

Spirituality at Work, OCBs, and Moderating Role of Satisfaction among School Teachers in India

Manju Mahipalan and Sheena S

National Institute of Technology Karnataka, Mangaluru

Recent years have witnessed the growing empirical research on workplace spirituality. Workplace spirituality has thus become a fact and reality for the organizations, a workplace condition, critical coping with the complexities of the modern times. The current study aims to contribute to the evolving literature on spirituality at work phenomenon by examining its impact on organizational citizenship behaviours among a sample of high school teachers. Additionally, the moderating role of teaching satisfaction is also looked at. A survey was conducted using structured questionnaire and data analyzed using Warp PLS 6.0. The results of the PLS-SEM analysis reveal evidence for a significant and positive relationship between workplace spirituality and citizenship behaviour. Teaching satisfaction was found to be a potential moderator in enhancing the spirituality-citizenship behaviour connection.

Keywords: Workplace spirituality, teaching satisfaction, organizational citizenship behaviour, teachers, PLS-SEM.

Spirituality at work has slowly and steadily become one of the most sought-after aspects of employee management today. Many interesting insights have emanated from the two-decade-old research in this field. Crossing the initial phase of clarifying and conceptualizing the construct, the focus has shifted to the assessment of the actual impact of spirituality at work (Houghton, Neck, & Krishnakumar, 2016). Empirical studies reveal that spirituality is positively related to several employee attitudes (Crawford, Hubbard, Lonis-Shumate, & O'Neill, 2008; Milliman, Czaplewski, & Ferguson, 2003; Pawar, 2009a) which indicate that each of the three dimensions of spirituality used has a significant relationship with two or more of the job attitude variables examined. While acknowledging that spirituality at work is an abstract concept, this study attempts to provide some of the first empirical support that there is a positive association between spirituality at work and employee job outcomes. The paper concludes with a number of implications and research directions for both academics and business managers, including the need to investigate the comprehensive impact of spirituality at work on individuals and

organizations. "Purpose This paper aims to examine the direct effects of three workplace spirituality aspects meaning in work, community at work, and positive organizational purpose and individual spirituality on three work attitudes job satisfaction, job involvement, and organizational commitment. It also seeks to examine the interactive effects of these three workplace spirituality aspects and individual spirituality on these three work The paper briefly outlines the existing workplace spirituality research, indicates the required research and places this study in that backdrop. It then outlines theory building for specifying a set of hypotheses. It uses data from a sample of managerial level employees from India to test the hypotheses. Findings The study results provided considerable support for the hypothesized relationships between workplace spirituality aspects and work attitudes but not for the hypothesized relationships between individual spirituality and work attitudes. The results provided only marginal support for the interactive effect model, which hypothesized that individual spirituality will moderate the effect of workplace spirituality aspects on work attitudes. Research limitations/implications

Research implications of the findings outlined in this paper will encourage research to link various organizational topics such as leadership with workplace spirituality. They also highlight the need to examine more complex models to examine joint effects of workplace spirituality and individual spirituality on work attitudes. Practical implications The findings can provide some relevant inputs for leadership actions and organization development efforts aimed at implementing workplace spirituality in The paper's value partly comes from the outlined research and practice implications.

This research examined the workplace spirituality concept and its relationship with employee variables, including intrinsic work satisfaction, job involvement, intention to quit, organizational based self-esteem, and organizational commitment, within the lodging setting. Workplace spirituality is a growing trend not only in the research community, but also in the corporate environment. Researchers sampled employees from two hotel management groups, one that actively promoted workplace spirituality within its organization and one that did not. The results of this study found a significant relationship between the presence of workplace spirituality and the employee variables being examined. There was also a significant difference examined between the two organizations as related to the presence of workplace spirituality. (Crawford, Hubbard, Lonis-Shumate, & O'Neil, 2008; Milliman, Czaplewski, & Ferguson, 2003; Pawar, 2009a as well as different aspects of employee well-being (Daniel, 2015; Kumar & Kumar, 2014; Pawar, 2016) meaningful work and sense of community. Undoubtedly, employees of the modern workplace look within themselves and seek interconnectedness to tide them over challenging times where material rewards and benefits play a smaller role (Marques, 2010). While the issues of the lack of a unanimous definition and credibility of quantifying an abstract and personal concept exist, researchers call for more integrative approach for the study of spirituality where theory meets testing in different cultural and country settings (Benefiel, Fry, & Geigle, 2014; Mohamed, Wisnieski, Askar, & Syed, 2004). Organizational citizenship

behaviour implies any discretionary effort by an individual which is not directly linked with the reward system but enhances the effectiveness and efficiency of the organization in the long run (Organ, 1997). Although the significance of Organizational Citizenship Behaviours (OCBs) in business organizations has been a subject of study from a long time, exploration of teacher OCBs is relatively new. Limited research in this area has come up with interesting insights into teacher OCBs. Extra-role behaviours among teachers lead to higher learning outcomes among students, better discipline and positive emotions towards class and school apart from being positively related to teacher self-fulfillment, enthusiasm and well-being (Oplatka, 2009) nor obliged to accomplish by superiors. The paper aims to obtain greater understanding of the consequences of teacher OCB to the teachers who perform this kind of behavior as well as to their school. Design / methodology / approach \u2013 Fifty Israeli elementary and secondary schoolteachers (40 female, ten male). The study of OCBs in schools become more important because it is hard to clearly define the central processes in school and teachers continually engage in extra roles. Besides, teaching is a service-oriented profession where such extra role activities, in fact, become a decisive factor in determining the successful functioning of a school. From this vantage, the current study aims to understand the role of workplace spirituality in contributing to teacher OCBs while examining the moderating role of teacher satisfaction. Spirituality has been studied in relation to OCBs, but the research is sparse when compared to the job attitudinal variable such as organizational commitment or satisfaction. Furthermore, such a connection has not been investigated adequately in the domain of teaching.

Workplace spirituality: Spirituality at work movement started expanding theoretically with the Mitroff & Denton's (1999) 'A Spiritual Audit of Corporate America' with the authors supporting the need for advocating spirituality at workplace. Ashmos & Duchon (2000) were pioneers in conceptualizing the construct by developing a measure thereby increasing clarity to this ambiguous term. They defined spirituality

in terms of a) meaningful work which happens in the b) context of a community and which c) acknowledges and nourishes the inner self. Since then, many scholars have built upon this definition, which resulted in the addition of some more dimensions such as transcendence (Dehler & Welsh, 2003), compassion, mindfulness (Petchsawang & Duchon, 2009), organizational values (Gupta, Kumar, & Singh, 2014; Milliman et al., 2003). However, researchers have noted that the widely accepted definition of spirituality at work is based on the dimensions of inner life, meaningful work and interconnectedness (Benefiel et al., 2014; Houghton et al., 2016; Karakas, 2010). Meaningful work dimension of spirituality embraces the existentialist perspective which suggests that people seek meaning and purpose in whatever they do thereby enabling them to reach their highest potential (Ashmos & Duchon, 2000; Krishnakumar & Neck, 2002). Sense of community refers to the innate longing of an individual to live in connection with others through the process of sharing, mutual obligation and commitment (Duchon & Plowman, 2005). People experience a sense of connectedness when they see themselves as an integral part of the community. Inner life is the acknowledgement of life within ourselves, more like our conscience, which needs to be attended to (Ashmos & Duchon, 2000).

Organizational Citizenship Behaviour: This includes behaviours that are discretionary because they are not based on any formal obligations but are highly impactful on the success of the organization (Organ, 1988; Podsakoff, Ahearne, & MacKenzie, 1997). OCBs are performed by the individual voluntarily and are not explicitly rewarded by the organization, which are directed towards the benefit of fellow beings, and the organization. Traditionally the concept of OCB relies upon the social exchange theory (Blau, 1964; Organ, 1988; Williams & Anderson, 1991). Unlike economic exchanges, social exchange involves the exchange of socio-economic benefits in which trust and goodwill between two parties play a significant role (Moorman & Harland, 2002). Organ (1988) initially conceptualized OCB as a five-factor model consisting of altruism, courtesy, conscientiousness, civic

virtue and sportsmanship. Another popular conceptualization was proposed by Williams & Anderson (1991) which classifies OCBs based on the target of behaviour. Accordingly, there are two broad categories of OCB; OCBs directed at the individual (OCBI) and towards the organization (OCBO). The current study employs this model which also covers Organ's (1988) OCB dimensions. Several attitudinal factors such as satisfaction, commitment and leader supportiveness were found to be strong predictors of OCBs (Organ & Ryan, 1995). Besides, personal motives and motives emerging out of organizational concern were also significantly correlated with citizenship behaviours (Rioux & Penner, 2001). Job satisfaction and self-efficacy predicted OCBs among teachers (Somech & Drach-Zahavy, 2000). Another study revealed factors of empowerment such as decision-making and high sense of status to be related to teacher OCBs (Bogler & Somech, 2004). Specific to the context of teaching, the leadership style of the school principal, teacher's character and school climate also determined the level of extra role behaviours in teachers (Oplatka, 2006). A recent study identified personal determinants such as family background, educational calling and propensity to give which resulted in activities that can be termed as OCBs (Oplatka & Stundi, 2011).

Teaching Satisfaction: In the present study, job satisfaction implies teaching satisfaction which is a 'function of the perceived relation between what one wants from one's job and what one perceives teaching as offering or entailing' (Ho & Au, 2006, pg. 172). Teacher satisfaction is significantly related to teacher commitment and retention which greatly impact the overall effectiveness of the school (Shann, 1998). Bolin (2007) while noting the insufficient studies on job satisfaction in the educational field found that teacher satisfaction is relatively high on self-fulfillment. Personal background factors, as well as stress factors significantly, affect the level of satisfaction as well. Menon & Athanasoula-Reppa (2011) also concluded that individual characteristics such as experience played a

positive role in a teacher's job satisfaction. However, Ma & MacMillan (1999) concluded that there is a negative relationship between years of experience and teacher satisfaction where gender had a significant relationship with satisfaction. Additionally, the study found that workplace conditions of competence and culture and administration control were significantly related to satisfaction. Similar findings were made by Taylor & Tashakkori (1995) where decision making and school climate dimensions predicted job satisfaction among teachers. Teacher's self-efficacy beliefs were also examined as determinants of job satisfaction among teachers (Caprara, Barbaranelli, Borgogni, & Steca, 2003; Caprara, Barbaranelli, Steca, & Malone, 2006). Teachers' self-efficacy beliefs were examined as determinants of their job satisfaction and students' academic achievement. Over 2000 teachers in 75 Italian junior high schools were administered self-report questionnaires to assess self-efficacy beliefs and their job satisfaction. Students' average final grades at the end of junior high school were collected in two subsequent scholastic years. Structural equation modeling analyses corroborated a conceptual model in which teachers' personal efficacy beliefs affected their job satisfaction and students' academic achievement, controlling for previous levels of achievement. (Caprara, Barbaranelli, Borgogni, & Steca, 2003; Caprara, Barbaranelli, Steca, & Malone, 2006).

Workplace spirituality, organizational citizenship behaviour, and the moderating role of teaching satisfaction

Recent studies in workplace spirituality have witnessed the inclusion of organizational citizenship behaviour as a consequence of spirituality apart from other regular attitudinal variables. Tepper (2003) in his conceptual framework proposed that spiritual employees derive greater meaning and purpose from their sense of and experience of work and might frequently engage in extra-role behaviours. Pawar (2009b) notes that transcendence of self-interest is an inherent element of workplace spirituality, which implies moving beyond one's

narrow or economic self-interests. Further, OCBs implies such behaviours, which benefit others with little concern for any reward or self-gain and thus shares the idea of transcendence of self-interest with spirituality. Prosocial values which include the need to empathize with others and help them in times of need drive people to involve in prosocial behaviours at work (Rioux & Penner, 2001). Workplace spirituality dimensions along with affective commitment predicted citizenship behaviours among a random sample of nurses (Kazemipour, Mohamad Amin, & Pourseidi, 2012) organizational citizenship behavior (OCB). Similar findings were made by Charoensukmongkol, Daniel, & Chatelain-Jardon (2015) where all the dimensions of spirituality influenced OCBs toward individuals as well as organizations and Nasrudin, Nejati, & Mei (2013) where gender played the role of a moderator in spirituality citizenship behaviour relationship. Despite the expanding research, not many studies have looked at this relationship from the standpoint of teachers especially when research related to teacher's OCB is on the rise.

Previous research has also found a positive relationship between organizational citizenship behaviour and job satisfaction (Bateman & Organ, 1983; Williams & Anderson, 1991). Job satisfaction correlated significantly with citizenship behaviour among a group of human service professionals (Murphy, Athanasou, & King, 2002) while it moderated the relationship between commitment and citizenship behaviour in nursing personnel (Lin & Chang, 2015). Job satisfaction was found to be positively correlated to extra-role behaviours towards students, team and organization among a sample of teachers (Somech & Drach-Zahavy, 2000). Again, minimal attention has been given to the study of job satisfaction in relation to citizenship behaviours among teachers. Thus, based on the existing research on the study variables and addressing the gaps, following hypotheses have been postulated to guide this research forward.

H1a: Workplace spirituality is positively related to organizational citizenship behaviours toward individuals among teachers.

H1b: Workplace spirituality is positively related to organizational citizenship behaviours towards organization among teachers.

H2a: Teaching satisfaction moderates the relationship between workplace spirituality and organizational citizenship behaviours towards individuals among teachers.

H3b: Teaching satisfaction moderates the relationship between workplace spirituality and organizational citizenship behaviours towards organizations among teachers.

Conceptual Model

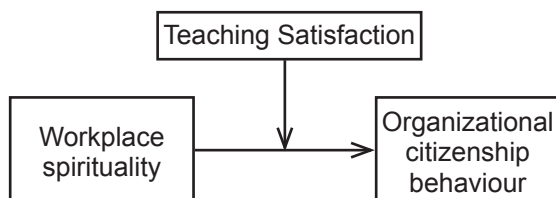


Figure1: Model showing the relationship between workplace spirituality and organizational citizenship behaviour with teaching satisfaction as the moderator.

Method

Sample

The subjects of this study are high school teachers employed with government schools in one of the southern states in India. Participation in the study was voluntary. In order to collect the data, the researcher personally administered the questionnaire to the participants. A total of 175 teachers filled up the questionnaire completely. The sample characteristics are as follows: Out of the 175 respondents, there were 93 females and 82 males. 87% of the participants belonged to the age group of 25-35 years. 80% reported more than 10 years of work experience and 74% stayed with the current institution for more than 8 years. Regarding marital status, 94% were married. Concerning educational qualification, 89% were postgraduates. 39% taught science and related subjects, 35% dealt with social sciences and arts, while 26% taught languages.

Measures

Workplace spirituality was measured in three dimensions of meaningful work, sense

of community and inner life. The scales for meaningful work (7 items) and inner life (5 items) were adapted from Ashmos & Duchon 's (2000) workplace spirituality scale. For the sense of community dimension (7 items) scale employed by Milliman, Czaplewski, & Ferguson (2003) was adopted which is a slightly modified version of the scale by Ashmos & Duchon (2000). All the items were marked on a five-point scale (1= strongly disagree, 5=strongly agree). For this research, workplace spirituality was assessed as a single construct.

Teaching Satisfaction was measured using a five-item scale developed by Ho & Au (2006) which the authors claim to be a 'simple, direct, reliable and valid measure of teaching satisfaction'. The scale is a five-point Likert Scale with 1 denoting strongly disagree and 5, strongly agree.

For measuring OCBs, the scale developed by Lee & Allen (2002) was used. Based on Williams & Anderson (1991) conceptualization of OCB, the scale has 16 items, out of which 8 items measure OCB towards individuals (OCBI) and 8 items measure OCB towards organizations (OCBO). All the items are marked on a five-point Likert Scale where 1 represents strongly disagree, and 5 represents strongly agree.

Data Analysis and Results

To analyze the data, Structural Equation Modeling using Partial Least Square approach was adopted (PLS-SEM). Based on the principal component analysis and path analysis, PLS-SEM offers more flexibility than covariance-based SEM techniques as PLS SEM does not assume normality of data (Chin, 1998). Moreover, for this study, PLS-SEM was considered suitable as it does not require large sample size for data analysis (Kline, 2015) this is the most widely used, complete, and accessible structural equation modeling (SEM). PLS-SEM was performed using Warp PLS 6.0 which is an innovative software for PLS SEM as it can handle nonlinear relationship among the variables along with non-normality of data (Kock, 2017).

Outer Model Assessment

Before the relationships mentioned in the

Table 1: Reliability scores, correlations and AVEs for all the latent constructs

Latent Variable	(α)	CR	WS	TS	OCBI	OCBO
WS	.861	.911	(0.847)			
TS	.792	.843	0.453**	(0.843)		
OCBI	.820	.892	0.642**	0.512**	(0.789)	
OCBO	.795	.834	0.577**	0.459**	0.340**	(0.751)

Notes. ** indicates $p < 0.01$. AVEs are shown in the diagonal.

WS=Workplace spirituality, TS= Teaching satisfaction, OCBI=Organizational citizenship behaviour towards individual, OCBO=Organizational citizenship behaviour towards organization.

Source: Data analysis

Table 2: Hypotheses Testing

Hypotheses	Path Coefficients	Effect Size	Conclusion
WS → OCBI	.56***	.31, Medium	Supported
WS → OCBO	.48***	.26, Medium	Supported
WS*TS → OCBI	.32**	.12, Small	Supported
WS*TS → OCBO	.23**	.07, Small	Supported

Notes. *** indicates $p < 0.001$ and ** $p < 0.01$.

WS=Workplace spirituality, TS= Teaching satisfaction, OCBI=Organizational citizenship behaviour towards individual, OCBO=Organizational citizenship behaviour towards organization.

Source: Data analysis

hypotheses are examined, tests for validity and reliability for all the latent constructs were conducted. The validity of a construct normally refers to convergent and discriminant validity. Convergent validity ensures that all the indicators belonging to the same construct share high variation with one another than indicators of other constructs (Chin, 1998). This is observed by examining the Average Variance Extracted (AVE). Fornell & Larcker (1981) suggest that for each construct, the square root of AVE should be higher than any inter-construct correlations. The criteria for both convergent and discriminant validity were met for all the constructs. Secondly, construct reliability was also examined to ensure that the measure produces the same results when used multiple times (Chin, 1998) All the constructs had satisfactory reliability values. Table 1 presents the reliability scores, inter-construct correlations and AVEs for all the constructs.

In addition, to ensure that the problem of multicollinearity does not exist, the variance

inflation factor (VIF) was also calculated for all the constructs. Particularly, in full collinearity VIF test, both lateral and vertical collinearity can be assessed simultaneously in WarpPLS 6.0 (Kock & Lynn, 2012). For PLS based models, the threshold value for VIF is 3.3 (Kock, 2017) and the test result showed that for all the constructs VIF values were below the threshold value.

Hypothesis Testing

The inner model depicts the relationship among the variables, and the assessment of inner model in PLS-SEM includes the examination of path coefficients, their effect sizes and R2 value for the endogenous variables. Table 2 summarizes the results of the evaluation of the inner model and test of study hypotheses.

As reported in the table, all the paths are significant indicating support for all the hypothesized relationships. For interpretation of effect sizes, Cohen’s (1988) guidelines are used. Accordingly, effect sizes of 0.02, 0.15 and 0.35 indicate small, medium and large

impact respectively. Workplace spirituality is positively correlated to both OCBI and OCBO. The effect sizes for the path coefficients suggest that workplace spirituality has a medium impact on both OCBI and OCBO. Next is the path coefficient of the interaction term for both criterion variables. Although the effect sizes are small, the path coefficients are significant and positive indicating a positive moderating influence of teaching satisfaction on spirituality-citizenship behaviour relationship. The R squared coefficient for the model including the interaction term is 0.49 for OCBI and 0.44 for OCBO. In short, workplace spirituality along with teaching satisfaction as a moderator explained 49% of the variance in OCBI and 44% variance in OCBO. Discussion on the results as well as implications for institutions are presented below.

Discussion

As mentioned, workplace spirituality is positively correlated with citizenship behaviour towards individuals as well as organizations. The moderating path for teaching satisfaction is also positive and significant which indicates a positive influence exerted by teaching satisfaction. A positive moderating relationship suggests that the relationship between spirituality at work and citizenship behaviours is enhanced by levels of teaching satisfaction. The R squared values also reveal considerable support for the role of spirituality and satisfaction in promoting prosocial behaviours at work. This study has contributed to the existing literature in the following ways. Firstly, the study has succeeded in revealing certain workplace conditions, which can augment positive behaviours at work. Previous studies had uncovered various antecedents of organizational citizenship behaviour including attitudinal variables such as satisfaction, commitment, dispositional factors such as personality factors, positive and negative affectivity (Lepine, Erez, & Johnson, 2002; Organ & Ryan, 1995; Podsakoff, MacKenzie, Paine, & Bachrach, 2000). The rapid growth of research on organizational citizenship behaviors (OCBs; organizational factors such as such as organizational climate, leadership style, procedural and distributive justice (Alotaibi, 2001; Babcock-Roberson & Strickland, 2010; Ehrhart, 2004). Apart from these antecedents,

it is revealed that workplace spirituality could also be a probable antecedent, which could predict citizenship behaviour of individuals to some extent. Secondly, job satisfaction has been explored as a predictor in citizenship behaviour literature whereas the current research posits satisfaction to be a moderator, which further intensifies the relationship between spirituality and OCBs. Thirdly, although numerous studies have been conducted with reference to business organizations, the relevance of OCBs in non-business enterprises and service organizations has been given minimal attention. Similarly, although OCBs were subjected to investigation in Indian context (Chaitanya & Tripathi, 2001; Niranjana & Pattanayak, 2005), in comparison to research conducted in the west, this is relatively less in number.

The objective of the study was to explore the relationship between workplace spirituality, organizational citizenship behaviour and the moderating role of job satisfaction among a group of high school teachers and has implications for educational institutions. The results suggest that people with a spiritual sense of work can effortlessly move beyond their formal role requirements and contribute additionally to the benefit of their colleagues and the institution. Such behaviours are crucial for any organization but particularly for educational institutions, where they are essential for their effective functioning. This is primarily because educational institutions and especially schools form a part of the social infrastructure and vital for the survival of a society in the long run. Especially, in a country like India, the existence of state-run schools need to be ensured because it is only to such schools, every section of the society has access to. A dedicated, service-minded workforce can largely contribute to the successful functioning of government schools. Public schools face a lot of challenges in terms of funds and infrastructure in addition to the issue of school dropouts, work overload and handling children from diverse socio-economic backgrounds. For addressing most of these concerns, massive reforms need to be initiated by the authorities, which could be a laborious process, and these are outside the reach of the school management. It is here, the role of spirituality is unveiled. Spirituality

enhances the inner resources thus allowing the person to transcend the difficulties faced in life with a shift in perspective. This could eventually extend to helping other people in distress by encouraging them to move past their hurdles, which can be OCBs. According to the results of the current study, elevating people's satisfaction with their job can further stimulate the state of spirituality leading to citizenship behaviours.

Despite the contributions, the study has limitations. The sample only covered teachers from a specific region in the south part of the country. In addition, only teachers employed with government schools were chosen for the study. These sampling issues might affect the generalizability of the results. The study has adopted a self-reporting technique for data collection, which might have led to common method variance, a problem generally associated with self-report measures. The researchers have only considered a few dimensions of spirituality at work phenomenon thus making it a parsimonious model and further research can include more dimensions to explore other tenable relationships.

Conclusion

To conclude, the present study highlights the significance of fostering a spiritual workplace so that individuals are encouraged to make extra contributions at work. Schools can adopt practices, which can inculcate a spiritual perspective of work among teachers. For instance, assisting them to regularly connect to their work, instilling a sense of nobility, enabling a cooperative workspace, empowering them to tap their inner strength and talents can produce valuable results for the institution. Moreover, efforts can be made to raise teaching satisfaction levels, which can supplement the work environment in a beneficial manner.

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Manju Mahipalan, Research Scholar, School of Management, National Institute of Technology Karnataka, Mangaluru, India, E-mail: libra.manjusha@gmail.com

Sheena, Ph.D, Associate Professor, School of Management, National Institute of Technology Karnataka, Mangaluru, India. E-mail: drsheenasuresh@gmail.com