koltko-Rivera, 2006; Pawar, 2009b). The benefits included overall increased organizational productivity in a general care practice (Fry, 2003; Fry et al., 2005).

Research Question 2

The second research question examined the relationship between workplace spirituality and the affective component of organizational commitment. The findings from the second research questions suggested a strong, positive, statistically significant association between workplace spirituality and affective organizational commitment. Consequently, GPRs who exhibited workplace spirituality were likely to feel emotionally attached to their organizations (i.e., family or general care practice; Allen & Meyer, 1996; Rego & Cunha, 2008). Similarly, workplace spirituality was an overall significant predictor of affective organizational commitment. Workplace spirituality explained 56%

of the variance in GPRs' affective organizational commitment (Table 6). Affective organizational commitment was the strongest component of organizational commitment, so GPRs who exhibited emotional attachment were likely to identify with their family practice environment and be motivated to invest themselves in their workplace. These findings accorded with previous research by Cline (2015), Gatling et al. (2016), Kazemipour et al. (2012), Mahakud and Gangai (2015), Nwibere and Emecheta (2012), and Rego et al. (2007).

Research Question 3

The third research question examined the association between workplace spirituality and the normative component of organizational commitment. The findings from the third research question suggested a strong, positive, statistically significant correlation between workplace spirituality and normative organizational commitment. GPRs who exhibited workplace spirituality, therefore, likely were very loyal to their organization and to perceive a high level of congruence between their personal values and organizational values. These results aligned with earlier research by Cline (2015), Haryokusumo (2015), Mahakud and Gangai (2015), Nwibere and Emecheta (2012), Rego et al. (2007), and Rego and Cunha (2008).

Workplace spirituality was an overall significant predictor of normative organizational commitment and explained 61% of the variance in GPRs' normative organizational commitment (Table 9). In earlier research, normative and affective organizational commitment were considered to be relational aspects of organizational commitment, but affective organizational commitment was regarded as the strongest

form of organizational commitment (Allen & Meyer, 1996; Meyer et al., 2002). However, GPRs who exhibited workplace spirituality likely had a high sense of obligation and reciprocity toward their work and consequently demonstrated excellent performance and attendance (Allen & Meyer, 1996; Meyer et al., 2002). Zayas-Ortiz et al. (2015) regarded normative organizational commitment as a "moral commitment" toward a particular organization (p. 93). Normative organizational commitment, however, was investigated less than affective organizational commitment in earlier research (Meyer et al., 2002). Normative organizational commitment was considered to be more of a contextual concept than affective organizational commitment. Many researchers realized that emotional attachment to organizations was easier to investigate than normative organizational commitment (Meyer et al., 2002; Pohl & Paillé, 2011).

Research Question 4

The fourth research question investigated the connection between workplace spirituality and the continuance component of organizational commitment. The results from the fourth research question indicated a positive, statistically significant correlation between workplace spirituality and GPRs' continuance organizational commitment. Similarly, Table 12 showed that workplace spirituality was an overall significant predictor of continuance organizational commitment and explained 56 % of the variance in GPRs' continuance organizational commitment.

In western cultures, the relationship between workplace spirituality and continuance organizational commitment has not been considered important (Cetin et al., 2015). However, studies in non-western cultures have shown a positive correlation

between continuance organizational commitment, meaningful work, and a sense of community, which is a component of workplace spirituality. For example, Mousa and Alas (2016) showed that meaningful work caused 58% of the variance in public school teachers' continuance organizational commitment, while a sense of community caused 57% of the variance. However, alignment with organizational values (a component of workplace spirituality) did not significantly predict public school teachers' continuance organizational commitment (Mousa & Alas, 2016). Katono et al. (2012) noted that the multicultural applicability of organizational commitment measures was debated. Similarly, Cetin et al. (2015) observed that the construct of organizational commitment was highly contextual.

Research Question 5

The fifth research question investigated the relationship between affective organizational commitment and organizational citizenship behavior. The findings from the fifth research question supported a strong, positive, statistically significant correlation between affective organizational commitment and GPRs' organizational citizenship behavior. In addition, Table 7 showed that affective organizational commitment was an overall significant predictor of organizational citizenship behavior and explained 41% of the variance in GPRs' organizational citizenship behaviors. Earlier studies confirmed a significant, positive correlation between affective organizational commitment and organizational citizenship behavior (Cetin et al., 2015; Feather & Rauter, 2004; Gellatly et al., 2006; Jasovsky, 2001; Kılıç, 2013; Maharaj & Schlechter, 2007; Meyer et al., 2002; Rideout, 2010; and Zayas-Ortiz et al., 2015).

GPRs emotionally attached to their general practice office were more likely to invest themselves in their organization and to develop and exhibit extra-role and discretionary behavior. Earlier studies also confirmed that affective organizational commitment was negatively correlated with absenteeism, turnover, and low morale (Allen & Meyer, 1996; Meyer et al., 2002). GPRs who developed an emotional attachment to their workplace were expected to be less likely to leave their organization and to display counterproductive behaviors (Allen & Meyer, 1996; Meyer et al., 2002).

Research Question 6

The sixth research question examined the association between normative organizational commitment and organizational citizenship behavior. The findings from the sixth research question showed a positive, statistically significant correlation between normative organizational commitment and GPRs' organizational citizenship behavior. Likewise, Table 10 indicated that normative organizational commitment was an overall significant predictor of organizational citizenship behavior and explained 53% of the variance in GPRs' organizational citizenship behavior. Earlier studies by Cetin et al. (2015), Gellatly et al. (2006), Kılıç (2013), Meyer et al. (2002), Philipp (2012), Rideout (2010), and Zayas-Ortiz et al. (2015) confirmed the significant positive relationship between normative organizational commitment and organizational citizenship behavior. GPRs who developed normative organizational commitment through internalizing organizational norms and accepting the terms of the psychological contract had a sense of obligation, which they likely reciprocated toward their organization by performing organizational citizenship behavior (Cetin et al., 2015).

Research Question 7

The seventh research question investigated the relationship between continuance organizational commitment and organizational citizenship behavior. The results from the seventh research question showed a statistically significant, positive correlation between continuance organizational commitment and GPRs' organizational citizenship behavior. In addition, continuance organizational commitment was an overall significant predictor of organizational citizenship behavior and explained 41% of the variance in GPRs' organizational citizenship behavior (Table 13). This finding was not congruent with earlier research, except for Moorman, Niehoff, and Organ (1993) and Nguni et al. (2006). In Katono et al. (2012), continuance organizational commitment influenced organizational citizenship behavior when moderated by workplace spirituality. However, Cetin et al. (2015), in a meta-analysis involving 27,640 participants from 20 countries, found that Hofstede's cultural dimensions (e.g., individualism vs. collectivism) were significant moderators of the relationship between organizational commitment and organizational citizenship behavior. Cetin et al. (2015) also reported that the organization type (e.g., private vs. public) and rating sources (e.g., self-rating vs. supervisor rating) were significant moderators of the association between organizational commitment and organizational citizenship behavior.

Research Question 8

The eighth research question investigated whether affective organizational commitment mediated the relationship between workplace spirituality and organizational citizenship behavior. The findings from the eighth research question indicated that the

relationship between workplace spirituality and GPRs' organizational citizenship behavior remained strong and significant in the presence of affective organizational commitment. Workplace spirituality and affective organizational commitment were significant predictors and explained 70% of the variance in GPRs' organizational citizenship behavior, but affective organizational commitment was no longer a statistically significant individual predictor of GPRs' organizational citizenship behavior. In other words, affective organizational commitment did not mediate the relationship between workplace spirituality and GPRs' organizational citizenship behavior. Workplace spirituality remained a very strong, statistically significant predictor of GPRs' organizational citizenship behavior. Although affective organizational commitment had statistically significant, positive relationships with workplace spirituality and organizational citizenship behavior, workplace spirituality had a mostly direct effect on GPRs' organizational citizenship behavior. GPRs who exhibited workplace spirituality could develop and perform organizational citizenship behavior even when not emotionally attached to their organization. These results were not congruent with the findings of Kazemipour et al. (2012) that affective organizational commitment partially mediated the relationship between workplace spirituality and organizational citizenship behavior.

Research Question 9

The ninth research question examined whether normative organizational commitment mediated the association between workplace spirituality and organizational citizenship behavior. The results from the ninth research question showed that the

association between workplace spirituality and GPRs' organizational citizenship behavior remained strong and significant in the presence of normative organizational commitment. Workplace spirituality and normative organizational commitment explained 72% of the variance in GPRs' organizational citizenship behavior. Normative organizational commitment remained a statistically significant predictor of GPRs' organizational citizenship behavior. However, including GPRs' normative organizational commitment reduced the effect of workplace spirituality on GPRs' organizational citizenship behavior. Approximately, one-third of the effect of workplace spirituality on GPRs' organizational citizenship behavior was mediated by normative organizational commitment. Thus, GPRs who exhibited workplace spirituality and had a sense of obligation toward their organization (i.e., general practice office) reciprocated their loyalty by performing discretionary extra-role behavior (organizational citizenship behavior). These findings were congruent with only one study (Genty et al., 2017). Normative organizational commitment was contextual, so significant consideration should be given to how a particular organizational environment and culture might affect normative organizational commitment (Cetin et al., 2015; Eisinga, Teelken, & Doorewaard, 2010; Meyer, Stanley, Jackson, McInnis, Maltin, & Sheppard, 2012).

Research Question 10

The tenth research question examined whether the continuance component of organizational commitment mediated the association between workplace spirituality and organizational citizenship behavior. The results from the tenth research question showed that the association between workplace spirituality and GPRs' organizational citizenship

behavior remained strong and significant in the presence of continuance organizational commitment. Workplace spirituality and continuance organizational commitment were overall significant predictors and explained 70% of the variance in GPRs' organizational citizenship behavior. However, continuance organizational commitment did not remain a statistically significant, individual predictor of GPRs' organizational citizenship behavior. Neither full nor partial mediation could be supported; therefore, workplace spirituality had mostly a direct effect on GPRs' organizational citizenship behavior. This finding was new because earlier research had not investigated the mediator role of continuance organizational commitment between workplace spirituality and organizational citizenship behavior.

Conclusions Based on the Results

Comparison and Contrast of the Findings [W]ith the Previous Research and Theoretical Literature

Results from the present study indicated a positive relationship between workplace spirituality and organizational citizenship behaviors. These findings are congruent with earlier studies conducted by Affeldt and MacDonald (2010), Ahmadi et al. (2014), Kazemipour et al. (2012), Malik et al. (2011b), and Nasurdin et al. (2013). These researchers also found that workplace spirituality preceded organizational citizenship behavior. Except for Kazemipour et al. (2012) study, these studies used different conceptualizations for workplace spirituality and organizational citizenship behaviors than conceptualizations used in this study. Conceptualization of workplace spirituality by Milliman et al. (2003) and Ashmos and Duchon (2000) are mostly in accordance with Fry's (2003) spiritual leadership theory. However, none of the previous studies used Fry

(2003) spiritual leadership theory as a theoretical underpinning. Only this theory supports the empirical relatedness between workplace spirituality and organizational citizenship behavior. As mentioned in Chapter 2 one of the components of Fry (2003) spiritual leadership theory is spiritual survival and it is conceptually related to workplace spirituality. Spiritual leaders intrinsically motivate their followers so that these followers experience a sense of spiritual survival (Fry, 2003; Fry & Cohen, 2009; Fry et al., 2005; Fry & Slocum, 2008). Components of spiritual survival such as a sense of calling and a sense of membership are conceptually identical to workplace spirituality components such as meaningful work and a sense of community. Furthermore, workplace spirituality and organizational citizenship behavior shared the notion of self-interest transcendence (Pawar, 2009b). Consequently, employees (e.g., GPRs) who exhibited either workplace spirituality or organizational citizenship behavior transcended their self-interest to contribute to others in their workplace (e.g., patients, coworkers, management, and the organization) (Pawar, 2009b).

Results from the present study also indicated that a relationship between workplace spirituality and organizational citizenship behavior was partially mediated by normative organizational commitment. Normative organizational commitment mediated one-third of the effect of workplace spirituality on GPRs' organizational citizenship behavior. In the study conducted by Genty et al. (2017), normative organizational commitment partially mediated a relationship between workplace spirituality and organizational citizenship behavior among academic stuff. These findings are partially congruent with the previous research. Mostly, normative organizational commitment could be considered an outcome

of workplace spirituality and a precursor of organizational citizenship behavior (Cetin et al.,2015; Cline,2015; Gellatly et al.,2006; Haryokusumo, 2015; Kılıç, 2013; Mahakud & Gangai, 2015; Meyer et al.,2002; Nwibere & Emecheta, 2012; Philipp, 2012; Rego et al., 2007; Rego & Cunha, 2008; Rideout, 2010; Zayas-Ortiz et al., 2015). However, most previous research on workplace spirituality and its outcomes considered affective organizational commitment to be the strongest component of organizational commitment (Cetin et al., 2015; Meyer et al., 2002, 2012). Previous studies typically investigated affective organizational commitment as an outcome of workplace spirituality or as a mediator between workplace spirituality and organizational citizenship behavior.

Nevertheless, organizational studies investigating all three components of organizational commitment in relation to either workplace spirituality or organizational citizenship behavior were very uncommon (Cetin et al., 2015; Meyer et al., 2002, 2012). Affective and normative organizational commitment were generally considered to be possible outcomes of workplace spirituality and especially antecedents of organizational citizenship behavior. In previous research, continuance organizational commitment was not considered to be an outcome of workplace spirituality or a precursor of organizational citizenship behaviors. Findings regarding continuance organizational commitment have been confirmed mostly in western cultures where employees had more alternatives for new employment (Cetin et al., 2015; Meyer et al., 2002, 2012). Studies conducted in eastern cultures revealed that continuance organizational commitment acted as an outcome workplace spirituality and as an antecedent of organizational citizenship behavior (Mousa & Alas, 2016; Nguni et al., 2006). Earlier research often overlooked

contextual factors (e.g., cultural factors) related to the antecedents and outcomes of organizational commitment (Cetin et al., 2015; Meyer et al., 2002, 2012).

Population. In many respects, GPRs were an understudied population in the healthcare industry (Hesselgreaves, Lough, & Power, 2009). No studies investigated the relationship between workplace spirituality and organizational citizenship behavior among GPRs. The relationship between these organizational constructs was studied among nurses, teachers, banking employees, salespeople, and other service industry workers; however, previous studies did not consider GPRs, frontline workers and gatekeepers of access to proper medical care (Hall, Phillips, Gray, Barnard, & Batt, 2011; Hesselgreaves et al., 2009; Neuwelt et al., 2014).

GPRs make the first contact between potential patients and primary care physicians and can influence the success or failure of medical treatment (Hall et al., 2011; Hesselgreaves et al., 2009). Proper, knowledgeable prioritization of the allocation of patients presents a form of triage verdicts (Hall et al., 2011). GPRs' decisions can affect the medical and legal success of general medical practice and healthcare in general (Hall et al., 2011; Hesselgreaves et al., 2009). Unlike earlier studies, this study recognized the urgency of studying this non-clinical area of healthcare.

In the coming years, the U.S. health care system, especially general health care, will be profoundly impacted by the growth of the aging population (e.g., baby boomers) and the increasing prevalence of chronic diseases and disability (American Hospital Association, 2007). The growing projected gap between supply and demand for general and primary care physicians will take a toll on their staff, including GPRs. As the U.S.

population ages, general and primary care will have to effectively adjust their focus from acute care to the long-term and preventive care an aging population needs (Center for Health Workforce Studies, School of Public Health, University at Albany, 2006). Consequently, nurturing workplace spirituality in GPRs to increase their extra-role behavior and organizational commitment to their workplace could help improve the organizational effectiveness of primary care.

Interpretation of the Findings

This study investigated whether there was a relationship between workplace spirituality and organizational citizenship behavior and examined the reasons for such a relationship. It was found that workplace spirituality primarily predicted organizational citizenship behavior, but only one-third of workplace spirituality's effect on GPRs' organizational citizenship behavior was transmitted through normative organizational commitment. The findings from this research might help practitioners in healthcare and other service sectors realize that nurturing workplace spirituality in their organizational environments could decrease turnover and increase extra-role and discretionary behavior, commitment, loyalty, and overall organizational productiveness (Fry, 2003; Fry et al., 2005; Kazemipour et al., 2012; Milliman et al., 2003).

Substantiated by Fry's (2003) causal theory of spiritual leadership, this study could also prompt increased appreciation for human capital. For example, GPRs and other service employees desire to be acknowledged as whole individuals yearning for dignity, respect, justice, happiness, harmony, serenity, trust, and meaning in their work (Fry, 2003; Fry et al., 2005; Jurkiewicz & Giacalone, 2004). Likewise, they wish to share

their wholeness and values with their organizations and coworkers to transcend themselves and their self-interests (Pawar, 2009b). They aspire to reciprocate to their organizations with their loyalty, trust, commitment, and organizational citizenship behavior (Fry, 2003; Fry et al., 2005; Kazemipour et al., 2012; Milliman et al., 2003). Practitioners need to acknowledge that nurturing workplace spirituality in their organizations could cultivate the full human potential (e.g., competence, autonomy, creativity, and imagination) of their employees instead of encouraging employees' self-serving attitudes and behaviors that produce no lasting outcomes (Fry, 2003; Jurkiewicz & Giacalone, 2004; Lawson et al., 2013; Naidoo, 2014; Nicolae et al., 2013).

Limitations

In addition to reporting the research findings, it is important to outline some limitations of this study to identify ways to improve future research on the relationship between workplace spirituality and organizational citizenship behavior. The results of the present research were mostly congruent with earlier research and conceptual underpinnings. However, there was no evidence that workplace spirituality temporally preceded or caused organizational citizenship behavior. The non-experimental design of the present study did not control for extraneous and confounding variables (Shadish et al., 2002).

Three self-report measures were used to measure the relationships among the independent, mediator, and dependent variables. Quantitative data were collected using the same online methods at a single point in time. Employing self-report measures and the same data collection mode might have caused common-method variance. To avoid

common-method variance and to improve the possibility of causality prediction, different data collection methods should be used at various times (Johnson, 2001; Lindell & Whitney, 2001). For example, paper-and-pencil and online questionnaires could be used together. In addition, a longitudinal panel design could be implemented to observe the change and stability in attitudinal and behavioral variables (e.g., organizational commitment and organizational citizenship behavior) over time (Johnson, 2001; Shadish et al., 2002).

An obvious limitation was employing self-report measures, which might produce social-desirability bias as some respondents might have attempted to reply about their attitudes and behaviors in more preferred way (i.e., fake good; Shadish et al., 2002; Warner, 2013). A more objective measure of GPRs' organizational citizenship behavior could be managerial evaluations within a specific organizational environment. Managers could rate the same employees over a successive period to avoid attrition of participants. Finally, this research was conducted in the U.S., and cross-cultural generalizability was not possible.

Implications for Practice and Recommendations for Further Research

Although business and spirituality seem to be irreconcilable realms, earlier studies suggested that there were positive employee and organizational outcomes from nurturing workplace spirituality in organizations (Duchon & Plowman, 2005; Fry, 2003; Jurkiewicz & Giacalone, 2004; Milliman et al., 2003). Cultivation of workplace spirituality produces numerous outcomes among employees, such as improved purpose at work, sense of togetherness, and transcendence of self-interests, along with greater trust, loyalty,

happiness, ethical well-being, competence, autonomy, creativity, imagination, and personal growth (Duchon & Plowman, 2005; Fry, 2003; Jurkiewicz & Giacalone, 2004; Milliman et al., 2003). Positive organizational outcomes of nurturing workplace spirituality in organizations might include increased organizational citizenship behavior and organizational commitment, which this study examined. Other positive organizational outcomes of workplace spirituality are continued improvement of organizational effectiveness and transformation of workplaces into healthier, ethical organizational environments (Jurkiewicz & Giacalone, 2004). A significant organizational outcome of the implementation of workplace spirituality might be the successful transition to a learning organization (Fry, 2003; Fry & Cohen, 2009; Naidoo, 2014; Nicolae et al., 2013). Organizational researchers and practitioners should foresee the inevitability of imminent global economic and societal changes (Naidoo, 2014; Nicolae et al., 2013). Acknowledgment of new paradigms in organizations, such as workplace spirituality and spiritual leadership, might be one future task of today's organizations (Karakas, 2010; Naidoo, 2014; Nicolae et al., 2013; Wagner-Marsh & Conley, 1999).

As noted in Chapter 2, earlier non-experimental, cross-sectional studies cannot prove the temporal precedence and causality in the relationship between workplace spirituality and organizational citizenship behavior. Future studies should use a longitudinal panel design permitting observation of the development of attitudinal and behavioral variables (e.g., workplace spirituality, organizational commitment, and organizational citizenship behavior) over consecutive points of time. These studies

should be performed within a particular organizational environment and study the same employees at successive points of time (Johnson, 2001; Shadish et al., 2002).

Previous studies considered only the affective component of organizational commitment as a possible mediator in the relationship between workplace spirituality and organizational citizenship behavior. In addition to affective organizational commitment, future studies should discuss the importance of normative organizational commitment in the relationship between workplace spirituality and organizational citizenship behavior in different organizational environments and industries. Future studies should address the contextual nature of organizational commitment, especially normative organizational commitment. According to Cetin et al. (2015), Hofstede's individualist and collectivist cultural orientations could moderate the relationship between organizational commitment and organizational citizenship behavior. It, therefore, should be expected that these cultural orientations might moderate loyalty and obligation to a particular organization and reciprocity through the performance organizational citizenship behavior (Cetin et al., 2015; Meyer et al., 2002). The rating sources, such as managerial/supervisor ratings versus self-reporting measures, could also moderate this relationship, so future studies should also consider this issue during data collection and interpretation (Cetin et al., 2015).

Conclusion

The present study intended to examine a relationship between workplace spirituality, three components of organizational commitment (e.g., affective, normative, and continuance organizational commitments), and organizational citizenship behavior.

Three Baron and Kenny's (1986) mediation analyses were conducted to answer ten research questions and test corresponding hypotheses. Results from the first mediation analysis indicated a strong and positive relationship between workplace spirituality and organizational citizenship behavior. Results from the first mediation analysis also indicated a positive relationship between workplace spirituality and affective organizational commitment as well as a positive relationship between affective organizational commitment and organizational citizenship behavior. Affective organizational commitment was not a mediator of a relationship between workplace spirituality and organizational citizenship behavior. In addition, results from second mediation analysis showed a positive relationship between workplace spirituality and normative organizational commitment as well as a positive relationship between normative organizational commitment and organizational citizenship behavior. Normative organizational commitment partially mediated a relationship between workplace spirituality and organizational citizenship behaviors. Lastly, results from the third mediation analysis showed a positive relationship between workplace spirituality and continuance organizational commitment as well as a positive relationship between continuance organizational commitment and organizational citizenship behavior. Continuance organizational commitment was not a mediator of a relationship between workplace spirituality and organizational citizenship behavior.

The conceptualization of workplace spirituality proposed by Milliman et al. (2003) was used in the study. This non-ideological and consequential conceptualization of workplace spirituality has applicability for positive organizational and employee

outcomes. This conceptualization is also in accordance to Fry's (2003) spiritual leadership theory that presents a theoretical orientation for the present study. Fry's (2003) spiritual leadership theory also conceptually substantiated empirical relatedness between workplace spirituality and organizational citizenship behavior. This empirical and conceptual relatedness could point to ways to integrate workplace spirituality as a new construct into established organizational behavior studies. This integration might help further develop research and practice related to workplace spirituality and advance the evolution of a humanistic perspective in organizational behavior studies.

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STATEMENT OF ORIGINAL WORK

Academic Honesty Policy

Capella University's Academic Honesty Policy (3.01.01) holds learners accountable for the integrity of work they submit, which includes but is not limited to discussion postings, assignments, comprehensive exams, and the dissertation or capstone project.

Established in the Policy are the expectations for original work, rationale for the policy, definition of terms that pertain to academic honesty and original work, and disciplinary consequences of academic dishonesty. Also stated in the Policy is the expectation that learners will follow APA rules for citing another person's ideas or works.

The following standards for original work and definition of *plagiarism* are discussed in the Policy:

> Learners are expected to be the sole authors of their work and to acknowledge the authorship of others' work through proper citation and reference. Use of another person's ideas, including another learner's, without proper reference or citation constitutes plagiarism and academic dishonesty and is prohibited conduct. (p. 1)
>
> Plagiarism is one example of academic dishonesty. Plagiarism is presenting someone else's ideas or work as your own. Plagiarism also includes copying verbatim or rephrasing ideas without properly acknowledging the source by author, date, and publication medium. (p. 2)

Capella University's Research Misconduct Policy (3.03.06) holds learners accountable for research integrity. What constitutes research misconduct is discussed in the Policy:

> Research misconduct includes but is not limited to falsification, fabrication, plagiarism, misappropriation, or other practices that seriously deviate from those that are commonly accepted within the academic community for proposing, conducting, or reviewing research, or in reporting research results. (p. 1)

Learners failing to abide by these policies are subject to consequences, including but not limited to dismissal or revocation of the degree.

Statement of Original Work and Signature

I have read, understood, and abided by Capella University's Academic Honesty Policy (3.01.01) and Research Misconduct Policy (3.03.06), including Policy Statements, Rationale, and Definitions.

I attest that this dissertation or capstone project is my own work. Where I have used the ideas or words of others, I have paraphrased, summarized, or used direct quotes following the guidelines set forth in the APA *Publication Manual*.

Learner name and date	Vesna Adriana Arsenich, 09/15 /2018
Mentor name and school	Dr. Bruce Gillies; Harold Abel School of Psychology

APPENDIX A. RESEARCHER-DESIGNED DEMOGRAPHIC SURVEY

Dear Actual Participant,

These are multiple choice questions related to your demographical information, educational levels, and employment status. There are no wrong or right answers/choices. Please select true choices about your: (a) gender, (b) age, (c) citizenship, (d) English language proficiency, (e) educational level, (f) employment status and working status, (g) occupation, (h) wages, (i), years of working experience within same organization, (j) race, and (k) marital status.

*1. What is your gender?

- o Woman
- o Man

*2. What is your age?

- o Below 18-year-old
- o Between 18 years and 75 years old
- o Above 75 years old

*3. Are you USA citizen?

- o Yes
- o No

*4. Are you native English speaker?

- o Yes
- o No

*5. What is the highest level of education that you have completed?

- o High school diploma or the equivalent (GED)
- o Vocational school
- o Some college
- o 4-year college

*6. What is your employment status?

- Full time
- Part-time

*7. What is your working status?

- Permanent worker/ employee
- Temporary or a seasonal worker/employee

*8. Are you general practitioner receptionist (GPR)? In other words, do you work as a receptionist at family/ primary practitioner (doctor) office?

- Yes
- No

*9. What is your yearly income?

- Below $20.000
- From $20,000 to 39,999
- Above $ 39,999

*10. How long do you work within the same organization as GPR?

- Less than 5 years
- 5 years and more

*11. What is your race/ ethnic origin?

- White
- African American
- Hispanic
- Native American
- Hawaiian
- Choose to not say

*12. What is your marital status?

- Married
- Single
- Widowed
- Living with significant other
- Divorced
- Separated