

A LITERATURE REVIEW ON SCHOOL PRINCIPAL'S BEHAVIOURS: THE RELATIONSHIP BETWEEN SPIRITUAL LEADERSHIP AND ORGANIZATIONAL CITIZENSHIP BEHAVIOURS

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ABSTRACT

This study is intended to review the association amidst Spiritual Leadership and the extents of Organizational Citizenship Behaviours (OCB) of school principals from the purview of primary school teachers. A perceptible survey was executed over a case of teachers (N = 383) from primary schools to interpret the sway of spiritual leadership on OCB. The spiritual leadership being dissociated variable and the integral elements of organizational citizenship Behaviour such as benevolence, exactitude, integrity, Civility and Affability were probed for their co-dependence. Pearson's Product Moment Correlation and Multiple Linear Regression Analysis approaches were exercised to evaluate. Post deep study of all the elements and their correlations it can be determined that Spiritual leadership defines all the four dimensions of OCB with Civility in particular.

Keywords: *Spiritual Leadership, Spirituality, Organizational Citizenship Behaviours.*

Introduction

The concept of leadership has been reasoned for centuries, even since the beginning of evolution of mankind. In today's times where the world is ever evolving and progressive, the concept of leadership can be defined as the influence of ones actions on the lives of other people. These actions are characterized by amalgamation of various personality traits such as ones beliefs, ideals, spiritual perspectives, individual and social constructivism, and moral values. For this reason, it is of paramount importance to develop approaches that aid in better judgement and wider perception of individual character sketch in order to achieve successful leadership.

From this realization has emerged a demand for more holistic leadership that integrates the body (physical), mind (logical/rational thought), heart (emotions, feelings), and spirit; these are the four fundamental areas that define the essence of human existence and pave the way for better performance and self-fulfilment in organization, if they are collectively considered and given respect in workplace (Moxley, 2000). Today, people are more often in the state of pursuit or seeking than they have been in the past, which cannot be solely ascribed to pursuit of financial freedom. In fact, people began to seek more meaning in their job and question the purpose of life and their own works. This need for a spiritual quest is found in almost all people as they purposefully look to discover their potential, an ultimate purpose, and a personal relationship with a higher power (Tart, 1975; Wulff, 1996).

A good leader is characterized by the ability to make difficult decisions without letting one's personal views cloud his/her judgement. Conscious insight about things, thorough analysis and deep understanding leads to becoming a good leader that alters the behaviours of the guided channelizing in a positive and constructive direction. From an organization's point of view, blending spirituality with leadership in stills concepts of self-awareness, righteousness, empathy, ethics and desirable attitude among the subordinates that may result in productive outcomes. Spirituality is often expressed as one's conviction, sense of affiliation to other beings and absolute purpose of life that leads to self-satisfaction and mental superiority. Spirituality empowers a leader to master the skill of people and situation management.

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Spirituality at workplace has been determined as “a framework of organizational values evidenced in the culture that promote employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy” (Giacalone & Jurkiewicz, 2003). The term leader is non-existent if there are no followers (the guided) and incorporation of spirituality at workplace is of utmost importance to a holistic way forward. Spirituality among fellows render them to attain a meaningful purpose, self-development, ethics & values, empowerment and patience.

For a spiritual person, it only makes sense that the ideals exercised in other spheres of life are also incorporated in the work life. Such people find it easy to comprehend the meaning of their work and incorporate sense of belongingness in work space. It is important to inculcate spirituality at workplace and the only way to achieve it is to place spirituality at the base of every activity performed.

A few ways of incorporating spirituality at workplace are as follows:

- **Inclusion of Ethics and Ideals into Value System:** In order to find the ultimate purpose of life one must focus on core beliefs and chose the tasks that align with these beliefs. One must have a sense of higher purpose and giving back to world.
- **Positive Attitude:** Having a positive attitude while performing activities has much higher chances of accomplishing difficult tasks with ease and sense of satisfaction.
- **Gratitude:** To work in a conducive environment one must be grateful to others that brings joy and sense of kindness.
- **Sensitivity towards others:** It is known actions speak louder than words, and our actions affect those around us. Being sensitive and mindful is one of the key steps to bring spirituality to workplace.
- **Take Out Time:** One must regularly introspect and make all the efforts to follow ones ideals. It pays off to share one’s ideas among the work group and try to implement such ideas to attain a spiritual Workplace.

Such way of work ethics makes it difficult to distinguish faith and leadership and narrow down the shortcomings as religion has many interpretations and spirituality being the closest of all (Karadag, 2009).

Spiritual Leadership, Workplace Spirituality

Spiritual leadership helps us understand the spiritual life that nourishes and is nourished by meaningful work that takes place in the context of community and plays an important role in creating spirituality in people and organizations (Duchon & Plowman, 2005). The purpose of spiritual leadership is “tapping into the fundamental needs of both the leader and follower for spiritual survival/well- being through calling and membership, to create vision and value congruence across the individual, empowered team, and organization levels and ultimately, to foster higher levels of organizational commitment and productivity” (Fry & Matherly, 2006). In this respect, spiritual leadership guides the processes in which persons or members of an organization seek to find their calling or meaning of life, and express or match the inner voices of people with both the shared goals of the community that they feel part of and their own goals. When examining the factors that prepare the arrival of spiritual leadership and spirituality in workplace, these points should be considered:

- Company takeovers and merges a cause feeling of insecurity between all the workers and leaders and lead them into a state where they have high security.
- People in middle age are started to question about their life and life goals.
- New ages can cause the leadership quality of every other person who is lead them into the life.
- Spiritual leadership encompasses “spirit, spirituality and its relationship with religion, [and] workplace spirituality” concepts. Workplace spirituality includes spiritual leadership related-practices that are employed in daily job activities (Baloğlu & Karadağ, 2009). Workplace spirituality has been defined as “a framework of organizational values evidenced in the culture that promote employees’ experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy” (Giacalone & Jurkiewicz, 2003). People have to meet some of their needs, one of which is spirituality. In places where spirituality is overlooked and not cared for, a significant decline in the levels of motivation, enthusiasm, and finding meaning in a job is seen (Kriger & Seng, 2005). When people see their organization’s spirituality, they behave more ethically, are more attached to work, and less likely to worry; this is supported by the related literature in that more humanistic workplaces exhibit more productive, flexible, and creative characteristics (Eisler & Montouori, 2003).

- A spiritual leader is someone that prepares a suitable atmosphere for the spiritual needs of his followers in an organization through his decisions and practices, and moves the organization willingly toward its goals by infusing the people around him with workplace happiness, calling, and membership— a sense of wholeness. Leadership in spirituality is related to a person's awareness of the bond between his inner world and outside (Kakabadse et al., 2002). In short a person can be recognized as spiritual as long as he is consistent in his feelings that are shown through his actions, and maintains the balance of his inner and outer world. A spiritual leader helps others in the organization maintain their inner life and considers their differing needs in a way so that all members can have genuine care, concern, and appreciation for both themselves and others.

Spiritual Leadership Theory

The theory of Fry (2003) defines spiritual leadership as “comprising the values, attitudes, and Behaviours that are necessary to intrinsically motivate one's self and others so that they have a sense of spiritual survival through calling and membership.” This leadership entails:

Creating a vision wherein leaders and followers experience a sense of calling in that their life has meaning and makes a difference, in the sense that calling refers to an experience of transcendence or how one makes a difference through service to others and, in doing so, derives meaning and purpose in life. Thus, calling is a vital step in constructing the vision. Producing a sense of membership and feeling of being understood and appreciated through establishing a social/organizational culture based on altruistic love whereby leaders and followers have genuine care, concern, and appreciation for both self and others. This social connection can help members form a sense of being understood and appreciated through interrelationship and connection through social interaction.

Chen and Yang (2012) define spiritual leadership theory as a combination of the motivation-based perspectives from previous leadership theories (e.g., the emphases on intrinsic motivation of transformational and charismatic leadership) with the religious-based perspective (e.g., religions and spirituality place great emphasis on giving care and love toward others), the ethic-based perspective (e.g., treating organizational stakeholders or customers with service and responsible attitudes), and the value-based perspective (e.g., fostering an organizational culture that values employees' meaning of work and friendly interpersonal relationships). Spiritual leadership emerges from the interactions of altruistic love, vision, and hope/faith of organizational members (Fry, Hannah, Noel, & Walumba, 2011). Therefore, in the theory of spiritual leadership, vision, altruistic love, and hope/faith are core to the understanding of spiritual leadership.

- **Vision**

Vision is the imagination of the ideal in the minds of doers. Vision defines the future for an organization, which also motivates the motivator role since it aims to bring out the best in the members (Aydin & Ceylan, 2009). Vision serves three important functions by clarifying the general direction of change: telling where to go, simplifying hundreds or thousands of more detailed decisions, and helping to quickly and efficiently coordinates the actions of many different people (Fry, 2003).

- **Altruistic Love**

Altruistic love is about accepting and loving everyone the way they are (Polat, 2011), thus creating unconditional, loyal, and benevolent intimacy between a person and others. Altruistic love creates a sense of wholeness, harmony, and well-being in the organization. Altruistic love serves an important mission by removing “(my)self” among people and putting “(our)selves” instead.

- **Hope/Faith**

Hope is a desire with expectation of fulfillment; faith adds certainty to hope, which is based on values, attitudes, and Behaviours that demonstrate certainty and trust that what is desired and expected will come to pass, though there may not be any empirical evidence (Fry et al., 2011). Faith is critical since the power in this leads individual and provides the hope that the journey of life is worth to going on (Sweeney, Hannah, & Snider, 2007). Hope/faith makes people more optimistic about life and their expectations, which helps people create their own vision and prepares them for obstacles or hardships.

Organizational Citizenship Behaviours

Organizational Citizenship Behaviours, which were studied under the context of organizational Behaviours, may be traced back to the 1930s and appeared as an independent notion in the 1980s (Karaaslan, Özler, & Kulaklıoğlu, 2009). Organizational citizenship is a set of effective Behaviours that

that are not explicitly written in the part of the job/business descriptions, but promotes the health of business subtly. Organ (1988, p. 4) defines OCB as “individual Behaviour 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.” OCB means that persons will put in a “gladly-done extra effort” that goes beyond the basic requirements of the job and was not forced to by any written rule (Atalay, 2005). In fact, corporations where only written rules and explicit impositions are employed are weak in essence and are not expected to last long during these innovative and dynamic times (Wyss, 2006). To be successful in today’s competitive world, OCB helps organizations or corporations accelerate toward innovation and productive measures.

Authorities are unable to force these Behaviours as they result from people’s own willing preferences and include those Behaviours that contribute more to the effectiveness of the organization (Organ, 1997). In addition to the fact that OCB includes willingness, personal preference, and implicit effort, related literature has made important points about OCB throughout the years (Karaaslan et al., 2009, pp. 138-139): OCB is not in any direct relationship with a punishment and reward system and does not develop by means of this. These Behaviours are embedded in organizational activities and are only related to and organization’s functioning and its effectiveness.

OCB is not written in any job’s definition and results occur from people’s own personal extra effort. These Behaviours do not only contribute to an organization but also to the doer, himself.

Organizations cannot achieve competitive advantage over others just by offering products or delivering services in which we realize human resource undoubtedly plays a vital role. That is the reason why today many organizations are paying great attention to employee engagement and motivate employees to achieve organizational goals effectively (Mensoor, Danial, Javad, Ashraf, & Shabbir, 2012). It is clear that any organization that does not motivate its members, attempt to meet their expectations, understand their emotions and attitudes, present a good career plan for all workers, and does not prove its sincerity toward it employees with good practices is not expected create a difference over other organizations in the future (Gürbüz, 2006). Hence, OCB helps organizations protect themselves from negative work environments and increases productivity, cooperation, and visible performance. OCB is closely connected to organizations’ learning identities and harmony and commitment among its members. To promote OCB in an organization, factors effecting OCB should be considered, such as a person’s spiritual well-being, character, attitude toward the job, participation level in the decision, needs and also organizational justice, hierarchy or seniority, organizational vision, person- organization integration, organizations as well as leaders’ characteristics, and job satisfaction (Yücel & Samancı, 2009). There are many dimensions connected to OCB. After an extensive literature research, it was found that 30 different citizenship Behaviours have been defined and a multidimensional structure of OCB has been examined (Podsakoff, Mackenzie, Paine, & Bachrach, 2000). However most known taxonomies are laid down by Organ (1997) who listed OCB under five groups: Altruism, Conscientiousness, Sportsmanship, Courtesy and Civic Virtue.

- **Altruism:** Altruism is all voluntary Behaviours, specifically aimed at helping others in an organizationally relevant issue or in relation to problems in the organization (Kamer, 2001). Helping a colleague who has a large workload by working overtime with him or providing relevant information for a new- comer are good examples of altruism.
- **Conscientiousness:** Conscientiousness relates to the discretionary Behaviours that help the organization in general and go beyond the minimum role requirements of the organization (Organ, 1990). Conscientiousness covers the Behaviours that reflect the genuine acceptance and adherence of workplace rules, regulations, and procedures in a manner above what is expected (Podsakoff et al., 2000). Conscientiousness is paying attention to organizational rules and procedures, even when no one is watching or nearby.
- **Sportsmanship:** Sportsmanship means being tolerant in less-than- ideal conditions and avoiding complaining and blowing problems out of proportion. Behaviours included in the sportsmanship dimension are tolerance, respect, and avoidance from nonsense problems/talk (Altınbaş, 2008). Organ, Podsakoff, and MacKenzie (2006) define sportsmanship as an employee’s “ability to roll with the punches,” even if selected teachers from seven primary schools in the they do not like or agree with the changes that are occurring within the organization. Examples of this dimension are avoiding pettiness such as gossip, and not complaining about trivial matters.

- **Courtesy:** Courtesy is a discretionary Behaviour that prevents work-related problems with other employees. Informing other parties before the decisions that may affect them is connected to courtesy (Deluga, 1995). Courtesy includes constructive Behaviours toward others and getting others' opinions in cases they are likely to be affected. It encompasses being polite and considerate of others to prevent conflict.
- **Civic Virtue:** Civic virtue is defined as responsibly participating in and having concerns for an organization (Çınar, 2000). It is characterized by Behaviours that indicate an employee's deep concerns and active interest in the life of the organization (Law, Wong, & Chen, 2005). People with civic virtue in an organization are expected to be responsible and active, taking part in all practical and political processes for the benefit of all, while also monitoring for possible threats that could harm the well-being of the organization.
- **Purpose:** This study attempts to define the relationship between school principals' spiritual leadership level(s) and their dimensions of OCB (Altruism, Sportsmanship, Conscientiousness and Civic Virtue) from the perspectives of primary school teachers.
- **Method**
- **Model:** A quantitative survey was performed on a sample of teachers from primary schools to study the influence of spiritual leadership on OCB. In this regard, the spiritual leadership as an independent variable and the organizational citizenship Behaviour subscales: "altruism, sportsmanship, conscientiousness, civic virtue" were checked for their inter-correlations and subject to regression analysis. City center of Sanliurfa, which has 19,617 teachers working in government schools. 395 teachers working in these schools agreed to take part in the study group and 12 of the questionnaires were discarded due to not being correctly filled out. The demographic information about the 383 volunteers is given below in Table 1.

Table 1: The Demographic Situation of the Volunteers

Attributes	Variable	No	Percent (%)
Gender	Woman	194	50.5
	Man	189	49.2
Marital Status	Married	106	27.6
	Single	278	72.4
Years in the Profession	0-5 years	122	31.8
	6-10 years	102	26.6
	11-15 years	78	20.3
	16-20 years	41	10.7
	21-More years	40	10.4
Education Level	Associate Degree	30	7.8
	Bachelor's Degree	336	87.5
	Master	17	4.4
	PhD	1	.3
Years in the School	0-5 years	270	70.3
	6-10 years	87	22.7
	11-15 years	14	3.6
	16-20 years	10	2.6
	21-More years	3	.8
Branch	Preschool Teacher	56	14.6
	Field Teacher	185	48.2
	Primary School Teacher	143	37.2
Career Level	Trainee Teacher	47	12.2
	Teacher Expert	296	77.1
	Teacher Head	40	10.4
	Teacher	1	.3

Instruments

Data were gathered by two scales, first of which was the Spiritual Leadership Scale (SLS) developed by Fry (2007). The SLS is a five-point Likert scale that has nine subscales with forty questions; it was adapted into Turkish by Kurtar (2009). Cronbach alpha internal consistency coefficient,

in this study, was found to be 95. The Organizational Citizenship Scale is based on Organ's (1988) five subscales and later developed by Podsakoff, MacKenzie, Moorman, and Fetter (1990), and Moorman (1991). It is a five-point Likert scale with 20 items; the five-dimension scale was adapted into Turkish by Polat (2007). Although the original version had five dimensions, varimax indicated the scale were four dimensions in Turkish culture. The Altruism and Courtesy dimensions of the original scale were gathered under the same factor and this was supported by the literature since both dimensions include helping others. The two dimensions were named under one factor as altruism and the other.

Table 4: Summary of Forward Stepwise Multiple Regression Analysis for Variable Predicting OCB Dimensions

Variables	B	Standard Error of B	β	t
Step1 (Altruism)	.35	.040	.42	9.041
Step1 (Civic Virtue) SL	.60	.04	.57	13.737
Step1 (Conscientiousness) SL	.34	.049	.33	6.972
Step1 (Sportsmanship) SL	.43	.06	.34	6.972
$p \leq .05$.				

According to the results of the multiple regression analysis summarized in Table 4, SL entered the equation, accounting for 17% of the variance in predicting Altruism ($R^2 = .17$, adjusted $R^2 = .17$, $F(1, 382) = 81.74$, $p < .05$). SL entered the equation, accounting for 33% of the variance in predicting Civic Virtue ($R^2 = .33$, adjusted $R^2 = .32$, $F(1, 382) = 188.643$, $p < .05$). SL entered the equation, accounting for 11% of the variance in predicting Conscientiousness ($R^2 = .11$, adjusted $R^2 = .11$, $F(1, 382) = 48.61$, $p < .05$). SL entered the equation, accounting for 12% of the variance in predicting Sportsmanship ($R^2 = .12$, adjusted $R^2 = .11$, $F(1, 382) = 52.643$, $p < .05$).

Discussion

Spiritual Leadership of OCB were tested with regression analysis. All the variables are seen to correlate with each other significantly from moderately to strongly and it is seen that spiritual leadership predicts all four dimensions of OCB, especially civic virtue. This leadership may strongly contribute in forming more solid ground for OCB to pervade in an organization.

When the literature is examined in terms of spiritual leadership, and spirituality in relation to OCB, it has been shown that there is a good relationship between both notions as found in this study. Likewise, Doostar, Chegini, and Pourabbasi (2012) conducted research on whether there is a significant relationship between each of the components of spiritual intelligence and organizational citizenship Behaviour and found spirituality as a predictor of OCB in their study. According to Rastgar, Zarei, Davoudi, and Farlash (2012) workplace spirituality has a significant positive influence on both organizational citizenship Behaviour and job performance. Shaw (1999) conducted research that support this idea and that found that workers who are in a positive spiritual mood exhibit higher- level work performances, a fact that may highlight the importance of leadership based in spirituality. Piroozfar (2013) found significant differences between all aspects of workplace spirituality and citizenship Behaviour, followed by another finding that notes the incidence of organizational citizenship Behaviour is more in the high levels of spirituality and its dimensions. Raddanipour and Siadat (2013) also found a positive and significant relationship between spiritual leadership and organizational citizenship Behaviour along with a significant relationship between altruism and courtesy within education. According to the study conducted by Reave (2005) that reviews over 150 studies, there is found to be a clear consistency between spiritual values and practices and effective leadership since values, which have long been considered spiritual ideals such as integrity, honesty, and humility, have been demonstrated to have an effect on leadership success. This effect could be broadened into OCB.

People with a high sense of spirituality or desire to find meaning at work exhibit a high sense of industry and are more indulged in their work. Oginde (2011) stated in his research, "the results, in general, support spirituality as a predictor of OCB, but individuals need a high sense of calling and membership to effectively perform OCB." Likewise, Geh (2010) claimed "spirituality at work leads to desirable Behaviours exhibited by employees through influencing their attitudes." A spiritual organization that fosters a sense of meaning and flexible structure can create a happier and more fulfilling place for its members; this allows members to find meaning at work and act in a more engaged manner within their activities, apply their full potential to work, and bring their entire selves to the organization without any rules imposed on them, thus being a good organizational productive member (Baloğlu & Karadağ, 2009; Duchon & Plowman, 2005).

Chen and Yang (2012) found in their study that the intrinsic motivation effects cause facilitated employees to perform excellent OCB when employees experienced meaningful work and a sense of membership toward the organization. They note that, "employees experiencing a sense of membership toward an organization would generate the feeling of an extended family in the organization." So, if employees experience meaningful work and a sense of membership toward the organization, they perform excellent OCB, including the altruism of assisting co-workers and the responsible conscientiousness of individuals. This is in line with the research findings which showed that meaning/calling is a strong predictor of the both conscientiousness and altruism; however, no significant relationship was found between membership and OCB dimensions. Within similar studies, it was seen that spiritual leadership is a predictor of OCB. Likewise, Smith, Organ, and Near (1983) found that people having positive spiritual features showed more OCB, and altruistic Behaviours were seen to increase when they were prepared in an environment with a positive mood. Brief and Motowidlo (1986) stated that people with spiritual well-being exhibit pro-social Behaviours, including OCB more. Since leader emphasis on spiritual needs in the workplace produces beneficial outcomes for the individual and organization, spiritual leadership can foster higher levels of positive effects on employee health, their psychological and spiritual well-being, organizational commitment, productivity, and, ultimately, organizational performance (Fry, 2003, 2005).

Spirituality in the workplace can exist without pressuring individuals since spirituality expresses itself not so much in words or preaching, but in the embodiment of spiritual values such as integrity, honesty, and humility as well as in the demonstration of spiritual Behaviour including the actions of caring and showing concern (Reave, 2005). This is somewhat similar to a possible interpretation of OCB, willingly performed and helpful acts of persons for the good of organization or other people without being under pressure or any written rule. OCB is not expressed in words, but through willing acts and includes caring and concern for others as in "altruism." Spiritual leadership is not only directly linked with OCB, but also with many other variables that are related to OCB; Polat (2011) found the relationship among spiritual leadership and other variables such as organizational development, loyalty, commitment, job satisfaction, adopting to the job, organizational integration, identification, harmony, positive climate, morale, interaction and affinity between members, individual and organizational health, workplace peace, ethical environment, trust, collaboration, satisfaction, motivation, productivity, success, performance, efficiency.

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