

The Impact of Spirituality of Managers on Organizational Citizenship Behavior and the Mediating Role of Paranoia

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Abstract

Contrary to psychologists, the spiritualists claim that spirituality is a full fledged domain like psychology itself, rather it might have more vastness. Being the core dimension of humans, spirituality level sets a basis for many attitudes and behaviors in human personality. The principal researcher in this study developed a spirituality based personality assessment tool while pursuing his PhD, grounded mainly upon eastern spiritual philosophy with a special focus on Islamic spirituality orientation. The spirituality level of managers has been measured and its impact gauged upon Paranoia and Organizational Citizenship Behavior (OCB). Basic thesis is that the managers having high spirituality level will have low level of personality disorders and high level of positive work related behaviors. Results from 530 questionnaires were found significant among all variables as shown by the standardized regression results; such as Spirituality with Paranoia was -0.64, with OCB it was 0.15, for Paranoia and OCB it was -0.38. The study might help HR practitioners in selecting, retaining, motivating and promoting employees in a more meaningful way.

Keywords: Spirituality, *Tawhīd*, Paranoia, Organizational Citizenship Behaviour.

KAUJIE Classification: P0

JEL Classification: M12, Z12

1. Introduction

Human personality is a vast and complex phenomenon having multiple dimensions. This multidimensionality makes personality assessment a difficult process. Spirituality is a very important element of personality like physiology and psychology. Psychology has always treated spirituality just as another trait of personality. Researchers and

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practitioners, on the contrary, take it as the ontological dimension of personality (Kimble, McFadden, Ellor & Seeber, 1995) and contend that spirituality, due to its vastness and role in our lives, should be treated as a different domain. Evolution of humans as per psychologists is merely the development of conscious mindset through experience and observations which we exhibit at communal level. Different phases of development of psychology as a subject focused mainly on biological and neurological development of conscious mind. This holds true for approaches like structuralisms, introspections, and functionalism. Cognitive psychologists also focused mainly upon overt behaviour and just broadened the definition of psychology (Schultz & Schultz, 2004). Evolutionary psychologists are of the opinion that mental abilities of humans evolved slowly such as ability to learn and acquire language (Caporael, 2001). Humanistic psychologists like Maslow focused on transcendental side and self-actualization needs.

A significantly large number of spirituality practitioners, prophets of God, saints & *ṣūfīs*, spiritual gurus and philosophers have always been of the notion that humans are going through a spiritual discovery. So the human evolution should be gauged upon their spiritual exploration they have made so far at the whole humanity level. So spirituality as a major part of personality needs a serious scientific inquiry (Moberg, 2010).

In today's competitive world, employees at the workplace bear the pressure to pace up and meet the speed of ever changing market requirements. All this made lives of individuals very difficult. Furthermore, the challenges related to maintain the economic side of life at individual and organizational level has increased so much pressures and frustration in our lives that we in general exhibit eccentric behaviours (Bateman & Tyrer, 2004; Evershed S, 2011).

Question arises as to how the eccentric, frustrated and dissatisfied individuals can perform up to the expectations of organizations and customers in a consistent manner? So studying the disorders in personality and finding their reasons have important repercussions for organizations while managing the employees.

The employees being the basic bricks of the organization must be studied thoroughly and now the concept of positive psychology is trying to find the positive facets of personality. So by monitoring or observing these positive aspects rather than focusing only on negative features, human beings can be more contented and have a peace of mind (Oman et al., 2006). The psychologists and management scientists have now a

consensus that the spiritual needs of humans should be addressed to bring them closer to their nature and give them peace of mind and satisfaction.

Now the problem in measuring spirituality is that the existing scales are religiosity biased and mainly Christianity biased as per Moberg (2010). Secondly, they are usually unable to measure the total scope of the phenomena as the concept of spirituality is very vast. To fill this gap, a global scale of spirituality was developed by the principal researcher in the PhD research after an extensive literature review of the spirituality. The eastern religious philosophies were reviewed with a special focus on Islamic spiritual philosophy as it was the missing part in previous researches. The spirituality scholars and researchers have a consensus that higher level of spirituality contains less personality disorders and high level of employees', performance, job satisfaction, organizational commitment and many other favourable attitudinal and behavioural outcomes (Giacalone & Jurkiewicz, 2003). A broad and integrated model to assess human personality in spirituality's perspective also needs to be developed for forecasting the human attitudes and behaviours by evaluating the spirituality level in them, because the spirituality is the core and the "ontological dimension" of our personalities (Kimble et al., 1995).

The variety of psychometric tests has made it difficult and complex for the managers to select the most suitable instruments from the long list. The problem arises when we assess the individuals in bits and pieces which cannot predict the employee's behaviours holistically. So in this study, a spirituality based assessment model of personality has been used and tested against Paranoia and OCB. The spirituality based personality model will be an important contribution to the literature; as such studying the role of Paranoia has explored significant managerial implications. The findings will help the managers to pave a way towards addressing the spiritual needs of employees which might ultimately reduce disorders and increase positive work related attitudes.

Objectives of the Study are:

- a) To observe the effect of spirituality level of employees on their Organizational Citizenship Behaviour (OCB);
- b) To observe the effect of spirituality level of employees on Paranoia [It will tell us the effect of spirituality level in creating as well as controlling the disorders];

- c) To study the effect of Paranoia on OCB; and
- d) To study the mediating role of Paranoia between spirituality based personality and the OCB.

2. Literature Review

The industrial era focused more upon division of labour and efficiency side of organizational productivity, and humans were treated merely as machines or robots. It was presumed that productivity of employees can be increased through specialization, and adding more number of employees would reduce the time consumed for a particular task. The underlying assumption was that all the employees are similar in their productivity levels. The humanistic approach suggested that the humans are bunch of different personality traits, emotions and moods; they need to be studied properly. The behaviourists are of the view that humans, if studied and treated properly, can have multiplier effect on productivity rather than just additive effect as was proposed previously (Maslow, 1967, 71). As much has been explored regarding enhancement of organizational hard-core efficiencies, now is the time to harmonize employees with organizational system and structure. There are many models in psychology to assess the human personality, yet there is a lack of consensus as to which model is more holistic and comprehensive. We need a holistic model of personality assessment, which can provide us a comprehensive diagnosis of employees' attitudes, behaviours, capabilities and even disorders enabling organisations to take appropriate decisions regarding selection, training & development and current as well as future performance.

Human personality is a very complex phenomenon as it is comprised of aspects like attitudes and traits which are numerous in number and enduring in nature. On the other hand, there are certain episodic states like moods, and it is not certain that while behaving in a situation, which aspect will guide the behaviour. There are disagreements among researchers regarding a single approach while assessing personality. Even the popular 'big five factor model' (FFM) of personality is not without criticism. Almagor, Tellegen and Waller (1995) suggested a seven factor model as they thought that the five factor model was not representing the higher order construct of personality.

2.1 The Embedded Personality Theory of Islam

2.1.1 The Self

Conventionally, the personality theories describe the human self in many forms. According to Jung (1933), this might be a basis of transpersonal

knowledge, could be a motivation for psychological growth (Maslow, 1954) or a mechanism that controls all other mechanisms of the personality in general and its interactions with other beings in particular (Sullivan, 1953). Ellemers et al., 2002 differentiated between the personal and collective self'. From Islamic perspective these notions are important, as the collective self is related to the concept of *ummah*, which is the collectivist view towards society and an approach towards the 'brotherhood of Muslims'.

The individual self is represented from different viewpoints and the major orientation is driven from Qur'ān. The first aspect of personality is the spiritual heart (*qalb*) which comprises the spiritual wisdom and intuition (Inayat, 2005). Through this the believer creates a link to the oneness or *tawḥid* of Allah as God.

A second aspect of the self is the soul or spirit (*rūḥ*), which denotes to a connection with the divine (Inayat, 2005). In Qur'ān's account both the Adam's creation (Qur'ān, 32:9) and Mary's conception was as per the saying of Allah Qur'ān that "I blew my spirit in Adam", "I created the man on my own nature", "Tell, the Spirit (cometh) by command of my Lord - it is my lord's (the Allah's) *amr*".

Third, the *nafs*, which corresponds to the 'psychological ego' (Inayat, 2005), which as per Qur'ān might take three further forms (Netton, 1993): First and the lowest level (*nafs ammārah*), in Islamic *taṣawwuf* it is called *rūḥ ḥewānī* or Animal's Soul (Azeemi, 1995; Ghazali, 1984). This level is all about the very basic or physiological needs of an individual like animals. At this level, a person most probably has uncontrolled predispositions and strong physiological orientation which could ultimately lead someone towards certain undesirable negative behaviours. At this level, one takes oneself just a physiological being against the reality which is that the body is just the dress of soul (Azeemi, 1995). Second level of *nafs* is (*nafs lawwāmah*) or *rūḥ insānī* (Inayat, 2005, Azeemi, 1995; Ghazali, 1984) which is about the awakening and arousing the 'conscience or sense of morality'. At this level one starts using functions of higher order mind as thinking and writing, etc. When one reaches at this level and tries to transcend, he starts contemplating upon his creation (Inayat, 2005; Azeemi, 1995; Ghazali, 1984). Third level is, *nafs muṭma'innah* satisfied *rūḥ 'aẓm*, or the Transcendental Soul, (Inayat, 2005; Azeemi, 1995, Ghazali, 1984). This level is in fact the 'source of tranquillity' for the individual. Here one surrenders one's will and gets peace of mind and satisfaction (Inayat, 2005) and feels, experiences and

observes one's connection with oneness (*tawḥīd*) (Ghazali, 1984; Azeemi, 1995).

So as per Islamic spiritual orientation these three aspects of self are 'innate' and should be driven and defined in terms of one's relationship with God, which can be gauged on the basis of one's self-control in the interest of society. This division of the self also coincides with the Vedic and Buddhist literature as well. Vedas divide it into three levels, Maya (the materialistic and worldly), Autumn (Individual's self and soul), Jeeve Autumn (Oneness or the origin of the life and all the souls).

2.1.2 Psychological Regulation

As humans are made up of mind, body and soul, so to study them holistically we need to take into account all of their personality traits and states. Human personality is comprised of certain predispositions like attitudes and their respective behavioural outcomes. All of these personality related factors must be taken into account while assessing human personality. Humans do have certain transcendental experiences like out of body experience, near to death experience, Déjà Vu ("*already seen*"), etc. which have been reported by many individuals. Carl Jung (1938) also took into account different predisposed archetypes in humans which they even need not to learn but come from a collective unconscious. So without taking into consideration the transcendental side of the personality into account, we cannot gauge a human fully and holistically.

In Islam, a well-adjusted person experiences *tawḥīd*, obeys God's orders, and fulfils his or her responsibilities towards family as well as society. The psychological and mental health in any individual in Islam is based upon the successful fellowship of the Islamic principles, which are to keep a person balanced, composed and well aligned with *tawḥīd*, the oneness of God rather than the absence or presence of psychological abnormalities. Such person not only fulfils the duties of God but also pays full attention to his or her responsibilities to the society in general and the family in specific (El Azayem & Hedayat-Diba, 1994). So the mental illness in analytical psychology is supposed to be created when one loses interaction with the collective unconscious as all else he/she performs is either focused to or directed from this collective unconscious (Jung, 1933). If we express it in religious terms, people with psychological problems are those who cannot live in harmony with the "universality of God" (Ali et al., 2004)

The essence of *ṣūfīsm* has also been defined by almost every *ṣūfī*, saint and spiritual scholar as "selflessness" through "self-discipline" to lift

oneself over and above one's self and recognize oneself with the "Divine Self" (Ahmed, 2003), as this selflessness would take one towards his/her transcendental or higher self. The major belief in the *ṣūfī* way is that, when one's heart and inner is purified from the love and attraction of this material world, his actions are involuntarily cleaned from the 'filth' of the world as well (Qadri, 2003). It is stated in Qur'ān: "*He definitely shall be successful who purifies himself*" (87: 14).

The new perspective of life and spirituality has gained acceptance and a positive reception in the West as well. The basic doctrine or principle in Islam is unity or *tawḥīd* (Inayat, 2005). "Islamic spirituality or or *taṣawwuf* is an experience, knowledge and understanding of this unity and oneness in thoughts, words, every act and action, through the spirit or transcendence (Nasr, 1991, p. xiii; Nasr, 1987; Azeemi, 1995). The study of spirituality in Islam will ideally focus around Allah, the Qur'ān, and the *ḥadīth* (or Sunnah) which are collections of 'anecdotes', sayings and actions performed, from the life of the Prophet Muhammad (PBUH).

2.2 Spirituality

Now if we define the humans holistically, they are combination of body, mind and soul. There is a claim that we know a lot about human physiological as well as psychological needs and traits. Even if we accept this argument, we are still in kindergarten of the knowledge of soul. While meditating and dreaming, we actually go deep into our personal unconscious and come closer to our true selves or the collective unconscious (Boeree, 1998). Against the older belief that spirituality is just an illusion, folklore and/or a collective imagination, there is a growing agreement that human spirituality is an ontological or "real" phenomenon. Till 1960s very few scientific studies were focused upon spirituality, but today a reasonable amount of research is being conducted on multiple aspects of it (Kimble et al., 1995). Spiritual or transcendental side of personality must be taken into account while studying humans, as this might be the most sought out factor by humans of the current era.

The current study is focusing upon assessing employees' spiritual tendencies and their effect on psychological health and work related behaviours. The major thesis behind this assessment is to analyze and understand the psychometric capabilities of spirituality measure by gauging spiritual inclination of different attitudes, behaviours and transcendental experiences of employees.

2.2.1 Spirituality in Management Sciences

The review of the literature on spirituality in management science shows that the definitions of spirituality lack clarity and agreement (Lindamood, 1991; McCormick, 1994; Milliman, Butts, 1999; Cavanaugh, 1999; Konz & Ryan, 1999; Fergusson, Trickett, & Condemi, 1999). Perhaps most of the researchers and scholars agree upon the fact that 'spirituality is difficult to define'. According to Neal (1997; 123) this difficulty is due to the reason that "we are trying to objectify and categorize an experience and way of being that is at the core of self, very subjective and beyond categorizing". So the empirical research requires well-defined constructs to define, measure and explain the phenomenon of spirituality to the extent possible.

Neal, Lichtenstein, and Banner (1999) discuss in this regard that the spiritual incorporation is a process of learning and applying one's spiritual principles and beliefs to the major aspects of life and work. According to WHO (World Health Organization), the health is a complete social, mental, physical fitness and harmony, it is not merely the absence of illness. There is also a strong influence of cultural, social and philosophical factors such as "meaning and purpose in life" on the health of any individual (Ornish, 1999; Ryff & Singer, 1998).

A significant number of patients have reported that they have recovered from physical as well as psychological problems and stressors through some religious and spiritual beliefs, actions and practices. The spirituality may affect the health due to the fact that attitudes of faith and hope, along with commitment imply an internal locus of control. This leads to an ethical path that involves contentment, determination and meaning in life which may lead to enhanced self-esteem and a sense of connectedness with self and others (Waite et al., 1999). It is also found that a higher level of spirituality protects against illness and permits one to cope up with the stressors in a better way (Hill, 2003; Miller, 2003). It coincides with the Eastern view according to which the "mind" can attain control over the body and it emphasizes a positive living and transcendental mindset (Ng et al., 2005).

2.3 Organizational citizenship Behavior

Jennifer (2008) defines organizational citizenship behaviour (OCB) as those actions which are over and above the 'call of duty' which are helpful yet not essential for organization. OCB is an optional behaviour which is not directly related with reward system and is a result of organizational morale (Organ, 1997). The individuals who are more self-oriented are less

likely to show OCB in comparison with those who give higher value to societal well-being (Moorman & Blakely, 1995). Organ (1988) suggested that there are five antecedents of OCB namely Altruism, Conscientiousness, Courtesy, Sportsmanship, and Civic Virtue. Bukhari et al. (2009) found that employees who exhibit altruism or selflessness will act as a patron and supporter for the entire organization. This behaviour will bring synergy, improve peer to peer relationships, enhance conscientiousness, and reduce absenteeism.

As per Ashmos and Duchon (2000), there are three main components of spirituality at the workplace and those are the inner life, meaningful work and community. They further argued that these dimensions were most likely to be related to employees' work related attitudes as well as their behaviours. Research findings are that when organizational value goes along with the employees' values, the employees exhibit satisfaction, have positive attitude toward organizations (Boxx et al, 1991; Chatman, 1991) and they show positive social behaviour as well (Shirvani et al., 2009).

Parwar (2009) also discovers that to provide employees with experience of meanings of life, organizations need to promote spirituality at the workplace. This aspect of 'self-interest transcendence' is common in four organizational antecedents including organizational citizenship behaviour. So based on the literature about spirituality and OCB and looking at their relationship, we can hypothesize that the spirituality has a positive impact on OCB through the aspect of self-interest transcendence.

H1: Spirituality is significantly and positively related to Organizational Citizenship Behaviour (OCB).

2.4 Paranoid Personality

Mental disorders are clinically notable conditions formed due to biased and distorted thoughts, emotions and behaviours with related distress or decreased performance (World Health Organization, 2001). Levy M.I et al (2001), define a mental disorder as a psychological syndrome which is associated with one or all of following conditions: i) The person might experience a 'painful psychological symptom' such as anxiety or depression; ii) The individual is impaired in one or more vital areas of life like ability to work, supporting and nurturing family, or individual healthcare; iii) The individual may experience a significantly high risk of disability or injury; and iv) The irregular behaviour to a normal stressful life event.

In clinical psychology, the DSM-IV (Diagnostic and Statistical Manual of Mental Disorders) codes are considered to be the most comprehensive framework of psychological disorder diagnosis. These are published by American Psychiatric Association (APA), which provides a universal language and common criteria to classify mental disorders. So it is widely used as a 'diagnostic/taxonomic' system in the United States. Disorders are grouped as cluster A, B and C, and Paranoia is grouped in cluster A. It is defined as, "a pattern of doubt and suspicion that others' motives are malicious" (Bagby, Marshall & Georgiades, 2005).

Paranoid disorder is basically a mental illness, which affects the brain, and originates changes in thinking pattern as well as feelings, and as a result, the victim experiences a delusion that she/he is becoming a target of some kind of malicious plot (Bentall, 2003). In article, "*Mental Illness in the Workplace: Legal and Psychiatric Implications of Mentally Disabled Employees*" Mark and Mook (2001) illustrate that a person having a 'paranoid personality disorder' is highly suspicious, feels threats most of the time and at workplace thinks that the colleagues are victimizing him.

Patients in a noteworthy numbers have recovered from physical and psychological problems as well as stressors through spiritual beliefs, attitudes and practices. The spirituality may affect the health as "following an ethical path that involves fulfilment, drive and meaning may lead to enhanced self-esteem and a sense of connectedness with self and others" (Waite et al., 1999). As it has already been established that lower spirituality orientation leads towards multiple personality disorders (Hill, 2003; Miller, 2003; Waite et al., 1999). Spirituality level has been found to be significantly related with depression (Karp 1996; Morris 1996), anxiety (Baker & Gorsuch, 1982) and schizophrenia (Chu & Klein, 1985); and spiritual involvement is used in coping up with these disorders leading towards desirable positive outcomes (Bergin' 1988; Dyson et al., 1997; Mickley et al., 1995).

So the discussion about the relationship between spirituality level and carrying a personality disorder leads us towards further hypothesizing that personality disorder, in this case paranoia, affects the attitudes and behaviours of individuals. So in the research model of the study, the spirituality is taken as input, personality disorder (Paranoia) as a process, and organizational citizenship behaviour as an output. This happens such as a low level of spirituality makes employee more vulnerable to carry paranoia, which might lead towards lower tendency of exhibiting a positive work related behaviour that is OCB in this case. On the contrary,

an employee high in spirituality level is less likely to carry disorder and may exhibit more positive work related behaviours. Following are the study's hypotheses on the basis of above argument:

H2: High Spirituality level is significantly and negatively related to paranoia (personality disorder),

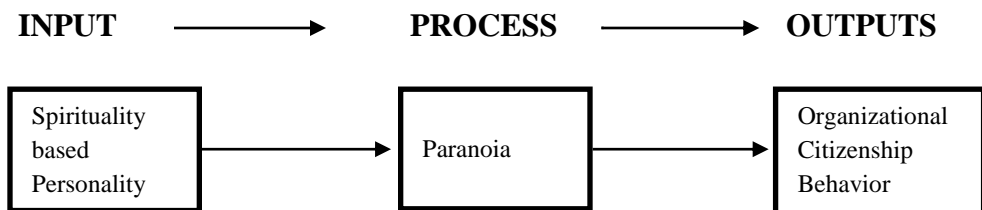
H3: The paranoia is significantly and negatively related with organizational citizenship behaviour (OCB, a behavioural outcome).

Similarly, when the employees carry negative attitudes, feelings or have a psychological disorder, such dispositional factors ultimately affect the behavioural outcomes. It is because the lack of spiritual orientation creates disorders in personality which ultimately leads toward negative behavioural outcomes. So it is contended that paranoia is the process which mediates between spirituality level and OCB:

H4: Paranoia mediates the relationship between spirituality level of an individual and OCB.

3. Structural Model

Following is the structural model showing relationship among spirituality level of managers, paranoia and OCB.



4. Research Methodology

4.1 Sample

The population of this study was employees of public and private sector organizations and convenience sampling technique was used. Data was collected from middle management employees to control the effect of differences in responses from different managerial layers. A cross sectoral sample was chosen to minimize industrial differences and reduce the differences of organizational design. The confidentiality of responses and respondent's identity was ensured. The survey was based upon self-reports by the respondents. Total 600 questionnaires were floated for data collection and 530 final questionnaires were included in the study. Out of

them, 338 (63.8%) were male employees; remaining 192 (36.2%) being female. Most of the employees were between 31 to 40 years of age and pertained to 14-16 years' education category.

Table 1: Descriptive Statistics of Sample Respondents

| Demographic Variables | Code | Frequency | Percentage | Mean/ S.D |
|-------------------------|-------------|-----------|------------|--------------|
| Gender | 1. Female | 192 | 36.2 | 2/0.48 |
| | 2. Male | 338 | 63.8 | |
| Age (in years) | 1. Below 20 | 40 | 7.5 | 2.70/0.82 |
| | 2. 21-30 | 162 | 30.6 | |
| | 3. 31-40 | 245 | 46.2 | |
| | 4. Above 41 | 83 | 15.7 | |
| Education (in years) | 1. Below 12 | 72 | 13.6 | 2.49/0.85 |
| | 2. 12-14 | 189 | 35.7 | |
| | 3. 14-16 | 207 | 39.1 | |
| | 4. 16-18 | 62 | 11.7 | |

4.2 Measures

Spirituality based personality measure has three dimensions i.e. attitudinal, behavioural and transcendental. To measures these dimensions, scale was developed by the researcher in his PhD thesis. Every dimension was assessed by 6 items each. Following are some of the questions:

- While on work, I feel relaxed in absence of my boss (not being supervised). (Transcendence)
- I have forgiven those who hurt me (Behavior)
- I have a will power to do or stop doing something. (Attitude)
- I feel a selfless caring for others without expecting anything in return, (Attitude)

To measure paranoid personality, self-report Paranoia Scale (Fenigstein and Venable, 1992) was adopted which has 20 items, for example:

- I sometimes feel as if I'm being followed.

- I believe that I have often been punished without cause.
- Some people have tried to steal my ideas, and taken credit for them.

To measure organizational citizenship behaviour, Uni-factorial Citizenship Performance Scale (Poropat and Jones, 2009) was adopted which consisted of 6 items, for example:

- I cooperate fully with others by willingly sacrificing my personal interests for the good of the team.
- I know and follow both the letter and the spirit of organizational rules and procedures, even when the rules seem personally inconvenient.
- I consistently take the initiative to pitch in and do anything that might be necessary to help accomplish team or organizational objectives, even if such actions are not normally part of my duties.

4.3 Procedure

To measure model fitness, structural equation modelling (SEM) technique was used with help of AMOS 22.0. In SEM, validation of measurement model and structural model fitness were analyzed to test hypotheses. AMOS is basically a software used for Covariance based SEM, against other software used for Partial Least Square SEM. If the objective of research is to test a theory and its confirmation, then the suitable method is Covariance based SEM. On the other hand, if the research is oriented towards theory development, then the appropriate technique is Partial least square based SEM. (Hair et al., 2011, p.140).

Hair et al. (2014) exhibited the heuristics that could be applied while deciding the suitability of techniques. They argue that both the models are statistically different while none is superior to other; strengths of one are the weaknesses of the other, and vice versa. Following is the table showing the ranges and acceptance criteria for the fit indices:

Table 2

| | Fit indices | Ranges and acceptance criteria |
|---|---|---|
| 1 | Relative Chi-square (CMIN/DF) | (1.00< CMIN/DF < 5.00) Best/excellent fit 1-3 Reasonably acceptable 3-5 Poor fit above 5 |
| 2 | Goodness Fit Index (GFI) | (0.90< GFI < 1.00) Best/excellent fit: ≥ 0.95 Reasonably acceptable: ≥ 0.90 |
| 3 | Adjusted Goodness Fit Index (AGFI) | (0.80< AGFI < 1.00) Best/excellent fit: ≥ 0.90 Reasonably acceptable: ≥ 0.80 |
| 4 | Comparative Fit Index (CFI) | (0.90< CFI < 1.00) Best/excellent fit: ≥ 0.95 Reasonably acceptable: ≥ 0.90 |
| 5 | Normed Fit Index (NFI) | (0.90< CFI < 1.00) Best/excellent fit: ≥ 0.95 Reasonably acceptable: ≥ 0.90 |
| 6 | Root Mean Square Residual (RMR) | Best Fit Closer to 0 Good Fit ≤ 0.05 |
| 7 | Root Mean Square Error of Approximation (RMSEA) | (0.01< RMSEA < 1.00) Best/excellent fit: ≤ 0.05 Reasonably acceptable: 0.06-0.08 Mediocre fit: 0.08-0.100 Poor fit: above 0.10 |

5. Results

To find out mean and standard deviation of study variables, descriptive analysis was performed, results are shown in Table 2. To measure normality of study variables, skewness and kurtosis tests were also performed. Results have shown that data was normal as skewness and kurtosis were in acceptable range i.e. -2 to +2. To study association among variables, correlation analysis was performed. Results depicted that variables have significant association with each other at $p < 0.05$. Attitudinal personality and organizational citizenship behaviour have strong association as $r = 0.69$, $p < 0.01$. While transcendental spirituality

and behavioural spirituality have weak positive relation as $r = 0.11$, $p < 0.05$.

Table 3

| | 1 | 2 | 3 | 4 | 5 | Mean | S.D |
|---|--------|--------|--------|--------|---|------|------|
| 1. Attitudinal Personality (ATSP) | 1 | | | | | 2.22 | 0.55 |
| 2. Transcendental Spirituality (TRSP) | .58** | 1 | | | | 2.39 | 0.63 |
| 3. Behavioural Personality (BHSP) | -.12** | .11* | 1 | | | 3.09 | 0.65 |
| 4. Paranoid Personality (PDP) | -.52** | -.49** | -.22** | 1 | | 2.26 | 0.66 |
| 5. Organizational Citizenship Behaviour (OCB) | .69** | .62** | .17** | -.48** | 1 | 3.89 | 0.59 |

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

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

6. Structural Equation Modelling

6.1 Testing of Measurement Model

For measurement model, confirmatory factor analysis (CFA) was performed. Factor loading (FL) and squared multiple correlation (SMC) were checked for reliability and problematic observed error of each item. If FL value of an item is below 0.50 and SMC value is below 0.20 then this item is eliminated (Hu & Bentler, 1999). First latent variable was attitudinal spirituality with 6 items. Incorporated items’ FL and SMC values ranged 0.50-0.84 and 0.22-0.70 respectively. Second latent variable was transcendental spirituality with 6 items. Incorporated items’ FL and SMC values ranged 0.50-0.84 and 0.22-0.70 respectively. Third latent variable was behavioural spirituality with 6 items. Incorporated items’ FL and SMC values ranged 0.50-0.84 and 0.22-0.70 respectively. Fourth latent variable was paranoid personality with 10 items. 6 items were eliminated due to low FL and SMC values. Remaining items’ FL and SMC values ranged 0.50-0.84 and 0.22-0.70 respectively. Fifth latent variable was organizational citizenship behaviour with 6 items. Incorporated Items’ FL and SMC values ranged 0.50-0.84 and 0.22-0.70 respectively. For detail of all latent variables, see Fig. 2.

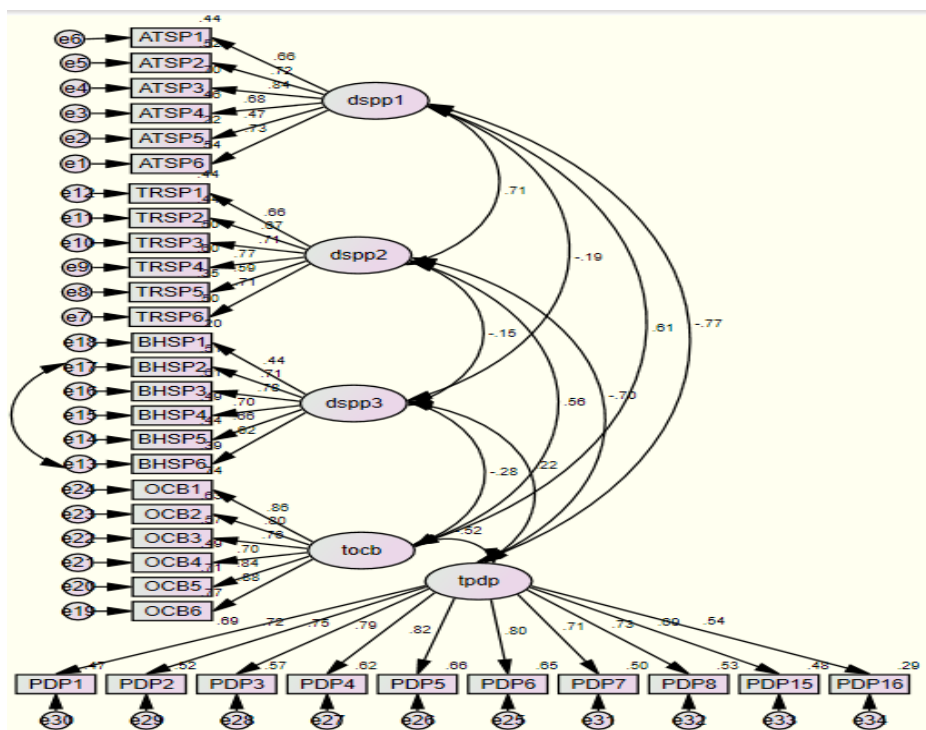


Figure 2: Measurement Model

Convergent validity was calculated for measurement model and satisfactory results were found for convergent validity as internal consistency (Cronbach's alpha). The results of convergent validity ranged between 0.81-0.92, composite reliability ranged between 0.83-0.92, and average variance extract ranged between 0.50-0.65. The model fit goodness showed satisfactory results i.e. CMIN/DF = 3.24; GFI = 0.90; AGFI = 0.82; CFI = 0.90, and RMSEA = 0.06.

Table 4: Convergent and Reliability Analysis

| Latent Variables | SMC Range | St. FL Range | IC | CR | AVE |
|------------------|-----------|--------------|------|------|------|
| 1. ATSP | 0.22-0.70 | 0.50-0.84 | 0.84 | 0.85 | 0.50 |
| 2. TRSP | 0.35–0.60 | 0.59-0.78 | 0.84 | 0.84 | 0.50 |
| 3. BHSP | 0.20–0.61 | 0.50–0.78 | 0.81 | 0.83 | 0.50 |
| 4. PDP | 0.29-0.67 | 0.54-0.82 | 0.92 | 0.91 | 0.53 |
| 5. OCB | 0.49-0.77 | 0.70-0.88 | 0.92 | 0.92 | 0.65 |

6.2 Testing of Structural Model

Structural model consisted of three latent variables with thirty four observed variables. Two exogenous variables i.e. spirituality based personality (comprised of three dimensions as attitudinal, transcendental, and behavioural spirituality) and paranoid personality while one endogenous variable (i.e. organizational citizenship behaviour) comprised constituted the conceptual model.

6.3 Hypotheses Testing

Regarding the first hypothesis, significant negative relationship existed between spirituality based personality (MSPP) and paranoid personality (MPDP) with regression weight -0.64 at $p<0.00$. Results for the second hypothesis showed significant positive relationship between spirituality based personality (MSPP) and organizational citizenship behaviour (MOCB) with standardized regression weight 0.15, $p<0.00$. Analysis of third hypothesis showed significant negative relationship between paranoid personality (MPDP) and organizational citizenship behaviour (MOCB) as standardized regression weight was -0.38 at $p<0.00$.

Table 5: Summary of Hypotheses

| Hypotheses | Path | | St. Reg. Weights | Sig. Level |
|----------------|------|--------|------------------|------------|
| H ₁ | MSPP | → MPDP | -0.64 | $p<0.05$ |
| H ₂ | MSPP | → MOCB | 0.15 | $p<0.05$ |
| H ₃ | MPDP | → MOCB | -0.38 | $p<0.05$ |

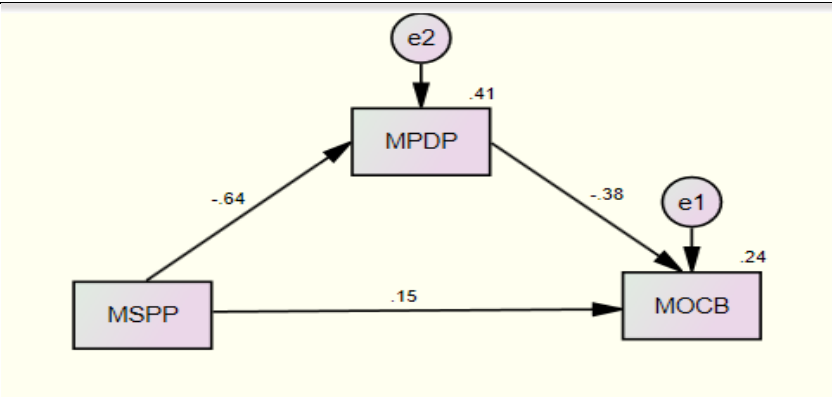


Figure 3: Structural Model

6.4 Mediation Analysis

To find out mediation effect hypothesized in H4, mediation analysis was performed using bootstrapping with bias-corrected percentile method through AMOS. Direct effect between spirituality personality and organizational citizenship behaviour was $c = 0.39$. Indirect effect was computed with 5000 bootstrapping at 95% bias-corrected two tailed significance (BC). So, indirect effect between spirituality personality and organizational citizenship behaviour through paranoid personality (as mediator) was $\hat{c} = 0.15$ which is less than $c = 0.39$ and standardized indirect effect was $c - \hat{c} = 0.39 - 0.15 = 0.24$ with $p < 0.00$. These results showed partial mediation exist.

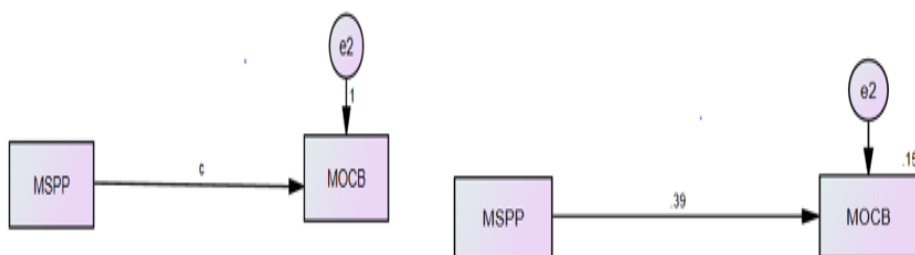


Figure 4: Direct Effect of Spirituality Personality and Organizational

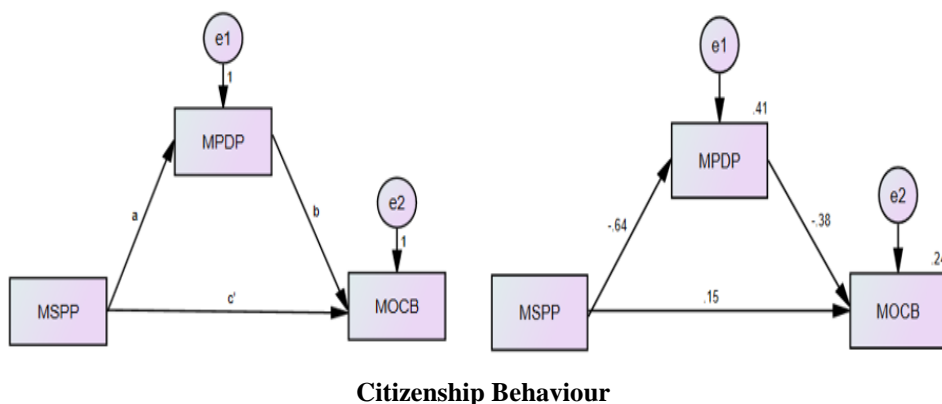


Figure 5: Total effect of Spirituality Personality and Organizational

Citizenship Behaviour

7. Discussion

This section comprises discussion about the results, contribution of study towards the literature as well as implications for practitioners. The rationale behind using the spirituality level as a measure to assess the personality is an already established fact that the people, high in spirituality, exhibits positive attitudes, are strong minded, and lead an overall healthy and meaningful life (Hill, 2003; Miller, 2003; Waite et al., 1999). So once the level of spirituality is measured, the rest of the tendencies and inclinations of one's personality can be predicted. Now we discuss the results about every hypothesis one by one.

H1: Spirituality is significantly and positively related to Organizational Citizenship Behaviour (OCB):

The H1 is approved as per the results which show that a person high at spirituality will exhibit high level of OCB and vice versa. As the higher level of spirituality makes individuals prone to stressors and psychological illnesses, so they possess positive work related attitudes and exhibit positive work related behaviours which coincides with the findings of Hill (2003); Miller (2003) and Waite et al. (1999).

H2: High Spirituality level is significantly and negatively related to paranoia (personality disorder):

The results show that the above stated hypothesis is proved meaning that people high in spirituality are more emotionally stable, mentally strong and psychologically healthy and normal. The disorders usually lead towards anxiety, depression, worry, which have known outcomes like increased absenteeism, reduced productivity, and resultantly an increased costs (World Health Organization, 2005). The paranoia being a disorder will lead towards emotional instabilities and create misalignments towards the society in general and organizations in specific. So it will certainly lead towards the deviant work behaviour. The results have supported the hypotheses and this goes along with the findings of Parwar (2009), who already has revealed that providing an experience of meaning to the employees will stimulate spirituality in the workplace.

H3: The paranoia is significantly and negatively related with organizational citizenship behaviour (OCB, a behavioural outcome):

This hypothesis is also proved and the findings go along with the previous research. The personality disorders like paranoia create anxiety and frustration which lead to negative workplace behaviours.

Mediating Effect

H4: Paranoia mediates the relationship between Spirituality level of an individual and OCB:

The hypothesis is approved with a partial mediation, which implies that there are other factors as well which mediate the relationship between spirituality level and OCB. So an implication for the future research would be to find out other variables as well to understand the process better and ultimately manage the employees in a better way.

The objective of the paper was first of all to check the psychometric capability of the spirituality scale and test its impact on and relationship with OCB of the employee. The relationship of both the variables was seen through the moderating role of dispositional factor or a disorder named Paranoia. So the premise was that the higher spirituality would reduce the paranoia, i.e. the personality disorders, which would in turn lead to the positive work related behaviours in specific and life related positive behaviours in general. On the other hand, at the lower levels of spirituality the paranoia or disorders will be at higher side and this will result in lowering the occurrence of positive behaviours from any individual.

As Organ (1988) has proposed, the major components of OCB are Altruism, Conscientiousness, Courtesy, Sportsmanship and Civic Virtue. People being low at spirituality level generally lack such virtues, are unstable, have personality disorders, are emotionally unstable in general and lack self-control. So, rather than helping others and going beyond their baseline job requirements, they have to struggle to cope up with what are their minimum job requirements.

8. Theoretical Implications

Recently the pervasiveness of the spiritual orientation in social, psychological and organizational context has caught a lot of attention from scholars and researchers. This research will contribute towards the subject of psychology by looking at personality from the spirituality viewpoint as well. Furthermore, it will add to the organizational behaviour (OB) literature and open new possibilities of research.

8.1 Practical Implications

The study would also have major practical implications for organizations and its managers, HR practitioners, supervisors and employees themselves. By observing and measuring the spirituality level, managers

and supervisors can forecast the behaviours of employees. Keeping in view the HRM roles in any organization, assessment might contribute to the HR functions and ultimately enable the managers to better perform any of the functions like the recruitment, performance appraisal, reward and promotions, etc. Employees who work upon their spirituality and gain a higher level of spirituality will ultimately be good at managing work related stressors in a better way. The transcendence will make one comprehend and gain a purpose of life. So the employees who start working on the concept of spirituality will not only become a better person, but a better employee and a good citizen. So there will be a lot of individualized as well as collective benefits of being spiritual.

8.2 Limitations

While conducting a research especially on such a vast topic, there would have definitely be limitations which might affect the findings. This study is an early effort to gauge personality behaviour on the basis of spirituality level of individuals. Therefore, by keeping in mind the vastness and complexity of the topic, there is a lot to be explored and exposed yet. The scope of results is lessened by the fact that the research is cross sectional in nature, this might be another limitation.

8.3 Future Recommendation

For future research, the further dimensions of spirituality need to be explored and the antecedents of one being more spiritual than others should also be studied. Furthermore, the spiritual transition in individuals can be explored by the longitudinal studies which would enable us in understanding the ongoing changes and their impact and influences on future behaviour. It is also recommended that the spirituality level in managers should be studied with other variables of organizational concern like commitment, engagement, task behaviour, task motivation, etc.

9. Conclusion

In the current era, we are so much indulged in materialistic thoughts that we are not either aware of or not inclined towards the metacognitive, non-materialistic, mystical and transcendental side of our selves. The desire to know the reality of the self and purpose of creation is a natural urge, despite the case whether we focus it or not. The concept of *tawhīd* or oneness gives us a faith and strength to cope up with the hardships of life.

Familiarising the employees with the concept of spirituality and inculcating as well as nurturing the spiritual values in organizations will not only increase the performance at individual and organization level, but

would also create a balanced work environment in organizations and maintain a work-life balance in employees (Azeemi, 2013). As in this era of fast paced change, life is very competitive and most of the times it is 'survival of the fittest', we have started competing with one another, rather than cooperating with one another, which ultimately leads toward interpersonal conflicts. All this makes us susceptible to the psychological illness, thus disorders have increased than ever before. The results recommend that an increase in employees' spirituality will decrease the neurosis and disorders in their personalities and make them normal and productive beings. Ultimately the stable self will grow towards 'wholeness and completion' (Ashforth & Pratt, 2003, Korac-Kakabadse et al., 2002) and there is no other way to achieve this but the acceptance of the concept of *tawḥid* and oneness from the Qur'ānic perspective (Azeemi, 1995).

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