CAPITAL UNIVERSITY OF SCIENCE AND TECHNOLOGY, ISLAMABAD

A Spirituality Based Model of Personality Assessment for Managers in Relation to Job Satisfaction, Organizational Citizenship Behavior and Paranoia; and the Moderating Role of Workplace Spirituality

by

Fuwad Bashir Awan

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I dedicate this thesis first of all to my Spiritual Teacher and Mentor, Hazrat Khawaja Shamsud-din-Azeemi, who made me understand the meaning and objective of life. Without his guidance, I would've been unable to explore and understand such a complex phenomenon of spirituality.

Furthermore I dedicate it to my parents, supervisor, wife and daughters who helped me throughout this cumbersome task and kept me motivated.

In the end I dedicate it to the whole humanity, as it is very humble effort to explore the role and significance of spirituality in one's life ,and there is still lot to explore. The coming generations will work further on it and the concept will progress towards helping humanity in getting peace of mind and enable them to know fullest of their potential.

CERTIFICATE OF APPROVAL

This is to certify that the research work presented in the thesis, entitled "**A Spirituality Based Model of Personality Assessment for Managers in Relation to Job Satisfaction, Organizational Citizenship Behavior and Paranoia; and the Moderating Role of Workplace Spirituality**" was conducted under the supervision of **Dr. Aisha Akbar**. No part of this thesis has been submitted anywhere else for any other degree. This thesis is submitted to the **Department of Management Sciences, Capital University of Science and Technology** in partial fulfillment of the requirements for the degree of Doctor in Philosophy in the field of **Management Sciences**. The open defence of the thesis was conducted on **January 04, 2018.**

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PLAGIARISM UNDERTAKING

I solemnly declare that research work presented in the thesis titled "**A Spirituality Based Model of Personality Assessment for Managers in Relation to Job Satisfaction, Organizational Citizenship Behavior and Paranoia; and the Moderating Role of Workplace Spirituality**" is solely my research work with no significant contribution from any other person. Small contribution/ help wherever taken has been duly acknowledged and that complete thesis has been written by me.

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List of Publications

It is certified that following publication(s) has been made out of the research work that has been carried out for this thesis:-

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Abstract

Personality is a very broad and complex phenomenon which has been vastly studied in different domains from diverse perspectives and there is no single perspective where all researchers have a consensus. There are many personality related traits, attitudes and behaviors of organizational concern, but in case of personality, the models are again mainly borrowed from psychology. The major limitation of the models is that they measure the personality in bits and pieces rather than taking a holistic view. Here we need a basic or ontological dimension to take an integrated view of personality.

Spirituality as per many scholars is an ontological dimension of personality. The researchers in psychology in general and in management sciences in specific are now giving attention to the subject. The individual as well as the workplace spirituality are very well researched topics now a days. The current study has focused on the exploration of spirituality as a pivotal phenomenon in assessing human personality through its psychometric capabilities. So spirituality can be a phenomenon where the personality can be gauged holistically as personality traits, attitudes and behavioral outcomes can be predicted through it. This will help the organizations to select, develop and retain appropriate employees in a more meaningful way. The theory suggested that the spirituality can be gauged from low to high with different attitudinal, behavioral and transcendental consequences.

After extensive literature review of spirituality across different religions especially incorporating the eastern philosophy, which was missing part in current management science literature, a theory and a definition of spirituality was established which was further used as a basis to develop a scale. For this very purpose, in the first study a tool was developed keeping in view the definition of spirituality, and then its validity as well as the reliability were tested. Furthermore to authenticate the validity of the spiritual phenomenon and its psychometric capabilities, the instrument was tested with certain variables related to employees' personality. In this regard the variables taken constituted an attitude that is Job Satisfaction, a behavior that is OCB and a personality disorder that is Paranoia. To test the role

of WPS in nurturing the spirituality at employee level, it was taken as a moderator in the research model.

In the first study, the items were collected from multiple sources and an exhaustive list was developed and then by using grounded theory approach the a list of 30 finalized items was developed. Further the instrument was pilot tested on a sample of 100 students and then it was finally tested on a sample of 430 individuals. After reliability analysis the items with unacceptable loadings were eliminated and the list was reduced to 18 items.

In the second study, a sample of 600 respondents was selected from 30 cross sectoral organizations. Out of the sample 530 were useful having no missing values. To analyze the data correlation, regression, and SEM techniques were used. The results supported all the hypothesis in general and hence the findings suggested that the low vs. high spirituality have their respective implications, such as employees with high spirituality are more satisfied, high in exhibiting OCB and were less paranoid. Workplace spirituality also moderated the relation between IV and DVs. Furthermore the study has multiple contributions for literature as very fruitful implications for the practitioners while selecting, retaining employees and enhancing their performance.

Keywords: Spirituality, Personality, Job Satisfaction, Organizational Citizenship Behavior, Paranoia, Workplace Spirituality.

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Chapter 1

Introduction

The multiplicity of psychometric tests has made the choice of tools to assess personalities of their employees very difficult for the organizations. This diversity is due to the complexity of human behavior and psychologists are craving for a universal construct of personality (Boeree, 2006). The effort of psychology in measuring and understanding human's psychological evolution are focused on the development of conscious mindset. Humans generally learn through experimentation and observation. Social learning theory (Bandura, 1971) postulates that the "learning is a cognitive process that takes place in a social context and can occur purely through observation or direct instruction".

All this learning is generally influenced by socially acceptable values and beliefs, which ultimately facilitate the individual in getting social acceptance. On the other hand a significant number of spiritual beings including saints, Sufis, gurus, spiritual scholars, philosophers and prophets have always been of the view that humans are subject to spiritual exploration and the human evolution must also include the spiritual discovery we have found so far collectively or individually (Azeemi, 1995; Moberg, 2010).

1.1 Role, Importance and Complexity of Personality Assessment for Organizations

Organizations are social entities (Daft, 2004) comprised its employees. Organizations have to deal with diverse behaviors of their employees at the time of recruiting, selecting, motivating, developing, retaining them as well as assessing their performance. Organizations examine the differences as well as similarities in individuals to predict as well as assess employee's performance (Weinstein, 2006). Significant number of experts of organizational behavior have concluded that personality assessment is an important and major tool of predicting job performance of employees (Ozer & Benet-Martinez, 2006). It is very helpful in their selection procedure as well (Barrick & Mount, 2000). Psychology has been trying to explore the foundations of human personality. Now the notion of positive psychology has diverted attention towards finding the positive aspects of personality so that by controlling or increasing these aspects human beings can be more satisfied and have peace of mind as against the notion of focusing only on negative aspects and the ways to reduce these aspects (Oman et al., 2006). There are disagreements among researchers regarding a single approach while assessing personality. Even the popular big five construct of personality is not beyond criticism.

Almagor, Tellegen, and Waller (1995) suggested a seven factor model as they think that the five factor model is not representing the higher order structure of personality. Yet psychology has no consensus on a single and comprehensive definition of personality. Quite a large number of noticeably different definitions of "personality" exist in the psychology (Allport, 1935). Few of them are sort of all-inclusive in nature as, McClelland (1951) and some other mainly rely on a particular aspect of personality (Goldstein, 1963). Similarly Hall and Lindzey (1970) in their broadly read and 'authoritative' textbook, 'Theories of Personality', state,

"It is our conviction that no fundamental definition of personality can be applied with any generality and that personality is defined by the particular empirical concepts which are a part of the theory of personality employed by the observer.".

They further added, "If this seems an unsatisfactory definition to the reader, let him take consolation in the thought that in the pages to follow he will encounter a number of specific definitions any one of which will become his if he chooses to adopt that particular theory" (p. 9)1.

Cohen et al. (1988) suggested to formulate a "middle-of-the-road" definition to represents a "middle ground" between the all-inclusive or a holistic person type of definition.

1.2 Role of Spirituality in Personality Assessment

Spiritual orientation in individuals has a major impact on their beliefs, virtues, values and different aspects of their personalities. Hafnidar (2013) has discovered a strong relationship between personality and spiritual orientation. The literature strongly supports the relationship between spirituality and personality, as it is the very basic and ontological dimension, or the "real thing" (Kimble, McFadden, 1995).

1.3 Materialistic Advancement and Spiritual Neurosis

In this rapidly changing era of materialistic & scientific development, humans are more distressed than ever. They are in search of peace both physically and mentally. In this quest for peace they indulge themselves in superficial ways including the use of narcotics to fill this gap (Frankl, 1981). Scientific advancements save a lot of time, but we do not have time for personal relationships. Communication has become faster and easier but we have less to talk, we have lots of information but less of wisdom. Now we are questioning the higher purpose of our lives (Ashforth & Pratt, 2003; Korac-Kakabadse et al., 2002). We seek satisfaction through material possessions but every possession increases lust for more. In this pursuit

we are now insecure and dissatisfied more than ever. We have depleted the global resources at a pace that has caused an imbalance in the echo system and we are now facing natural disasters which are rather the outcome of our ignorance to maintain the natural equilibrium.

It is a common observation that abundance of information and resources has reduced mental space which is leading us towards social and mental chaos. This ultimately leads toward lesser job satisfaction and damage of health (Bawden et al., 1999). It is also observed that fast economic growth in past decades has caused a global economic turmoil caused by our overwhelming materialistic orientation. Materialism in its nature brings possessiveness, envy and non-generosity at individual level and anxiety at social level (Belk, 1984, 1985; Schroeder & Dugal, 1995). Whether we like it or not but we are part of this economic and business orientation where we have to fight for our economic existence by working harder than ever before. This is not only creating issues like work-life imbalance for individuals, (Jain, 2014) but at the organizational level we are dealing with unfocused, dissatisfied and de-motivated individuals. Humans are the basic bricks of any organization. So it is imperative to study them deeply and thoroughly. As in the current era of fast pace we have numerous financial and social issues, which generally lead us towards many mental stresses and even psychological illnesses. How can dissatisfied and insecure beings bring in a satisfactory performance? (Lornudd,2015;Lornudd2015). The higher spirituality level leads towards lower level of burnout, anxiety and higher level of performance (Godoy & Allen, 2017; Portnoff, McClintock, Lau, Choi, & Miller, 2017).

1.4 Personality Disorders and Spiritual Needs

Many instruments focus on measuring ailments in personality so that individuals selected in organizations have no or little disorders. Frankl (1981) is of the view that the unawareness of conscience or reluctance to accept it might lead towards a state of frustration consequently creating a spiritual neurosis. If we indulge

ourselves into meaningless activities it can further enhance this state of neurosis. Now an increasing number of psychologists and management scientists are building an agreement that the spiritual needs of humans must be accounted for and addressed to bring peace of mind and satisfaction to them. As per Labbe and Fobes (2010) certain researchers are of the view that people embracing the higher spirituality level lead a moderate and healthy life and are more optimistic and determined. Such individuals are rated high on personality traits like conscientiousness, agreeableness and extraversion and low on factors like neuroticism (Simpson et al., 2007; Dillon, 2007; Marsee, 2008). Unfortunately here lies the same problem that there is no agreed upon definition of the phenomenon of spirituality (Moberg, 2010). But most of the researchers and scholars have agreed that the higher level of spirituality generally reduces many personality disorders and increases employee productivity, performance, commitment and many other required personality traits and behavioral outcomes (Giacalone & Jurkiewicz, 2003; Godoy & Allen, 2017; Portnoff, McClintock, Lau, Choi, & Miller, 2017).

There is a need to develop a more comprehensive and integrated model to assess human personality in the perspective of spirituality which can predict the human personality by gauging the spirituality level in them, as this is the basis as well as the ontological dimension of our personalities (Kimble & McFadden, 1995).

1.5   Spirituality and Management Sciences

There are three major streams of spirituality in management sciences,

- First about the individuals' inner experience in connection to one's holistic self, others and the universe (Mitroff & Denton, 1999).

- A second stream focuses on doctrines, virtues, morals, ethics, values, emotions & sentiments, wisdom, and intuition. When all of these are exhibited in actions, policies and procedures of organizations, these ultimately determine the level of spirituality in management (Dehler & Welsh, 1994; Marcic, 1997; Kriger & Hanson 1999; Wagner-Marsh & Conley, 1999)

- The third stream is about the relationship between individual's inner experience and its exhibitions in behaviors, values, and practices (McCormick, 1994; Porth, McCall & Bausch, 1999). Neal, Lichtenstein, and Banner (1999) have focused upon spiritual incorporation as a process of learning, understanding and applying spiritual principles as well as the beliefs about major aspects of their life and work.

1.6 Global Spirituality Model

Moberg (2002) concluded that most of the research on religion or spirituality is conducted in the 'cultural context', and has a "strong bias towards Christianity", so this will not be valid to measure spirituality in non-Christian regions (Miki, 1999). Only five studies out of 282 are devoted to Buddhist, Confucian, Hindu, or Muslim themes. Most of the research done on work-ethic has been conducted in the West with a focus on the Protestant work ethic (PWE). Weber (1958) proposed a causal relationship between the PWE and the expansion of capitalism in the Western society.

Major emphasis of Protestant work ethic is on hard work, commitment and dedication to work. Unlike the PWE, the Islamic Work Ethics places more emphasis on intention than on results. Weber (1982) also argued that Islamic countries could not produce values like Protestant ethics "the spirit of capitalism" due to a number of reasons as cited by Arslan (2000). Weber (1982) viewed Sufism as a character which avoids the worldly and materialistic affairs. He was of the view that Sufism is an obstacle to the growth of a capitalistic orientation because it encourages an inert way of life. He further added that most of the Islamic empires were autocratic and they denied the property rights and accumulation of capital.

According to him it also created laziness amongst the people. Webers opinion about the Islamic values in economics is not true as research conducted by Arslan (2000, 2001). Arsalan (2001) has provided an empirical evidence where he matched the performance of the British and Turkish managers using PWE. Turkish managers scored higher points in all facets of PWE than the British managers. He

further concluded that these results had some impacts such as the Webers (1982) criticism is not valid, especially, in the case of the Turkish manager. He further added that, the Turkish Sufi movements played the similar role as "Calvinism" had in Europe in the eighteenth century. The Islamic ethics and legacy had a significant role in the business ethics. Aslans (2000, 2001) findings reflected the findings of an earlier study by Ali (1988), who found that the Arab managers are more productive in comparison with the Western managers.

Moberg (2002), emphasized the need to study other religions and also recommended the use of both qualitative and quantitative methods. He further emphasized that there was a need of developing a "globally valid generic or universal measure of the essence of genuine spiritual wellbeing (of Individuals)". Therefore this study used not only the qualitative methodology to develop the scale but also focused on and encompassed different theologies to develop a universal construct. This will help organizations to manage the workforce diversity issues as well. In this regard first of all an extensive review of spirituality literature from Buddhist, Hindu, Muslim, Christianity and Jewish orientation was reviewed to develop a spirituality measurement model (based upon commonalities) to provide a theoretical basis and populating an extensive & exhaustive list of items to measure the spirituality.

Multiple spirituality scales were also reviewed to contribute to the list of items. After studying both the Eastern and Western spirituality literature, a model to measure the spirituality level in employees is developed, which consists of three levels and these are 'Animal Soul, Human Soul and Transcendental Soul' (Azeemi, 1995). In depth interviews and focus group sessions were also conducted in this regard. The interviewees were the spirituality practitioners, spirituality teachers, mentors, gurus, spirituality seekers and common men from different religions to get a global view of spirituality across different religions. After this extensive exercise following definition of spirituality is developed based upon the most common aspects of spirituality:

"Spirituality is a neutral and unbiased bent of mind that enables an individual to seek true knowledge of self, universe and creator through different rational and

transcendental experiences. Such experiences result in the discovery of oneness, peace of mind and purpose of life. Individuals at higher level of spirituality get freedom from uncertainty, doubt, fear, and grief by relating every happening to creator, and performing their every action for/care of the creator. They seek total dependence on the creator and feeling themselves as a part of oneness".

"On the other hand individuals at the lower level of spirituality generally exhibit distress, agitation, irritation and conflict. They are always anxious and fearful towards life in general and have negative feelings and suspicions about others. They believe in their individuality and prefer possessions over relations".

1.7   Measuring Spirituality

In eastern spirituality the level of spirituality is commonly measured through different taxonomies relating to different personality traits, states (moods and emotions) and their behavioral consequences which is discussed in detail in the literature review. When the eastern and western wisdoms will be brought together, we will be able to get fullest of our potential by utilizing both left and right hemispheres of the brain. Now more and more researchers in management sciences are sighting the eastern practices and opinions in their theoretical framing. Weick and Putnam (2006) have observed that keeping in view the concept of mindfulness and considering the Eastern and Western perspectives, the processes of thoughtfulness in organizing and managing have been undermined. Same happened in the case of spirituality at workplace, in which little research has been conducted in Eastern societies which is in most of the cases, Christianity biased (Moberg, 2010).

Hence in this research an integrated personality assessment model has been developed to measure the level of spirituality in a person. This will enable us to predict many attitudinal, affective and behavioral outcomes. Very rich literature on the subject of spirituality has been documented both from eastern mystics as well as by western authors on the subject. The study focuses on developing the spirituality based model of personality assessment with the help of this literature.

Along with these studies and theories, a qualitative research was conducted to identify the measure of spirituality.

In this research, there were two studies. In the first study, an instrument was developed to assess the employees' personality on the basis of the spirituality level in their personalities. In this study qualitative techniques were used along with quantitative techniques. There are numerous scales available to measure the spirituality, yet out of the total studies on spirituality which were published in seven peer-reviewed journals of psychology and spirituality in the time frame of 1978 and 2003, only 22 i.e. .008% used the qualitative methods (Aten & Hernandez, 2005). The items of scales were categorized in attitudes (cognition, emotion, conative, traits, values and beliefs), behaviors (Reponses to the self, to others and to the environment), and transcendental experiences (higher consciousness) (Allport, 1937; Breckler, 1984).

To further validate the spirituality based model of personality assessment and its construct regarding its psychometric capabilities, a second study was conducted. The spirituality based personality was taken as an independent variable. Then three dependent variables were selected out of which one is an attitude i.e. job satisfaction, second one is a behavioral outcome i.e., Organizational Citizenship Behavior and the third variable is a personality disorder, i.e. Paranoia. The purpose is to test the relationship of high and low spirituality levels with attitudinal and behavioral outcomes of personality as well as the personality disorders. The spirituality literature has categorically distinguished the different attitudinal and behavioral orientations of people at different spirituality levels. The literature also concludes that the people at higher level of spirituality have lower levels as well as less of disorders (Oman et al., 2006). So rather than measuring multiple attitudinal, behavioral dimensions and personality disorders, if we measure the spirituality level of an individual, this might enable us to predict about his/her personality traits and their outcomes. Then to test the role of spirituality at the workplace, the intervention of workplace spirituality has been studied and its impact was measured as a moderator on the relationship of these suggested variables. The spirituality based personality model will be a very important contribution to

the literature and studying the role of WPS has explored significant managerial implications.

1.8 Spirituality in Relation to Attitudes, Behaviors and Personality Disorders.

Personality assessment has always been an important area of employee evaluation in organizational setting. As discussed above is that spirituality is that dimension of personality which can predict the attitudes and behavioral orientation of individuals on the basis of low or high level of it. Spirituality level in an individual can also determine the level of neurosis and psychosis in individuals as people at low level of spirituality are vulnerable to have personality disorders and people at high level generally exhibit stable personalities with least of personality disorders.

In this study personality was assessed on the basis of spirituality level through a psychometric scale developed. Then the attitudinal and behavioral orientations were tested against the spirituality based personality by analyzing it with job satisfaction, organizational citizenship behavior. Furthermore the relationship of spirituality based personality with a personality disorder, paranoia was analyzed with a supposition that individuals with higher spirituality might exhibit lower levels of personality disorders and vice versa.

1.9 Research Gap

Keeping in mind the above discussion, the following are the gaps found after literature review,

- The multiplicity of the psychometric tests makes it difficult for managers to choose appropriate tool which can assess the required attitudes or behaviors of employees.

- Psychometric tool which can assess the integrated personality is not available

- Spirituality or spirituality level is treated as a trait of personality, it is rather the ontological dimension of personality.

- A global scale of spirituality is needed which should be covering the overall personality as well as it should not be biased towards any religion or region.

- Spirituality has not been used as a dimension to assess the personality.

- Spirituality has not been studied with an attitude, behavior and a personality disorder in a single model.

- The role of personality disorder as a mediator between spirituality level and an attitude as well as between spirituality level and a behavior have not been emphasized before.

So in this study a spirituality based personality assessment tools was developed to measure the holistic personality. Then the spirituality based model of personality was taken as an independent variable, which was tested with an attitude, a behavior and a personality disorder. The thesis behind was to assess the scales psychometric capabilities and effect of spirituality level on the dependent variables. The low vs. high spirituality levels have their own consequences, which has already been established.

1.10 Problem Statement

The multiplicity of personality assessment tools and psychometric tests make it difficult and complex for the practitioners to choose the appropriate instruments from this long list. On the one hand different psychometric tools are used to assess the candidates at the time of recruitment & selection and on the other hand there are numerous instruments to assess employee's job related attitudes and behaviors like, employee commitment, job satisfaction, organizational citizenship behavior etc. All the tools focus on a particular set of traits to assess a specific personality related variable (Allport, 1937; Goldstein, 1963; Cohen et al., 1988).

Individuals are assessed in bits and pieces rather than holistically, (Moberg, 2010) and such a model is missing in the literature. Though spirituality is an important and ontological dimension of personality of individual employees, yet it has not been given due consideration while assessing their personalities. If spirituality level of employees will be tested through a psychometric tool, being the basic dimension of personality, it might produce a holistic picture of an employee, furthermore people having high spirituality show low level of stress, anxiety and burnout which ultimately leads toward higher performance (Godoy, & Allen, 2017; Portnoff, Mc-Clintock, Lau, Choi, & Miller, 2017).. Moreover in the current era of materialistic advancement people are in a quest to possess more. This stress leads towards personality disorders and effect general attitudes and behaviors of employees. These disorders play a key role in setting individual responses towards others and the environment. So the role of personality disorders need to be deeply investigated and their antecedents should be found too .

1.11   Research Objectives

- To study the role of spirituality in the personality assessment of managers.

- To analyze the effect of spirituality level on personality disorder i.e. paranoia in this study.

- To analyze the effect of paranoia on job satisfaction.

- To analyze the effect of paranoia on organizational citizenship behavior (OCB).

- To analyze the effect of job satisfaction on OCB.

- To examine the relationship among paranoia, job satisfaction and OCB regarding high and low spatiality levels.

- To investigate the moderating role of workplace spirituality on personality, job satisfaction and OCB.

- To examine and investigate the role of paranoia between spirituality level and job satisfaction.

- To examine and investigate the role of paranoia between spirituality level and a OCB.

- To examine and investigate the role of job satisfaction between paranoia and OCB.

1.12   Research Questions

- How personality of an employee can be assessed on the basis of spirituality level in an individual?

- What is the influence of spirituality level of an employee on the paranoia?

- How do paranoia influences the job satisfaction of an employee?

- How do paranoia influences the OCB of an employee?

- How does job satisfaction influence the OCB of an employee?

- To investigate the role of spirituality level on the paranoia, job satisfaction and OCB.

- If the culture of workplace spirituality is introduced in an organization, how does it influence the relationship among spirituality level as an input variable and the output variables like, Paranoia, OCB, Job Satisfaction?

- What is the role of paranoia between spirituality level and an job satisfaction?

- What is the role of paranoia between spirituality level and a OCB?

- What is the role of Paranoia and Job Satisfaction between Spirituality Level and OCB?

1.13   Significance of the Study

This era of globalization with the current economic crunch, the world might need a new social and business models as well as the organizations need a new approach to deal with their employees to give them higher purpose and meaning of life (Frankl, 1981). The materialistic approach has compromises in establishing the relationship with other individuals. The economic, social and psychological pressures to cope up with the standards of living, set by the materialistic orientation has made the lives of individuals demanding and problematic (Belk, 1985; Schroeder & Dugal, 1995). The lives of individuals working for any organization is rather more challenging as they have to meet not only their individual as well as family needs, but also to cope up with the job related pressures. Now the organizations are more than ever concerned with the issues like employee performance, job satisfaction, commitment & loyalty to the organizations and especially the psychological health of the employees (Lornudd et al., 2015).

Psychology is still struggling to develop a model of human personality assessment holistically to predict human behavior and design intervention which can take care of psychological and behavioral issues. Thus there is a dire need of identifying such a holistic model which can serve the purpose (Boeree, 1998). Spirituality is that ontological dimension of the human personality which is common to all humans and can provide that holistic basis (Kimble et al., 1995), which will help to assess humans in a better way and ultimately address the general and organizational concerns discussed above. Humanity is now questioning the higher purpose of life (Ashforth & Pratt, 2003; Korac-Kakabadse et al., 2002) and the spiritual dimension is all about finding the basic purpose of our existence (Azeemi, 1995). We seek satisfaction through material possessions but every possession increases the greed for more, and the employees of different organizations having such a disturbed state of mind cannot give the desired and satisfactory results (Bruggen, 2015; Lornudd et al., 2015). Now the issue for organizations is to take appropriate actions to assess the undesirable elements and psychological illnesses in the personalities of employees and then to improve them towards more positive and mentally healthy individuals.

The environmental issues relating to social as well as economic problems might not be controlled and changed by the organizations, but the individuals can be enabled to cope up with these challenges in a better way (Rasool & Nasir, 2012). So assessing spirituality level will enable organizations to assess individuals at the time of recruitment to select appropriate individuals and after recruitment the interventions to enhance spirituality can be designed which might not only enhance the overall satisfaction and peace of mind at the individual level, but can also improve the traits and behaviors of the organizational concern at individual and organizational level.

This study proposes a holistic and integrated model of personality based on spirituality. This might contribute to the literature by providing a model to assess personality on the basis of spirituality level that an employee possesses. This study has also observed a relationship among spirituality based personality with personality disorder, attitudinal, behavioral outcomes along with the moderating role of an organizational level variable i.e. work place spirituality. Specifically it investigated the impact of spirituality level on a behavioral outcome i.e. organizational citizenship behavior, an attitudinal outcome, i.e. job satisfaction and one important personality disorder i.e. 'paranoia'. This research may open new avenues in the personality related research, as it proposes that the spirituality level of an individual can predict the behavioral, attitudinal outcomes and level of neurosis. On the basis of the results of this study, organizations may be able to cope with employees having a low level of spirituality and its negative outcomes. Furthermore at the individual level, more spiritual organizations may enable their employees to reduce their personality disorders.

Furthermore certain variables of organizational major concern like job satisfaction, organizational citizenship behavior and a personality disorder, paranoia were studied in relation to the spirituality level of employees. This part of research was conducted to investigate the relationship of these variables with spirituality level which might help organizations to make policy decisions and design interventions to make the work more meaningful and help individuals to find meaning and greater purpose in work.

1.13.1   Theoretical Significance

The study will have a contribution towards the theory by developing a model of personality assessment through the spirituality level. Furthermore the results might open a new avenues where the relationship of personality and spirituality can be further investigated. This spirituality theory along with the psychometric capabilities might lead towards new areas of research and thus can make the contributions towards the fields of psychology, spirituality, social psychology and organizational behavior.

1.13.2   Practical Significance

The practical implications might be multifold at employee, managerial, and organizational level. It might help policy makers in devising appropriate managerial policies. For employees, it might help them in coping up with their individual level issues related to their jobs and pertaining to their psychological problems. It might further guide them to manage stress properly. For managers especially the human resource managers, it will help them to hire, retain and promote appropriate individuals. It might also help them to evaluate and predict employee performance more accurately and find possible reasons for deviant behavior. It might also help the decision makers and policy makers to devise such policies which will nurture an integrated spiritual culture exhibiting oneness at the whole organizational level.

1.14   Definition of Key Terms

Variable	Abbreviation	Definition	Author
Spirituality	SP	"Spirituality is a neutral and unbiased bent of mind that enables an individual to seek true knowledge of self, universe and creator through different rational and transcendental experiences. Such experiences result in the discovery of oneness, peace of mind and purpose of life. Individuals at higher level of spirituality get freedom from uncertainty, doubt, fear, and grief by relating every happening to creator, and performing their every action for/care of the creator. They seek total dependence on the creator and feeling themselves as a part of oneness". "On the other hand individuals at the lower level of spirituality generally exhibit distress, agitation, irritation and conflict. They are always anxious and fearful towards life in general and have negative feelings and suspicions about others. They believe in their individuality and prefer possessions over relations".	Developed in current study

Variable	Abbreviation	Definition	Author
Personality		"Personality is the dynamic organization within the individual of those psychophysical systems that determine his characteristics behavior and though".	(Allport, 1961, p. 28)
Workplace Spirituality	WPS	"The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community".	(Ashmos & Duchon, 2000)
Organizational Citizenship Behavior	OCB	OCB is optional behavior not directly related with reward system and is result of organizational morale and the individuals with more self-oriented orientation are less likely to show OCB in comparison with those who give higher value to societal well-being.	(Organ, 1997) (Moorman & Blakely, 1995)
Job Satisfaction	JS	Job satisfaction is one's positive feeling about the job after he or she evaluates the job.	(Robbins, 2012, p. 85)
Paranoia	NA	Paranoid disorder is basically a mental illness, which affects the brain, and originates changes in thinking pattern as well as feelings and the victims experience a delusion that he is becoming a target of some kind of malicious plot.	(Bentall, 2003)

1.15   Structure of the Thesis

Chapter 1: Chapter one includes the: Introduction, Problem statement, Research questions, Research objectives, Theoretical and practical significance of the study. It also contains the definition of key constructs used in the study.

Chapter 2: This chapter contains the comprehensive literature review of all the the variables used in the study, such as the detailed understanding of the concept spirituality, Paranoia, Job satisfaction and OCB. Then it comprises the theoretical framework and hypothesis of the study.

Chapter 3: This chapter contains the research design and research methodology. Furthermore it elaborates the main research approach for the two studies, sampling design and questionnaire design. Then it tells the statistical tools used to evaluate the research model and research hypotheses for the respective studies.

Chapter 4: This chapter deals with the data analysis and results of the study. It further elaborates the characteristics of the sample, reliability statistics, and the findings about hypotheses by applying various statistical and analytical tools.

Chapter 5: In this chapter the rationally derived explanations of the results and findings with certain notable as well as interesting results are presented. Further there is a discussion on certain limitations, implications as well as future directions for research.

Chapter 2

Literature Review

2.1 Introduction

This chapter is about the literature review of the variables studied in the present study. The review include the literature about personality, spirituality, role of spirituality in personality and personality assessment. Furthermore the personality disorder, paranoia (PDP), and the role of spirituality in maintaining health of individuals. To develop the spirituality based personality assessment tool, an extensive literature review of psychology and spirituality was conducted to ensure the psychometric capabilities of the concept of spirituality construct.

To generalize the scale across the religions and cultures, literature from different religious perspectives was also included as well as the spirituality in management sciences was reviewed. Then an attitudinal variables i.e., job satisfaction (JS) and a behavior i.e. organizational citizenship behavior (OCB) are discussed. The purpose behind adding an attitude, a behavior and a personality disorder in the research model is to examine the role of spirituality level of an individual (in this case an employee) on all these dimensions of personality.

The literature about these variables contains the role and importance of spirituality in one's life. Then it contains the psychometric capabilities of the concept of spirituality. This portion contains first of all the view of psychology about the personality. Then the issues relating to our current mindset due to the spiritual

ignorance and the role of positive psychology towards exploring the other dimensions of personality. The spirituality then is discussed from different perspectives including cross cultural, health, management etc. Then the need to gauge the spirituality level is discussed. Further the literature was added regarding the variables included in the second study, which are, Paranoia, Job Satisfaction, OCB and WPS.

The scale and hypothesis development is done with the help of extensive literature review of western as well as eastern literature, research articles, books, web & online material and discussions as well as in depth interviews with scholars, practitioners and professors.

Organizations have always been in a quest to discover ways of assessing and predicting their employees' performance and its antecedents (MacKenzie, Podsakoff, & Ahearne, 1998). A significantly large number of organizational behavior experts are of the view that personality assessment is an essential and major tool to predict job performance of employees (Ozer & Benet-Martinez, 2006; Schulman, 2011). Personality assessment is also very helpful in selection procedure of organizations as well (Barrick & Mount, 2000). Organizations have to measure employees behaviors of organization's interest like, commitment, job satisfaction, loyalty and numerous others. They have to assess their personalities as well, so that we can predict their future intentions and in this very process we also measure their personality disorders as well.

UUnlike psychology, the notion of positive psychology is to find the positive aspects of personality as well as strengthening these aspects to make individuals satisfied with peace of mind as against the notion of focusing only on negative aspects and the ways to reduce these aspects(Oman et al., 2006). There is no agreed upon global approach to assess personality even the popular big five construct of personality is not beyond criticism. Almagor, Tellegen, and Waller (1995) have suggested a seven factor model and as per them the five factor model does not represent the higher order structure of personality. There are a significantly large number of noticeably different definitions of "personality" in psychology (Allport, 1937). Only few of them are "all-inclusive" in nature as, McClelland (1951, p.

69) and some other mainly rely on a particular aspect of personality (Goldstein, 1963). To further assess the performance and other related behaviors of organizational concern, we need to use many more measures. This is still an issue, as which assessment tools will enable us to assess and predict the employees' behaviors in a better manner. We might need a holistic model of personality assessment, which can provide us a comprehensive and thorough diagnosis of employees' attitudes, behaviors, capabilities and even disorders so that we can be in a better position to take appropriate decisions regarding selection, training & development, performance management etc.

As mentioned earlier, psychology, so far, is unable to produce such a model. Almost all the tools and models have limitations and virtually none is without criticism. 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 (Robbins, 2013). On the other hand there are certain episodic states like moods, and it is not certain that while behaving which aspect will guide the behavior.

A person usually act as per his/her set attitude as well as behaviors, yet at times he/she might be reacting to a situational factor through an episodic state of mind, and that response might be altogether different from the very attitude of a person. As the affective event theory suggests the significant role of moods and emotions in taking a decision (Weiss & Cropanzano, 1996). To make the situation more complex, most of us do not know the origin or source of our traits and attitudes. They might be genetically transferred or an outcome of an observed behavior in the surrounding. These might be learnt from the family or from the social environment around us but this is certain that most of these elements are borrowed from surrounding and few of them might be an outcome of conscious learning process (Robbins & Judge, 2013).

The following literature review consists of existing literature on personality and literature on spirituality. This literature helped in assessing the personality and then the integration of both the personality and spirituality. There are disagreements among researchers regarding a single approach while assessing personality.

As mentioned earlier that even the popular big five construct of personality is not without criticism and higher order structure of personality should also be incorporated while assessing the personality of and individual (and in organization's case of personality assessment of employees) (Almagor, Tellegen, & Waller, 1995). Almagor, Tellegen, and Waller (1995) have contended that lexical analysis excluded the evaluative terms or temporary states like mood. In their conclusion they suggested that their seven-factor model is a better representation so far as the lexical description of personality is concerned.

There are numerous theories of personalities but the focus of the present research is on the unconscious, transcendental side or higher order construct of personality. Boeree (2006) while describing theories on personality quoted that there are numerous theories on personality and every theorist used different approach regarding the construct and methodology. Boeree (2006) also argued that like other scientists and psychologists, personality psychologists are longing for a single construct on which all of them have a consensus. As humans are a very complex organism and that is why so far these efforts have not been fully successful. Classification of different personality traits is always a debatable issue as the world is not comprised of 'little packages' (Gould, 1996) and personality has been understood through various theoretical perspectives having various levels of conceptualization or breadth (John, Hampson, & Goldberg, 1991; McAdams, 1995). They also added that we need a descriptive model or taxonomy to define personality with a goal to understand the topic in a simplified way. A classification or taxonomy would allow us to study particular field of personality characteristics despite to examine numerous attributes separately.

While discussing different approaches or theoretical perspectives about personality, we'll start from Sigmund Freud. Freud (1959) talked about conscious mind which is about what we are aware of at the moment, and then he talked about preconscious which is not our conscious right now but is available to become our conscious. Freud (1962) also added that these are smaller portions and the largest part by far is the unconscious. It is comprised of many things which might not be available to us like our drives, our memories or emotions. As per him the unconscious is

our major source of motives in life. Then we'll discuss the other perspectives in a way to lead the literature to create a link between spirituality and personality.

2.2   Personality

Personality is an active and vibrant organization within a person's psychophysical systems that create the person's "characteristic patterns of behavior, thoughts and feelings" (Allport, 1961). All this is quite stable due to certain internal factors which ultimately makes one's behavior consistent and different from those of other people. (Child, 1968). So we all have different attitudes, responses and/or behaviors. Attitudes have three major components comprised of feelings, cognition and action orientation. On the other hand the responses/behaviors are either towards others, situations, environment (physical & social both) (Allport, 1937; Breckler, 1984). The personality has been described in various ways and below are discussed different perspectives in this regard.

2.2.1   Freudian School

As per Freud (1962) the nervous system of humans are more capable when we compare it with other animals and he called it id. It interprets our needs into motivational forces also known as instincts, drives and wishes. At the age of around one year, while we use our consciousness, this id becomes I or ego. In later life while fulfilling the wishes or id related issues to be happy, we face certain constraints and aids as well. We do keep a record of all these and Freud calls it superego. He also discussed that there are two facets of superego one is the conscience and the other is ego ideal. In his later life, he started believing that every person has an unconscious wish to die and he called it death instinct and he justify it through the argument that life is not easy and to get out of the exhausting process of struggle, death is a symbol for us to get out of it all. He also referred to Buddhist idea, which is nirvana principle meaning blowing out and refers to non-existence, nothingness, which is the objective of all life in Buddhist philosophy.

On the basis of psychoanalytic perspective, a new structure is being developed to examine organizational spirituality to analyze how misappropriation can be a result of a self-trapped imaginary order and how such misappropriation can be avoided.

Although psychoanalysis and spirituality works on different levels of consciousness yet both are critical for human development and functioning (Wilber, 1989). The first provides an understanding of our psyche and the other proposes practices like meditation and mindfulness (Wilber, 1989).

2.2.2   Carl Jung, the Collective Unconscious Perspective

As per Jung (2014) the psyche has three parts. The first one is the ego, which he identifies with the conscious mind. Related to it is the individual?s personal unconscious which is comprised of anything which is not conscious presently, but can be. Then Jung added that part which made his theory stand out from others and that is the collective unconscious and he is of the view that we all are interconnected because of it. While supporting his argument he said that there are certain experiences which can validate the concept, like déjà vu or abrupt recognition of certain symbols or certain myths, the spiritual experiences across the people having different religions, and similar near-death experience from people across the world etc. To understand the functioning of this collective unconscious he used the term Archetypes and said that it acts as an "organizing principle" on the things which we usually do and see. As per Jung the ultimate goal of life is to realize the self and this is an archetype that embodies the transcendence of all opposites thus expressing every part of life fully and equally that is why we are then neither male and female or both, neither good and bad or both, neither conscious and unconscious or both, neither an individual and the whole of creation or both. Transcendence enables one to reveal a genuine and real self and go beyond unreal self by connecting with a larger order or a higher purpose of being. This holistic, coherent and stable self grows toward wholeness and completion (Ashforth & Pratt, 2003; Korac-Kakabadse et al., 2002).

Furthermore, the conscious ego and so called rational speech of any individual is far from the true and real self that actually exists (Lacan, 1977). Indeed we are mostly engaged in what Muller and Richardson (1982), called an empty speech which is an 'alienated reflection' and 'imaginary order' that our ego constructs. This pretended self or ego is constructed around a self-image which is externally constituted by a mirror image based upon the relationships with others and how we think others see us or wish us to be. Consequently, the self is isolated from true 'subjectivity' as it always identifies its self as an external image which makes one's self an object given by others or a mirror-self someone else wants us to be. Therefore most of us are generally compulsive in the sense that we are ?stuck in this false, imaginary order? (Lacan,1977).

So as per Muller and Richardson (1982) most of us are usually engaged in the empty speech dispensed by our egos, which are usually engaged in "false representation and mis-cognition"

As per Boeree (2006) although Jung was not clear about his religious beliefs yet his idea of synchronicity can be clarified by the Hindu view of truth and reality. According to the Hindu view we all are like islands in a sea and we above the surface of the sea look upon one another as separate entities while not knowing the reality that all of us are connected through the floor of the ocean under the water. The world is called maya, or illusion, which is though created by God but having no reality in it. Individual egos are called jivatman, again sort of an illusion and all of us are extensions of only one Atman, or God. While meditating and while dreaming, we actually go deep into our personal unconscious and coming closer to our real selves or the collective unconscious.

2.2.3 Maslow, the Humanistic Approach

Maslow (1943) focused upon the element of human need and developed his famous hierarchy of needs. These levels were physiological needs, safety and security need, needs for love and belonging, esteem need, and the need for self-actualization. As per Boeree (2006), self-actualization or the last level is a bit different. Maslow used

an array of terms to refer to this level like, truth, goodness, loveliness, harmony, completeness, and transcendence of opposites, Aliveness, exclusivity, perfection and necessity, completion, justice and order, simplicity, abundance, effortlessness, liveliness, self-sufficiency, meaningfulness.

This higher self is distinguished by a sense of peacefulness, calmness and an experience of being ?out of a feeling of time and space (Mitroff, 2003; King & Crowther, 2004). Transcendence is a capability to get outside the self and ?one?s current locus of centricity' (Giacalone & Jurkiewicz, 2003). Maslow in his ending life inaugurated the fourth force in psychology. According to him Freud and other "depth" psychologists represent the first force; Behaviorists represent the second force; His humanism and the European existentialism represent the third force. The fourth force is the ?transpersonal psychologies? which are tracking their direction from Eastern philosophies, exploring things as meditation, upper consciousness, or a parapsychological phenomena.

2.2.4   Frankl about Conscience

For Frankl (1981) conscience was one major area to work at. He takes conscience as a kind of unconscious spirituality. He also emphasized that conscience is not one of the factors in personality among many others; it is rather "basics of our existence and the foundation of our personal integrity." He takes conscience as a "pre-reflective ontological self-understanding" or "the intelligence of the heart," more subtle than the reason (1975, p. 39). He adds that conscience adds meaning to life and it is only through it that reality is to be discovered not invented, and it is independent of our mind. (1975, p. 113).

Hence Frankl (1981) view about 'finding the meaning' is that the unwillingness or unawareness of conscience will lead towards frustration, and this will create 'noögenic neurosis', which can be called spiritual neurosis. People now a days are feeling their lives void, worthless, aimless and due to this vacuum we generally feel boredom and while trying to fill the gap we indulge ourselves into activities like getting drunk, immoral sex, and keeping ourselves involved in so called busyness

or attempting to get more and more power, money and success. The fear of something will lead us towards the effort of avoiding it and it will ultimately lead us into a vicious cycle what he called the anticipatory anxiety. He calls hopelessness, compulsion, and hostility the mass neurotic triad.

2.2.5   Other Scholars

Now coming towards other scholars and their views about personality, higher consciousness or integration of spirituality or personality; Pandey and Rajen (2008) are of the view that the epistemological deviation in the field of spirituality highlights the need to examine it as other basic disciplines like psychology. As previously it was not dealt at its potential rather just a segment of psychology. Sigmund Freud takes religion and spirituality as outcomes of fulfilling wish or fantasy (Freud 1961; Zinnbauer et al., 1999), while Jung takes religion and spirituality as a manifestation of the soul, basis of human experience and psychic evolution. As far as the psychological problems are concerned, for him these are the spiritual problems. He said: ?A psychoneurosis must have to be understood, ultimately, as the sorrow and grief of a soul which has not discovered its meaning · · · so the reason of the suffering is spiritual inactivity or psychic infertility (Jung, 2014).

2.2.6   Integrated Personality

As already discussed that the personality is an organization within a person's psychophysical systems that create the person's "characteristic patterns of behavior, views as well as feelings" (Allport, 1961) and it is quite stable due to certain internal factors which ultimately makes one's behavior consistent. (Child, 1968). So we all are sum of different attitudes, and behaviors. Attitudes is tri-component construct comprised of feelings, cognition and action orientation. On the other hand the responses are either towards others, situations, environment (physical social both) (Allport, 1937; Breckler, 1984).

Attitude whether 'chronic and "temperamental", falls in any domain of the person's behavior' (p. 294). Generalized attitudes which are difficult to specify any

object, person, situation etc. can be considered as a personality traits. Examples might be Religiousness, Subjective Spirituality, Self-interest, and civic belief system (Allport, 1937). These dimensions are almost as stable over time as personality attributes (Saucier 2008), and are apparently independent of them. So traits, beliefs and values can also be categorized among attitudes of one's personality.

Attitude is basically a predisposition about something in one's mind, with a particular direction, intensity. It has three components, that are, affective, cognitive and conative or behavioral (Breckler, 1984). On the other hand the behavior is an array of actions exhibited by one in conjunction with either themselves, others or the environment (both social and physical). This is done in response to various stimuli both internal as well as external, conscious/subconscious, explicit or implicit, and voluntary or involuntary (Allport, 1937). So it is proposed in this study to assess employees' personality by assessing their spiritual orientation at attitudinal, behavioral and transcendental level. All these attitudes and behaviors do exist and are exhibited either towards one's own self, others and physical as well as social environment (Allpoort, 1937).

Individuals who show spirit at work possess a unique personality (Kinjerski, 2004). Their research also points out those employees with spirit at work are well attuned and display a sense of internal harmony. They are positively energized, more conscientious, more empathetic, selfless and self-transcendent. These individuals having an inclination towards spirituality look for deeper meaning and a purpose more than that of a mere own self and, they are filled with thankfulness and modesty (Kinjerski, 2004). They call these personality characters the unified personality profile as the core of the spirit at work appears to be the incorporation of all these personality dimensions.

They also argue that the Five Factor Model of personality (McCrae & Costa, 1999) is a similar model which tries to explain an integrated personality, but it does not explain the spiritual dimension of the individuals (Kinjerski, 2004) despite the fact that the spirituality is that personality dimension that makes the experience of spirit at work unique (Kinjerski, 2004). According to Labbe and Fobes (2010) some researchers are of the view that people having higher spirituality level spend

moderate and healthy life, they are more optimistic and persistent. Research also shows that people who meditate are mentally and physically more healthy. (Oman et al. 2006). People rating themselves high in spirituality are inclined to rate themselves high on personality traits like conscientiousness, agreeableness and extraversion and low on factors like neuroticism (Simpson et al., 2007; Wink et al., 2007; Taylor 2008).

A strong association with something greater than own self having a strong pursuit for meaning, the sense of purpose, and the self-transcendent nature of those with a nature and inclination towards spirit at work appears to make the difference and these traits are aligned with Piedmont's (1999; 2001) idea of spirituality as a sixth factor of personality rather than five. Although there is an agreement that human spirituality is an ontological dimension or "real" occurrence, yet there is still a supposition based upon a thought, a fantasy of mythology or a fable. Unlike in 1960s now a reasonable amount of research has a focus upon different dimensions of spirituality (Kimble et al., 1995). McGinn (1993) claimed that "spirituality is like obscenity; we might not define it, yet we know it while we see it, and the "fickleness" of academics' incapability to provide exact definitions has never prohibited people from practicing it." It is more or less having the ability to see seven colors, which does not mean than colors having frequency above violet and below red do not exist.

Psychologists generally believe that human personality and its attributes are the result of interaction between nature and nurture. Spiritual development is largely dependent on personality attributes and consequently is the result of same interaction which implies that personality influences the seeker's choice of spiritual path in both unconscious and conscious ways (Barnett et al., 2000). The literature strongly supports the interaction of spirituality and personality, calling it the ontological dimension, or the real thing (Kimble et al., 1995). It highlights the need to go for a comprehensive model to understand the human personality. To further support this supposition literature on spirituality has been discussed below.

2.3 The Issues with Current Civilizations and their Mental Paradigms

In the modern era people are suffering from "the emptiness and meaninglessness, the terrible loneliness, isolation and drifting". These are the cages of modern civilization and the way to get out of this mind set are 'Mystical Gates'. People have many acquaintances but no friends and this tendency continues to prevail rather than the tendency toward a "social togetherness" (Pappenheim, 2000). This phenomenon can still be explained through the alienation theory of Marx, which talks about the three types of alienation. First of all the alienation from one's self occurs, which means the failure to find and understand one's true self. Secondly we are "estranged or alienated" from our fellow man. Thirdly the alienation from the world we live in (Pappenheim, 2000).

The era of capitalism has changed the psychology of people and the cultural dimensions as well. In the name of prosperity we have caused serious environmental and ecological problems because of 'unregulated industrialization'. Barlett (1994) has suggested that there is a need for sustainable development which is defined as the expansion and growth that meets the needs of the present without conceding the ability of future generations to cope-up with their own needs (World Commission on Environment and Development, 1987).

Psychology used to be a domain to deal with neurosis or disorders in human personality, but the notion of positive psychology is to explore the positives or the strengths of humans and how to use this goodness and flexibility (Fredricson & Losada, 2005). According to Eric Fromm (2003) humans who have a positive direction towards their true self get the power to reveal and transcend into a 'fully functioning personality'. Similarly Frankl (1978) in his book 'The Unheard Cry for Meaning' said that the quest for meaning is a major objective of human development. According to Roberts (2006) Positive psychology has considerably influenced the field of management and has gained attention of management scientists in the recent years.

2.4 Why Positive Psychology?

Rather than focusing only on neurosis or psychosis, the positive psychology study the conditions and routes that contribute to the thriving or optimum functioning of people, groups, and institutions. It has a long history referring to William James's as he termed it as "healthy mindedness" in 1902, to Allport's attention in positive human features in 1958, to Maslow's activism regarding 'healthy people in lieu of sick people' in 1968 etc.

In the contemporary times, the focus on the idea of positive psychology got significant attention through various studies, taking it as a scientific way to study optimal human functioning, their fulfillment as well as an authentic, enduring happiness (Seligman, Steen, Park & Peterson, 2005). First the concept began to sprout in the literature in 2004 (Linley & Joseph, 2004) and then it got momentum in 2006 as a therapeutic intervention towards happiness, progression, and wellbeing. Now the therapeutic intervention for despair and stress is known as 'positive-psychotherapy' as an empirically evident and validated tool for application in the counselling as well as clinical psychology, focusing on gratitude, optimism, constructive response in building relationships, and practicing mindfulness (Seligman, Rashid & Parks, 2006; Seligman et al., 2006; Dean & Biswas-Diener, 2007).

The workplace needs the positive psychology perspective because the business world should now use a psychological perspective that deals with human thriving and strengths (Donaldson & Ko, 2010; Seligman & Cskszentmihlyi, 2000). One of the focus areas of using positive psychology perspective might be 'Personnel Selection and Company Fit'. As selecting the appropriate human resource is evidently a vital part of developing a successful and sustainable company. Numerous factors are to be considered while taking such decisions like the personality, the 'complementarity of strengths', abilities, talent within the company, and their fit with the company's mission, structure, strategy, goals, and culture.

The positive psychology research initiatives in positive psychology can benefit the organizations with respect to the employee strengths (Park, Peterson, & Seligman, 2004), their job design (Berg, Wrzesniewski, & Dutton, 2010), and task identity

(Dutton, Roberts, & Bednar, 2008). This ultimately will reduce the deviant workplace behaviors especially turnover, as these deviant behaviors are usually very costly to a company financially and in term of the loss of intellectual human capital (Mitchell, Holtom, & Lee, 2001; Schneider, Goldstein, & Smith, 1995).

2.5   Spirituality

Now if we define the humans holistically, we are combination of body, mind and soul. There is a misconception that we know a lot about human physiology and its needs that are biogenics and their psychology and psychological needs that are psychogenics. Even if we accept this argument, we are still in kindergarten of the knowledge of soul. According to the Hindu view we all are like islands in a sea and we above the surface of the sea look upon one another as separate entities while not knowing the reality that all of us are connected through the floor of the ocean under the water. The material world is called maya, or delusion, which is though created by God but having no reality in it. Individual personalities are called jivatman, again sort of an illusion and all of us are extensions of only one Atman, or God. While meditating and while dreaming, we actually go deep into our personal unconscious and coming closer to our real selves or the collective unconscious (Boeree, 2006).

Qalander Baba Auliya, one of the famous contemporary Sufis has divided the levels of soul into animal, human and transcendental soul (Pen and Scripture, 1961, p 79). Soul is the life stream like the electricity in a bulb. It is also like the electricity in a computer, where its hardware is like our body and operating system is like our mind and thinking pattern. So soul is neutral like electricity, and it depends on the operating devise and system that how to use it. It becomes heat in a heater, cooling in an air conditioner, rotation in a fan and illumination in a bulb. Although the operator uses its own discretion, yet all the provisions and possibilities are already there in soul, it is up to us how and to what extent we can use it. Soul being the part of the universal oneness has limitless capabilities and access.

Moberg (2010) has concluded that the research done on the topic of spirituality is either incomplete or contextual and non-universal. Mostly the researchers have taken only the fragments of the totality; on the contrary spirituality is all about totality and oneness. It is about the soul "the originator", the non-material part of us and so far it is out of the bounds of "scientific observation".

He also added that although the spirituality is being acknowledged more and more yet it is defined and interpreted differently due to 'the diverse normative frames of reference' for evaluations. This difference is due to different religious and 'philosophical ideologies' about the dimensions of spiritual health and illness. Mostly the scales to universally measure the phenomenon have many deficiencies. They dominate unique norms of different groups and add to their exploitation and discrimination. Only the use of general and universal measures will enable to recover this loss of verifiable knowledge. Against the older belief that spirituality is just an illusion of 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 now a today a reasonable amount of research is being conducted on multiple aspects of the it (Kimble, et al., 1995).

Spirituality as a subject is getting attention of the media, many professions and disciplines like psychology, sociology & social work, education, and health care. The quest for spirituality and the consequences of this quest are a mystery for the domain of psychology. A lot of work has been done by the whole human race, yet we are far away from the truth due to the vastness of the reality. Though spirituality is the core of our existence and every action, belief, trait, motivation is related to it, yet it is almost impossible to determine its vastness inter-connections with ourselves. So the increasing number of scales to measure the spirituality might be contextual or narrow in scope yet are still beneficial to get the traces of this limitless void. Every work on spirituality, whether it includes religiosity or not, covers it all or not, leads us towards the discovery of our core. Furthermore, if non-Christian spirituality will also be added to it, this will broaden its domain and the level of understandings. There are two types of spirituality, the pure

and applied. Pure spirituality is more of an inner experience which is limitless and timeless. The applied spirituality is about the external domain the practical and applied side having quantifiable outcomes which are an outcome of an inner experience of pure spirituality (schmidt et al., 2000).

2.5.1 Spirituality in Management Sciences

The review of the literature on spirituality in management 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 the thing regarding spirituality upon which most agree is that 'spirituality is difficult to define'. According to Neal (1997) this difficulty is due to the reason that we are trying to realize and classify an experience which is at the core, is very subjective and beyond classification (p. 123). So the empirical research requires well-defined constructs to define, measure and explain the phenomenon of spirituality to the extent possible.

The definitions of spirituality can be grouped into three main streams. First of all is about the inner experience of individuals of being connected to one's holistic self, with others and with the whole universe. The most suitable word for this is "interconnectedness" (Mitroff & Denton, 1999, p. 83). A second stream of definitions of spirituality focuses on doctrines, virtues, morals, ethics, values, feelings & sentiments, wisdom, and intuition. The level at which these elements are considered and exhibited in the actions, policies and procedures of the organizations determines the degree of spirituality in management (Dehler & Welsh, 1994; Marcic, 1997; Kriger & Hanson 1999; Wagner-Marsh & Conley, 1999). The third stream describes the relationship between an individual's inner experience and its manifestations in exhibited behaviors, values, and practices (McCormick, 1994; Porth, McCall & Bausch, 1999). Neal, Lichtenstein, and Banner (1999) discussed 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.

Ancient civilizations throughout the globe have defined the reality of a universal "immanent and transcendent Ground of all being" (Wilber, 1999, p. 57) which is transcendental to material creation. The ontological perspective described by the Huxley's (1945)cited by Maxwell (2003) might be the most illustrative that is "the divine basis of all existence" as "the spiritual Entire, indescribable in terms of broad thought, but (in certain circumstances) vulnerable of being directly experienced and realized by the human being" (p. 21).

This persistent view is exhibited in the most current advancement of the modern science. Latest theories of biology (Marshall & Zohar, 1997; Wheatley, 1992) describes about a conscious universe within which is that is 'self-organizing' (Jantsch, 1980) and self-developing (Prigogine & Stengers, 1984). Quantum physics elaborates that the basics of the physical world is relational and beyond material (Capra, 1975, 1982), having an order which is connecting everything in the nature (Bohm, 1980).

2.5.2   Other Facets of Spirituality

Other facets of spirituality or its causal relations are also studied in health sciences. Spirituality wellness was studied by Sullivan (1993) and researcher concluded that spiritual wellbeing helps the person to be physically and mentally smart. Still at the level of clinical psychology spirituality is quite less attended by the practitioners and they find it to be too superficial for the patient so neglecting the need of spirituality for the patient.

Although Western science has always discouraged the association with spirituality, yet the changes in ontological and epistemological approaches have encouraged the researchers to evaluate the topic as per the scientific norms. (Harding, 1991). Spirituality is an intrinsic attribute of us all, and includes the purity of everything, is nondenominational, broadly complete and getting acceptance of everyone, and experiencing a godlike self through connection with that oneness (Smith & Rayment 2007; Dent et al., 2005; Giacalone and Jurkiewicz 2003; Fernando 2007; Mitroff & Denton 1999).

2.5.2.1 Applied vs. Pure Spirituality

While defining spirituality, it is suggested that it should be divided between two basic constructs: "pure spirituality" and "applied spirituality". The term "pure spirituality" refers to a quiet and vast inner experience of one's self-awareness which is free from our self-made thoughts and perception. The term "applied spirituality" refers to the measurable outcomes that automatically crop up from the inner experience of "pure spirituality" (Schmidt-Wilk et al., 2000). Both Eastern and Western traditions agree that there is a unified and non-material field which is giving rise to this very material world, thoughts and feelings, and it can only be felt at human mind's transcendental level. (Wilber, 1999, p. 57; Hagelin, 1998; Capra, 1982; Maharishi Mahesh Yogi 1969, 1994).

2.5.2.2 Complexity and Disagreements due to Vastness of the Concept

Spirituality being complex and tough to measure did not get proper attention from the health practitioners, who are more interested in the anatomy of human body and not much worried for spiritual evolution of mankind. Seicol (1997) mentions that because of less descriptive definition of spirituality it is becoming less satisfactory for health practitioners to work over this topic.

Another major issue related is that there can be large numbers of facets and sub-variables of spirituality which can also overlap with other secular and normal human traits and concepts. As Paloutzian (1997) mentions transcendence that every human aims to transcend and this can help to heal the human spiritually too the same is investigated by various researchers from health sciences. Health scientists have found that spirituality is a strong predictor of mental and physical health (Sullivan, 1993 & Koeing, 1997). Still a marginal level of attention and care is given to this topic when studied in health sciences thus patients and other staff members also show less care for the topic.

Seicol (1997) elaborates further that how come measuring spirituality can turn into a difficult task; health researchers are more interested in anatomy of mankind and which give very predictable results when studied. Spirituality can have various

dimensions and thus it can get far too complex and difficult to be measured than human limbs and organs. Another caveat highlighted by Paloutzian (1997) is that facets of spirituality overcome with other behavioral and mental concepts of mankind, thus it shows that they have common characteristics and data an overlap and may give false readings. Research tools evolve with the studies thus no research tool can be called as the best one, as the spiritual wellbeing scale (Ellison, 2006; Paloutzian & Ellison, 1982) is accepted across the table by all the researchers and it is accepted and applied as a valid instrument. This instrument is meant for all the people yet terms like Jesus Christ are used. This shows that when same scale will be used or applied on Muslims or Jews then results will not be reliable. Spirituality is much free from all types of biases.

Another type of flaw which can appear in the scale is to measure the wrong concept. As spiritual health is usually measured while in actual spirituality is the target to be measured. Usual populations in various studies reflect that they have a faith in God. When such concept is explored in depth then researcher comes to know that people have a belief in God which relates to their faith. Few ask for Jesus' God and other may ask for Moses' God. Some simply relate to nature as the God. This shows that results are not valid and instrument is not unveiling the spirituality. Point can be clarified with the example that fruits are nice predictor of health but by studying them health sciences cannot be deciphered. Measuring spirituality is complex, more it is studied with standardized scales the more complex situation grows out of it. At one end all the researchers of spirituality believe that it's a subjective concept which can only be experienced and less uttered or explained by the scholars. It is more like trying to explain nirvana which somehow reduces the importance of the experience. Explanation of researcher or the subject reduces the flight of this exalted height.

Although empirical research needs well-structured and properly defined constructs, yet current literature on spirituality in management shows that definitions of spirituality do not have clarity nor agreement (Butts, 1999; Cavanaugh, 1999; Konz & Ryan, 1999; Lindamood, 1991; McCormick, 1994; Milliman, Fergusson, Trickett,

& Condemi, 1999). Spirituality is so far a paradoxical concept for the organizational researchers (Harlos, 2000)and to some extent this is due to taking it up only as a mystical experience (Neal, 1997) and most of the researchers agree that a definition having all a consensus upon is nonexistent (Zinnbauer et al., 1997).

Due to its relationship with the quality of life, mental and physical health, spirituality and religion gained significant attention in west recently (WHOQOL SRPB GROUP, 2005). Although the East gave less attention to the subject, yet the spirituality addressed by the West was Christianity or Western religions' oriented (Cawley, 1997; Pargament, 1999; Richards & Bergin, 1997; Thoresen, 1998, Bradshaw, 1994, Narayanasamy, 1999 a and b). Moberg (2002) cited Glock, a prominent sociologist of religion, that all the indicators of religious bindings in all the religions can be categorized in five interrelated and 'researchable' taxonomies and they are, "ritualistic, ideological, intellectual, experiential, and consequential" this classification is also in line with 378 references which are in the 'Hebrew Bible' to the word 'ruah' and 146 quoted in the 'Greek New Testament' to the word pneuma, which refer to human beings as 'spirit'. "The Creator respired life into Adam and he became a living being (Gen. 2:7)". This word "breath" in fact comes from the Latin word that is 'spiritus', and it means "which gives life or vitality."

A well-known sociologist of religion, Stark (1968) stated that all the manifestations in all religions of the world can be summarized under five interrelated and 'researchable' taxonomies 'ritualistic, ideological, intellectual, experiential, and consequential'. Indeed religion is about defining and guiding not only individual, social but also the transcendental or spiritual side of human personality. He is also of the view that this classification is also consistent with 378 references which are in the 'Hebrew Bible' to the word 'ruah' and 146 quoted in the 'Greek New Testament' to the word pneuma, which are referring to human beings as 'spirit'. "The Creator breathed life into Adam and he became a living soul (Gen. 2:7)". This word "breath" in fact comes from the Latin word that is 'spiritus', and it means "which gives life or vitality."

2.5.2.3   Insufficiencies in the Current Management Literature

The current management education paradigm is deeply embedded in the prevalent opinion of 'scientific materialism'. That is why there is a difficulty in addressing a more spiritual epistemology and it has conventionally excluded "data" gathered via subjective, inner, emotional, instinctive, or intuitive ways. This mindset is the main hindrance towards the development of research on the spirituality domain in the field of management. So there is a dire need for another modality of seeking the truth about spirituality besides only objectification and abstraction (Heaton et al., 2000).

The spiritual orientation lacks in management sciences due to two insufficiencies, one is that the management is shackled in "scientific orthodoxy" and "unyielding objectivism". Secondly to discover the true and total human potential the management researchers, scholars and practitioners must speed up and enhance their longing to arise to the 'transpersonal realms'. Although this effort to explore the inner dimension can fall prey to the limited sight of the 'eye of the mind (empiricism) and eye of the flesh (rationalism)' yet the management essentially needs the right or 'interior quadrants' and transcend toward 'the eye of contemplation (mysticism)'.

If we will be unable to do so, we are certainly predestined a "meta-pathology" referred by Maslow (1968), which is one's absolute fixation on self-actualization and incapability to 'transcend' oneself. This numbness in development will not only obstruct 'evolutionary transcendence' but will also have the ability to hamper the materialistic and worldly progress. Spirituality research generally assumes that all of us are "spiritual beings". According to an Italian sociologist Sturzo (1947) spirituality is "the true life" of humanity and stressed that, whether we understand it or not, all of us are surrounded by that space or "atmosphere of the supernatural". Neither can we step outside that space as if the animals cannot survive without air. Although we are enclosed in a sphere of supernatural sphere yet we lack the ability to objectively observe and appraise ourselves.

The emergent field of workplace spirituality questions the prevailing goal of profit maximization (Snyder & Lopez, 2001; Fry, 2005; Giacalone et al., 2005). "Spirituality is an essential characteristic of all humans, which includes the holiness of everything, is nondenominational, broadly inclusive and embracing everyone, and involves experiencing or achieving a godlike self through connection" (Mitroff & Denton 1999; Giacalone & Jurkiewicz 2003; Fernando 2007a; Smith & Rayment, 2007; Dent et al., 2005). Maslow (1998) suggested that businesses require a ?truly growth nurturing, and truly better personality producing? management policy, which will crop managers who will be more ?caring in their societies, ready to help, less selfish and more humane, more vexed at injustice, more ready to contest for they think is true and good etc. The workplace spirituality literature has common themes with Maslow's work and many researchers of workplace spirituality (Fernando 2007a; Barrett 2003; Giacalone & Jurkiewicz, 2003; Korac-Kakabadse et al., 2002; Burack, 1999) recognize these resemblances.

2.5.2.4 Soul and Breath

Nephesh, the Hebrew word for soul, is also variously translated as spirit, person, being, creature, and so forth. In Quran "When I have fashioned him (in due proportion) and breathed into him of my spirit, fall ye down in obeisance unto him" (Al-Quran 15:29). The word of breath comes from the Latin word spiritus, which means "that which gives life or vitality." While breathing in the invisible breath gives life to the evident bodies which is also like our spirit and also unseen. In this regard our every relationship can be perceived as spiritual, especially when one understands and realizes that all of us have 'the life-giving gift of breath' in common (Ulluwishewa, 2014). In Muslim's Holy Scripture Quran Allah says, And on the earth are signs for the certain [in faith] And in yourselves. Then will you not see? (Al-Quran 51:20-21). And Quran also quotes "Then (He) formed him and breathed His Spirit into him and gave you hearing, sight and hearts. What little thanks you show!" (Al-Quran, 32:9).

Breathing in the invisible and intangible breath gives energy and life to our tangible and visible bodies as it is related to our soul and spirit. One is alive and can breathe

unless and until he is alive and have spirit in him and both the soul and breath are invisible. This is a common phenomenon to all and it brings us to a common spiritual relationship as all of us have same spirit and soul, particularly when we comprehend that we have in common the life-giving gift of breath.

2.5.2.5 Self-actualization and Spirituality in Management Sciences

Maslow's work definitely had significantly contributed to the concept of workplace spirituality (Quatro, 2002). He is also of the opinion that the spirituality in life is a major defining attribute of the individuals as well as the societies (Maslow, 1971). Spiritual life is well within the dominion of possible human endeavors and can be achieved through effort. The nonexistence of spirituality in life leads to phobias, neurosis, and ultimately a 'spiritual disorder' leads to a feeling of losing meaning and hope in life, which is the awareness that life is wasted (Maslow, 1971). So the inability to move up to the self-actualization may lead to psychopathology.

This self-actualization is actually an association of our core identity with the cosmos is basically a motivation level at its peak to explore eventual 'truth, beauty, goodness, justice, and the like'. These are the values which are heart and soul of true and natural religion and these highest human values are connected with self-actualization. Self-actualizers accept and exhibit the inner and core of the self. They rarely fall ill, very less 'neurosis', 'psychosis', phobias and seldom lose the basic human and personal capacities. They are highly motivated by and loyal to the values they strive for, like health, for identity, autonomy and excellence. (Maslow, 1971, 1968, 1954).

Maslow in his notion of "naturalism" actually invited to experience the magnificence of all the things and to tolerate and witness to the 'extraordinary in the ordinary' through say unitive consciousness or unitive thinking. (Fuller, 1994).

The businesses which apply the hierarchy of needs model and create the conditions like 'trustworthiness, responsibility and accountability', and such employment environment motivates employees to naturally strive towards self-actualization (Maslow, 1965, 1998). As Maslow is one of the most significant researchers who

initiated humanistic perspective in management science so his 'eupsychian management', is his 'enlightened management theory'. As per him now more people are moving toward the eventual mysticism, or having a peak or transcendental experience, celestial consciousness, a quest for the ultimate truth, true beauty, justice and perfection etc. (Maslow, 1998).

The 'eupsychian management' not only enhances the people's 'health and wellbeing', but also aids the organization's finances to improve and ultimately the whole society's triumph (Payne 2000). There are many obstacles to self-actualization in the workplace (Maslow, 1965), as the loss of 'liberty, self-esteem, standing, respect, being loved, belongingness, care, values, truth and beauty' (Payne 2000). All agrees that the spirituality excels all religions, is nondenominational embraces everyone (Fry, 2003; Mitroff & Denton, 1999), and spiritual values are not exclusively related to any religion, rather all religions come from this experience (Maslow, 1970). 'God' means pure 'cosmic beauty', reality and goodness, an existence or entity to admire and this transcendent, 'transhuman' or godlike self is alive 'within human beings' (Lowry, 1979). Like many researchers, in Maslow's opinions spirituality suggests to achieve or experience a 'godlike self' through 'connection or connectedness' (Kinjerski & Skrypnek, 2004; Joseph, 2002).

2.5.2.6 Spirituality and Health

According to WHO, the health is a complete social, mental, physical fitness and harmony. It is not the absence of illness. There is a strong influence of culture, social & philosophical factors like "meaning and purpose in life" and close relationships upon the health of any individual (Ornish,1999; Ryff & Singer, 1998).

In a study spanning 18 countries, WHOQOL SRPB Group (2005) examine the role of 'spirituality, religion and personal beliefs (SRPB)' in relation with the 'quality of life (QoL)'. Spirituality is comprised of 'physical, psychological and social components' (Henderson, 1967; Colburn, 1990; Neuman, 1995). Patients in a significant numbers have reported that they have recovered from physical and psychological problems as well as stressors through religious and spiritual beliefs, attitudes and practices. The spirituality may affect the health because of the

fact that "attitudes, of faith, hope, and commitment imply an internal locus of control, and following a righteous path that includes contentment, purpose, and meaning may lead to greater self-esteem and a sense of connectedness with self and others"(Waite et al., 1999). George et al. (2000) stated that a high priority for future research on spirituality and health is the pursuit of an "epidemiology of spiritual experience" (p. 113) and contend that spiritual experience is the most-ignored dimension of spirituality.

The norms are so diverse that indicators of spiritual health in one tradition sometimes have negative connotations in another. So according to Moberg (2002), the orientation of the spirituality scale depends upon the researcher's values. This will determine whether spiritual well-being is indicated by "meditative aloofness from society or by social justice attempts", by hope for the "nothingness of nirvana or for rewards in heaven", by "self-directedness or submission to the lordship of Christ, by seeking guidance from astrology and tarot cards" or from "biblical principles and the Holy Spirit, by rational and volitional control of one's life" to mention but a few possibilities.

Spirituality as well as the pursuit of spiritual health may influence physical, intellectual, and emotional health (Black, 2006; Leigh, 2005; Thune-Boyle et al., 2006; Lindberg, 2005). People at a higher level of spirituality report less illness and greater level of recovery than the national average (Reed, 1987). It is now acknowledged that religious and spiritual beliefs can protect one against the "adverse consequences of mental and physical illness" (Lee et al, 2005; Rosner, 2001) and many studies have shown that spirituality is generally related with mental as well as physical health (Thoresen, 1999; Thoresen et al., 2001; Waite et al., 1999; Baker, 2003; Hill, 2003; Powell et al., 2003; Gall et al., 2005; George et al., 2000; Larson et al., 1998; Levin, 1997; Miller, 2003; Plante & Sherman, 2001; Seeman et al., 2003; Seybold & Hill, 2001). It is also reported that higher level of spirituality protects against illness and enables one to cope up with stressors (Hill, 2003; Miller, 2003; Godoy & Allen, 2017; Portnoff, McClintock, Lau, Choi, & Miller, 2017). It coincide with the Eastern notion which says that "mind" can

attain control over the body and it emphasizes a positive living and transcendental mindset (Ng et al., 2005).

2.5.3   Spirituality, A Cross-Cultural Perspective

Now more and more of the researchers in management sciences are considering the eastern practices and opinions in their modeling and theoretical framing. In this regard Weick and Putnam (2006) have observed that the view of mindfulness, while considering both the Eastern and Western perspectives, proposes that thoughtfulness processes in organizing and managing have been undermined. Same is the case with spirituality at workplace, in which very little research has been conducted in Eastern societies and in West, it is mostly Christianity biased.

Most of the models on spirituality were built in United States based on the findings in American organizations. So in this context Maslow found and reported that 'So far, I have been reviewing self-actualization via independence, as if it were the only path. But this is quite Western and even American' (cited by, Hoffman 1988, 243). Rangaswami (1994), and Chang and Page (1991), are also of the same view as Rogers' and Maslow's theories of self-actualization. They report the universality and similarity of the human experience. Afton and Kevin (2010) referred to various studies, which show that the spirituality and religion can help in understanding traits which were usually learnt or understood through the study of personality theories (Saroglou, 2002; Hills, Francis, Argyle, & Jackson, 2004; Wink, Ciciolla, Dillon, & Tracy, 2007).

Wilson (2010) have also highlighted the fact that social scientist are still not giving proper attention to the topic of spirituality, however Wilson (2010) believes that spirituality is not an isolated term and unveiling spirituality can help to understand humanity, religion and wellbeing at better level. Existence of spirituality is in every religion, the major fundamentals may stand antagonistic with each other but spirituality or the spiritual leanings may overlap. As Fine (1984) elaborated the Judaism's spirituality (Kabbalah) which starts with an eager and passionate love for Messiah and spreading the message of brotherhood, thoughtful living and

showing a frugal behavior in the life. Study of Gewirtz (1986) rationalizes the ineffable concept of spirituality and concludes three major qualities of a spirit. First is that it transcends and for transcending of the spirit the person should evaluate one's own personality and may give up flaws and blemishes in one's character.

Next part is the intellect that allows the person to evaluate and work beyond the average level while giving importance to music, language and mathematics. Last step is that it is intangible and non-material. It can only be worked over through intangible efforts. There should be a balance between the material and non-material efforts however author considers and refer supreme good as the thinking and meditating about the God. They believe that spirituality exists in everyone but only few can experience that. Gewirtz (1986) continues to explain the concept that spirituality can be rooted to God as the spirit is the will of the God. Work of Gewirtz (1986) is differing with the work of Seicol (1997) who assumes that spirituality has two major ends. One is to complete the one's own personality and other is to connect with the community and society at large. Completing the spiritual circle one may work on inner self while leaving impact at society also. There are multi similarities with the studies of spirituality taking place in Christian and Judaist schools of thought as pointed by Paloutzian (1997).

Christian and Jewish religious schools have faith to keep peace with the neighbor and to love the neighbor on priority but both of those put keen importance to show love and regards for the God. Both of them have teachings for internal integration and spiritual connectedness but loving God is kept on top. Thus Thompson (1984) proposed a doctor who can heal the internal and psychological illnesses faced by a person. Studies of Lane (1984) and Pourrat (1953) mention various ways how the spiritual score can be measured and different signals by which spiritual immaturity can be seen. Bible call spirituality as shalom and it is a way of life where a Christian or a person lives for the love of God but how much a person is spiritual can only be evaluated by God. Thus only criteria can be used but as for reward eternal life is the only way.

As studied by Vitz and Modesti (1993), monotheistic religious practices have a strong link with the Eastern cultural philosophies. In East, while practicing spirituality the tag of any religion is not necessary and the internal search for the God is of prime importance. Yet people keep sticking to various religions without moving towards the essence of the religion i.e. love. Rather than discussing differences they should work on common terms existing between the religions. However there are operational problems with the topic of spirituality. It is an intangible measure which is of subjective nature. The term spirituality is of qualitative nature and while making constructs there can be a high risk of validity. MacDonald, LeClair, Holland, Alter and Friedman (1995) have made such measures for spirituality. Concepts were also near to transpersonal psychology, thus spiritual scales are tried to be made more reliable by attaching it with terms which can be measured with higher validity. Still now inventory as of spiritual gift inventory (Kehe, 2000) and spiritual transcendence scale made by Piedmont (1999) earned the reliability for this ineffable concept.

While comparing the Chinese Taoist and Zen Buddhist views about developing the human potential with Rogers' and Maslow's concept of self-actualization, they have reported that such cross-cultural comparison provides a more holistic perspective rather than to study it in isolation. Religions are old as human history, the way religion and spirituality reflects human personality and behavior researchers are taking keen interest to understand spirituality so traits of human personality can be unveil. This may even include traits which were studied in the field of psychology (Afton & Kevin, 2010).

Unity is the basic concept of Islam, spirituality in context of Islam forwards the message to realize that unity and manifest it through various ways by actions and words of the person who is practicing it (Nasr, 1991). However Shariah is the term in Islam where a Muslim lives completely with the will of Allah. Shariah is the canon, it's the rules and regulations how a Muslim may live a life. Muslim researchers conduct more research on Quran (Koran) and on fundamental pillars of Islam. Muslim spirituality talks about inner life and the inner dimensions of the faith.

2.5.3.1 Eastern vs. Western Spiritual Orientation

The main criticism on the literature on happiness and well-being (e.g., Christopher 1999; Joshanloo 2013; Lu and Gilmour 2006; Uchida and Kitayama 2009) is that it is culturally biased and western concepts of happiness is rooted in is old and contemporary streams of thought. As per Coan (1977) and Hwang (2009) even the contemporary psychiatry and psychology are based mainly upon the features of modern western civilization and the western understanding of the self and happiness, and this is done at the expense of overlooking indigenous frameworks about self and happiness. In this regard Keyes and Annas (2009) have proposed two widely accepted approaches of analyzing wellbeing, which are hedonic and eudaimonic. Hedonism is defined as "a moral position which claims that pleasure or happiness is the uppermost or most inherent good in life, and that people should pursue as much pleasure and as less pain as possible" (Bunnin and Yu 2004, pp. 298-299). It has thus been argued that the central view of happiness in the modern West is mainly hedonistic (e.g., Belliotti 2004; Christopher and Hickinbottom, 2008; Haybron 2008; Joshanloo 2013; McMahon 2008; Schwartz 2009; Tatarkiewicz 1976; Triandis 1995; Triandis et al. 1990).

On the other hand the eudaimonistic tradition, suggests that a human being can only lead a satisfactory when they realize their true inner potential rather than by only pursuing pleasure gained through bodily desires (Devettere 2002). The most significant supporter of this view in the West is Aristotle, who clearly refuted hedonism as a way of attaining contentment: "The many, the most vulgar, seemingly conceive the good and happiness as pleasure, and hence they also like the life of gratification. Here they appear completely unoriginal, since the life they decide on is a life for grazing animals" (Aristotle 1985, p. 7).

Hwang (2009) cited the philosophies of Confucianism, Taoism, Buddhism, Hinduism, and Sufism about happiness as these are dominant viewpoints in Asia. Sufism is quite influential in India, Pakistan, and the Persian world like Iran, Afghanistan and Tajikistan etc. Sufism is fully integrated and visible in the lives of these people and thus guides the ways they think and behave (for a review see Joshanloo and Rastegar 2012).

The quest of salvation in Hinduism begins by realizing the true self. Hinduism suggests that the self is made up of both the material and non-material facets. And the innermost self is known as atman (Kim 1973; Klostermaier 2008). Then the eventual reality embracing all beings at the heart of the universe is called Brahman, which is the highest, universal soul that is the eventual base of everything. It has no physical form, is indescribable and purely absolute (Kim 1973; Klostermaier 2008). As per Hinduism the atman and brahman are identical at the very basic level. The eventual goal of Hindus is to comprehend this unity and if stated otherwise, "to become one with brahman". This will only happen by emphasizing mystical knowledge, oneness of existence, identification of the divine, self-control as well as freeing the mind from selfish desires (Kim 1973; Klostermaier 2008), rather than hedonism in pursuing happiness (Shamasundar 2008).

Buddhism emphasizes that the happiness cannot be found outside in material gains, physical pleasures, as well as in interpersonal relationships, but, it can be found in the heart (Webb 2012) through spiritual experience. Buddhism further emphasizes that pleasure is momentary, and usually is focused on the self, which can make one selfish. This can even create a conflict with the well-being of others (Ricard 2011).

In Taoism, true virtue is leading a candid and simple way of life (Chen 2006b). It emphasizes the principle of non-action that is to act spontaneously thus letting things to take their progression without in-appropriate interference (Chan 1963, 2006b; Peng et al. 2006). Serenity is attained when discomfort and pleasure both are seen to be essential (Peng et al. 2006). In Confucianism, the fundamental virtues are social in their essence. The dominating virtues are benevolence, righteousness, and modesty (Hwang 2001, 2006).

Sufism is a philosophical viewpoint which explains the mankind, world, and God through intuitive knowledge and direct experience other than only reasoning and reason (Joshanloo and Rastegar2012). They take reasoning as mainly limited with its intrinsic limitations and this denial of intuitive knowledge "blinds the eye of the heart" (Frager 1999). The concept of ego in Sufism is basically our psyche that leads us off the spiritual path towards doing evil. At the actualization state as

per Sufis the soul is so totally engrossed by the presence of God and no longer has any individuality (Elkaisy-Friemuth 2006; Joshanloo 2013). To gain the balance and accord, one must love God from the core of his heart and accept whatever he decrees even "miseries, losses, and hardship" (Vaughan-Lee 1994, p. 90). So in short, a Sufi takes happiness as a combination of "inner-harmony, intuition, satisfaction, self-transcendence, and unification with the Divine".

So six major domains of difference emerge listed below. These are not exhaustive or mutually exclusive yet they might capture the most obvious areas of difference.

1- Self-Transcendence Versus Self-Enhancement

The way society defines the self is of major importance in abstracting happiness. on the other hand the western concept of the self is primarily based on the ideals of individualism, eastern traditions tend to regard the self as a tiny part of the oneness and the cosmos (Chang and Dong-Shick 2005; Chen 2006a; Markus and Hamedani 2007).

2- Eudaimonism Versus Hedonism

In modern western psychology, scientific view regarding the mental well-being and quality of life of individuals is mainly assumed in the area of subjective well-being, which has been framed on the basis of hedonic understanding of well-being. A hedonistic perspective of happiness is in consensus with the core values and philosophy of contemporary western culture, named as "liberal modernity, hedonism, and romantic individualism" (Belliotti 2004; Christopher & Hickinbottom 2008; Haybron 2008; Joshanloo 2013; McMahon 2008; Schwartz 2009; Tatarkiewicz 1976; Triandis 1995; Triandis et al. 1990).

Eastern philosophies are generally distrustful of physical pleasures, and supports techniques to control the self and keep individuals away from only perusing pleasures on the cost of ignoring core virtues, and negative emotions. So hedonism is not the basis for defining happiness in eastern cultures rather the eudaimonistic view is the cornerstone of understanding of happiness.

3- Harmony Versus Mastery

In the modern western worldview, humans being a privileged creature due to its intelligence is considered to control other aspects of creation (Sibley 1973) against the eastern philosophy whereby humankind is described as merely a tiny part of the greater cosmos and "should recognize its oneness with the nature".

4- Contentment Versus Satisfaction

In the last four decades the life satisfaction is stressed in western literature on on psychology regarding the mental health of individuals (Diener 2012; Diener et al. 1999), other hand in the East contentment involves acceptance of failure or unhappiness with "tranquility, self-respect, and gracefulness". This wisdom about contentment is thought to be a result of the realization of transcendent self (Salagame 2003). So , in the East, the concept of contentment is "spiritually loaded". It is comprised of a sense of "being at peace and harmony with self, others, and the whole cosmos", which can only be achieved through hard spiritual practices. So in this regard goal attainment, social comparison, and the amount of suffering would not affect the sense of contentment and balance in individuals (Chen, 2006b).

5- Valuing Versus Avoiding Suffering

The western worldview of increasing satisfaction as a dominant value usually makes it difficult to accept adversity, misery, and unhappiness as an essential parts of a good life (e.g., Held 2002; Robbins 2008; Shamasundar 2008). On the contrary the eastern view take all these as a source of spiritual elevation.

6- Relevance Versus Relative Irrelevance of Spirituality and Religion

Contrary to the western view of spirituality and religion, in non-western cultures, spirituality and religion are intertwined in individuals? understanding about life in common and happiness in specific. Happiness in many non-western societies is formulated on the basis of "religious and metaphysical worldviews" by relating oneself to God by awakening the heart, and cultivating the spiritual potential, thus making the Sufism a life-changing transformation of an individual. (Huang, 1997; Shamasundar 2005)

2.5.3.2   The Embedded Personality Theory of Islam

Following is the embedded personality perspective of Islam.

2.5.3.2.1 The Self   Traditionally the personality theories depict the human self in many forms. According to Jung 1933, this might be a basis of transpersonal knowledge, can be a motivation for psychological growth (Maslow, 1954), or a mechanism that controls all other components of the personality in general and its connections with other beings in particular (Sullivan, 1953). Ellemers et al. (2002) differentiate between the 'personal and collective self'. From Islamic perspective these concepts are important, as the collective self is related to the concept of *Umma*, the collectivist approach towards society and 'brotherhood of Muslims'.

The individual self is depicted from different perspectives and the major orientation is driven from Quran. The first aspect is the spiritual heart *(qalb)* which contains the spiritual wisdom (Inayat, 2005). This heart along with wisdom also contains intuition and it is through this the believer create a link to the oneness or *tawhid* of God. The *qalb* provides one a deep insight of the world than the 'rational intelligence'.

A second facet of the self is the soul or spirit *(ruh)*, which refers to a link with the divine (Inayat, 2005). In the Qur?an?s explanation of both Adam?s creation (Quran,32:9) and then Mary?s conception and furthermore God says in Quran that "I blew my spirit in Adam", "I created the man on my own nature", "Tell thee that the spirit is my lord's (the Allah's) amar?".

Third, the *nafs*, corresponds to the 'psychological ego' (Inayat, 2005), which as per Quran takes three forms (Netton, 1993).

First and the lowest level *(nafs ammarah)*, in Islamic Tasawwuf it is called *"Roohe Haiwani"* (Azeemi, 1995; Ghazali, 1984) or "Animal Soul". This level is all about the very basic or physiological needs of an individual like animals. At this level a person most probably have uncontrolled predispositions and strong physiological orientation which will ultimately lead someone towards certain undesirable negative behaviors. All of us have certain negative traits and qualities, but the question

is about having a self-control. 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* or *"Roohe Insaani"* (Inayat, 2005; Azeemi, 1995; Ghazali,1984) or Human Soul, which is about the awakening of 'conscience or sense of morality'. At this level one feels oneself over and above the other creatures and start using functions of higher mind like writing, poetry, singing and paintings etc. When one reaches at this level and try to transcend in it, he starts to contemplate on his creation. He starts getting out of the lower level temptations. The guilt and the pull from higher spiritual self, take one to the higher spiritual level (Inayat, 2005; Azeemi, 1995; Ghazali,1984).

Third and final level is, *'nafs mutma'inna, Roohe Azam,* or the Transcendental Soul', (Inayat, 2005; Azeemi, 1995; Ghazali,1984). This level is in fact the 'source of tranquility' for the individual. Here one submits one's will and gets peace of mind and satisfaction (Inayat, 2005) and feel, experience and observe one's connection with oneness (Ghazali, 1999) and being the part of oneness one watch everything from the vision of oneness and observe oneness in everything (Azeemi, 1995).

This peace of mind is a kind of acceptance of all the happenings and events in the world where one lives (Inayat, 2005; Azeemi, 1995; Ghazali,1984).

So as per Islamic spiritual orientation the three aspects of self are 'innate' and should be driven and defined in terms of one's relationship with God and the self-control in the interest of society.

This division of the self also coincides with the Vedik literature, they divide it into three levels, Maya (the materialistic and worldly), *Autamn* (Individual's self and soul), *Jeeve Autamn* (Oneness or the origin of the life and all the souls. Kiymaz (2002) explains the six evolution stages [maqam] of soul according to Sufism. These are also known as *chakras, lataif* or energy generators through which a person transcend towards a higher self. (Azeemi, 1995; Auliya, 1972).

2.5.3.2.2 *Maqam al-nafs or latifae nafsi,* **(The stage of ego)** This is the lowest level of the spirit or soul. At this stage people move just on the basis of their 'hedonistic instincts' or motivated to get only the pleasure of body. This is the level of physiological need orientation (Maslow, 1946). They usually are unable to control their egos and this result in serious problems like 'anxiety, uncertainty, despair, selfishness, insanity, paranoia, obesity, alcoholism, drugs as well as suicide'. *"Nafs"* stands for the self, state of being or ego and is originated from "breath" which is related to "Biblical or Kabbalistic" *'nefesh'.*It is almost similar in all the ancient understandings about human personality and 'act of breathing' is directly linked with life. Likewise the old and ancient idea of *"Prana"* in Hinduism, Greek "pneuma" and Latin "spiritus" all convey the same meanings of the of breathing process which grants the life to us by energizing.

2.5.3.2.3 *Maqam al-qalb or latifae qalbi,* **(The stage of heart Prophecy and knowledge relating to this was granted to the Prophet Adam)** This is a higher level where people start performing for the goodness in themselves and better conduct to the people living around them. This stage though is a better than previous, yet people still have problems in their soul as well as body. They have a better control over their desires and ego now yet it is not still enough to gain full inner peace. The problems they can face at this stage: 'incapability to focus, two-facedness, fear of failure, egotism, forgetfulness, etc.'

Though the *Qalb* stands for heart, but this is spiritual heart and should not be taken as the physical heart pumping blood and in it deep inside is the "seat of beatific vision". Sufis take it as a "higher" part of *Nafs* or intellect also called *"Nafs-I-Natiqa"* or "rational soul". In the travel towards exploring divine truth, though this level of heart can err in judgment due to the dominating worldly ego (Driver, 2005), but reciting some sacred words or meditation can change it into a form of heart known as *Qalb-e Salim* (the sound heart). Both *Qalb* and *Nafs* form the *"Rooh-e-haivani"* or (Animal Soul) (Azeemi, 1995; Ghazali, 1984). This level of soul keeps record of all the activities an individual performs and it is termed as *"Joviya"*.

2.5.3.2.4: *Maqam al-ruh latifae ruhi* **(The stage of the soul prophecy and knowledge relating to this was granted to the Prophet Abraham)**

This level is achieved through concentration, increasing mercy, kindness and respect for others. At this level one feels that everything whether "favorable or unfavorable is from the Allah Almighty". This is a stage of submission and patience. At this stage one never blame the creator and he will seek for the solution from God (the source of everything), from where the problem came as well. When one activates this level of frequency, one gets familiar with the astral world and can see *'Alam-e-Aaraf'* that is the place where we reside after death.

Sighting or witnessing something is of two types, 'direct and indirect'. When we view ourselves in a mirror, we usually think that we are looking at ourselves and this is what is known as indirect sighting. While in direct sighting, one knows that one is viewing what the 'mirror is causing us to view'. Among all the creations human beings only can activate the direct sight and all the Prophets and many saints, sufis and spiritual beings are and were gifted with this. Whenever they sight something, they relate themselves with the creator and after this connectivity they activate the sight of the real viewer the God almighty and then witness his sighting which shows the reality. To activate this direct sighting, there are two possible ways, one is to change one's thinking pattern and the other to get it through rigorous exercises taught by spiritual guides *'Sahib-e-Irshad'* are assigned with the duty to preach and they try to achieve direct approach through austere exercises and endeavors. The others who are chosen to perform the administrative duties on behalf of God are granted with this approach of thinking. A spiritual guide or mentor trains in such a way that the agency that ascribes meanings to events and things become neutral and unbiased. Then one becomes habitual of interpreting everything under the conviction that nothing is directly associated with him and everything happens and associated to him because of God almighty. God is reason of all reasons and rationale of all rationales (Azeemi, 1995, Ghazali, 1999).

Then they learns how to refrain from any kind of resistance. *'Ruh'* or soul is an immortal entity and "transegoic true self", which goes along with the Christian

concept of *"synteresis"* or *"Imago Dei"*, or *Vedantist* belief of *"jiva"*, or Tibetan Buddhist *"shes-pa"*, a level of consciousness and Taoist *"shen"* means spirit.

2.5.3.2.5. *Maqam al-sir or latifae sirri* **(The stage of divine secrets Prophecy and knowledge relating to this was granted to the Prophet Moses)** When activated one gets acquainted with *Aalam-e-Misal* (The 'Allegorical realm' and got to know the 'Reflection of knowledge of the preserved Scripturum' the *'Lohe Mehfooz'*. This is usually activated the meditation and 'one-pointed concentration' to the sacred names of God especially *"Ya Hayy, Ya Qayyum"* means the living/life giving and the sustainer. The literal meanings of *'Sirr'* are "the secret". When combines both *'Sirr* and *'Rooh'* form *"Rooh-e-Insani"* (the Human soul) or *'Ayan'*.

2.5.3.2.6: *Maqam al-qulb or latifae khafi* **(Latent Subtlety The stage of nearness Prophecy and knowledge relating to this was granted to the Prophet Jesus)** It can read and study the *'Kitab-e-Marqoom'* (the written book). The word *'Khafi'* means mysterious, or 'Latent Subtlety' and it also represents intuition. The stage is also known as the "stage of neighborhood" and one is almost in between the world and the mystical lands of heaven.

2.5.3.2.7: *Maqam al-wisal latifae akhfa* **(Obscure Subtlety The stage of union Prophecy and knowledge relating to this was granted to the Prophet Muhammed (peace be upon him))** This stage is achieved through the bestowment of God rather than only the effort or will of anyone. This is supposed to be the highest state of transcendence one can achieve and this is the stage aimed at by all the Sufis. People reaching at this stage see death as a continuum rather than an end in itself. "Therefore, it is believed that such people have the knowledge of the exact time of their deaths and they are ready to face it with happiness because they will reach their most beloved, Allah, when they die" (Kiymaz, 2002).

Akhfa means something which is very obscure and deeply mysterious. It is also called the *"Nuqta-e-wahida"* or the 'point of unity' in all the humans who can

reveal the *'Tajalliat'* or the 'beatific visions' of Allah. At this point one starts understanding the system and the laws which govern the universe and comprehend the meanings of "for you, I (Allah) have revealed whatever is in the earth and the heavens". This is the transcendental or highest most level of human perception and "is connected to that veil in the realm of unification behind which is the throne of God" (Kiymaz, 2002).

Akhfa and khafi both constitute *"Rooh-e-azam"* (the great or transcendental soul), also called *'sabita'*. The Attributes or 'sifaat' of Allah the creator that have been relocated to the creations s and become parts of the 'mechanism of the universe' are known as the 'Incumbent Knowledge', *'Ilm-e-wajib'* or 'the Knowledge of the Pen', *'Ilm-e-Qalum'*.

First Descent and step towards the creation is the state when God exhibited the program that was in God's mind and willed it to be exhibited. The Reflection of the will of God (why he opted to create the universe), and the creative formulae of the cosmos is found in the Great Soul. "Great or transcendental Soul", "Human Soul", and "Animal Soul" are basically the three levels at which a person can function. One n covers these levels one by one through *Muraqaba* the "Sufi Meditation", *Dhikr* the "Remembrance of God" and purification of one's mindset and perception from negative thinking patterns like fear, depression, negative emotions like hate, scorn, rage, lust and negative behaviors like hurting others 'psychologically or physically'.

According to Sufis loving God is the key to transcendence or knowing oneself, and one gets it by loving and helping every human being regardless of the race or religion, and without expecting any possible reward. According to Akman (2009), Junayd Baghdadi, a Grand Master in the history of Tasawwuf concluded that Sufism is based upon eight qualities:

"First the generosity; the main quality of prophet Abraham Second is the acceptance, and the acceptance of prophet Ishmael Third the patience shown by prophet Job Fourth the signs, and the 'signs of prophet zechariah' Fifth, the poverty, 'the Poverty of prophet John' Sixth is the woolen Robe, 'The woolen robe of prophet

Moses' Seventh is traveling, 'the traveling of prophet Jesus' Eight is Piety exhibited by prophet Muhammad"

2.5.3.2.8 Psychological Regulation In Islam, the well-adjusted person experiences *Tawhid,* follows God?s commands, and fulfills his or her responsibilities towards his family as well as society. The psychological and mental health in any individual in Islam is not gauged on the basis of absence or presence of psychological abnormalities, but the successful fellowship of the principles of Islam which are supposed to keep a person balanced and well aligned with Tawhid, the oneness of God. Such person not only fulfills the duties of God but pays full attention to his or her responsibilities to the society in general and the family in specific (Azayem & Hedayat-Diba, 1994). So the mental illness in analytical psychology is supposed to be created when someone loses contact with the collective unconscious (Tawhid) as everything else he/she performs is either directed to or directed from this collective unconscious (Jung, 1933). If we express it in religious terms, people with psychological problems are those who cannot to live in harmony with the "universality of God" (Ali et al., 2004).

Regarding sustainability Islam suggests to discourage people from first acting in their own interest and damage the system then showing concern about curing the 'natural and social' world which have been done throughout history (Marinova, 2008).

Further Akman (2010) explains that the Sufism/Tasawwuf has always been an integral part of Islamic civilization which exists almost in every Muslim country. Sufism shows the spiritual and mystical path way towards divine knowledge. Sufism also spread outside the Muslim world after a particular threshold of modern society and captured the attention of Western scholars, intellectuals and later that of a wider population might not have a professional or academic interest in this subject. In his opinion the Western people are driven to Sufism mainly due to the Christians who converted to be a Muslim by practicing Sufism or remained Christians with an enduring interest in Islamic mysticism. This opens the gates of Sufism to everyone despite of their religious orientation.

2.5.3.2.9 Islamic Spirituality, Sufism and *Tasawwuf* Sufism is nothing but the "Religion of Love" and the "Love" is the critical point in the self-discipline toward the "divine" unity (Davis 1912, 29). Muhyiddin Ibn Arabi, commonly referred as al-Shaykh al-Akbar or "The Great Master" said: "I follow the religion of Love: whatever is the way Love's camel takes me, that is my religion and my faith" (Ibn Al-Arabi, 1911). The words of Moinuddin Chishti are no doubt a summary of the basic Sufi beliefs "Love to all and malice to none." The same sentiments are expressed by almost all the Sufis and most of the Sufis believe that love being the essential and fundamental message of Islam is also the main message of Judaism and Christianity (Azeemi, 1995; Ghazali, 1999).

According to Sufis as if God cares, loves and feeds everyone despite the fact whether he is a believer or not, loves without the difference of color or language. Then how can we deprive them of the love? We must rather transcend the barriers between humans to shatter the obstacle between humans and God. As per Islamic theology, God said "I was a hidden treasure; I wanted to be recognized, so I created the creation with Love" (Campo, 2009). So the dominant force from the Creator, in the creation is love (Azeemi, 1995).

The essence of Sufism has also been defined by almost every Sufi, 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).

The major belief in the Sufi way is that, when ones heart is was 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 Quran: "He definitely shall be successful who purifies himself" (Quran 87:14).

This path of Sufism is a challenging path that requires a spiritual guide in order to follow it properly (Innayat, 2005) and the Sufi Orders approve the need for a spiritual teacher for the spiritual path seeker. In such guidance a certain behavior will lead one toward the purification of body as well as the soul when the soul leads one's body. The physical or sensual instincts are not capable of leading an individual towards such purification and when one is imprisoned of these instincts and impulses, the difference between the animals and humans disappears. If one

strives and fights against the 'darkness of ignorance' with both the spiritual advise and the personal 'Divine Light' together, one gains success (Ahmed, 2003).

According to Qadri (2003), The Sufi is one, "who has no non-existence and his non-existence has no existence anymore," which means whatever is attained in this expedition is never lost and whatever is lost never comes back in this conversion. He becomes part of the divine self and finds a place in this 'holistic picture'. This is the state of *baqa* (eternity) where one experiences the God like state and deep inner peace.

After going through this transition, one is filled with the divine and godly light. We usually reach out for blessings through others, "Now he becomes a source of benefits and blessings for others" (Razzaq, 62-63). Previously before the Western discovery about Tasawwuf, it was strictly considered as connected to Islam and Muslims. It has never been taken as a different branch having a different identity or orientation. In the nineteenth century, "in the context of certain ideological and cultural predispositions" Sufism was viewed as a different practice which can also be traced to 'Neo-Platonic and Neo-Zoroastrian' practices and beliefs. These contemporary masters have changed the Western culture by presenting a new view of life to the West which is based upon the following principals:

1. Humans can be best understood from the view point of consciousness and modification in it.

2. Consciousness can be transformed through spiritual exercises and practices.

3. There are spiritual masters and guides who already have done this.

4. In this regard they can guide others to achieve the same by following a systematic program (Rawlinson, 1993).

The new perspective of the 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 *tawhid* (Inayat, 2005). "Islamic spirituality or Sufism or Tasawwuf is an experience, knowledge and realization of this unity or oneness in thoughts, words,

every act and action, through the will, the intelligence and spirit or transcendence (Nasr, 1991; Nasr, 1987; Azeemi, 1995).

The study of spirituality in Islam turns to its inner dimension and the Islamic spirituality will ideally focus around Allah, the Quran (Koran), and the *Hadith (or Sunnah)* which are collections of 'anecdotes', sayings and actions performed from the life of the Prophet Muhammad (peace be upon him).

2.5.3.3   Spirituality in Hinduism

Spirituality is practiced by Hindus also, as Thomas (1992) argues about the idea of Hindu spirituality where believers try to transcend and try to turn into a cynic by giving up all the pleasures of this material world. But is this a sign that all the spiritualties belong to the same foundation. Sundararajan and Mukerji (2003) highlights that Hindu spirituality is an idea of freedom, not only mere liberation but freeing the spirit. This can alter and be practiced according to cultural styles. Exploring various facets of Hindu spirituality and how it has also evolved over the period of time and modern Hinduism is not only about rejecting the world but also to connect with it. This modern though over the Hindu spirituality helps it to translate the spirituality at universal level. Payne and McFadden (1994) mention that while discussing spirituality in western context, western scholars aim to understand spirituality with minimum requirements however in eastern culture spirituality is not sought but it is found. The skeptic in the way of spirituality can only find the true way when he ignores and give up certain things and connections of the world and once those specific needs are held with patience the spirituality appears in the human.

In *Geeta and Vaid* it is said by God,

"I am the inner light,
I am the outer light,
I am the all-prevailing light,
I am above all, (the greatest of the greats),
I am the light of the lights,

I am the self-luminous,

I am the light of my own self,

I, myself is the siva, the self of the self,

There is neither East nor West here,

There is neither day nor night here,

It is the lights of lights, sublime of ineffable,

Here there is no intoxication of creed and color"

According to Vaid and Vedick philosophy, there are three agencies active in the whole universe,

- *Sattwa*

- *Rajjas*

- *Tamas*

Sattwa is all about goodness, piety and peace; its dominant color is white. *Rajjas* is an emotion which is all about action, its dominant color is red, and *Tamas* is darkness and stagnancy, its dominant color is black (Azeemi, 2009).

2.5.3.4 Jewish Kabbalah

Opening the spiritual facets practiced in Judaism, the major encounter is of Kabbalah. Sherwin (2006) went into Hebrew meaning of Kabbalah, thus it is meant to be receiving. Not teachings but traditions which have been passed through ages and ages. It is practiced under the teachings of Judaism. Sherwin (2006) yet agrees that still many facets of Jewish spiritual teachings can benefit people who are not having belief in Judaism. Author continues to establish a link that Kabbalah is only connected on the doctrines of Judaism, being a soul to the model, Judaism is the body of Kabbalah and vice versa. Thus it is the received wisdom, as etymology of Kabbalah is received so it is about receiving the wisdom. Torah is the book which Judaism follows which came from the literary meaning of instruction, thus Kabbalah helps to understand the secret. It is about learning and

teaching the secrets of Torah. It is about understanding secret meaning and going beyond the basic interpretations and exploring the God. As infinite light is the basic idea of Judaist Kabbalah where God is known to be neither this nor that, known to be unknowable still all the creation seed out of this great entity. Then there is ten Sefirot, where the infinite thinking being interacts with the thinking beings existing here. Kabbalah allows human beings to know the god by experience while experiencing humanity and human conditions as god has given birth to mankind in his form. By this human being can experience the god and while understanding the god they can heal the humanity. Researcher has already mentioned researches where respondents have explained their beliefs in various gods yet believing in spirituality. Other main teaching is of Hebrew alphabets, which a Judaist spiritual practice should master. In Hebrew there are words and not the things. As it expresses the essence of each force of universe. As like other spiritual practitioners Kabbalah even forces to learn the essence rather than the visible world. Then there is a facet of Tikun which is a fundamental block of Kabbalah explaining that world was created in scattered pieces and human beings are sent on the earth to collect and make the world a more presentable place. By this the finite thinking beings work over and learn the system of infinite thinking being. Sherwin (2006) insists that Kabbalah is a reunion, Kabbalah is the source how the cold external world can unite and live with harmony with warm internal world of human beings.

The tree of life is that path mentions William-Heller (1990), that how life took birth from an unknown source, from nothing to everything, and how importantly this tree of life has ten branches which can help to master life and know the unknowable or to realize the unknowable. Previously in reference of Sherwin (2006) major fundamentals of Kabbalah were discussed and William-Heller (1990) explores the insight of tree of life. Tree has ten major branches. The tree of life has two folds, internal and external; first is that how human beings are sent down in material shape and second is to revert back to the creator. Author William-Heller (1990) uses Muslim Sufi poet (Ibn Arabi) reference here to clear the point of created creator and not created creature. Tree of life is inverted actually, as life

came from upward to downward as William-Heller (1990) sees it in symmetry of concept of Hindu spirituality known as Maya i.e. illusion. All the branches are linked in dual way to each other; inwardly and outwardly. Outwardly reflects how subjective meaning can be understood only by wisdom and inwardly reflect the objective world which exists. Moving diagonally into the tree one finds the path of life and haphazard interconnectedness between the branches to understand the cosmic relationships. Facets of wisdom, beauty and mercy are found as three major branches of the tree. These three messages exist universally in other spiritual religious practitioners also. Thus Kabbalah moves human to learn oneself and to self-actualize the importance of mankind and later to understand the cosmic evolution taking place in the universe.

Working over the spiritual similarities and overlapping of basic framework of spiritual models, Kabbalah the model of Judaist spiritualism even uses numbers to explain the universe and agrees with Pythagoras that world is made by numbers. William-Heller (1990) attaches this idea with Zoroastrian and Hindu Rishis in India. Practices overlap yet the belief is different. Another concept of antiquate philosopher and mathematician is that world is a symphony of sounds and a calendar of numbers. The tree of life and its blocks overlap with the concept of Tetracyts. Thus a great harmony can be witnessed that how come Pythagoras meaning and honor of numbers matches with the stages of tree of life which diagonally should be followed for path of freedom Thus spiritual scales can be universal and can help measure spirituality and human internal essence through working on common behaviors and facets.

2.5.3.5   Christian Spirituality

Spirituality has common values and terms, yet Judaist spirituality has been revolving around the faith in Prophet Moses. It does deliver the concept of wisdom, beauty and mercy for all the practitioners yet it is moved around the axis of Judaist faith. It can never be understood completely away from it or Kabbalah cannot be worked out of the limits of Jewish faith. Dreyer and Burrow (2005) in their exploratory work highlights that spirituality in Christian context is to transcend

and to focus on experience that Jesus went through. Christian theology believes and has faith that god appeared in the shape of Jesus and Holy Spirit guides humanity their whole life.

Spirituality is much more concerned with experiencing the life and message of Jesus. Christianity deals spirituality as the message of love, we are not only loving God but God is also loving us back, God has been best revealed in the life of Jesus thus living and experiencing that all like Jesus is the major goal in Christian spirituality. Living like Jesus is not the only thing as to be unorthodox a Christian spiritual practitioner may also transcend to be near to god as God can never be fully known but can only be tried. As there have been unfathomable debates about how to know god in Christian faith and church has been facing various contradictions, thus the best result came out as instead of using the language to know God or to resolve the theological questions and queries the practitioners may use the language of participation, argues Smith (2006). Same concept has already been seen in Kabbalah. Just like wisdom in Kabbalah, Christian spiritual practitioners and saint spread the message of love and to know with experience and transcend.

2.5.3.6   Buddhism

Traveling from Muslim spirituality into an ancient spiritual entity who is yet praised and practiced in the contemporary world. Buddha equally divided the human mind into five major portions i.e. the body, sensations and feelings, perceptions and ideas, mental acts and basic consciousness. Those all are actually named in traditional language of Buddha, however Buddha gave a detailed explanation of all of those facets of mind.

Buddha claimed that one of the main parts of mind is rupa or the body. This part includes sense organs and allows the mind to take feedback from the external world. When the rupa or the body interacts or contacts with any part of the external world it creates feelings and sensations which Buddha claims to be the second part of the mind. When feelings are generated this gives birth to ideas and perceptions which help to recognize and create the idea about those objects of external world. Next

are mental acts in which human will power and attention is manifested in reaction to perception and ideas. In last Buddha even gives space to basic consciousness which overlaps with the Jung's idea of collective unconsciousness. Buddha even claims that by eliminating the ego and ending up to the external world one can find the space to the emptiness resulting in eternal peace (Chang, 2013).

Buddha has supported this work for achieving the eternal peace with four major lessons known as four noble truths. Very first to mention is suffering, his school of thought claims that suffering is the most important component of life (Christensen, 1999). Suffering allows humans to evolve and to improve. Mortal aspect of life also play a pivotal role, anxiety has its own drawbacks but it gives value to our decisions as those are taken under hard circumstances while playing with scarce time.

Buddha also works over anatman which is that humans are even free from soul and all the humans are interconnected not only with each other but also with the universe.

Buddha highlights the corner stone of all the sufferings that human goes through. He mentions that cause of attachment, due to desire of living forever, for the desire of gaining, for the love of achieving humans face sufferings (Christensen, 1999). As this also enslave them under their own feelings, whims and wishes. Thus he used the word trishna which is to desire for something. Humans fail to understand that this world is mortal and would not last forever thus they trap into world of desires and wishes. On the opposite end of this scale is dvesha which means hatred. Feeling of hatred is grown when there is an attachment. When pain is attached to any concept thus it gains the power to hurt ourselves or our weaknesses. Thus when any entity gains importance it also gain the tendency to hurt us or to give pain to us. Yet Buddha continues to explain in his four noble truths that sufferings can also be eliminated from life. Nirvana is usually referred to the feeling where practice can lead us and humans are free from all the worldly feelings and sufferings and helping us to connect with a life free from lust and desire. Nirvana is to break the chains of worldly desires and wishes which give birth to human sufferings and humans blindly race for the things they wish for

(Teasdale & Chaskalson, 2011). How does mindfulness transform suffering? I: the nature and origins of dukkha. Contemporary Buddhism, 12(01), 89-102.

Buddhism even has a special place for mystic practices, seen in various research based evidence that how come spirituality can move or change meaning from one religion to other but somehow they all come from the same seed. Though Buddha was much of a saint and have large number of followers yet it is not with a strong canon. Still spiritual facets and variables overlap in all the major religions.

2.5.3.5.1: The structure of the mind In Buddhists mythology a is composed of five aggregates "skandhas" and those are,

(a) The body *"rupa"*, the sensory organs.

(b) Sensations *"vedana"*, originating out of the contact between sensory organs and objects.

(c) Perceptions *"samja"*, ability to recognize the things and ideas.

(d) Mental acts *"samskara"*, "will power and attention".

(e) Basic consciousness *"vijana"*.

In *Mahayana* Buddhism there is *alaya-vijana*, which is similar to Jung's concept of the collective unconscious. In that collective unconscious there are *"bijas"* or seeds, like Jung's archtypes, which are inborn tendencies to understand and perceive the world in a certain manner. When they are combined with *"manas"* or our egos, to form the illusions which is our ordinary existence. By calming and silencing this ego and lessening the self-centeredness, our minds will realize the "emptiness" or *"sunyata"* which leads towards peace.

2.5.3.5.2: The Four Noble Truths The Four Noble Truths (Tsering, & McDougall, 2005) in Buddhism are as under:

a. Life is suffering   In this life suffering is inevitable and unavoidable. One's senses will feel pain, feelings will feel distress and capacity of love must be offset by capacity for grief. *"Duhkha"* the word for suffering, also translated as stress, agony, and flawed. In Buddhist understanding, suffering is a foundation for improvement.

One key concept in this regard is *anitya*, means that all things here are mortal, whether us or any relation. The awareness of mortality make life a misery but at the same time make our choices meaningful. Another concept of *anatman* suggest that we all are interconnected with the universe.

b. Suffering is due to attachment   The main source of all miseries is our own self and most of our sufferings come from desires of enjoyment, happiness, and everlasting love as well as to make pain, sorrow, and unhappiness vanish from life altogether.

Trishna is the word for attachment which also means thirst, wish, lust, or clinging. We do not usually recognize that everything is imperfect, mortal and insubstantial, our clinging to them is a delusion. We strive for becoming immortal, either through making our next generations into "clones of ourselves", or by getting ourselves into history books.

Dvesha is another aspect means escaping or hatred. To Buddha, it is sort of negative reinforcement which inflate the things of worldly attachment to hurt us more.

Another aspect of attachment is *avidya*, means ignorance. At surface it is the ignorance of "four Noble Truths" but at the deeper level, it means not understanding and seeing reality rather experiencing only the personal interpretations.

c. Suffering can be extinguished   The self-created suffering can be eliminated. It is more of diminishing mental anguish. This state of being or preferably not being is known as Nirvana where all the attachments and sufferings are eliminated. So it is "blowing out the unnecessary sufferings" which is nothing but the total freedom (Tsering, & McDougall, 2005).

d. And there is a way to extinguish suffering The good news is that getting out of the misery is possible and Buddha called it the "Eightfold Path".

2.5.3.5.3:The Eightfold Path It is more of a therapy program and the first two elements are referred to as *praja*, means wisdom: (Appleton, 1961; Gethin, 2001).

Right view -it refers to an understanding of the four noble truths, especially the understanding that everything is imperfect and insubstantial as well as our self-created suffering due to "clinging, hate, and ignorance".

Right aspiration one must have a true desire and devotion to free oneself from *"Trishna, Dvesha and Avidya"*. So the process will start when one will take initiative like a patient who will start a remedy when he will admit that he is sick or ill. The next three segments provide the detailed guidance in a form of "moral precepts", known as *"sila"*.

Right speech Refraining from lying, backbiting and speech which hurts others and above all one must stop lying to oneself.

Right action It leads towards right behavior by restricting oneself from actions which hurt others like killing, stealing, and "irresponsible sex". In Buddhist tradition there are five moral precepts, and they are;

- Harming others;

- Taking what is not yours;

- Harmful speech;

- Irresponsible sex;

- Drugs and alcohol.

A more serious Buddhist follower would add five more:

- A simple meal daily, before noon

- Avoiding playful entertainments

- Avoiding self-praise

- Using simple bed and seat

- Avoid using money

Right livelihood This means to spend one's life in an honest way and not harming others. Now a days the comparison with others and cut throat competition is enticing us to go for corrupt ways to gain success. This does not mean at all that all of us should leave the world like monks, rather we can be a good business man, an honest and hardworking employee or a politician who is sincere to the public. Karma in this context is about good or bad deeds and the resultant consequences. For example, our self-centered or selfish deeds darkens the soul and make us unhappy, on the other hand, each positive act will bring us any positive outcome like happiness or peace of mind. Last three segments of the path are about very well-known element of Buddhism and that is *samadhi* or meditation.

Right effort This is all about taking control of one's mind, the mindset and thoughts. The simple way of achieving straight and positive mindset is to abandon negative thoughts not by denial or repression rather by ignoring it and letting it be dissolved. At the same moment positive thoughts and impulse should be developed and enacted which means we should make virtue a regular habit. By doing this one do not have to try for doing good deeds, rather it will occur and exhibited from us on its own.

Right mindfulness Mindfulness is kind of a "bare attention" to the thoughts, perception and daily life events without any deep attachment. This does not make

a person isolated from the worldly events, rather provides a rich awareness of life as if one is observing things in a holistic manner.

Buddhism also teach and preach to avoid "consciousness-diminishing or altering" substances like alcohol or other as this will converse the direction of thoughts to the deeper ignorance rather than awareness.

Along with these drugs, many people avoid life by indulging into food, sexuality, becoming workaholic and involving themselves into monotonous routine or rigid and "self-created rituals".

We also avoid the reality by sinking our attention in materialistic attractions like luxurious cars, expensive clothing and extravagant shopping. The role of commercial media is alarmingly negative by blending the entertainment with materialism. We got ourselves surrounded by enticing commercials, infomercials which are presented to us as if this is the only solution of miseries in life.

Right concentration   This is about meditating in a way as to clear our minds from our self-created attachments so that we may understand and accept mortality, defection, brittleness and insubstantiality of life. This is considered to be the highest form of meditation in Buddhism.

Most of the therapists agree that anxiety is a very much known and common symptom of psychological and emotional sufferings. This anxiety can be replaced with "unresolved anger" or invasive sadness. Though meditation will not diminish these things, but will provide a chance to get the required wisdom and morality to manage and handle it properly.

Bodhisattvas are Buddhist saints who are the enlightened beings. They have four distinguishing qualities, known as *"Brahma Vihara"*:

"Love and kindness to all creatures;
sympathy for all sufferers;
Sympathy for those who are happy;
And self-control, a pervading calm".

Spiritualty means digging deep into everything and try to know the basis and spirit of everything. In a practice of Zen Buddhism, young monks and nuns are asked unusual and out of the box questions called 'koans'. Monks ponder and meditate on these questions to get out of the usual way of thinking and getting into 'non-dualistic' and unitive mind and thinking. These questions are intended to upset our typical way of thinking and the way we perceive our surrounding and the universe.

The usually asked 'koans' are "what is the sound of one hand clapping?", "if you speak, I will hit you; if you don't speak I will hit you", "what is the taste of blue color?". These questions have no single answer, they just indicate the 'emptiness' and freedom experienced by the respondent. The focus of Buddhism is the expression: **"nirvana is samsara"** which means that 'the perfected life is this life'. Which also means that looking one's life with a new attitude by becoming more calm, aware, and nicer morally. If we give up desire, greed, hatred and understand that nothing is permanent. Misery, sorrow and pain is the price we willingly pay for love and 'this very life becomes at very least bearable'. There is also an emphasis on continuous practice such a mindset, as they are not concerned about being perfect, and it is all about a continuous quest.

Due to the relationship of the spirituality with mental and physical wellbeing, the West is focusing more on the spirituality research lot more than the East (WHOQOL SRPB Group, 2005), but most of this literature is oriented towards the Western religions (Cawley, 1997; Pargament, 1999; Richards & Bergin, 1997; Thoresen, 1998, Bradshaw, 1994, Narayanasamy,1999a and b). This concept of 'holistic health', which is the area of interest to the West is very much practiced in Buddhism in which the practitioners target at cleansing their thoughts, talks and body. In this regard the 'Mindfulness' is a type of intervention from Buddhist origin which is getting attention in the West as it has a proven significant positive impact on mind, body, soul of humans (Leigh et al, 2005; Maaske, 2002).

2.5.3.5.4: The Various Stages of Spiritual Growth   Humans can be placed on a spectrum of spirituality on the basis of their spirituality level. The spectrum

is very simple with two extreme categories and those are 'worldings and the spiritualists'.

(a) **Worldlings** The worldings or puthujjana are of the view that this physical from is all about being human, and they do not believe in life or life after death, rebirth or reincarnation. They mainly believe that this is the life which matters and may take the spiritual pursuit as foolish quest. They are generally materialistic and rate the worldly possessions very high to show off and boost their egos. Physical pleasure is something that is not only worthy but desirable for them and that is the reason they indulgence themselves in sex, alcohol and all kinds of material happiness. Despite all this it is very unfortunate that they do not usually find lasting happiness. They generally get frustrated and feel emptiness. This is because of their material orientation and ignorance of their soul and spirit like a building without or with a poor foundation (Hyers, 2004).

(b) **The Spiritualists** Spiritualists are the individuals who are of the opinion that the worldly gains and achievements are necessary but not sufficient for a human. The physical existence is rather a manifestation of spirit and body is display of soul. Body needs food, shelter; medicines just for its existence as it carry senses through which one understand external surrounding as well as internal universe. They recognize themselves as spiritual beings and focus on spiritual quest with all the zeal and zest. So the major difference between a spiritualist and a worlding is that the worlding always try to feed their egos and spiritualists rather negate their personal egos and go beyond it. In these spiritualists there are two further categories:

  (a) Spiritualists with right understanding

  (b) Spiritualists without right understanding

Right understanding is all about looking at things as they are not as we want to see it, this will set a right attitude towards life so a spiritualist is one who will look into the soul, spirit and reality of everything. They do not

do right things rather right things occur from themselves on their own and their attitude reflects from their speech, attitudes and actions. It is a goal for a Buddhist to have a complete liberation from this world of samsara and become a noble one or an ariya (Hyers,2004).

(c) **The Noble Ones** An ariya is one who will not revert to the 'woeful planes of existence' and there are four levels of awakening:

- *Sotapanna*

- *Sakadagami*

- *Anagami*

- *Arahant*

In becoming a sotapanna, one has to eliminate:

- Doubts in the dhamma

- Self-identity views

- Attachment to rites and rituals

In between worldlings and the spiritualists there are 'spiritual seekers' who actively seek to understand spirituality. As they have doubts and uncertainty in their mind so they try to play on both sides. This is a vulnerable state of being fallen back to worldly orientations (Hyers,2004).

2.5.3.7 Secular spirituality

Spirituality has been discussed within various faiths, yet world encompass various atheists and people not having belief in any religious doctrine. Still researches have shown that they have been experiencing spirituality. However this looks contradictory how Judaist spiritual practitioner use the energy of Moses and followers of Christian spirituality follows the way of Jesus yet possibly the people having no belief are also successfully using the idea of spirituality.

The famous work of Maslow is also strong evidence that spirituality can take place without having firm belief any religious doctrine. The same has been revisited by

the work of O'Connor and Yballe (2007), Maslow has categorized vast human wishes, whims and needs in five major categories and how one transcends from one need level to other. Here very first the concept of transcend takes place which has already been reviewed in various faith based spirituality systems, transcending is a systematic way of working toward higher values. Thus a secular person can also have an experience of spirituality. Here it is important to unveil the literary meaning of spirituality which comes from Greek word referring to be spirit. Bible uses the same word opposite to that of flesh of human body and not against the body. Spirit can exist and can be practiced to be cherished says Akhtar (2013). Spirit can be mastered and worked over without having any belief system on system or faith. The example mentioned by Akhtar (2013) is of yoga or a Hindu Jogi stands on one leg for 12 years. This all reflect that even a person antagonistic to another's faith can also exercise spirituality.

This in detail has been attended by the work of O'Connor and Yballe (2007) who worked on the premise that human needs and wants are unlimited thus after the highest degree of motivation which is self-actualization; human evolution and need for more continues. They have found in some notes of Maslow where he had to open more facets of this variable of self-actualization. Spirituality or attaining spiritual contentment was one of those. This makes clear that leading theory of motivation which is quite universal for people from diversified belief systems and faiths is valid.

Similarly another concept where diversified beliefs and faith systems of various religions have been seen with overlapping concept is of servant leadership. It is the contemporary theory of leadership where leader is the servant and idea was floated by Greenleaf (1977). He found from the work of Herman Hesse that leader can also be a servant and the same facet has been witnessed in the life of all the Major Prophets. Thus this evidence that even diversified faith systems can have shared values which can bring the spiritual enhancements in their believers. Nandram and Borden (2009) mention how come Jesus washed the feet of his followers on the night of last supper, sharing the value of altruism and same is preached in Jewish doctrine that all men are responsible for one another.

Similarly they quote the teachings form Islam as the best of men are those who are useful to others. The continuity of shared values of altruism is available in Buddhism and Hinduism too, as serve others as you expect from them and strive continue to welfare of the world.

Similarly when diversified people are available on the work floor then measuring such values can be hectic when various faiths are available on the work floor, still Barbutto and Wheeler (2006) worked over five major facets which are available in all the employees or humans no matter what ever their belief system is. This even have the facet of wisdom which is been seen in the literature of Kabbalah and Christian spirituality. Earlier in work of Nandram and Borden (2009) the basic concept of loving humanity is been shared. Interestingly various studies have shown that servant leadership enhances workplace spirituality.

Similarly when workplace spirituality is discussed by the scholars it is taken as a secular concept. Which is not exploring the firmness on any particular belief system rather than records the respondents view towards workplace. Variable of workplace spirituality is explained at three levels by the Ashmos and Duchon (2000). They also seek that employee is having meaningful workplace. This is even quite less aligned with religious values and just explores the fun and warmth of job which makes job more meaningful. At next level the sense of community is used by the Ashmos and Duchon (2000), the person connects with the society and works for good of the society. This function aligns with the values of non-secular spiritualism yet in their construct it is explored at secular level where employees comment over their view towards society. Last is the employee connectedness with the values of the organization. Organization has the values and employee seeks that his values are parallel with it. Thus this world wide accepted construct of workplace spirituality is less bothered about exploring the religion-social dimensions of human life and how an employee can add its virtue for the society or how he can act better for the people at large working in the organization.

This even has a benefit, when diversified workforce is working within an organization or gathering in a community a construct made on particular faith will not be useful. As in earlier research papers it has been seen that measuring spirituality is

not only difficult but managing the diversity is a difficult task. Even in the same faith people has different views of the god and transcendence. Constructs as of Ashmos and Duchon (2000) gives other researcher a chance to unveil the spiritual dimensions at the workplace without knitting deep into the roots of religion.

Religious diversity either inter-faith religious diversity of inter-faith religious diversity will be an impossible task to be measured. Thus measuring spirituality at secular level is not like a disgrace to the spirituality which usually roots out of religion rather secular spirituality makes it easy to measure the immeasurable dimensions of spirituality and how different sects can exist.

2.5.4 Spirituality, the Common Perspective

While going through literature, web sites, having discussion with the common men from different religions and the spirituality practitioners, the researcher came across very valuable findings. In East, spirituality, Sufism and mysticism are common and routine topics to be discussed. In India the famous Sufis like, Nizam-ud-din Auliya, Moin-ud-din Chisti, Shiridi Sain Baba, Baba Tajud-din Nagpuri and many more are repected, followed and there shrines are visited by the people of all religious orientations. This is a reality known to all as a historic fact and this was also approved by the people who visited there and an administrator of the shrine of Nizamud-din- Auliya. The website of the Spiritual Science Research Foundation (SSRF) (http://www.spiritualresearchfoundation.org/spiritual-level) in this regard carries the eastern mythology which is also a reflection of what we can say a common man spirituality discussion. SSRF have used the 'spiritual level' to depict and scale the spiritual 'maturity and/or spiritual capacity' of any individual towards the journey of spiritual growth. They have used a scale from 1 to 100, 1 as an non-living object, while 100% refers to the apex of spiritual growth and one being with God. In this troubled era or 'Kaliyuga' most of the people are in the category falling in the category of 20% spiritual level. People who are above 70% are Saints and are aware of the God. Saints who are teaching spirituality to the seekers are Gurus carrying the teaching feature of God.

2.5.4.1 Spiritual level and spiritual practice

The above mentioned website shows spiritual evolution as under;
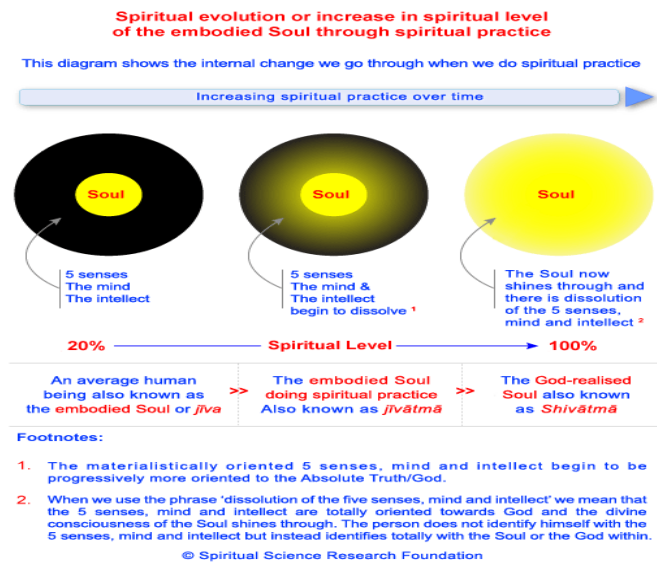
FIGURE 2.1: Image retrieved from www.ssrf.org dated 12 June, 2014.

The scale below is given to provide a fair intellectual understanding of one's spiritual level.
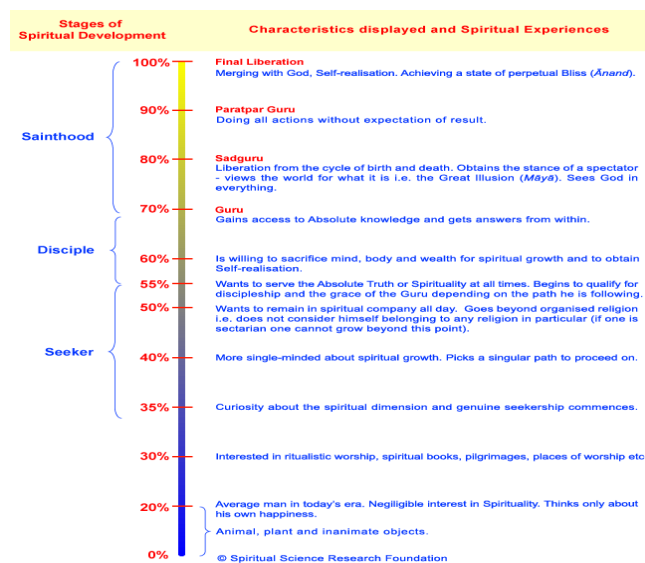
FIGURE 2.2: Image retrieved from www.ssrf.org dated 08 August, 2014.

People at the 20% spiritual level are usually very self-centered and mainly think about their individual selves. With more and more of spiritual practice our body consciousness reduces and we are able to endure distress and misery. At higher

level of spirituality one start looking for other's happiness and paradoxically as we grow spiritually we start getting superior extents of pleasure in our lives. Following is the chart which shows the increase in happiness both in quantitative and qualitative terms.
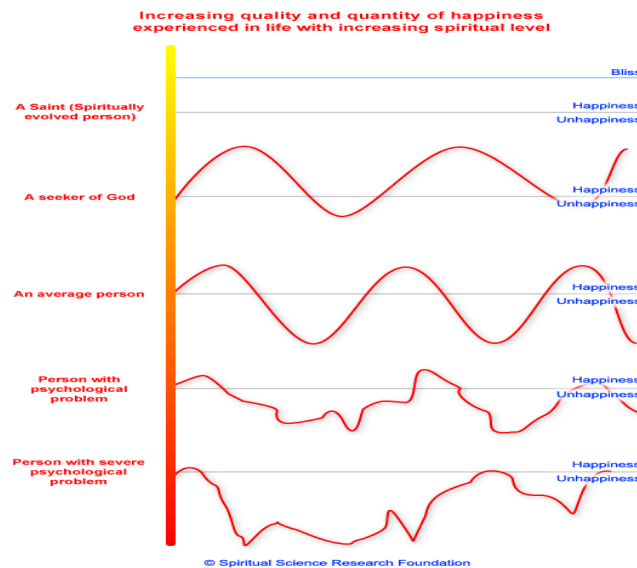
FIGURE 2.3: Image retrieved from www.ssrf.org dated 08 August, 2014.

With the increase in spiritual level the capacity to do more spiritual practice increases. According to the website of foundation, this starts in a real sense at 35% spirituality level. At this stage one starts realizing God mentally not ritually. These are few attitudes towards the spirituality at different levels.

- At 20% spiritual level, there is negligible or no spiritual practice and worship or prayer is mostly out of habit.

- At 30% spiritual level, the interest towards the worship increases though in a ritualistic manner.

- At 40% spiritual level one would have a deep attention in gaining spiritual knowledge and start spending most of free time to the spiritual practices.

- At 50% spiritual level most of the time is spent to pursue spiritual exercises and attaining spiritual knowledge. They do not leave their worldly life rather change their focus from materialistic achievements and think more of attaining the God's companionship.

One who is at 20% spiritual level may go under a deep stress due to a very petty issue and when he gets a level of 50% may be tolerant even at getting the news of being diagnosed with an incurable disease. The world's population if broken down (in the year 2013) by spiritual level based on 7.1 billion people.

Spiritual level of the world's population in 2013

Spiritual Level	% of the world's population	Number[1] of people
20-29%	63%	4.46 billion
30-39%	33%	2.34 billion
40-49%	4%	283 million
50-59%	Negligible	15,000
60-69%	Negligible	5,000
70-79%[2]	Negligible	100
80-89%	Negligible	20
90-100%	Negligible	10

1. Based on the world's population estimation by census.gov on 16 May 2013 at 7.086 billion
2. Spiritual level of 70% and above is Sainthood

Source Spiritual research conducted by The Spiritual Science Research Foundation
© Spiritual Science Research Foundation

FIGURE 2.4: Image retrieved from www.ssrf.org dated 08 August, 2014.

The spirituality and mysticism is a common discussion topic in sub-continent. A large majority of population go to the Sufis, mystics and shrines for the spirituality quest and peace of mind despite their religious orientations. Most of the spirituality experts are of the same views and opinion about spirituality levels as mentioned in SSRF website.

Now being a human we have three choices. We can have our focus on physiological needs, psychological and intellectual needs or transcendental or spiritual needs. At physical level we have basic instincts like animals. At the mental and psychological level one is either tilted towards satisfying physiological stimuli than higher or transcendental need or desirous of getting a transcendental or spiritual orientation. At third or the transcendental level the person is a true spiritual being and keeps the spiritual status intact in every situation and all the times. There are quite a few individuals who are at this level.

So rather than assessing the human personality on the basis of its traits, attitudes or behaviors etc., which is a very complex phenomenon and the organizations, can

assess the employees on the basis of their spirituality levels which are the very basics of every individual. As it has already been established that at every level of spirituality how people behave, so it will help organizations to predict the future behavior of their employees on the basis of their spirituality level. To facilitate the employees in enhancing their spirituality, organizations can inculcate the culture and values of a spiritual work place. Workplace spirituality moderates the general employees' behaviors to more spiritual ones .

2.6   Rationale behind scale development

The spirituality in this study is taken as a psychometric measure to gauge one's personality in relation to the inner as well as outer world. To generalize the spirituality level scale to assess personality, major religious perspectives about spirituality are concerned like, Islam, Hinduism, Judaism, Buddhism and Christianity etc. Though it is difficult to measure spirituality however in Islamic mysticism there are three levels where it can be scaled or measured. This starts with rooh e hawani which is the basic level of human needs as already explain by Maslow in his motivational theory. At initial level all the humans strive for physiological needs. At this level of hierarchy humans and animals strive for the same needs, driven by basic lust of food and shelter. To evolve for higher stages of mysticism one must master to control these basic human needs driven by hunger and lust (Azeemi,1995).

At next step exists Roohe insani which can be translated as human soul. This soul helps humans to distinguish themselves from other living beings by indulging into other tasks as of poetry, writings etc. (Inayat, 2005). At this stage person ponders over his existence and works to overcome the basic Nafs ammarrah.. once this stage is overcome the person moves to other higher degree which is Nafs a mutma'inna and at this stage a person overcome his personal will and ego. Here personal will is surrendered in front of higher being to attain the eternal gratification of soul. This allows to see the world with a universal idea of oneness and seeks oneness everywhere (Inayat, 2005).

The Islamic foundation of faith is based upon oneness which is the central 'doctrine' of Islam. So the basis for Islamic spirituality is also based upon the "experience and knowledge of this oneness and its realization in thoughts, words, actions, and deeds, through the will, the soul, as well as intelligence" (Nasr, 1991; Nasr, 1987). So Islam is about the constant submission and leading life according to God's will as guided in the Shari'ah. Studying spirituality is about the inner dimension of it and negation of all the worldly and material things as well as worldly relations for the sake of the creator. So if such specific questions about Shari'ah, Quran and five pillars of Shari'ah are included in a scale of spirituality measurement, the Buddhists, Hindus, Christians, Jews, and atheists might respond merely with a disagreement with them?

In the same manner in Hindu practices, the adoption of the fourth stage of life where one surrenders the worldly worries and experience nothingness in a "renunciation of the everyday world in the name of a higher, transcendent power" (Thomas, 1994) cannot be a suitable indicator for assessing spirituality of others. As It has multiple styles which can be differentiated on the basis of regions, traditions, and culture, so there might be multiple "spiritualties" rather than only one.

In this regard the modern Hinduism has pursued towards the harmony of the religious expedition amongst the numerous religious traditions as well as bringing in the universality of Hindu perspective and its "spiritual paths". Payne and McFadden (1994) have mentioned that, Western and Eastern ways to find out meaning and purpose are contradictory.

In Western cultures this is sought through "attachment or connection", but Eastern religions find it in solitude and detachment. Then comes the assertive tranquility by experiencing unity with all.

In Judaism "mystical spirituality" is based upon "messianic fervor, organized brotherhoods, ascetic behavior, ritual innovations, and contemplative exercises" (Fine, 1984). Rabbi Gewirtz's has pointed out that in Jewish spirituality spirit has three qualities (Gewirtz, 1986).

1. It is transcendent, so it is neutral, discreet, and aware of its own self as well as its environment.

2. It is intellectual, cognitively conceptualizing reality through "language, sound, and mathematics".

3. It is nonmaterial, so is obscure, immaterial, and accessible only "introspectively" (pp. 12- 13).

He concluded that above all;

"The supreme good is the contemplation of God. Spirituality or soul exists in every person; some individuals have realized their spiritual being to a greater extent than others" (pp. 18, 29).

He further emphasized that spirituality comes from a sacred and divine origin and that God is the source of the soul and spirit.

So at least a common context in Judaism and Christianity may possibly be 'the need for transcendence' (Paloutzian, 1997), which is the most essential 'normative foundation' for the other two dimensions. The Judeo-Christian sacred scriptures assert the significance of caring and loving one's neighbor which is the "spiritual connectedness" as one loves oneself which is "internal integration". Above all their most basic and prime emphasis is upon 'loving God' (see, e.g., Deuteronomy 10:12-21 and Matthew 22:34-40). Similarly Quran says 'tell thou if they love God, they have to love you (the Prophet Muhammad), God will love thou. So in Quran the both love to God and follow ship to the Prophet and his preaching are interrelated as in Judaism and Christianity a person's connection to God describes other two domains.

Jewish and Christian views are that individuals are a composite of body, mind, and or soul. Islamic philosophy as mentioned earlier is about the same. The Holy Bible, says a lot about 'shalom', the well-being, peace with God as well as oneself, and humanity at large. So it provides many standards to assess and measure spirituality though the absolute evaluator of any person's spirituality and transcendental level is the Deity which cannot be judged but assessed, though not

fully. So the biblical norms cannot be used to measure spirituality of the sectarian groups which stress different signs of spirituality level and health with their 'contrasting symptoms of spiritual immaturity and illness' (Lane, 1984; Pourrat, 1953). In an essay on "spiritual eldering" by Rabbi Schachter-Shalomi (1995), he emphasizes that the search for God and a quest for self-discovery the spirit unites all of us on a common ground without our orientation and affiliation. He further adds that it is usually done without accessing our intuitive deepness and by sticking to the "brand names" of different religions ('Christian, Jewish, Buddhist, Muslim, Hindu'), rather than admitting the common ways to transform towards a higher transcendental level (pp. 50, 39-40).

A survey conducted by MacDonald, Friedman and Kuentzel (1999) having 141 references has advocated the augmented use of psychometric instruments in spirituality research. Keeping up with the burgeoning research on spirituality has become a huge task. Among the latest measuring instruments are the Spiritual History Scale (Hays, Meador, Branch, & George, in press), a Spiritual Gifts Inventory (Kehe, 2000), the Spiritual Transcendence Scale (Piedmont, 1999), an Expressions of Spirituality Inventory (MacDonald, 2000), the NIA/Fetzer Multi-dimensional Measure of Religiousness/Spirituality (Fetzer Institute, 1999), and the revised Spiritual Experience Index (Csarny, Piedmont, Sneck, & Cheston, 2000).

Moberg (2010), suggests that numerous issues while developing a spirituality scale require a very careful attention.

Examining and exploring spirituality is very complicated due to the complexity and multidimensionality of human nature. "Any one-line definition of spirituality, in order to be sufficiently universal and yet meaningful, will by the very nature of the subject not be fully satisfactory and descriptive" (Seicol, 1997). Every scale can include few of the indicators among numerous which should be included. Furthermore the people selected for validation vary with availability which also depends upon the researchers 'circumstances and their theoretical, conceptual, professional, theological, philosophical, and other assumptions.'

There is nothing like a perfect research tool and there is a tradeoff between specificity and generalizability. Specific questions will lose general coverage of multiple

faiths yet general terms even like "God" may separate factions like atheists, Hindus, or Buddhists, so much so some Jews or Muslims might not be happy with it.

He also added that spirituality is measured through different reflectors, outcomes or 'consequences of spiritual health, not the phenomenon itself'. They are categorized as different attitudes, behavior, beliefs, emotions, relationships or 'social participation', concerns for social welfare, love, and responsibilities to 'God, self, humanity, and the environment'. Responses to these questions might be hypocritical or deceiving. As when we talk about God, which God we are talking about? This ambiguity can lead towards unclear response. (Seicol, 1997), emphasized that spirituality has two sides, one is related to the matters of self, individuality and 'internal integration' (the Desire to spiritual wellness); and secondly the concerns about association, connections, relationships and external processes ('the need for spiritual connectedness').

Furthermore the Spiritual and transcendental wellness is the quest about finding one's life's meaning, worth and purpose in association to the course of 'spiritual connectedness with family, community, society and the world'. Feeling and reporting spiritual wellness might be as illusionary as someone having a disease deep inside feel physical wellness. Another issue may arise when we will try to satisfy everyone-in-general with "universally applicable" instrument, we might be fully satisfying no one.

Moberg (2010) further suggested the ways to overcome the possible short comings. In his opinion no scale can cover the vastness of the concept. Every scale will be covering only one or few dimensions, so the need is to reconcile these differences by properly describing each scale's "value base, operational concepts, methodological construction, and research findings". In this regard an "emic" methodological approach must be applied rather than an "etic" approach in which researcher will impose only his own definitions (Headland, Pike, & Harris, 1990). He also added that variety of research methods must be used like both qualitative and quantitative (Wimberly, 1997).

From all the literature reviewed, data collected and analyzed, web sites reviews, findings from the focus group discussions, observations in spiritual gatherings and personal interviews from people of different religions as well spirituality experts, following might be the best suited and universally accepted definition of quality.

"Spirituality is a neutral and unbiased bent of mind that enables an individual to seek true knowledge of self, universe and creator through different rational and transcendental experiences. Such experiences result in the discovery of oneness, peace of mind and purpose of life. Such individuals get freedom from uncertainty, doubt, fear, and grief by relating every happening to creator, and performing their every action for and care of the creator. They seek total dependence on creator and feeling themselves as a part of oneness. On the other hand individuals at the lower level of spirituality generally exhibit distress, agitation, irritation and conflict. They are always anxious and fearful towards life in general and have negative feelings and suspicions about others. They believe in their individuality and prefer possessions over relations."

2.6.1 Model of Instrument Building (The First study)

Following is the model and approach followed in instrument building. The literature was reviewed from psychology, spirituality, psychopathology and management sciences. On the basis of this in-depth review, a definition of spirituality was developed to further provide a theoretical base to select the items and finalize the instrument, which is the first study of this research.

2.7 Justification of the Rest of the Model (Second Study)

In the first study a scale of personality assessment on the spirituality level was developed. Now to examine its psychometric capability, spirituality level was taken as an independent variable against a set of variables comprised of an attitude, a behavior and a personality disorder.
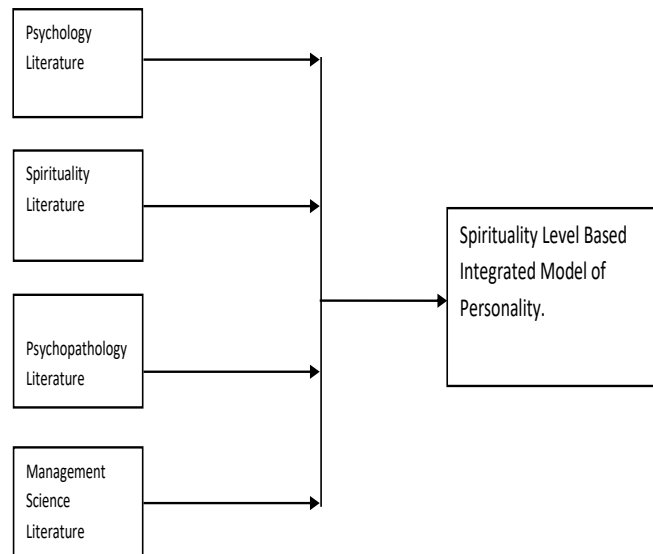
FIGURE 2.5: Model of instrument building.

Based upon the spirituality literature it is evident that the spirituality level of any individual varies from lower to higher and each level has its own psychological traits. The literature suggests that a person with higher spirituality level generally remains satisfied with life, goes out of the way to serve others and is psychologically healthier (Miller & Thoresen, 2003). Human beings are a composite of different attitudes (internal and dispositional factors) and behaviors (the action oriented and visible factors). While exhibiting behaviors which are generally based upon attitudes, people usually show normal as well abnormal or psychologically disordered behaviors. Keeping in view all this, Job satisfaction, an attitude, OCB, a behavior and paranoia, which is a personality disorder were selected to view the impact of spirituality level of employees on the personality of employees.

Furthermore WPS, which is an organizational cultural environment based upon spiritual values, was taken as a moderating variable to assess its role in enhancing the spirituality level at the organizational level. Which might increase the spirituality level of individuals and get the above mentioned positive and favorable results. Following is the discussion about the selected independent variables which were tested in a model where spirituality level assessment was taken as an independent variable.

2.7.1   Paranoid Personality

Mental disorders are those clinically noteworthy conditions created due to distorted thoughts, emotions and behaviors with associated distress or impaired performance (World Health Organization, 2001). Levy et al (2006), defines a mental disorder as a psychological syndrome which is associated with one or all of these conditions:

1. The person may experience a 'hurting psychological symptom' like anxiety or despair;

2. The individual is deprived of one or more important areas of life like ability to work, supporting and raising family, or personal healthcare.

3. The individual can also experience a considerably high risk of disability or any injury.

4. The abnormal behavior to a normal stressful life event like the behavior following the death of a loved one.

In clinical psychology, the DSM-IV is considered as most comprehensive so it is widely used 'diagnostic/taxonomic' system in the United States (Bagby, Marshall, & Georgiades, 2005), which are published by the American Psychiatric Association (APA). DSM-IV basically provides a universal taxonomy and commonly acceptable criteria in classifying the mental disorders. This is very widely used as a 'diagnostic/taxonomic' system in the United States. There are ten personality disorders described by 'Diagnostic Statistical Manual of Mental Disorders 4th ed.' (DSM-IV) (American Psychiatric Association, 1994) defined briefly as;

Cluster A:

1. Paranoid - a pattern of doubt and suspicion that others' motives are as malicious.

2. Schizoid - a pattern of aloofness from social relationships and a short range of emotional expression.

3. Schizotypal - a pattern of severe uneasiness in close relationships and eccentricity in behavior.

The other two clusters are listed below,

Cluster B: 4. Antisocial , 5. Borderline, 6. Histrionic, 7. Narcissistic

Cluster C: 8. Avoidant, 9. Dependent, 10. Obsessive-Compulsive

The study will be focusing upon Paranoid Personality Disorder as the literature suggests that the paranoia disorder is most common and difficult to manage at the workplace. All the other disorders have both their pros as well as cons and in most of the cases they can be controlled through appropriate choice of job or task of the employee, and in certain cases by changing the workplace setting. The commonness of paranoid personality disorder shows that it is among the most common personality disorders (Vyas & Khan, 2016). Moreover paranoid personality disorder patients usually do not seek or remain in psychiatric care and treatments for this disorder so far have received very less research in comparison to the similar personality disorders. Furthermore the Food and Drug Administration's-approved medications for paranoia are non-existent (Vyas & Khan, 2016).

The researcher propose that people having personality with high level spiritual traits will have less disorders and so will be having less or no paranoid disorder. Most of us are usually suspicious about the intentions of colleagues, neighbors or certain acquaintances that they might harm us or they are watching us. A rough estimate is that almost 10 to 15 percent of population experience paranoid or suspicious thoughts on regular basis (Freeman & Garety, 2006; Furnham, 2008).

Paranoid disorder is basically a mental illness, which affects the brain, and originates changes in thinking pattern as well as feelings and the victims experience a delusion that he is becoming a target of some kind of malicious plot (Bentall, 2003). In article "Mental Illness in the Workplace: Legal and Psychiatric Consequences of Mentally Incapacitated Employees" Mark & Mook, (2001) illustrate person having a 'paranoid personality disorder' is highly suspicious and feels threats most of the time and at workplace he thinks that the colleagues are victimizing them. Certain workplace disorders may include, hostile behavior, verbal or written threats,

harassment, abusive language, etc. (Davis, 1997; Hynes, 2001; Pearson, et. al., 2001). These disorders also lead towards problems, such as depression, anxiety, which ultimately will lead towards increased absenteeism, reduced productivity, and increased costs. (World Health Organization, 2005).

So it is an important phenomenon to be studied by management scientists. As we have already cited that higher level of spirituality will reduce disorders or lessen their intensity. Also the presence of workplace spirituality will moderate the relationship between personality and paranoia.

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 the "attitudes, of faith, optimism, and commitment require an internal locus of control, as well as following an ethical path that involves contentment, determination, and meaning may lead to increased self-esteem , a sense of connectedness with own self and others" (Waite et al., 1999). George et al. (2000) state that a high importance for future research on spirituality and health is the quest of an "epidemiology of spiritual experience" (p. 113) and contend that spiritual experience is the most-ignored dimension of spirituality.

2.7.2   Job Satisfaction

Job satisfaction is one's positive feeling about the job after he or she evaluates the job (Robbins, p 85), and people having negative affectivity are usually less satisfied with their job. Job satisfaction will ultimately increase the productivity of employees (Judge et al., 2001), might lead towards organizational citizenship behavior (Organ & Ryan, 1995), might reduce absenteeism (Smith, 1977) and turnover (Hom & Griffeth, 1995) while job dissatisfaction will lead towards the deviant workplace behavior.

Hoppock (1935) studied and found a strong correlation between emotional adjustment and level of job satisfaction, similarly Fisher and Hanna (1931) found that a larger part of job dissatisfaction is due to the emotional maladjustment. A large

number of studies support the argument that job satisfaction in part is dispositionally based (House, Shane & Herold, 1996). There is confusion as to which personality traits may be studied in relation to the job satisfaction, and thousands of personality traits have been studied so far (Judge, 2002; Arvey, Carter, & Burkely, 1991).

According to Neal (1997) extensive downsizing in the recent past, beginning of millennium and middle ageing of baby boomers are the factors which are changing our work attitudes. Now we are questioning our lives, purpose of life and work and according to Bruzzese (1996) it is not the pay which is bothering employees, it's rather the work and struggle which are not adding value to life and spirituality. These questions are a direct result of the collapse of materialism, and realization that economic growth did not bring in happiness as consumerism in itself is addictive (Nash cited McCarthy 1996). According to Cocioppe (2000) we work for money sake and hope it will bring happiness and satisfaction. Products being produced are inferior as they are being produced by the beings who have lost happiness and satisfaction in producing them. West is now inclined towards the eastern forms of spirituality as an alternative to their current life style.1990s was the time of spiritual awakening in USA (Jean-Claude, 2003), and increase in the interest of relating life with spirituality (Brandt, 1996). The owners, managers and employees are going through a change in the way they work (Ray & Rinzler, 1993), and "we need an intellectual breakthrough into a new dimension where human spirit is paramount" (Gorbachev, 1995).

2.7.3   Organizational citizenship behavior (OCB)

As per Jennifer (2008) organizational citizenship behavior (OCB) is sum of such actions which are over and above 'call of duty' which is supportive but not essential for organization. OCB is optional behavior not directly related with reward system and is result of organizational morale (Organ, 1997) and more self-oriented individuals are likely to show OCB in comparison with those who give higher value to societal well-being (Moorman & Blakely, 1995). Organ (1987) suggested that there are five antecedents of OCB.

1. **Altruism:** willingness to help other employees.

2. **Conscientiousness:** showing greater performance than minimum role requirement.

3. **Courtesy:** behavior that tends to avoid work related problems from occurring to other employees.

4. **Sportsmanship:** employees' readiness to work in non-ideal working conditions without complaining.

5. **Civic Virtue:** genuine interest in organizational policies, societal wellbeing as shown by employee behavior.

Bukhari et al. (2009) found that employees who exhibit altruism will act as a patron for the entire organization. This behavior will promote synergy, improve peer relationships, increased conscientiousness, low absenteeism etc. Parwar (2009)discovers that providing employees with experience of meaning is needed to promote spirituality experienced by employee in the workplace. The concept of self-interest transcendence is associated with employees' experiences of workplace spirituality. This aspect of self-interest transcendence is common in four organizational behaviors which also include organizational citizenship behavior.

2.7.4 Workplace spirituality(WPS)

Robbins (2008) definition of workplace spirituality is that it is a culture that identifies mind and spirit of employees and gives value to their inner life. This spiritual culture raises employees' inner life by doing meaningful work in a societal context. Spiritual organizations are characterized by strong sense of drive, emphasis on individual development, faith and openness, employee authorization and allowance of employee expression.

The definition of WPS by Ashmos and Duchon's (2000) is similar to that given by Mirvis (1997), Mitroff and Denton (1999), Milliman, Czaplewski and Ferguson (2003), Fry (2003), Giacalone and Jurkiewicz (2003), Marques, Dhiman and King

(2005), Beyer (1999), Kinjerski and Skrypnek (2006) which consists of, sense of community, purposeful work and inner self. They define workplace spirituality as a recognition that employees have an inner life that nurtures and is nurtured by purposeful work that takes place in the context of community.

Giacalone and Jurkiewicz, (2003) define the workplace spirituality as a framework of organizational values which support employees' experience of transcendence through the work giving them a sense of being interconnected to others in a way that provides feelings of fulfillment and joy. Spirituality is non-dogmatic, nonexclusive and gender neutral (Marques J., 2005). Many researchers have suggested that 21st century is the time to shift from materialistic organizations to more holistic and spiritual ones. Khanifar et al. (2010) states that spirituality is a major component of organizations being focused by researchers. In previous century individuals displayed more of a materialistic perspective of the world around them and ignored spirituality at their work places. Now there is a growing consensus that ignoring spirituality at workplace will reduce employee morale.

Employees' perception of spirituality increases their commitment level Khanifar et al. (2010) and increases the organizational performance as well (Howard, 2002). According to Cocioppe (2000), we work for money sake and hope it will bring happiness. Products being produced are inferior as they are being produced by the beings who have lost happiness in producing them. The professionals ask question to themselves what benefit the new projects launched by the organizations will give to humanity. Media continually projects the conflicts arising in the world mainly due to the competition over natural resources and over-consumption. Many companies are now aligning the personal lives and vision of the employees with the organization's vision to give them sense of ownership and involvement. West is now inclined towards the eastern forms of spirituality as an alternative to their current life style.

1990s was the time of spiritual awakening in USA (Jean-Claude, 2003), and increase in the interest of relating life with spirituality (Brandt, 1996). The owners, managers and employees are going through a change in the way they work (Ray

& Rinzler, 1993), and "we need an intellectual breakthrough into a new dimension where human spirit is paramount" (Gorbachev, 1995). In 21st century the workforce is facing chaos and lacks clarity (Hitt et al., 1998). Scientific knowledge might have enlightened many facets of our lives, but it is only an incomplete truth. Aristotle said that intuition along with scientific knowledge contains true wisdom. While spiritual capital can be taken as the amount of spiritual knowledge and skill available to an individual (Zohar & Marshall, 2003). Spiritual capital like other capitals, would comprise an individual?s (or organizations', or countries', or world's) investment in the process of spiritual growth and development. In its entwined role with human and social capital, spiritual capital increases the individual?s verge of consciousness and increases the space within which knowledge and events make sense (Bennet & Bennet, 2006).

There is also evidence that workplace spirituality programs lead to valuable personal outcomes like increased happiness, peace, serenity, job satisfaction, and commitment and improve productivity, reduce absenteeism as well as turnover (Giacalone & Jurkiewicz, 2003). Employees who work for spiritual organizations are less dreadful, more ethical and committed, and there is rising evidence that a more caring workplace is more productive, flexible, and inventive (Eisler & Montouori, 2003). From management, leadership, and organizational point of view, Mitroff and Denton (1999) found that that spirituality could be the ultimate source of competitive advantage.

Mitroff and Denton (1999), state that workplace spirituality benefits employees by allowing them to understand their full potentials and "develop their complete self at work. High level of perceived organizational support demands that the organizations should recognize an employee's inner life (Ashmos & Duchon, 2000), as it produces employees' perception that the organization values and cares for them (Eisenberger, Fasolo, & Davis-La Mastro, 1990). When such an environment is developed in an organization where employees perceive they are valued and cared for as individuals and the job is only a part of the whole.

Employees feel as though the organization values them as a whole human being, not just job aspect of the individual. Thus, employees got motivated and bring

their "whole" selves to work. Jacques (1996) discusses the significance of organizational support to develop the individual fully including his or her spirituality. High levels of perceived organizational support is also significantly and positively related to behaviors like innovation, decreased absences, increased performance and increased sense of association (Eisenberger et al., 1990).

2.7.5 Spirituality and paranoia

As Paranoid disorder is a mental illness, which affects the brain as well as alters the thinking pattern and feelings. The paranoid person thinks as if he is being targeted of some malicious plot (Bentall, 2003), is highly suspicious and feels threats at workplace, thinks as if the colleagues are victimizing them (Mark & Mook, 2001). Workplace disorders might include, hostile behavior, verbal as well as written threats, harassing others, using abusive language, etc. (Davis, 1997; Hynes, 2001; Pearson, et. al., 2001). This all might lead towards certain other problems like depression and anxiety, which then lead towards increased absenteeism and reduced productivity (World Health Organization, 2005).

It is already discussed that higher level of spirituality supports the mental health and reduces disorders and their intensity. Waite et al. (1999) has reported that a significantly large number of patients have recovered from physical and psychological problems, reduced the effect of different stressors with the help of spiritual beliefs, spiritual attitudes and spiritual practices. The spirituality may affect the health as the "attitudes, of faith, hope, and commitment entail an internal locus of control, and following an ethical path that involves fulfillment, drive, and meaning may lead to enhanced self-esteem and a sense of connectedness with self and others" Waite et al. (1999).

As per Waite et al. (1999) significant number of patients have recovered from physical as well as psychological illnesses and stress by experiencing spiritual beliefs and practices. The spirituality may affect the health by enhancing self-esteem and sense of connectedness with real self. Lower spirituality orientation leads towards multiple personality disorders (Hill, 2003; Miller, 2003; Waite et al., 1999) and

spiritualty level has been found to be significantly related with depression (Karp 1996; Morris 1996), anxiety (Baker & Gorsuch, 1982) and schizophrenia (Chu & Klein, 1985). Spiritual involvement can be used in coping up with these disorders by 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 behaviors 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 behavior 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 behavior 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 behaviors. So the paranoia has its role in determining attitudes and behaviors. Further the attitudes play their role in determining behaviors, so we hypothesize the following hypothesis.

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

H1: *Spirituality level in a personality is significantly and negatively related to paranoia (personality disorder),*

H1a: *Such as, high level of spirituality in a personality will be negatively related to paranoia and low spirituality level will be positively related to paranoia.*

2.7.6 Spirituality and Job Satisfaction

Certain dimensions of spirituality are positively related with few work-related variables such as job satisfaction as well as job involvement (Millman et al., 2003;

Zamor, 2003). As per Akins (2007) an increasing amount of evidence shows that higher spirituality in the employee at workplace will make them more satisfied, productive, flexible, committed and creative. On the other hand spirituality was also found to be negatively related to the stress (Atkins, 2007) and depression (Robertson, 2007; Yoshioka, 2007) at workplace. Chawla and Guda (2010) also found that the spirituality of the sales professionals spirituality at the work is significantly positively related to job satisfaction, job commitment, and negatively associated to propensity to quit from the organization. Komala and Ganesh (2007), have also found a positive correlation between the spirituality score of hospital doctors and nurses and their job satisfaction. As per Kinjerski (2013) mostly the uni-dimensional measures of spirituality have been used so a complex and comprehensive relationship among various aspects of spirituality and job satisfaction is yet to be uncovered. As per Bukhari et al. (2009) employees exhibiting altruism or selflessness will bring synergy, improve peer to peer relationships, enhance conscientiousness and reduce absenteeism.

As per Ashmos and Duchon (2000), argued that dimensions of spirituality were most likely to be related to employees' work related attitudes as well as their behaviours. Research findings further shows that where the organizational values goes along with the employees' values, the employees exhibit satisfaction and have positive attitude toward organizations (Boxx et al., 1991; Chatman,1991).

According to Cocioppe (2000) we work for money sake and hope it will bring happiness and satisfaction. Products being produced are inferior as they are being produced by the beings who have lost happiness and satisfaction in producing them. West is now inclined towards the eastern forms of spirituality as an alternative to their current life style.1990s was the time of spiritual awakening in USA (Jean-Claude, 2003), and increase in the interest of relating life with spirituality (Brandt, 1996). The owners, managers and employees are going through a change in the way they work (Ray & Rinzler, 1993), and "we need an intellectual breakthrough into a new dimension where human spirit is paramount" (Gorbachev, 1995).

2.7.7 Paranoia and Job Satisfaction

As 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). Spiritualty level has been found to be significantly related with depression (Karp 1996; Morris 1996) and anxiety (Baker & Gorsuch, 1982) 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 behaviors 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 behavior 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 behavior 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 behaviors. Following are the study's hypotheses on the basis of above argument:

Similarly, when the employees carry negative attitudes, feelings or have a psychological disorder, such dispositional factors ultimately affect the behavioral outcomes. It is because the lack of spiritual orientation creates disorders in personality which ultimately leads toward negative behavioral outcomes. So it is contended that Paranoia is the process which mediates between spirituality level and OCB. So on the basis of above argumentation about the association of variables used in the research models, following hypotheses are hypothesized.

H2: *The paranoia is significantly and negatively related to Job Satisfaction (a job related attitude),*

H2a: *Such as at high level of paranoia job satisfaction will be low, and at low level of paranoia, job satisfaction will be high.*

2.7.8 Spirituality and OCB

It is reported in different researches on the benefits of WPS on certain organizational outcomes that spirituality enhances the human wholeness which ultimately increase happiness and job satisfaction (Krishnakumar & Neck, 2002). So there is a significant role of spirituality in enhancing employees' happiness (Jurkiewicz & Giacalone, 2004), which ultimately make employees more and more helpful to others and are more inclined towards exhibiting OCB (Avey, Wernsing, & Luthans, 2008; Miles, Borman, Spector, & Fox, 2002). As per Tepper (2003), the spiritual employees, by deriving greater meaning through experiences at work and creating an inter-connectedness to others will become more sensitive to the needs of others and thus will exhibit helping behaviors. The employees who bring their entire and holistic selves "physical, mental, emotional, and spiritual" to their workplace, usually have a strong and meaningful interaction with their co-workers. This usually enables them to experience a deep and strong relationship between their personal goals with the organizational values, which made them think about their roles in an organizations more than just a job. This all make them perform extra role behaviors especially OCB (Kolodinsky, Giacalone, & Jurkiewicz, 2008; milliman2003workplace; Pawar, 2009b; Rego & Cunha, 2008). 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 spiritualty 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.

H3: *The paranoia is significantly and negatively related with organizational citizenship behavior(OCB, a behavioral outcome),*

H3a: *such as at high level of paranoia, OCB will be low, and at low level of paranoia, OCB will be high.*

2.7.9 Spirituality, Job Satisfaction and OCB

Holani (2011) showed that OCB is an outcome of job satisfaction, whilst Gupta, Kumar and Singh (2013) found that workplace spirituality has a positive impact on job satisfaction. As spirituality at the workplace dimensions fulfill and address employees' transcendental and spiritual needs (Fry et al., 2001), they might show more favorable affective responses toward other employees. As per Krishnakumar and Neck (2002), almost all the academic definitions of spirituality add the sense of wholeness and transcendence in a person, and it is highly probable that individuals having high spirituality levels will demonstrate OCB and other extra-role behaviors (Setiyawati & Abdul Rehman, 2007).

This usually happens because such individuals usually experience a major connection to their organizations as they find a sense of "meaning and purpose" in their daily work life (Van Dyne, Graham, & Dienesch, 1994). The link between spirituality and employee wellbeing is well known, now the researchers are trying to include other positive outcomes for organizational concern. In some studies the researchers have analyzed the role of spirituality at the workplace as a mediator. Liu (2008) studied the relationship between the transcendental leadership and OCB while taking workplace spirituality as a mediator. As the workplace spirituality is an organizational level variable and the presence of spiritual values at workplace might effects certain work related behaviors. As a spiritual climate might increase employees engagement, while sharing common values with their managers and exhibiting a common sense of purpose, (Kinjersk & Skrypnek, 2005) which usually increases satisfaction and fulfillment. So after this literature about job satisfaction and OCB and looking at their relationship as an attitude and behavior we can hypothesize that:

H4: *The job satisfaction is significantly and positively related with the OCB, such as, at high level of job satisfaction, OCB will also be high, and at low level of job satisfaction OCB will also be low.*

H5: *The spirituality level, paranoia, job satisfaction and OCB are significantly related to one another.*

2.8   Theoretical Basis

Current study had a focus on personal traits i.e. spirituality level, to the personality related element i.e. paranoia as well as to the job outcomes like JS and OCB, in an environment of a culture gauged through WPS, i.e. a values based system focusing upon organizational oneness. Keeping in view all this the Trait Activation theory supports the above thesis.

2.8.1   Trait activation theory

Trait activation theory is a basically a personality based theory related to the work performance of individuals based on the notion of "trait activation". This theory is basically derived out of an integration of the "trait theory, situationism, and personality-job fit theory" (Tett, Simonet, Walser & Brown, 2013). In this regard the trait theory is basically a psychological approach that study human personality traits and define them as a basis for steady differences at individual level which that defines overall predispositions as well as probable patterns of taking and experiencing emotions which ultimately influence behavior (Allport, 1927).

On the other side the "situationists" disagreed about the notion that personalities are consistent across the situations. So many personality psychologists are now focusing on the interactionist perspective where they prescribe that both the person and situation guide human behavior (Fleeson & Noftle, 2009).

Keeping in mind the above two perspectives the "Personality-job fit theory" being a broader perspective of person-environment fit, proposes that some job related

environments are more suitable for some individuals than others based upon their different traits. This fit results in higher job satisfaction as well as job performance.

So mainly the "trait activation is the process by which individuals express their traits when presented with trait-relevant situational cues, which in organizational setting stem from organizational social setup" (Tett & Burnett, 2003).

2.8.2 Spirituality based personality assessment

As already discussed that the personality is an organization within a person's psychophysical systems that create the person's pattern of behavior, thoughts as well as feelings (Allport, 1961) and it is stable due to certain internal factors/traits which makes one's behavior consistent. (Child, 1968). So we all are sum of different attitudes, and behaviors. Attitudes is tri-component construct comprised of feelings, cognition and action orientation. On the other hand the responses are either towards others, situations, environment (physical social both) (Allport, 1937; Breckler, 1984).

Attitude whether 'chronic and "temperamental", falls in any domain of the person's behavior'. Generalized attitudes which are difficult to specify the any object, person, situation etc. can be considered as a personality traits. Examples might be Religiousness, Subjective Spirituality, Self-interest, and civic belief system (Allport, 1937). These dimensions are almost as stable over time as personality attributes (Saucier 2008), and are apparently independent of them. So traits, beliefs, emotions and values can also be categorized among attitudes of one's personality.

On the other hand the behavior is a display of actions exhibited by one in conjunction with either themselves, others or the environment (both social and physical). This is done in response to various stimuli both internal as well as external, conscious/subconscious, explicit or implicit, and voluntary or involuntary (Allport, 1937). So it is proposed in this study to assess employees' personality by assessing their spiritual orientation at attitudinal, behavioral and transcendental level. All these attitudes and behaviors do exist and are exhibited either towards one's own

self, others, physical as well as social environment (Allport, 1937) and interaction with God or higher self (Maslow, 1969; Mitroff & Denton, 1999).

There are many perspectives to approach spirituality, but there are common themes as well. In Islamic Tasawwuf or Sufism, there is a concept of "Lataif" or generators of energy, and they are six in number. On the basis of these lataif three levels of spirituality are defined and they are, Roohe Heewani (animal soul), Roohe Insani (human soul) and Roohe Azam (transcendental soul). In Quran three levels of human personality are Nafse Ammara, Nafse Lawwama, Nafse Mutmainnah. There are similar structures available in other religions' spirituality literature like dantian in Chinese spirituality and chakaras in tantara and kundlini yoga, which will be further explored to develop a generic and universal construct.

This is in partial alignment with two theoretical perspectives. First is the psychoanalytic theory by Freud i.e. id, ego, superego especially in Neo-Freudian perspective by Carl Jung. The higher spirituality dimension is better explained by his idea of collective unconscious. Secondly the transcendental level of personality is aligned with self-actualization dimension of hierarchy of need theory by Maslow.

2.8.3 Spirituality based personality assessment model

While establishing relationship between personality and OCB, personality and paranoia, the theoretical explanation will be provided by again psychoanalytic theory. This theory will guide in exploring why a person become less or more paranoid when spirituality become low or high, and why a person shows higher or lower citizenship behavior. The perspective of resource based theory is used to explain the relationship between personality and job satisfaction. How does a person having higher spirituality level become a valuable resource to the organization and also exhibit the higher satisfaction?

2.8.4 Workplace Spirituality

The whole model including the WPS intervention can be explained through the social exchange theory, such as if organization is providing higher spiritual values to the employees, they will become more spiritual and in return will become more resourceful and exhibit behaviors and carry attitudes which will be beneficial to the organization.

The supporting theories in using the concept of WPS as a moderator to enhance the spirituality, wellbeing, mental health and positivity in employees are as under.

2.8.4.1 Social Exchange Theory

Social exchange theory (Homans, 1961) offers one likely explanation to describe the relationship of WPS on one side and job satisfaction, OCB on the other. According to this theory the social behavior is a result and outcome of an exchange process. This theory explains that the exchange takes place by keeping in mind the tradeoffs, a socially acceptable exchange will take place when the individuals think that it is favorable for them. WPS is sum of such collective values which provides an environment of mutual gain and a win-win environment, where people believe in sharing. When WPS will be nourished in the organization, it will also produce a healthy and positive environment through positive values, which will ultimately increase a person's spirituality and hence reduce personality disorders like paranoia. The social exchange theory has roots in sociology, psychology and economics. This is also based upon the main assumptions found in 'rational choice theory and structuralism'.

2.8.4.2 Social Control Theory

The control at the social or societal level through law, ethical as well as acceptable values and norms is to make society a harmonized and a livable place. Focus of this control is to give individual freedom till the extent it starts hurting the other members of the society's freedom.

As per Sociologist Walter Reckless (1973), who was the developer of the control theory, emphasized that our motivation to deviate from the socially acceptable behavior is controlled through two control systems, one is inner control and the other is outer control.

Inner controls is comprised of our inner morality, conscience, religious principles, ideas of right and wrong, and the craving to be a "good" person (Hirschi, 1969; McShane & Williams, 2007). On the other hand the outer controls consist of the people like family, friends, and the law enforcement agencies like police, who influence us so that we would not deviate.

Our bonds with the society leads us towards the inner controls (Hirschi, 1969), which are;

- attachments (our affection and respect for people who conform to mainstream norms)

- commitments (having a stake in society that you don't want to risk, such as your place in your family, being a college student, or having a job)

- involvements (participating in approved activities) and

- beliefs (convictions that certain actions are wrong).

As per Hirschi (1969), individuals are prohibited from exhibiting the deviant behavior with the help of their bondage and association with social institutions like family and religion. Similar role is played by the workplace spirituality which is a framework of the organizational value system (Jurkiewicz & Giacalone 2004).

So according to this theory, the deviant behavior is reduced when the relationship is stronger with these social institutions and vice versa. As this strong bonding work as a reinforcement towards an employee's purpose and meaningfulness of work which might in turn decrease divergent behavior.

The focus of the control theory is upon the mechanism that why people resist the deviant behavior against the other theories which merely focus on that why people do so (Akers & Sellars, 2004). As spirituality can act as a personal control with

which employees can gauge the appropriateness of their behavior at work so there is a need for spirituality at workplace can be one of the ways to help reduce deviance among employees as (James, Miles, & Mullins, 2011). Weitz, Vardi, and Setter (2012) has stated that WPS has a significant negative correlation with deviant behavior. This is also supported by Sulaiman and Bhatti (2013) as their findings discovered that spiritual strength will create positive behavior and a 'deviant-free environment' in organizations.

There are different culture related theories which also explains the effect of WPS as a set of cultural values being followed in any organization, which guides the collective and social behavioral patterns and ultimately influence the individual behavior.

2.8.4.3 Culture as Context: Ecological Systems Theories

As per the developmental psychologist, Urie Bronfenbrenner (1989, 1993, 1995), the "ecological systems model" of psychological development is an evolving systemic process of communication between the human organism and their environment. We all are jelled and nested with our immediate social as well as material setting also known as microsystem. Garbarino et al. (1991), argues that all of us in childhood or in adulthood try to make sense of our lives, need love and social acceptance, so try to cope up with the social standards.

2.8.4.4 Culture as Intergroup Relations; Social Identity Theories

The social identity theorists Berry (1993), Brewer (1995), and Tajfel (1978), argue that the members of all societies engage in 'social categorization and re-categorization'. As per Tajfel (1978) the social identity is constructed in the context of attitudes toward one's association group,which is related to biases, the intergroup conflict, its culture, as well as acculturation. As per Brewer (1991) the individuals' motivation to ascertain and express their social identities, which "depends on the competing needs for inclusiveness and uniqueness, whereby people seek an optimal level of distinctiveness" (Ethier & Deaux 1994, p. 243) in

selecting a group. Although the 'situational cues' do have an impact to shift the salience of identity, but individuals also seek the consistent ways and terms to create circumstances that support the permanent association with these groups.

The role of religion and spirituality towards a positive workplace is evident and the interest of researchers in this area has significantly increased (Giacalone & Jurkiewicz, 2010). The most plausible explanation towards this increased interest is that society seeks spiritual solutions to respond the unbridled social and business changes (Mitroff & Denton, 1999). Furthermore that deep and profound change in values at global level has brought a rising social awareness and consciousness towards 'spiritual renaissance' (Aburdene, 2005; Fry & Nisiewicz, 2013); and there is also a growing interest in Eastern philosophies which has ultimately risen spiritual longings overall (Schulyer, 2012; Marques, 2010).

Moreover, there is and has always been a dire need to lessen employee sarcasm and distrust by identifying the possible meanings and 'sense of community inherent in work' (Cartwright & Holmes, 2006; Duchon & Plowman, 2005; Fagley & Adler, 2012). This is a big concern now a days as employees usually spend most of their time at work and to justify this they vigorously pursue openings to get a meaningful experiences at the workplace (Neck & Milliman, 1994). Furthermore employees now even expect from employers to offer help spiritual pursuit (Konz & Ryan, 1999) as along with the longer work hours, the unstable workplace has augmented distrust in organizations (Fry & Coen, 2009). More recently as Hall and Chandler (2005), Dik and Duffy (2009), have argued that psychologists now are focusing on studying tendency towards and the notion of religion and spirituality at the workplace.

The spirituality nourishes at individual level more holistically where there is a spiritual environment at the collective level, as the interpersonal co-creation of spirituality also nurtures from cooperative relations amongst employees at the workplace as a spirit of harmony, mutual respect, and positive 'confrontation' (Ferrer, 2003; Heron, 1998, 2006).

2.8.4.5 Spiritual Co-creation

The spirituality is a holistic phenomenon, which works at three interrelated dimensions 'intrapersonal, interpersonal, and transpersonal'. The unique thing about the spirituality is that it behaves in a holistic way at all the levels. At intrapersonal co-creation consists of the cooperative contribution of all human traits like body, mind, heart, soul, the vital energy and consciousness in the portrayal of spiritual phenomena.

Interpersonal co-creation of spirituality also nurtures from cooperative relations amongst employees at the workplace as a spirit of harmony, mutual respect, and positive 'confrontation' (Ferrer, 2003; Heron, 1998, 2006).

The spirituality creates a sense of community among employees and co-workers (Ashmos & Duchon ,2005; Rego & cungh,2008) . It also create an alignment Between Organizational and Individuals Values (Milliman et al , 2003). Through WPS people start getting the "meanings of work" and gets opportunities for Inner Life and feels a 'Sense of God Supervision'. In Islamic school of thought, god supervises all of our matters, actions and deeds all the time, as Quran orders:

"God is aware of deceit in people?s eyes and hidden ideas in their hearts" Therefore, preventing God's punishments and rendering accounts in resurrection day ,the real Muslim tries not to do wrong actions. Unlike non ?Islamic societies , this is the point for Islamic managers that employers and people know god is present and supervising their actions (Ahmadi, 2007).

2.8.5 Relationship between Workplace Spirituality and Job Satisfaction

Regarding the relationship between 'workplace spirituality and job satisfaction' this relation though not studied much (Duffy, 2006), yet it is gaining attention. Milliman et al. (2003) was among the leading to study this relation in part-time employees who showed significant positive relationships between few dimensions of spirituality and job satisfaction. Later on there were more studies in organizations

which established that in organizations, where spirituality is appreciated, employees feel greater job satisfaction (Lazar, 2010; Pawar, 2009; Chawla & Guda, 2010; Altaf & Awan, 2011;). The workplace spirituality, as a moderator, was studied by Noor and Shariff (2011), between the soft TQM and organizational commitment.

2.9 Research Model for testing the Psychometric Capabilities of the Developed Instrument (2nd Study)

Following is the proposed model of the second study in which the developed scale in the first study was tested. This is the structural model showing the relationship between Paranoia and OCB, Paranoia and Job Satisfaction, Job Satisfaction and OCB.

2.9.1 Structural Model

This is the structural model showing the relationship between Paranoia and OCB, Paranoia and Job Satisfaction, Job Satisfaction and OCB.
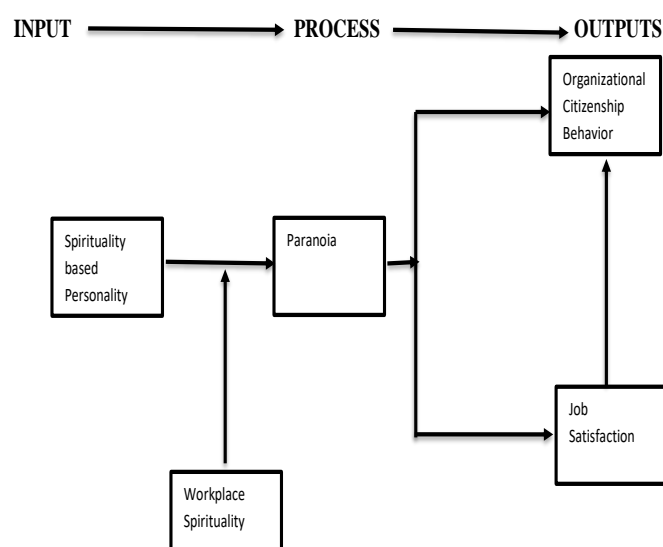
FIGURE 2.6: Structural model.

2.10 Summary of Proposed Hypotheses of the Study

Following is the list of proposed hypotheses, segregated into the main effect and moderating effect. Main effect hypotheses are about the effect of spirituality level on paranoia, JS, OCB, as well as the effect of JS on OCB. Secondly the moderating effect hypotheses are about the moderating effect of WPS between spirituality level, the input, and the other variables, the outputs.

2.10.1 Main Effect

Following are the main effect hypotheses,

H1: Spirituality level in a personality is significantly and negatively related to paranoia (personality disorder),

H2: The paranoia is significantly and negatively related to Job Satisfaction (a job related attitude),

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

H4: The job satisfaction is significantly and positively related with the OCB, such as, at high level of job satisfaction, OCB will also be high, and at low level of job satisfaction OCB will also be low.

H5: The spirituality level, paranoia, job satisfaction and OCB are significantly related to one another.

2.10.2 Moderating Effect Hypotheses

Following are the moderating effect hypotheses,

H6: Workplace Spirituality moderates the relationship between spirituality level and paranoia.

H6a: Workplace spirituality moderates the relationship between spirituality level and paranoia, such as the higher value of WPS will reduces the value of paranoia and lower value will increases the paranoia.

H7: Workplace spirituality moderates the relationship between spirituality level and job satisfaction.

H7a: Workplace spirituality moderates the relationship between spirituality level and job satisfaction, such as the higher value of WPS will increase the value of job satisfaction and lower value will decrease the job satisfaction.

H8: Workplace spirituality moderates the relationship between spirituality level and OCB.

H8a: Workplace spirituality moderates the relationship between spirituality level and OCB, such as the higher value of WPS will increase the value of OCB and lower value will decrease the OCB

2.10.3   Mediating Effect Hypotheses

Following are the mediating effect hypothesis.

H9: Paranoia mediates the relationship between spirituality based personality and job satisfaction

H10: Paranoia mediates the relationship between spirituality based personality and OCB.

H11: Job Satisfaction mediates the relationship between Paranoia and OCB.

H12: Paranoia and job satisfaction sequentially mediates the relationship between spirituality based personality and OCB.

Chapter 3

Research Methodology

3.1 Introduction

This chapter of the current study contains the description of methodology related to the two studies. The first study is about developing and validating the spirituality level measurement scale while the second study is its testing with certain variables. The study aimed to develop and investigate the structural model of spirituality level as input, paranoia as a process and job satisfaction as well as organizational citizenship behavior as outputs. For data collection the survey method was used over a diverse sample of cross sectoral employees for the reason to increase the generalizability of the results.

3.2 Developing Measures

The process of testing the hypotheses involves:

- First of all designing an instrument to measure employee spritualty level as a tool to assess their personality.

- Then using previously validated measures of workplace spirituality, job satisfaction, paranoia and organizational citizenship behavior.

The spiritualty measure was developed and validated in the first study (S1) using a process outlined by Hinkin (1998). This spirituality scale and other Previously validated measures were further tested through a structured model in the second study (S2).

3.2.1   First Study Setting

The first study was about developing a questionnaire about personality assessment on spirituality level. For this very purpose the interviewees and focus group participants also included people from different religions like Hinduism, Sikhism, Christianity and Islam etc. In this study at the first stage experts were involved to develop and validate the scale and then it was tested on a sample of 430 individuals including university students and employees from different organizations.

3.2.2   Second Study Setting

The second study was a cross-sectional field survey and the participants of the study consisted of cross sectoral employees who responded the questionnaires to the best of their knowledge. The model assessed the impact of spirituality based personality as an independent variable, upon the job satisfaction, OCB and paranoia as dependent variables.

3.2.3   Population

Population of the study included the managers from government sector as well as private sector organizations working in Pakistan. These organizations included educational institutions, government organizations, industrial organizations. From the corporate sector the organizations were comprised of telecom, banking sector as well as oil and gas sector organizations.

3.2.4   The Unit of Analysis

The unit of analysis was the mangers whom personalities were assessed on the basis of their spirituality level and then other dependent variables of the model were measured.

3.3   Research Design for Spirituality Based Personality Model

Moberg (2010) suggested that to measure spirituality a longitudinal study is better than experimental, as in an experimental design too many variables need to be controlled to ensure that dependent variable is influenced only by the independent variable, and as per his views spirituality is 'an inner orientation of the heart'. He concluded by stating that the research on spirituality is and will be incomplete and imperfect. While explaining it he further added that every construct only covers fragments of the subject because of its vastness. He believes that addition of more and more constructs is not a negative but a positive thing to further explain and expand the concept.

In another article Moberg (2002) added that most of the research on either religion or spirituality is done in the cultural context, and these studies have a "strong bias towards Christianity, which renders it invalid for analyzing religions in non-Christian regions" (Miki, 1999). Out of 282 studies only five are dedicated to Buddhist, Confucian, Hindu, or Muslim themes. Then Moberg studied different religious perspectives regarding spirituality. He studied Islam, Christianity, Judaism, Hinduism, Jewish theologies to identify a common theme.

As far as the research approach is concerned, he recommended using a variety of methods both qualitative and quantitative. He also said that there was a dire need of developing a 'globally valid generic or universal measure of the essence of genuine spiritual wellbeing'. So the present study will be focusing and encompassing different theologies to develop a universal construct.

Rovers (2010) suggested a holistic model based upon three main and central domains of spirituality,: 'faith (religious/theistic), hope (existential/meaning-making) and love (community/relational)'. So the current study developed a holistic and integrated model of spirituality to gauge and assess the personality. The model would determine the level of spirituality (low vs. high) as that an individual possesses, which will further predict the behavioral outcomes, different traits and orders/disorders in a personality.

Kapuscinski et al. (2010) have suggested that qualitative research should be conducted to measure spirituality for example a measure of spirituality might differentiate between groups of 'highly spiritual and nonspiritual individuals' and there is a likelihood of disagreement as how this distinction is made. They have further added that surprisingly there was an inadequate amount of qualitative research examining spirituality. A review of studies on spirituality in seven psychology and spirituality journals from 1978 to 2003 discovered that only 22 studies making only .008% of the total, used qualitative methods (Aten & Hernandez, 2005). Based upon their findings, Kapuscinski et al. (2010) have also recommended to incorporate a transcendent element in the instrument measuring spirituality.

While developing the scale to measure the spirituality level in an individual the three level theoretical base was used which was derived from extensive spirituality literature review. An exhaustive item list was developed from spirituality literature in Islam (Tasawuf) , Hinduism, Buddhism, Christianity and Jewish (Kabala).

In depth interviews, focus group sessions were also conducted to get an insight about spirituality. The interviewees included the spirituality practitioners, people trying to learn spirituality, gurus, saints, Sufis and common people. The unique thing about east is that everyone seems to be interested and knowledgeable to some extent about the spiritual phenomenon. The questions in the interviews and the points of discussion in group sessions were to explore how they defined spirituality and parameters on the basis of which we can gauge spirituality in an individual.

As lot of spirituality scales in the West have been developed (Moberg, 2010) and the items were also collected from those scales references are given in the relevant section.

Questionnaire Building Process

Item Generation

↓

Questionnaire Administration

↓

Initial Item Reduction

↓

Confirmatory Factor Analysis

↓

Validity Test
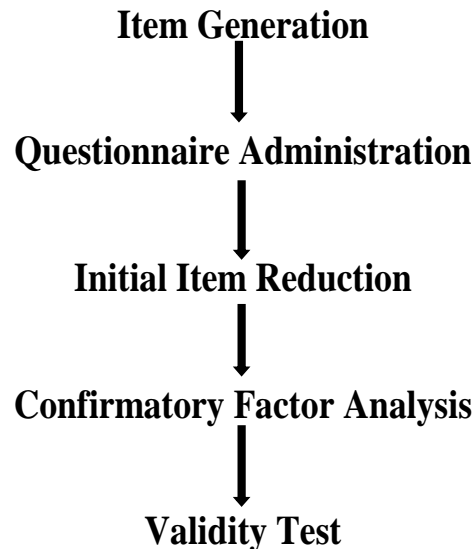
3.3.1 Specifying the Domain

On the basis of literature review in chapter two, the foundation of spirituality assessment was established on the basis of different attitudes and behaviors one exhibits and transcendental experiences one goes through. This all happens in an environment one lives in while handling one's own self, dealing with the world around him, dealing with the other people and relating oneself with the creator.

3.3.2 Grounded Theory

Glaser and Strauss (1967) started bordering and using the 'grounded theory'. They have mentioned in their book "The Discovery of Grounded Theory" that there should be an alternate way to the process of data collection and analysis for developing a theory. This is a way to develop a theory that is "grounded in data systematically gathered and analyzed" (Strauss & Corbin, 1994). Some of the common Methods used in Grounded Theory are,

- Participant Observation

- Literature Review

- Interviewing

- Collection of Artifacts and Texts

- Interviews with the experts

3.3.2.1 The Grounded Theory Approach

The approach of Grounded Theory involves 'constant comparative analysis' which involves different iterations by having back and forth movement between data collection and analysis. In this process after collecting some information, the researcher analyzes it, which permits the researcher to start developing a theory. On the basis of this initial theory then the researcher decides to take up the second sample of respondents, this is called Theoretical Sampling. The process is continued till the level of saturation where new ideas stop coming in and there is repetition of ideas from the respondents. The process of analysis might also involve three types of coding:

- Open coding: Here the data is divided into similar groups and forms introductory categories of data and information about the phenomenon which is being examined

- Axial coding: Then the researcher start bringing together the categories being identified into groupings

- Selective coding - Lastly the researcher arranges and integrates the categories and themes to articulate a clear understanding of the theory about the phenomenon of the study

Grounded theory is basically a way of legitimizing the qualitative research as 'scientific inquiry'.

3.3.3   Instrument Testing

Testing of the instrument was conducted on a sample of 430 individuals including employees from different organizations, students and others. The proposed sample size by Rummel (1970), is 1:4, i.e. per item 4 respondent's must be selected whereas Shwab (1980), suggested the ratio of 1:10. In the current study a sample of 430 was taken out of which 405 were useful which almost carries a ratio of 1:15, which is on safer side. The results fielded high mean scores of certain items which showed a positive response bias. The item gathering started from around 240 items, by using grounded theory approach and test retest method, they were then reduced to 30 items.

3.3.3.1   Reflective vs. Formative Indicators

In structural equation modelling an important consideration while creating a measurement scale is whether the indicators of measurement or latent variable are reflective or formative in nature. The indicators where the causality is from construct to the measure are known as reflective indicators whereas the formative indicators show causality from measure to the construct. As per Jarvis and Podsakoff (2003) the following four questions help in categorizing the indicators as either reflective or formative:

- "What is the direction of causality?"

- "Do the indicators share a common theme?"

- "Are the indicators expected to co-vary?"

- "Can you drop an indicator without changing the conceptual domain of the construct?"

Answers to these questions indicated that the spirituality based personality assessment construct has reflective indicators, as the direction of causality is from construct to measure, moreover the indicators share a common theme thus are expected to covary, furthermore the overall theme and concept of the construct does not change by dropping one of the indicators.

3.3.3.2 Methodology of Questionnaire Development

Methodology to validate the questionnaire included the following:

- Translational validity through content validity and face validity.

- Construct validity through factor analysis.

- Reliability tests of internal consistency (Cronbach's alpha) and test-retest.

After the derivation of questionnaire and its items from the relevant literature and other spirituality related questionnaires, it went through the following tests.

3.3.3.3 Content Validity

Content validity was undertaken to determine the appropriateness and relevance of the content of the questionnaire to the phenomenon being studied. To ensure that content reflects a comprehensive and exhaustive array of the features under study, experts are involved for this evaluation (Polit & Hunger 1999; DeVon et al., 2007). The researchers compared and evaluated the items on the basis of conceptual framework and rate it from not relevant to very relevant. Then the items lower than .87 CVI index are dropped.

3.3.3.4 Face Validity

Face validity is about the appearance and appropriateness of the questionnaire to the purpose of the study and content. It is the easiest yet weakest validation method where focus is on the appearance, consistency of style, formatting, and the clarity of the language used (Haladyna 1999; DeVon et al., 2007).

3.3.3.5 Construct Validity

This is type of validity where the degree of relevance is gauged in relation to the theoretical construct under focus (Kane 2001; DeVon et al., 2007). This is a quantitative measure of validity conducted through factor analysis. It mentions

the degree to which the construct is related to the proxy or indicator (Hunter & Schmidt, 1990).

3.3.3.6   Reliability

Cronbach's alpha is basically the average of the all possible 'split-half' estimates and is the most commonly used reliability statistic to test and establish an internal consistency reliability (Trochim, 2001; DeVon et al., 2007).

3.3.3.7   Factor Analysis

This is a statistical technique generally used during instrument development to group items into common factors. Through factor analysis each factor is assessed as per the high loading items on it which ultimately condense the items into a smaller number of factors (Bryman & Cramer, 1999). Related items are grouped and retained while the unrelated items are deleted as they do not belong together (Munro, 2005). The loading is basically a measure of association between an item and a factor (Bryman & Cramer, 2005).

First of all translational validity was checked which includes content validity and face validity, then the construct validity was determined through factor analysis. Reliability tests were conducted to gauge internal consistency (Cronbach's alpha). The items were defined through a thorough study of existing literature and scales, getting the opinion of the experts, focus group interviewing, and then test retest reliability on a group of 405 individuals. Parisan et al. (2009) also recommended that structured equation modeling (SEM) as well as confirmatory factor analysis should be used with a larger sample. They took 25 individuals, and in this study a sample of 405 individuals was taken to test it.

3.3.3.8   Development of the Spirituality Scale

The items of scale were developed by using both inductive and deductive approach (Hinkin, 1998). Deductive approach was used by a thorough review of literature to

investigate and build a theoretical definition of the phenomenon under study, which was used to generate the list of items defining the concept (Shwab, 1980). For this very purpose a thorough review of Western as well as Eastern spirituality literature was undertaken. On the basis of this review, three levels of spirituality were defined. The concept of spirituality levels is supported by Vedic, Buddhist, Islamic as well as Jewish literature about spirituality. While developing the items based upon the definition and concept of spirituality level, the Western literature and scales were also considered and certain items, which matches with the developed theoretical base, were selected from these scales as well. Although this approach is very cumbersome yet it is appropriate when theory about a phenomenon exist, otherwise it is like imposing a measure on an unfamiliar situation (Ironson et al., 1989; Viega, 1991).

Keeping in mind the abstract nature, complexity and depth of the phenomenon under study, the inductive approach was used as well. Here respondents from different walks of life, different religions and professions were asked to individually or in focus groups to share their views, feelings and experiences about spirituality. The responses were analyzed by evaluating their content and then categorized on the basis of key words and themes with the help of multiple judges and experts (Anderson & Gerbing, 1991; Kerlinger, 1986). To overcome the weeknesses of the inductive approach, the theoratical base and definition made through deduction helps to categorize the content (Cortina 1993; Schriesheim & Hinkin 1990; Ford et. al., 1986). The construct contains, individual's values and beliefs that is the attitudinal part, general behaviors and transcendental experiences. The responses came from four categories based upon how one is understanding, dealing and forming a relationship with;

1. Own self

2. The Environment

3. The other humans (Both, the relations, acquaintances, and humans in general)

4. God (The creator) (Allport, 1938).

3.3.4   Item Development

The items were developed by keeping in mind the simplicity of language and the questions were kept as short as possible. Certain items appeared to be measuring two or more things simultaneously; a rigorous effort was put in to make questions simple yet meaningful. Leading questions were also avoided so that the respondents may decide on their own to take a response position (Hinkins, 1998). Regarding negatively worded questions there are different schools of thoughts (Price & Mueller, 1986; Harrison & McLaughlin, 1991) but keeping in view the subjectivity of the subject and the tendency of respondents to answer the questions more towards agreement as in the case of ethics and religiosity, it seems inevitable to use some reverse items in the scale as well.

As mentioned earlier that the items can be grouped firstly into intentions, values, attitudes, secondly the behaviors and lastly the transcendental experiences. On the basis of responses to the items on a scale of 1 to 5, the spirituality levels were assigned to the respondents. The responses from 1 to 2.5 are at lower spirituality level, and above 2.5 were at higher spirituality level. On the basis of literature reviewed a theoretical perspective and a definition was developed regarding the levels and scope of spirituality. This became the basis and a theoretical lens for selecting items from different established scales, developing them from western & eastern literature review and collecting them from group discussions, individual as well as focus group interviews.

Following scales were also reviewed while item development and items were selected on the basis of the theory and definition drawn out of the extensive literature review.

TABLE 3.1: Spirituality Scales Used in Item Development.

Scale	Author/s	
Daily Spiritual Experiences	Lynn G. Underwood, PhD Vice President-Health Research Fetzer Institute Kalamazoo, Michigan	Underwood and Teresi, Annals of Behavioral Medicine 2002, 24(1): 22-33
Meaning	Kenneth I. Pargament, PhD Bowling Green State University Department of Psychology Bowling Green, Ohio	Pargament KI. The Psychology of Religion and Coping: Theory, Research, Practice. New York, NY: Guilford Publications; 1997.
Values	Ellen Idler, PhD Rutgers University Department of Sociology	Institute for Health, Health Care Policy, and Aging Research, New Brunswick, New Jersey 1999

Beliefs	Ellen Idler, PhD Rutgers University Department of Sociology Institute for Health, Health Care Policy, and Aging Research New Brunswick, New Jersey	Idler EL, Kasl S. Religion, disability, depression, and the timing of death. Am J Sociol. 1992;97:1052-1079.
Forgiveness	Ellen Idler, PhD Rutgers University Department of Sociology	Institute for Health, Health Care Policy, and Aging Research, New Brunswick, New Jersey
Religious/Spiritual Coping	Kenneth I. Pargament, PhD Bowling Green State University Department of Psychology Bowling Green, Ohio	
The Material Values Scale	Measurement Properties and Development of a Short Form Marsha L. Richins	

In eastern literature, the famous Sufis and scholars both ancient and contemporaries like, Muhiyyudin Ibne Arabi, Imaam Jaafar Saadiq, Sheikh Abdul Qadir Jilani, Imaam Ghazaali, Khwaja Moinuddin Chishti, Hazarat Daata Gunj Baksh, Ghaus Ali Shah Qalander, Dr. Haroon Yahya, Dr. Ghulam Jeelani Barq, Qalander Baba Auliya, Khawaja Shamsuddin Azeemi, Baba Tajuddin Nagpuri, Guru Rajnesh, Mehr Baba as well as sacred scriptures like Quran, Geeta, Bible were studied and considered while developing the items of the scale.

First of all translational validity which includes content validity and face validity was checked. Then the construct validity was measured through factor analysis. Reliability tests was used to gauge internal consistency (Cronbach's alpha). The items were defined through a thorough study of existing literature and scales, getting the opinion of the experts, focus group interviewing, and then test for reliability and from a sample of 430 individuals including employees working in different organizations, students, business men etc., out of which 405 were retained after data purification. Parsian et. al. (2009), also recommended that structured equation modeling (SEM) as well as confirmatory factor analysis should be used with a larger sample. This was done in the second study with even a larger sample as well.

In-depth and face-to-face interviews were conducted as one of the primary methods of item generation. Participants were interviewed face-to-face for approximately for 30 to 90 min. A grounded theory approach was used to identify emergent themes (Charmaz, 2002), by identifying the role of spiritual practices in the daily lives of participants. Participants were requested to relate their daily routine to examine how and when their spiritual practices took place. Themes and theories were generated based on the inductive construction of categories that explained and 'synthesized' these processes, then integrated these categories into a theoretical framework that specified causes, conditions and consequences of enacting the spirituality (Strauss & Corbin, 1990).

Second Study

This is a discussions on the methodology adopted for the second study. It contains the discussions on research design, sample size, instrument development, data

collection, and procedure for data analysis. Figure shows the methodical procedure adopted for this thesis. The conceptual framework of the thesis is based on Theories of Reasoned Action, Spiritual Co-Creation, Psychoanalytic theory, and Hierarchy of Need Theory. The internal state constructs measured through verbal expressions (Zikmund, 2003), are commonly used in social sciences. It is a convenient and common practice to collect respondent's views by using self-administered questionnaire (Kline, et al., 2000; Spector, 2006).

A self-reporting questionnaire was used to measure the variables of the current study. A survey is a "quick, inexpensive, efficient, and accurate means of assessing information about the population" (Zikmund, 2003). On the other hand there is an opposite view about the usefulness of questionnaires. The factors like not giving adequate time to fill the questionnaire, incorrect instrument design, inaccurate sampling procedure, and inappropriate data/results reporting may contribute towards distorted findings (Aleassa, 2009). In order to avoid these problems following measures were taken. An extensive literature review was carried out on spirituality while keeping in mind the different perspectives and a theoretical basis was established to further develop a scale to assess personality through the spirituality level in an employee. For this extensive literature is cited to relate spirituality level with the personality as a predictor of different attitudes and behaviors. Previously validated constructs were used and then the reliability and validity of these questionnaires were established in the Pakistani context followed by the confirmatory factor analysis.
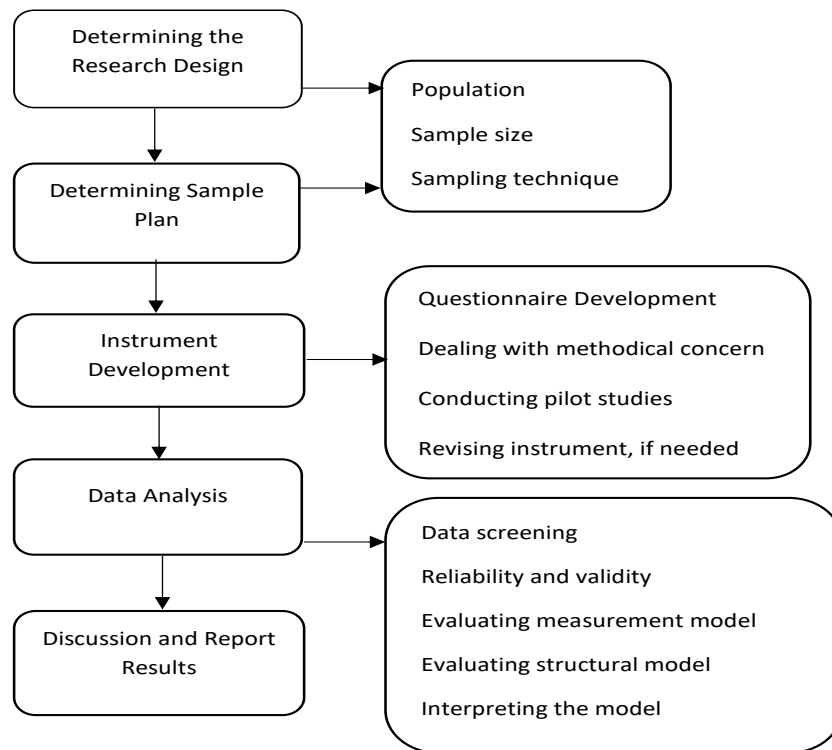
FIGURE 3.1: Flow chart of the methodology.

3.4   Population and Sample of Second Study

The population of the study was the employees of public as well as private organizations of Pakistan. Both these sectors of the economy were chosen keeping in mind their contribution to the overall GDP of the country, their growth and level of activity in the industry. Almost equal number of organizations were chosen From each organization 20 managers were selected on convenience basis from a total of 30 organizations to form a respondent sample of 600 employees. The convenient sampling technique was chosen as all the mangers carry specific spirituality levels having their impact on the variables of concern. Such a diverse sample was selected so as to give a representation to all the sectors as well as to control the effect of industrial differences and the differences in organizational design, that is structure and culture of any organizations.

3.5 Instruments

Along with the spirituality scale, following is the explanation of the respective scales used in the second study.

3.5.1 Organizational Citizenship Behavior

Organizational citizenship behavior (OCB) is the discretionary helpful behavior of employee with other organizational members, which is neither necessary for organization nor is being compensated for. It includes five antecedents named as altruism, courtesy, sportsmanship, conscientiousness and civic virtue as used in various studies (MacKenzie, Podsakoff, & Fetter, 1991; Moorman, 1991; Moorman, Niehoff, & Organ, 1993). To measure in-role self-report performance, Uni-factorial Citizenship Performance Scale (Poropat, Jones, 2009) was used. This include 6 items, measured on a five point verbally-anchored likert scale ranging from 1 (not at all accurately) to 5 (very accurately).

3.5.2 Job Satisfaction

So far as measurement of job satisfaction is concerned, it has been measured by many researchers and many dimensions have been covered. Out of these, more renowned are, Brayfield and Rothe, 1951; Taylor and Browers, 1974; Spector 1985; Judge et al. 1994, and this measure was developed by Schriesheim and Tsui (1980). It has six items which describe overall job satisfaction. The scale includes questions to assess the level of satisfaction with the 'work itself, the supervision, relations with co-workers, compensation, advancement opportunities, and the job in general'. Coefficient alpha ranged from .73 to .78 (Cohen, 1997; Tsui et al., 1992), and Overall job satisfaction correlated positively with multiple variables of organizational concern so the validity of the tests are also widely accepted and has been tested by many researchers (Cohen, 1997; Tsui et al., 1992). They used 5 point likert scale, 5=strongly agree, 4=agree, 3=undecided, 2=disagree, 1=strongly disagree.

3.5.3 Workplace Spirituality

Spirituality of work place is an emerging corporate culture which recognizes minds and souls of organizational members and reckons their inner life. In spiritual organizations people feel themselves as member of a larger community and their individual values are aligned with organizational values. Finally, workplace spirituality includes facets named as team sense of community, alignment between organizational and individual values, meaningful work, sense of enjoyment at work and inner life as explored by Ashmos and Duchon (2000). A five point likert scale was used 5=strongly agree, 4=agree, 3=undecided, 2=disagree, 1=strongly disagree.

3.5.4 Paranoid Personality Measurement Instrument (Paranoia Scale)

Personality disorders are measured to gauge the psychological health of individuals. As mentioned earlier that paranoia is a feeling of malicious intentions of others about oneself. In this regard, the 20-item, self-report Paranoia Scale (Fenigstein & Vanable, 1992) was developed to measure paranoid personality. Each item is rated on a five-point scale (1= not at all applicable, 5 = extremely applicable). It is the most widely used measure of paranoid personality. (Freeman et al., 2005).

3.6 Controlled Variables

Organizations which are at the maturity stage were chosen, as they have a stable and defined culture and the managers selected were those who had been with the organization for more than a year, as they were supposed to have been better aware of the cultural traits of the organization. The managers were selected from same managerial layer, scale or level, so that the other factors affecting the response (like compensation) can be controlled. Managers were chosen from a single department from one organization, where possible, so as to control the environmental differences and the difference among manager subordinate relationship in

different departments. The research was conducted in local setting of Pakistan, where religion and spirituality are everyone's anytime topics of discussion.

3.7 Data Analysis

Structural equation modeling (SEM) is preferred by many researchers for data analysis in social sciences discipline (Hair et al., 2006; Holmes-Smith, Coote, & Cunningham, 2006). As the current study is comprised of a set of independent and dependent variables, so SEM is useful in conducting analysis of independent variables as well as dependent variables and their relationship (Tabachnick & Fidell, 2001). SEM also examines the complex interdependence and inter-linkages of unobserved i.e. the latent variables (Byrne, 2010). Along with measuring the direct relationships among independent and dependent variables, SEM is also beneficial while measuring indirect relationship among these variables through mediating and moderating variable. Furthermore, PLS-SEM is capable of calculating several other imperative analysis as linear regression, confirmatory factor analysis (CFA), covariance, exploratory factor analysis (EFA), hypotheses testing as well as, conducting validity, reliability, and uni-dimensionality assessments (Hair et al., 2006).

KMO value for Measure of Sampling Adequacy. If the KMO Measure of Sampling Adequacy meets the minimum criteria, the Anti-Image Correlation Matrix need not to be inspected.

Kaiser-Meyer-Olkin (KMO) Test is a measure to gauge the suitability of data for Factor Analysis while measuring the sampling adequacy for each variable of the proposed model. This analysis is a measure of the "proportion of variance" among variables that could be common variance. As a rule of thumb to interpret the statistic:

- KMO values between 0.8 and 1 shows that the sampling is adequate.

- KMO values less than 0.6 indicate the sampling is not adequate and that remedial action should be taken. Some authors put this value at 0.5, so use your own judgment for values between 0.5 and 0.6.

To ensure the suitability of the sample size and make it qualified for factor analysis to be commenced, two criteria were taken into consideration:

1. Kaiser-Meyer-Olkin (KMO) for sampling adequacy

2. Factor loadings as well as correlation between the variable and its factor (Hayes, 2002).

The two most common forms of extraction methods used are Principal Component Analysis (PCA) and Principal Axis Factoring (PAF) (Bryman & Cramer, 2005). In PCA the total variance of a variable is analyzed and the PCA is considered to be flawlessly reliable and without error (Bryman & Cramer, 2005). Varimax rotation which is the most frequently used 'orthogonal rotation' was used to rotate the factors to maximize the loading on their respective variables and reduce the loading on other factors (Field, 2005; Bryman & Cramer, 2005).

To analyze and test the proposed hypothesis, structural equation modeling (SEM) techniques was adopted and AMOS 18.0 Software was used for this purpose. Parsian et. al. (2009) also recommended to test the spirituality through SEM. As per Mulaik and Millsap (2000), a three-step rigorous approach for modeling is first to do a common factor analysis for establishing each latent variable number. Then secondly the confirmatory factor analysis (CFA) is done for validation of the measurement model, and then testing of structural model is done. This is done through analyzing the fit statistics through multiple indices e.g. "Relative chi-square (CMIN/DF), Goodness-of-Fit Index (GFI), Adjusted Goodness-of-Fit Index (AGFI), Comparative Fit Index (CFI) and Root Mean Square Error of Approximation (RMSEA)."

Furthermore to strengthen the analysis and overcome few limitations of AMOS, greatly acknowledged SEM-PLS techniques through SmartPLS software was used

as suggested by previous studies (Chin, 1998; Hair et al., 2014). In this regard as part of empirical data analysis indicator reliability , convergent validity (average variance extracted) and discriminant validity of the constructs was calculated. Furthermore the Structural Model was evaluated through Coefficients of determination (R), the Predictive relevance (Q) and size and significance of path coefficients.

3.7.1 Step No. 1: Measurement Model

Measurement model has two further processes, first, the common factor analysis and second, the confirmatory factor analysis (CFA). After these steps, the final measurement model is examined with the help of fit statistics' indices, validity and the reliability of the measurement model.

3.7.1.1 Common Factor Analysis

In common factor analysis, the common variances of all the observed variables are measured and analyzed respectively, which decreases the original variables into few compound or composite variables. One way of doing the factor analysis is through communalities commonly known as 'squared factor analysis' where the 'standardized regression coefficients are known as their loadings. Communality basically measures the percentage of the variances of the observed variables, defined by the respective latent variables, which can be described as their observed variables' reliability.

As per Cohen (1988) the observed variables are eliminated in the process of trimming the measurement model if it is theoretically insignificant with low factor loading and SMC. So while constructing the measurement model, common factor analysis is inevitable to establish the number of each latent variable. In common factor analysis, validity and reliability along with descriptive statistics containing mean, standard deviation, square multiple correlations (SMC) along with Cronbach's alpha (internal reliability) and factor loading (FL) were calculated.

3.7.1.2 Confirmatory Factor Analysis

In this process of measurement model, i.e., the confirmatory factor analysis (CFA), here one tackles the testing phase of the model, latent variables and their observed variables. The CFA is done to test the comprehensibility and strength of the indicators to capture the measurement model (Steenkamp & Baumgartner, 2000). The SEM models are basically adopted for evaluating the role of measurement error, authenticating 'multifactorial model' and determining the effect of group factor's in the specified model. Kline (2005) also concluded and suggested that the discriminate validity is a very important prerequisite analyzing a structural model. He further added that without it, the evaluation and assessment of proposed structural model is not possible.

Assessment of reflective measurement models includes composite reliability to evaluate internal consistency, individual indicator reliability, and average variance extracted (AVE) to evaluate convergent validity. In addition, the Fornell-Larcker criterion and cross loadings are used to assess discriminant validity.

3.7.1.2.1 Convergent Validity A commonly used measure of convergent validity is through average variance extracted (AVE). This criterion is basically the grand mean value of the squared loadings of an indicators related to the construct (i.e., sum of squared loadings divided by number of indicators). Therefore it is obvious the AVE is equivalent to the communality of a construct. So value of AVE equal to 0.50 or higher indicates that, on average, the construct explains half or more of the variance of its indicators. On the other hand if AVE value is less than 0.50, this shows that on average, more error remains outside the variance explained by the construct.

3.7.1.2.2 Discriminant Validity Discriminant validity is the level to which a construct is truly distinct and unique from other constructs on all empirical standards. So discriminant validity implies that a construct is unique from all other constructs and it captures phenomena which is not represented by other constructs of the model. Two measures of discriminant validity have been proposed. First

method for analyzing the discriminant validity is by examining and analyzing cross loadings of the indicators. In this case an indicator's outer loading on the related construct should be greater than all of its loadings on all other constructs of the model (i.e., the cross loadings). This method is considered rather liberal in terms of calculating discriminant validity (Hair, Ringle, & Sarstedt, 2011). The second way known as Fornell-Larcker criterion which is more conservative approach of assessing discriminant validity. In this approach the square root of the AVE values are compared with the latent variable correlations. More specifically, the square root of each construct's AVE value should be greater than its highest correlation with the other constructs. The underline logic of this method is that a construct shares more variance with its associated indicators rather than with any other construct.

3.7.1.3 Analysis of Measurement Model In analyzing the final measurement model, goodness of fit measures is used. Afterwards the series of tests contains the standardized factor loading (FL), then the squared multiple correlations (SMC), the composite reliability (CR) and in the end the average variance extracted (AVE) are analyzed. Kline (1998) has proposed that a total model covers the measurement as well as the structural model. He further advised to always affirm the pure measurement model first and then move to the next step only when a significant and good fit for it is attained. As logically one cannot move to the next or do the reverse until the model is found to be valid. The results of the current study are significant for the final measurement model which make it suitable for testing the structural model as suggested by Kline (1998).

3.7.2   Step2: Structural Model

In this step SEM model i.e., the structural model expresses the direct along with indirect effects which link the latent variables. Steenkamp and Baumgartner (2000) has recommended that testing the structural model is to examine and explore the structural linear correlations and and associations amongst the dependent as well as independent variables and their 'stochastic terms' for testing the hypotheses.

3.7.2.1   Analysis of Structural Model

In analyzing structural model's significance, the standardized regression Co-efficient and respective p-value are analyzed. Further the structural model fit is assessed through various indices like 'Relative Chi-Square CMIN/DF, Comparative Fit Index (CFI), Goodness-of-Fit Index (GFI), Adjusted Goodness-of-Fit Index (AGFI) and Root Mean Square Error of Approximation (RMSEA)'.

3.7.3   Fit Statistics for both SEM Models

Fit statistics contain the multiple indices used while evaluating the fitness of both the measurement and the structural model. In the current study five indices, already mentioned above, were used for this purpose to assess the model examined by the study. These indices are further explained as under.

3.7.3.1   Goodness Fit Index (GFI)

As per Gefen, Straub and Boudreau (2000), GFI is used to test the absolute fit of both the measurement and structural model. According to Raykov and Marcoulides (2000) GFI is basically the proportion of the degree of variance and covariance to analyze the explanation ability of the model. Moreover Byrne (2001) take it as an absolute fit index because of its ability to compare the proposed and hypothesized model with no model at all. Its value ranges between 0 and 1, with 0 depicting no fit at all to 1 showing the perfect fit. So ideally the GFI should be close enough to 1 for declaring it the best fitted model and the value below 0.90 shows the evidence of the poor fit or rejection.

3.7.3.2   Adjusted Goodness Fit Index (AGFI)

Byrne (2001) described a mode to adjust the degree of freedom number for the model and named as AGFI. This is quite a different measure from GFI which matches the proposed model with no model with a range from 0 and 1 and AGFI should be above 0.80 which shows that the model is well-fitted.

3.7.3.3   Relative Chi-square (CMIN/DF)

As the chi-square test has certain limitations, so it is usually not considered a very beneficial measure for the goodness of fit. The problem with the measure is that it is very sensitive to the sample size and its variations, particularly when the sample size exceeds 200. At this level and beyond there are chances of rejecting the model thus generating type II error (i.e. rejecting the hypothesis even when it is true). To improve the analyzability of the test, and to reduce the dependency of chi-square on its degree of freedom, the chi-square fit index is divided by its respective degree of freedom which is known as relative/normal chi-square and it is termed as CMIN/DF. As per Carmines and McIver (1981) the acceptance fit range for the sample data is 3 to 1 and for the hypothetical model it as 2 to 1. As per Marsh and Hocevar (1985) it should at most be 5 and at least 2 for an acceptable fit.

3.7.3.4   Comparative Fit Index (CFI)

In comparative fit index the model's predicted covariance matrix is matched with the observed covariance matrix, which basically compares the prevailing model fit with null model with an assumption that there is no correlation between latent variables. Fan, Thompson and Wand (1999) explained that CFI tests the heteroscedastic relationship among the dependent and independent variables. This measure is that which remains least affected by sample size variation while having fit acceptance range from 0, the lowest to 1, i.e. the perfect fit. As per rule the CFI co-efficient should be above than 0.90 for accepting the model and its interpretation is that the model reproduced 90% of co-variation in data.

3.7.3.5   Root Mean Square Error of Approximation (RMSEA)

RMSEA is also one of the well-known fit measures which indicates the divergence per degree of freedom. This does not require the null model comparison and the supposition of plausible model with complete independence of indicators as hypothesized by CFI. The degree of model's estimation to data is measured by

'RMSEA' and Byrne (2001) advocated it as a fit statistics as it considers both the sample size and the degree of freedom simultaneously. As per Fan, Thompson and Wang (1999), this index should be preferred due to its stability even at the larger sample size. If RMSEA value is equal to or less than 0.05, this indicates a good fit, will be considered significant enough if less or equal to 0.08 and as suggested by Maccallum, Browne and Sugawara (1996) a commonly accepted criteria of the value of RMSEA for poor fit is if the value is greater than or equal to 0.10 (Schumacker & Lomax, 2004). Following is the table showing the ranges and acceptance criteria for the fit indices.

3.7.3.6   The Standardized Root Mean Square Residual (SRMR)

SRMR measures the approximate fit of the research model. It analyze the difference between the "observed correlation matrix and the model-implied correlation matrix". The SRMR shows an average magnitude of these differences, and obviously the lower SRMR indicated a better fit. Conventionally a model has good fit with SRMR value less than .08 (Hu & Bentler, 1998).

3.7.4   Correlation and Regression Analysis

Correlation analysis is used to measure the strength and association among several variables concurrently (Field, 2009). One of the most commonly used measures for this analysis is Pearson r (Malhotra, 2008) which ranges between 1. Positive one indicated that there is a strong positive association between two variables and on the other hand the negative one is an indication of strong negative correlation.

Additionally, positive and negative value also shows the direction of correlation (Field, 2009). The major limitation of correlation analysis is that it does not work out the causality between and among different variables (Cademan, et al., 2012; Field, 2009).

The regression analysis is generally employed for measuring causality relationship between dependent and independent variables (Leech, et al., 2005). This analysis

determine the impact of one variable upon the other and the value of Regression Coefficient tells the explanatory power of the independent variable towards explaining the dependent variable. In regression analysis we presume that independent variable is a cause/predictor of dependent variables (Malhotra, 2008). Furthermore the significance of this relationship is based upon p values, which should be less than 0.01 in case of 99% confidence level, and less than 0.05 at 95% level of confidence (Heinzen & Nolan, 2007; Leech, et al., 2005).

Chapter 4

Results and Analysis

4.1 Data Analysis

This chapter contains the results of analysis through the methodology proposed in the previous chapter. In the first study first of all the process of coding of qualitative data and its results are reported by applying the grounded theory approach and then the finalized items are reported with their respective interpretations. Then the reliability as well as validity tests were run on the instrument. The results showed that the instrument stood reliable and valid after removal of a few items. In the second study a structural model was developed and tested for its fitness by using certain fit indices, while spirituality level was taken as input and paranoia as the process and job satisfaction as well as organizational citizenship behavior as outputs. The fit indices indicated the model to be a fit one for further analysis and then the final model was tested for the results, which showed that all the direct effect hypotheses were accepted. Afterwards the Moderation of WPS was tested which showed insignificant results, so the moderating effect hypotheses were rejected.

4.2 First Study (Instrument Building)

Hinkin (1998) proposed that while using deductive approach towards instrument building, one has to develop a theoretical foundation through a thorough literature review. This will provide the basis to deduce the items for the construct. He further added that while using the inductive approach one has to start by asking the respondents very open ended view of the concept or phenomenon of interest. Both deductive and inductive approaches have their pros and cons. In the current study both the approaches were used keeping in mind the complexity of the phenomenon of spirituality. After a thorough literature review of both Eastern and Western spiritual philosophies as mentioned in the previous chapter, a definition of spirituality was established. Then different items were selected on the basis of this definition from the literature as well as spirituality constructs, list of which has already been provided in Table 3.1.

On the other hand a series of interviews and focus group sessions were conducted to understand the phenomenon form point of view of the people with different backgrounds. The respondents included people from different religions including Hinduism, Sikhism, Christianity and Islam. The respondents included the common people, spirituality practitioners, spirituality teachers and gurus. Such a mix was chosen to measure the spirituality in general and then see its impact on work related outcomes. Another consideration was to assess personality on the basis of spirituality level in someone. Assessment of a broad and complex phenomenon like spirituality might limit the scope of coverage if it would've been done on the workplace with the employees. An interview guide was prepared relating to following themes.

- How do you define spirituality?

- What are different personality traits of a spiritual person?

- Why is spirituality important in one's life?

- What behaviors and practices indicates the spirituality level of a person?

- How can spirituality level affect the attitudes, behaviors or life style of a person?

- What preferences differentiate a person having a low spirituality level from the one with higher spirituality level etc.?

In total 75 interviews and 7 focus group discussions were conducted. Interviews took an average time of 20 minutes each and focus group sessions were of about one and a half hour duration. The interviewees were from every walk of the life, 10 of them were PhD.s, 25 were having Master's degree, 20 were graduates and all else were below this. Ten of them were Christians, two Buddhists, five Hindus, and rest were Muslims. Focus group sessions were conducted as under:

- Three focus group sessions were conducted with the students of universities of Rawalpindi and Islamabad. Students in these group were from different ethnic and religious backgrounds.

- Two sessions were conducted at a spiritual get-together. The participants were from different parts of the world having different religious orientations. Ten were from Russia, fifteen from U.K, two from Japan, one from China, seven from U.A.E. and ten from Pakistan. All of them were divided in two groups.

- Two focus groups were conducted with the managers from different organizations in executive programs of a university. They were from industry, corporate, development as well as government sector.

Further the grounded theory approach was used in which a constant comparison method of coding and analyzing data was used. The constant comparison is done in three stages, first of all open coding of data was done where the researcher examined, compared, theorized and categorized the data. In this research different codes were allocated to the data after every interview and focus group discussion, like values, religion, culture, attitude, behavior, feelings, transcendence, experience, beliefs, practices, mantras, meditation and contemplation etc.

The next two steps of the coding process were done with the help and consultation of three experts. One was the expert of linguistics, second was the expert of research and analysis, and the third was the expert of psychology and spirituality. First expert was M. Phil, and both the others were PhD. in their relevant areas.

Then axial coding was done where the data is reassembled on the basis of patterns, overlapping and similarities. This all was done by keeping in mind what Glaser (1978) attributed as six Cs, which are "causes, contexts, contingencies, consequences, co-variances, and conditions". At this stage the researcher grouped the responses into different logical groups based upon the similarities and relationships among the data (Dey, 1999; Strauss & Corbin, 1998) with the help of the three experts. The major groupings in the second phase were Attitudes comprising of Values, Beliefs, Traits, feelings, emotions etc., the behaviors based upon the practices, responses, actions etc. and Transcendental experiences based upon connectivity with the higher self and certain other experiences and traits.

The third step of selective or focused coding was done by keeping in mind the following questions by Charmaz (2004),

1. What is the process of the main issue under study?

2. How and in which circumstances does this process develop?

3. What were the participants thoughts, feelings, and actions during this whole process?

4. When, how and why this process needed a change, if any?

5. What are the results and consequences of the process?

Now there were four major types of interactions of a person and those were,

- Interaction with own self,

- Interaction with the Material World,

- Interaction with others and

- Interaction with God, The Creator.

All these categories comprised attitudes, behaviors and transcendental experiences. For example, at self-attitudinal level items collected were like stressed, depressed, moderate, balanced, extremist, Independence, freedom. Stressed and depressed was compressed to a single item, moderate, balanced and extremist represents the same trait, and similarly the independence and freedom are synonyms.

4.2.1 List of Finalized Items

The following list of items were finalized along with their narrations and interpretations. The four categories which were finalized were from the responses generated while keeping in mind the developed theory.

As it has been already established in the literature review that a person identifies his personality first of all by defining how one thinks about oneself, then how one deals with others also exhibit the mindset about life. Further the relationship and association of one with physical as well as social environment was included (Allport, 1935). While this identification of personality of an individual comprised of attitudes (beliefs, values, traits, feelings), behaviors (responses towards self, others, environment) and transcendence i.e. the relation with higher self (Maslow, 1969; Mitroff & Denton, 1999).

- Now while measuring one's personal spiritual orientation, first of all it is to be assessed how one thinks about oneself in relation to oneness

- then how one deals with others based upon one's spiritual orientation. Further

- the relationship and association of one with material world, which in spirituality is considered as illusion and

- lastly the relationship with God or the creator.

All the items can be grouped into three categories, first of all the attitudes (A), which contains the beliefs and values as well. Secondly the behaviors (B) commonly exhibited and lastly the transcendental orientation and tendency (T). Every item is nominated either as Attitude (A), Behavior (B), and Transcendence (T) respectively.

Interaction with Others

These items show a person's usual attitudes and behaviors towards other human beings. These behaviors show the approach of an individual, whether that carries a spiritual orientation and to what level. All these interpretations are based upon the discussion from the respondents and review of the literature.

1. ***While on work I feel relaxed in absence of my boss (not being supervised). (T)***

   A spiritual person always feels God's presence, so even if he/she is not being supervised, the self-accountability will force one to perform with full effort and zeal whether he/she is being supervised or not. This phenomenon is also known as God's Supervision.

2. ***I have forgiven those who hurt me (B)***

   If one carries grudges for others it means one does not believe that everything is from the creator, so forgiving others is an important spiritual behavior. (Forgiveness scale).

3. ***I always show gratitude even for little favors I get. (B)***

   Showing gratitude depicts that one is a person with positive behavior, one who is not thankful to others cannot be thankful to the God.

4. ***I feel a selfless caring for others without expecting anything in return, (A)***

   A true human is one who helps others without expectations (Qalander baba Auliya). It is almost the preaching of every religion as well as the spirituality literature from any orientation says so.

5. ***If I do wrong to others I usually seek forgiveness from others. (B)***

   A person who always thinks that he/she is right is a person with high ego. A humble and spiritual person always seeks forgiveness if he feels he has done some wrong.

6. ***Keeping in view my actions I can say that helping others is the way to the way to ultimate peace of mind. (A, Value)***

   Helping others requires self-negation, self-sacrifice and patience. These are some of the fundamentals of spirituality.

7. ***It is very easy for me to keep my words and actions compatible. (B)***

   When one watches his thoughts and actions and feels God's presence, he tries to do what he says. Interaction with own self

8. ***Body is just the dress of soul.(T)***

   Here a spiritual person sees body as dress. It has no movement of its own. The dress has movement till it is fitted upon the body; similarly body has movement and life till it has spirit or soul in it.

9. ***Controlling one's thoughts is a difficult thing to achieve. (T)***

   It is a reverse question asking the control upon one's thoughts, as a spiritual being is watchful to his/her thoughts. He sets the direction of thoughts rather than flowing with the uncontrolled thoughts like usual beings.

10. ***I believe that focus on outcomes will give me more result of my effort.(A)***

    It is a reverse question as a spiritual person focuses more on effort rather than results. As we know that most of the times results are not in our hands and we are like a puppet in the hands of a puppeteer.

11. ***6 to 8 hours sleep is necessary for my health.(A, Belief) (Reverse Question)***

This item also shows the physical orientation of oneself. Spiritual beings have less sleep requirement, rather they reduce their sleep time as this practice takes an individual to his/her unconscious.

12. ***I understand good and bad deeds very clearly.(A) (Reverse Question)***

A spiritual being when comes to a higher level of spirituality carries a mind where he/she does everything for the sake of God, so that individual get out of the concepts of good deeds and bad deeds.

13. ***Peacefulness of mind is a rare experience for me. (T)***

A spiritual person is mostly peaceful, and carries a mind free of resonance and vibration mainly due to worldly thoughts.

14. ***I am free of fears.(T)***

The spiritual person lives in the present moment, as grieves are due to the past related unwanted events and fears are about the future.

15. ***I take lead to greet others. (B)***

Usually we expect from youngers and juniors to greet us and this shows an egoistic and snobbish attitude, whereas a spiritual person treat all as equal and rather than waiting for others to greet them they take a lead in it.

16. ***I can manage my anger.(B)***

One become angry when something happens against his/her desire. A spiritual person when submits to the freewill of God, he believes that everything is from the creator, so he either get out of anger or become capable of managing it.

17. ***I have a will power to do or stop doing something.(A)***

As discussed earlier in items 2, 4, 12, 13, 23, when one is watchful of thoughts and can direct his/her thoughts in desired direction, he/she will be able to manage anger as well as it will increase his/her will power. On the contrary

if one enhances his/her will power to gain self-control through different spiritual exercises and practices, he/she can direct his thoughts and actions as desired.

18. ***I am always certain (free of doubts) in my thoughts. (A)***

    Doubts take a person towards uncertainty, fears and frustration, whereas a spiritual person while depending upon God gets out of all uncertainties as he/she believes that everything is from God and if so whatever is the God's will is best for him/her.

19. ***I am usually focused in my thoughts. (T)***

    Worldly thoughts and worldly mind are mostly chaotic and a spiritual brain is always under control and focused.

20. ***My mind is usually free of thoughts (thoughtless).(T)***

    A usual materialistic mind as discussed in above item is full of thoughts and lacks focus. A spiritual self when connected to the universal oneness becomes focused and at that state one just downloads the inspiration and get out of either and or. Reality has oneness and material thoughts have duality and multiplicity.

21. ***Keeping in view my actions, I Do everything for God while keeping in view my own benefit as well.(T)***

    When one is dependent upon God and submitted the free will, he/she get out of watching his/her benefits as spiritual beings believe that the creator watches their interests lot more than they can. So in this reverse item question the dependence upon God is measured.

    Interaction with the Physical Environment

22. ***Status depends upon the wealth (possessions) one has in one's life. (A)***

Worldly and materialistic beings measure their status upon their possessions and wealth, whereas the spiritual beings rate their status upon the knowledge about and relation with the creator.

23. ***I am very extravagant so I like shopping around.(B)***

People having materialistic orientation are extravagant and want worldly possessions.

24. ***I like to have expensive homes, cars and branded clothes. (A)***

It is again a worldly orientation where one defines and identifies oneself on the basis of his/her worldly achievements and expensive possessions.

Interaction with God

25. ***In my opinion greatness depends upon recognizing the creator (T)***

26. ***In my opinion knowing oneself is about knowing the creator and understanding his will.(T)***

A spiritual person believe that knowing oneself is actually knowing the creator as one has the soul blown in him/her by God. And they also think the status and greatness depends upon knowing the creator.

27. ***Keeping in view my actions, I am always Independent of people and resources.(B)***

One who depends upon God and submits his will he gets out of depending on people.

28. ***I do recitation of zikr/mantras (sacred names, mystic sounds) and meditate regularly to access my soul and enhance my spirituality. (T)***

29. ***I define myself on the basis of my identity as a Spiritual being(T)***

30. ***I spend significant time on my spiritual growth. (T)***

These items indicate the time one spends upon enhancing one's spirituality through spiritual exercises and contemplation upon own creation and creation of universe. A spiritual being also identifies his/her self as being a spiritual being.

Pilot study

A pilot study was conducted on a sample of 100 student of Professional MBA classes, who were working in different organizations. The results showed that there were items which were not loaded properly and had very low values of Chronbach Alpha. So the item number 3,4,6, 13, 14, 15, 19, 22, 25, 26, 28, 30 were eliminated. So 18 items were left and further tested on a sample of 430 individuals, detail is given in table 4.1.

4.2.2   Descriptive Analysis (First Study)

The respondents of the first study were employees and students from three universities of Islamabad. Furthermore in a university responses were taken from few parents who were there for the admission of their students. All of them formed a diverse group. Following is the table comprising the information of the sample.

Total 430 questionnaires were floated and 405 were retained and remaining were rejected due to the poor response and containing more than 30 % missing values. The respondents were selected on the convenience basis and 185 of them were male and 22 of them were females. Their age ranges between 20 to 50 years of age. Their qualification range between secondary school to eighteen year education.

The figure is about the individual gender is pasted in the appendix which shows a normal curve trend having a mean 1.54 and standard deviation .499.

TABLE 4.1: Descriptive analysis of demographics of study 1.

Demographic variables		Frequency	% Total sample	Mean	S.D
Gender	Male	185	45.7	1.54	.499
	Female	220	54.3		
Age (in years)	Below 20	31	7.7	2.72	.821
	20-30	117	28.9		
	30-40	193	47.7		
	40-50	64	15.8		
	Total	405	100.0		
Education	Below 12	44	10.9	2.55	.854
	12-14	148	36.5		
	14-16	160	39.5		
	16-18	53	13.1		
	Total	405	100.0		
Status	EMP	86	21.2	2.74	1.288
	STUDENT	87	21.5		
	EMP/STUDENT	134	33.1		
	BUSSINESS	42	10.4		
	OTHERS	56	13.8		
	Total	405	100.0		

The individual age again is normally curved with sharp peak having a mean 2.72 and SD .821. It ranges from below 20 till 50 years of age. Individual education data showing a normal trend, sharp peaked with a mean 2.55 and SD .854. It ranges from below 12th grade till 18 year education.

Individual status shows the status as being a student, employee business man or other. Data is normally curved with a mean 2.74, and SD 1.288.

4.2.3 Rotated Component Matrix

In the first study the Varimax rotation was run with the Kaiser Normalization. The table comprises the rotated factor loadings (factor pattern matrix), which is showing how the variables are weighted for each factor as well as the correlation between the variables and the factor. The factor was loaded in four iterations. The table shows that in component 1 six factors were loaded. The factor loading values in component 1 are,

TABLE 4.2: Rotated component matrix.

Components	1	2	3
ATSP1	.629		
ATSP2	.672		
ATSP3	.750		
ATSP4	.730		
ATSP5	.694		
ATSP6	.715		
TRSP1		.640	
TRSP2		.752	
TRSP3		.675	
TRSP4	.	.647	
TRSP5		.665	
TRSP6		.778	
BHSP1			.566
BHSP2			.705

Components	1	2	3
BHSP3			.796
BHSP4			.783
BHSP5			.756
BHSP6			.700

Extraction Method: Principal Component Analysis. Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 4 iterations. The factor loading is as per the defined concept where the spirituality was taken from three aspects, attitudinal spirituality ATSP, behavioral spirituality BHSP and transcendental spirituality TRSP. Factors were loaded on three variables, the values which were not properly loaded has already been eliminated. These retained 18 items were further used in the second study for measuring spirituality level of an employee.

4.2.4 Factor Analysis

For the Kaiser-Meyer-Olkin Measure of Sampling Adequacy are: at the value 0.90 it is taken as excellent, while in it is 0.80's as creditable, the values in 0.70's as ordinary, at the level of 0.60's it is taken as average, if it falls in 0.50's as dejected, and below 0.50 it is unacceptable. The value of the KMO Measure of Sampling Adequacy for this set of variables is .872, which can be labeled as credible and closing to 'marvelous'. As the KMO Measure of Sampling Adequacy meets the minimum criteria, we do not need to examine the Anti-Image Correlation Matrix. Bartlett's test of sphericity tests the hypothesis that the correlation matrix is an identify matrix; i.e. all diagonal elements are 1 and all off-diagonal elements are 0, which means that all of the variables are uncorrelated. If the Significance value for this test is less than the alpha level, the null hypothesis is rejected that the population matrix is an identity matrix. The Significance value for this analysis leads us to reject the null hypothesis and conclude that there are correlations in the data set that are appropriate for factor analysis.

TABLE 4.3: Factor analysis.

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.516	30.644	30.644	5.516	30.644	30.644	3.475	19.305	19.305
2	3.062	17.014	47.657	3.062	17.014	47.657	3.371	18.730	38.034
3	1.446	8.036	55.693	1.446	8.036	55.693	3.179	17.659	55.693
4	.881	4.895	60.588						
5	.815	4.528	65.115						
6	.772	4.287	69.403						
7	.724	4.025	73.427						
8	.635	3.528	76.955						
9	.574	3.191	80.147						
10	.523	2.907	83.053						
11	.494	2.743	85.796						
12	.470	2.609	88.405						
13	.435	2.415	90.819						
14	.398	2.213	93.032						
15	.347	1.928	94.960						
16	.333	1.850	96.810						
17	.310	1.720	98.530						
18	.265	1.470	100.000						

Total,Variance Explained

Communalities is the proportion of each variable's variance that can be explained by the principal components (e.g., the underlying latent scales). Communalities of any data can be called as its reliabilities. The initial value of the communality in a principal components analysis is 1. Extraction column usually indicates the proportion of each variable's variance that can be explained by the principal components. Variables with high values are well represented in the space of common factor, whereas variables with low values are not well represented.

There are as many components extracted during a principal components analysis as there are variables that are put into it. The table shows the total variance explained and tells that there are eighteen components. Eigenvalues are basically the variances of the principal components. As the principal components analysis was conducted on the correlation matrix, the variables were found to be standardized, which means that each variable had a variance of 1, and the total variance was equal to the number of variables used in the analysis, in the case of current study, they were reduced from 30 to 18. The cumulative percentage of variance is accounted for by the current and all preceding principal components. The third row shows a value of 55.693. This shows that the first three components together account for 55.693% of the total variance. In this principal components analysis, all variance is considered to be true as common variance. In other words, the variables are assumed to be measured without error, so there is no error variance. Extraction Sums of Squared Loadings exactly reproduce the values given on the same row on the left side of the table. The number of rows reproduced on the right side of the table is determined by the number of principal components whose eigenvalues are 1 or greater.

4.3   Second Study

Following is the table showing the descriptive statistics of the sample of the second study. It is showing the gender distribution of sample, age groups and education level, their respective frequencies, ratios, means and standard deviations.

TABLE 4.4: Descriptive Statistics, 2nd Study.

Demographic variables		Frequency	% total sample
Gender	Male	338	63.8%
	Female	192	36.2%
Age (in years)	Below 20	40	7.5
	20-30	162	30.6
	30-40	245	46.2
	40-50	83	15.7
	Total	530	100.0
Education	Below 12	72	13.6
	12-14	189	35.7
	14-16	207	39.1
	16-18	62	11.7
	Total	530	100.0

4.3.1 Correlations

TABLE 4.5: Correlations.

	SP	WPS	OCB	SAT	PDP
SP	1	.185**	.392**	.549**	-.640**
WPS		1	-.126**	-.057	.069
OCB			1	.681**	-.473**
SAT				1	-.578**
PDP					1

Correlation analysis is used to measure the strength and association among several variables concurrently (Field, 2009). One of the most commonly used measures for this analysis is Pearson correlation (Malhotra, 2008) which ranges between 1. Positive one indicated that there is a strong positive association between two variables and on the other hand the negative one is an indication of strong negative correlation. Additionally, positive and negative value also shows the direction of

correlation (Field, 2009). The major limitation of correlation analysis is that it does not work out the causality between and among different variables (Cademan, et al., 2012; Field, 2009) The correlation table shows significant relationship of all the variables despite the gender with spirituality, which also explains the spirituality to be a gender neutral phenomenon. Similarly the relationship of WPS with Job Satisfaction and Paranoia is also insignificant. As all the relationships showed the significant correlations this means we can further move towards regression analysis.

4.3.2   Demographical Statistics

TABLE 4.6: Sample Characteristics.

		Gender	Age	Education Completed
N	Valid	530	530	530
	Missing	0	0	0
Skewness		-.575	-.216	-.052
Std. Error of Skewness		.106	.106	.106
Kurtosis		-1.676	-.452	-.675
Std. Error of Kurtosis		.212	.212	.212
Minimum		1	1	1
Maximum		2	4	4

The table is showing that 530 questionnaires were useful and they did not have any missing value. These questionnaires were useful for the data analysis. The sample of 530 comprised 192 females and 338 males. The respondents were from different ages the ranging between 20 to 50. The respondents from below 20 were 40, the respondents from 20-30 were 162, from 30-40 and 40-50 were 245 and 83 respectively. The level of education was different there were 72 respondents whose education were below 12th grade, the respondents who completed their education up to 14th grade were 189, the respondents who completed their education up to 16th and 18th grade were 207 and 62 respectively.

The curve is normally distributed, the curve is showing that the data is normally distributed around the mean point. The value of mean is 2.7 and the value of standard deviation is .822. The picture in appendix is showing the value of skewness and kurtosis. Skewness is basically the measure of symmetry. The data in this study is symmetric as it looks the same to the left and right of the center point. While Kurtosis is a measure which shows whether the data are peaked or flat relative to a normal distribution. The data set have high kurtosis it means it has a sharp peak.

4.3.3 KMO and Bartlett's Test

KMO value for Measure of Sampling Adequacy for the set of variables is .746, which would be labeled as 'middling'. Since the KMO Measure of Sampling Adequacy meets the minimum criteria, the Anti-Image Correlation Matrix need not to be inspected.

4.3.3.1 Chi Square

If the chi-square is significant, the model is regarded, at least sometimes, as unacceptable. However, many researchers neglects this index if both the sample size increases more than 200 and other fit indices shows the model is acceptable. This is due to the following limitations of chi-square index:

- For complex models, with many parameters it might tend to generate an acceptable fit

- But for the large sample size, it sometimes unfairly rejects the model.

In the current study the value of Chi square is given as under.

TABLE 4.7: Chi Square.

Indicators	Values
Approx. Chi-Square	3821.068
df	153
Sig.	.000

The results shows that the limitations of the chi square test require to probe for the rest of the indices.

4.3.4 Communalities

Communalities are also called reliabilities. The initial value of the communality in a PCA is 1. Extraction column indicates the proportion of each variable's variance that can be explained by the principal components. Variables with high values are well represented in the common factor space, while variables with low values are not represented properly. (In this example, we don't have any particularly low values).

4.3.5 Total Variance Explained

The principal components analysis was conducted on the correlation matrix, the variables are consistent, which means that each variable has a variance of 1, and the total variance is equal to the number of variables used in the analysis, in this case, 18. The cumulative percentage of variance accounted for by the current and all preceding principal components. The third row shows a value of 56.011. This means that the first three components together account for 56.011% of the total variance. This is principal components analysis so all variance is considered to be true. In also means that the variables are assumed to be measured without error, so there is no error variance. Extraction Sums of Squared Loadings exactly reproduce the values given on the same row on the left side of the table. The number of rows reproduced on the right side of the table is determined by the number of principal components whose eigenvalues are 1 or greater.

4.3.6 Common Method Variance

Self-reporting data is stated to have common method bias as argued by researchers (Conway & Lance, 2010). Different methods are used to detect common method bias out of which Herman single factor technique is most widely used (Bish, Newton & Johnstan, 2015). In the current study the Herman single factor approach was used by loading all the 56 items on un-rotated one factor solution. Table below shows that variance due to the first factor is 25.207 %, which is far less than the cutoff value of 50%. So this shows that there is no serious concern regarding the issue of common method variance.

TABLE 4.8: Common method variance.

Factor	Initial Eigenvalues			ExtractionSums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	14.116	25.207	25.207	13.456	24.028	24.028
2	7.489	13.373	38.580	6.862	12.254	36.282
3	3.522	6.289	44.869	3.217	5.744	42.026
4	2.371	4.233	49.102			
.	.	.	.			
.	.	.	.			
.	.	.	.			
.	.	.	.			
.	.	.	.			
54	.150	.268	99.532			
55	.142	.253	99.785			
56	.120	.215	100.000			

4.3.7 Multi-collinearity Detection

Multicollinearity is basically a state of a high or very high inter-correlations or inter-associations between or among the independent variables. So it is sort of a disturbance in the data. Therefor in the presence of multicollineariy the inferences made from and about the data might not be reliable. To test the multicollinearity

the VIF (variance inflation factor) values were calculated in different iterations. The values in every case were below the threshold value of 3, so no multicollinearity issue was found.

TABLE 4.9: Multi-collinearity detection.

	Collinearity Statistics	
Model	Tolerance	VIF
WPS	.894	1.119
PDP	.515	1.940
SP	.526	1.902
EJS	.774	1.291

a. Dependent Variable: OCB

4.3.8   Rotated Component Matrix

In this study the Varimax rotation was run with the Kaiser Normalization. The table comprises the rotated factor loadings, which represent how the variables are weighted for each factor and the correlation between the variables and the factor. The factor was loaded in four iterations. The table shows that in component 1 six factors were loaded. The factor loading values in component 1 are

TABLE 4.10: Rotated Component Matrix.

Components	1	2	3
TRSP6	.780		
TRSP2	.762		
TRSP4	.690		
TRSP3	.677		
TRSP5	.672		
TRSP1	.645		
ATSP3		.764	
ATSP4		.708	
ATSP6		.701	

Components	1	2	3
ATSP2		.681	
ATSP5		.679	
ATSP1		.649	
BHSP3			.798
BHSP4			.774
BHSP5			.744
BHSP2			.713
BHSP6			.689
BHSP1			.558

(Extraction Method: Principal Component Analysis.)

(Rotation Method: Varimax with Kaiser Normalization. Rotation converged in 4 iterations.)

The factor loading is as per the defined concept where the spirituality was taken from three aspects, attitudinal, behavioral and transcendental. Factors were loaded on three variables, the values which were not properly loaded were eliminated.

4.3.9 Testing of Measurement Model

Two types of analysis were conducted in measurement model; first was common factor analysis and the second was confirmatory factor analysis (CFA).

4.3.9.1 Confirmatory Factor Analysis

It is the first step of measurement model where the verification of all the observed variables is done, which ultimately improves the significance of the model through following two procedures; firstly by conducting the common factor analysis of each variable one by one and secondly by conducting the confirmatory factor analysis (CFA) of all latent variables together. The model became very complex due to

the presence of too many observed variables (items) that required the separate common factor analysis of each variable. For the purpose of cross checking further confirmatory factor analysis (CFA) was also done. Finally after both these procedures all those items were omitted from the model which had very low factor loading (FL) and squared multiple correlation (SMCs). Following tables shows the values of β estimates and then the values of squared multiple correlations. (Note: ATSP stands for Attitudinal Spirituality, TRSP is Transcendental Spirituality and BHSP is Behavioral Spirituality.) The first latent variable is spiritual personality and it comprised three dimensions. Each dimension has its separate observed variables. The first dimension is TATSP. This dimension has six observed variables. The items which were having factor loading below 0.5 were eliminated while the items having factor loading greater or equal to 0.5 were retained. As far as the SMC values are concerned all those items having their values more than .20 were retained.

4.3.10 Measurement Model

The model was built in AMOS. The squares represent the observed variables and the circles are for the error terms. The five latent variables are shown in the diagram. Ovals are used to indicate these latent variables. The correlation structure between errors terms of the confirmatory factor analysis are suggested by AMOS after the initial model fitting without any correlated error terms. This helps improve the overall model fitting.

In the measurement model, CFA provides quantitative measures that also assess the reliability and validity of theoretical model. Satisfactory level of reliability through Cronbach's alpha coefficient and composite reliability (which is considered as internal consistency) was produced during the measurement model testing. CFA produced Cronbach's alpha coefficient ranged from 0.70 and 0.82, whereas composite reliability estimates ranged between 0.70 and 0.81 that surpassed the recommended threshold of 0.70 as suggested by Fornell and Larcker (1981). The second reason is to estimate the validity in a better manner of each latent construct and to ensure the true reliability of the composite (Holmes-Smith, 2011).
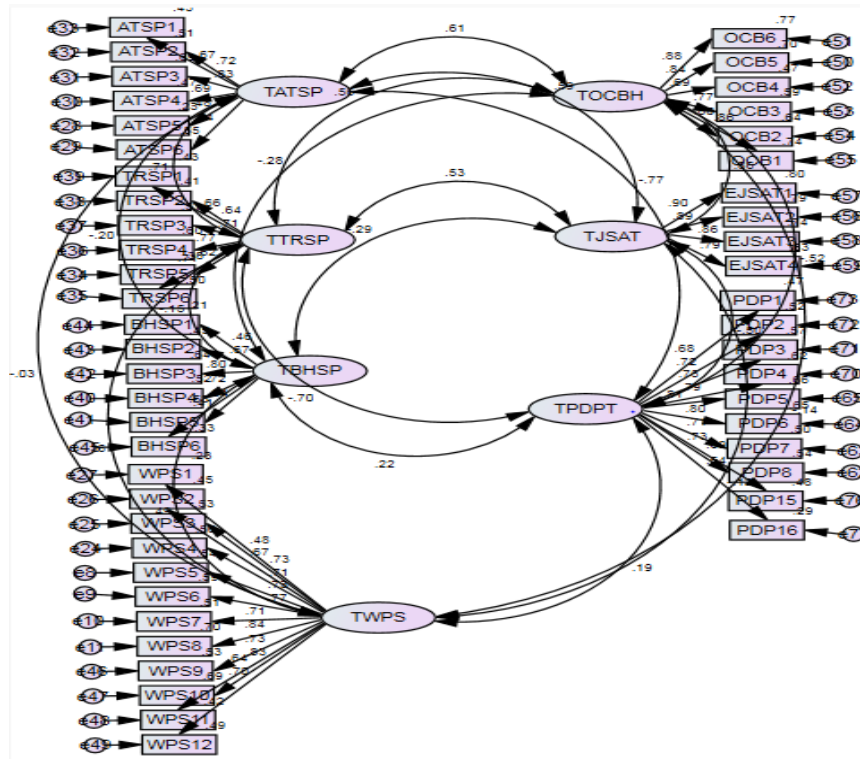
FIGURE 4.1: ATSP stands for Attitudinal Spirituality, TRSP is Transcendental Spirituality and BHSP is Behavioral Spirituality, OCB is Organizational citizenship behavior, JS is Job Satisfaction and PDP is Paranoid Personality.

4.3.11 Model Fit Summary

Final measurement model was estimated and the enhanced model showed reasonable fitness with following values of five indices: CMIN/DF = 2.665; GFI = 0.900; AGFI = 0.809; CFI = 0.901; RMSEA = 0.056. For assessing the fit of model, Thompson (2000) suggested two most useful fit indices namely the comparative fit index (CFI) and the root mean square error of approximation (RMSEA) as their results are thought to be the reasonably good fit. In the final measurement model the validity and reliability of the measures was assessed. A satisfactory level of reliability was produced during the measurement model testing because as internal consistency predictor the Cronbach's alpha coefficient ranged between 0.70 and 0.82 whereas composite reliability estimates ranged between 0.70 and 0.81 that surpassed the recommended threshold of 0.70 as suggested by Fornell and Larcker (1981). The squared multiple correlations (SMCs) of all items ranged between 0.22 and 0.80. Standardized confirmatory factor loading of the rest of variables

surpassed the suggested threshold of 0.70 and were found substantial (Anderson and Gerbing, 1988; Arnold and Reynolds, 2003). Assessment of reflective measurement models includes composite reliability to evaluate internal consistency, individual indicator reliability, and average variance extracted (AVE) to evaluate convergent validity. In addition, the Fornell-Larcker criterion and cross loadings are used to assess discriminant validity.

4.3.12 Internal Consistency Reliability

Cronbach's Alpha is an estimate of the reliability. This is proposed that can be viewed as the expected correlation of the two tests that measure the same construct. By using this definition, it is covertly assumed that the average correlation of a set of items is an accurate estimate of the average correlation of all items pertaining to a certain construct. The reliability value of WSPS is 0.962 and number of items are 12, the value of PDPT is 0.915 and number if items 10, the value of SPPT is 0.787 and number of items are 18and number of items are 18, the value of EJST 0.918 and number of items are 4 and the value of OCBH is 0.915 and the number of items are 6.

TABLE 4.11: Reliabilities.

S. No.	Variable	No. of items	Cronbach's Alpha
1	WPS	12	.926
2	PDP	10	.915
3	SPPT	18	.787
4	EJST	4	.918
5	OCB	6	.915

4.3.13 Indicator Reliability

Indicator reliability is assessed through factor loading or outer loading values of each item. The indicator value of an item of 0.70 and above is considered acceptable and good. However, according to Hair et al (2014), if an indicator's value

is less than 0.40, it must be considered for elimination of that indicator. While, indicator's value between 0.40 and 0.70 should be considered for elimination if it increases the CR (composite reliability) and AVE (average variance extracted) values (Hair et al., 2014). In this study, items having outer loading values of less than 0.50 - 0.60 were eliminated to further assess the effect of elimination on CR and AVE as highlighted in table 4.11. Table 4.10 shows the indicator values of the items between 0.50 and 0.90.

TABLE 4.12: Indicator Outer Loadings.

Components	1	2	3	4	5	6
ATSP1	.73					
ATSP2	.77					
ATSP3	.86					
ATSP4	.75					
ATSP5	.57					
ATSP6	.79					
BHSP1		.48				
BHSP2		.82				
BHSP3		.89				
BHSP4		.72				
BHSP5		.66				
BHSP6		.57				
EJSAT1			.91			
EJSAT2			.91			
EJSAT3			.90			
EJSAT4			.86			
OCB1				.88		
OCB2				.84		
OCB3				.82		
OCB4				.76		
OCB5				.86		
OCB6				.88		

Components	1	2	3	4	5	6
PDP1					.72	
PDP15					.74	
PDP16					.59	
PDP2					.76	
PDP3					.78	
PDP4					.80	
PDP5					.83	
PDP6					.82	
PDP7					.74	
PDP8					.76	
TRSP1						.72
TRSP2						.74
TRSP3						.77
TRSP4						.80
TRSP5						.67
TRSP6						.78

4.3.14   Convergent Validity

According to Hair et al. (2014), convergent validity measures the extent to which a measure correlates with an alternative measure in a same construct. Therefore the convergent validity makes it sure that an item measures its own projected construct. Convergent validity I the current study is measured by the value of average value extracted (AVE) (Waddock & Graves, 1997). An AVE value of 0.5 and above shows the acceptable convergent validity. Table 4.11 contains the values of AVE for the convergent validity of the constructs used in the present study. Since, all the AVE values satisfy the minimum threshold value (0.5) of AVE, thus it shows the acceptable convergent validity for measurement model of the present study.

Table 4.13: AVE values.

Construct	AVE
TATSP	.56
TBHSP	.50
TJSAT	.80
TOCBH	.71
TPDPT	.57
TTRSP	.56

(AVE stands for Average Variance Extracted)

4.3.15 Discriminant Validity

Two measures of discriminant validity are proposed. One is examining the cross loadings of the indicators such as that the indicator's own outer loading on its related construct should be greater than all of its loadings on all other constructs of the model proposed (i.e., the cross loadings) (Hair, Ringle, & Sarstedt, 2011). Secondly the Fornell-Larcker way is based upon a more conservative approach where it compares the square root of the AVE values with the latent variable correlations.

The square root of each construct's AVE should be greater than its highest correlation with any other construct. This shows that a construct shares more variance with its related indicators than with other constructs.

So in this study as shown above, the discriminant validity results meets the acceptance criteria. To sum up the reliability and validity measures, the tests conducted to analyze data confirmed that the measurement model of the present study is valid and can be further considered to assess the parameters of structural model. Following table shows the values of Composite reliabilities as a mean to assess the internal consistency reliability, Average Variance explained and Cronbach Alpha.

TABLE 4.14: Fornell-Larcker Criterion.

Construct	TATSP	TBHSP	TJSAT	TOCBH	TPDPT	TTRSP
TATSP	.75					
TBHSP	-.20	.70				
TJSAT	.53	-.27	.90			
TOCBH	.53	-.26	.80	.84		
TPDPT	-.70	.22	-.48	-.49	.76	
TTRSP	.61	-.15	.47	.50	-.63	.75

TABLE 4.15

Construct	CR	AVE	CA
TATSP	.88	.56	.84
TBHSP	.85	.50	.81
TJSAT	.94	.80	.92
TOCBH	.94	.71	.92
TPDPT	.93	.57	.92
TTRSP	.88	.56	.84

4.3.16 Structural Model

For testing the proposed hypothetical model, following testing and the fit of measurement model was estimated in order to test the proposed relationships among all the exogenous (IVs) and endogenous (DVs) variables of interest.

4.3.17 Specification of the Structural Model

The structural model is constituted of a set of exogenous and indigenous variables. Spirituality as attitudinal, transcendental and behavioral level denoted as ATSP, TRSP, BHSP, is the exogenous latent variable or the independent variable. Spirituality level is the input variable to the process variable that is Paranoia (PDP), and the output variables are the Job Satisfaction (JS) and OCB. PDP, JS and OCB are the indigenous variable or the dependent variables of the study.

4.3.17.1   Exogenous Variable

Spirituality level is the latent exogenous or independent variable, it has three facets, observed variables, that are attitudinal, behavioral and transcendental ATSP, TRSP, BHSP. Each facet carries six items totaling to eighteen items.

4.3.17.2   Indigenous Variables

These are basically the dependent variables, three in number. They are paranoia, job satisfaction and organizational citizenship behavior. Paranoia, PDP, contains and retained 10 items, job satisfaction having four and OCB having six items.
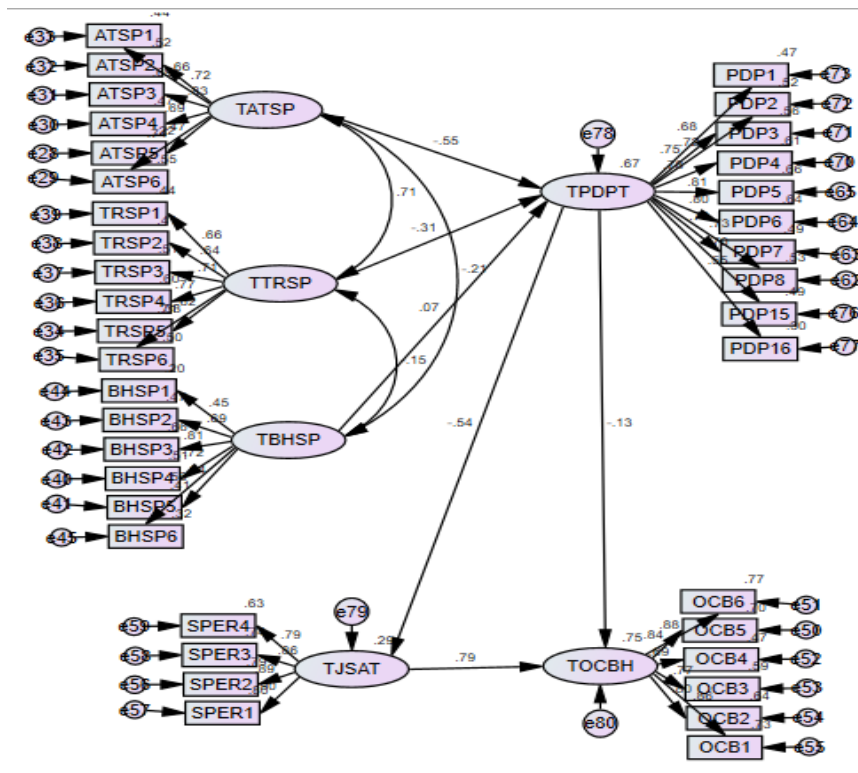
FIGURE 4.2: Structural Model, (Note: ATSP stands for Attitudinal Spirituality, TRSP is Transcendental Spirituality and BHSP is Behavioral Spirituality, OCB is Organizational citizenship behavior, EJSAT is Job Satisfaction and PDP is Paranoid Personality).

4.3.18 Testing of Structural Model

In order to test the hypothetical model, following the testing of the final measurement model, the fit of the structural model was estimated to test the hypothesized relationships between all exogenous and endogenous variables of interest.

TABLE 4.16: Fit Statistics.

	Fit Indices	Results of final Structural Model	Analysis of final Structural Model
1	CMIN/DF	3.007	Best Fit
2	GFI	.833	Best Fit
3	AGFI	.811	Reasonably Acceptable
4	CFI	.893 (rounding to .9)	Reasonably Acceptable
5	RMSEA	0.062	Reasonably Acceptable
6	SRMR	.05	Best Fit

4.3.19 Analysis of Structural Model

The regression weights shows significance of the variables. The significant value shows that the model is good fit. Overall, the model fit was satisfactory and the structural model was estimated which showed reasonable fitness with following values of six indices: CMIN/DF = 3.007; GFI = 0.833; AGFI = 0.811; CFI = 0. 893; RMSEA = 0.062, SRMR = .05. In addition, results showed no critical problems of misfit and did not suggest any additions or eliminations of paths. Therefore, the fit of hypothesized model was found to be good. So we further test the proposed hypotheses once the fit indices showed the positive results.

4.3.20 Hypothesis Testing

H1: It was hypothesized that Spirituality level in a personality is significantly and negatively related to paranoia (personality disorder), significant relationship exist between Spirituality level and Paranoia which is quite evident from the results that as the value of St. Regression Co-efficient 0.67 with p¡0.05, which is displaying the significant relationship between SP and PDP. The value of R is .4458 which

tells us the standardized coefficients mention the number of standard deviations an endogenous variable will change, per standard deviation change in the exogenous or predictor variable.

In uni-variate regression, the absolute value of the standardized coefficient and correlation coefficient, both are same. In multiple regression analysis standardized coefficients tells us which independent variable have a greater effect on the dependent variable. On the other hand R-square is called the "coefficient of determination" and is a statistical measure which tells us of how the data is fitted to a regression line. It is the percentage of the independent variable variation explained by dependent variable/s. It ranges between 0 to 100% and higher the R-square, better the explanatory power of the suggested model.

H2: It was hypothesized that the Paranoia is significantly and negatively related to Job Satisfaction (a job related attitude), It is evident from the results that as the value of St. Regression Co-efficient -0.54 or with $p < 0.05$, which is showing the significant and negative relationship between PDP and JS. The value of R^2 is .334 which also shows the significant impact of paranoia on job satisfaction, hence hypothesis is approved.

H3: Here the hypothesis was that Paranoia is significantly and negatively related with Organizational Citizenship Behavior(OCB, a behavioral outcome), It is obvious from the results that as the value of St. Regression Co-efficient -0.13 at, $p < 0.05$, which is showing the significant and negative relationship between PDP and JS. The value of R also shows significant impact of PDP on OCB ($R^2 = .224$).

H4: It was hypothesized that job satisfaction is significantly and positively related with the OCB, It is apparent in the results that as the value of St. Regression Co-efficient 0.79 with $p < 0.05$, which is showing the significant and positive relationship between JS and OCB. The value of R^2 in this case also shows the significant impact of JS on OCB ($R^2 = .464$), hence the hypothesis is approved.

H5: The spirituality level, paranoia, job satisfaction and OCB are significantly related to one another. From the model fit results mentioned above, this hypothesis is also approved.

4.3.20.1   Impact of High vs. Low Spirituality

Here the data was divided into two groups by dividing spirituality into the groups with low and high spirituality. From responses 1 to 2.5 was the first group, and above 2.5 till 5 was the other group. Then these groups were again tested and the difference was studied. The results showed and suggested that both the model were meeting the significance requirement and the impact of the spirituality in case of higher spirituality was significantly high against the case of low spirituality. As low spirituality case is as under:

TABLE 4.17: Low Spirituality Case.

Relation			Regression Co-efficient
TJSAT	←	TPDPT	-.33
TOCBH	←	TPDPT	-.32

Whereas the high spirituality case is as follows:

TABLE 4.18: High Spirituality Case.

Relation			Regression Co-efficient
TJSAT	←	TPDPT	-.553
TOCBH	←	TPDPT	-.575

Both the values show the significant impact increase as in the case of low spirituality the impact and the explanatory power is less and in the case of high spirituality the impact and explanatory power significantly increase.

4.3.20.2   High Spirituality Level Personality

In this model the relationship of all the indigenous variables is built at the high level of spirituality.
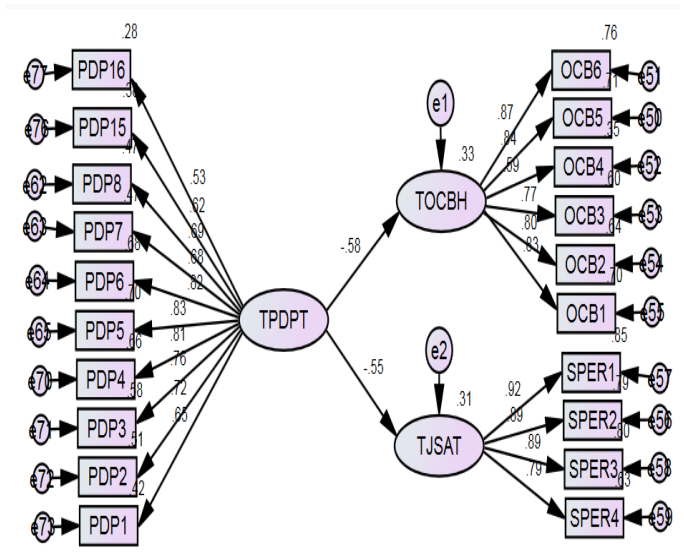
4.3.20.3   Low Spirituality Level Personality

In this model the relationship of all the indigenous variables is built at the low level of spirituality.
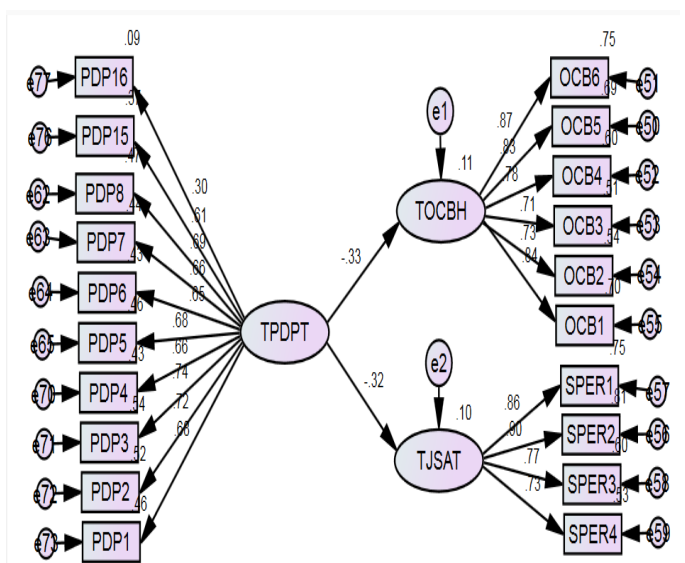
H1a: It is hypothesized that high level of spirituality in a personality will be negatively related to paranoia and low spirituality level will be positively related to paranoia. This is also evident from the results that the regression coefficient increased with the increase in spirituality level from -.33 to -.553. in case of job satisfaction and in case of OCB, -.32 to -.575hence proving the hypothesis.

Furthermore the value of R at higher spirituality level reduced from .366 to .171 at the cases of lower spirituality level.

H2a: It was hypothesized that at a high level of paranoia, the job satisfaction will be low, and at low level of paranoia, job satisfaction will be high. This is again evident as the increase in regression coefficient results is -.33 to -.553, hence proving the hypothesis.

H3a: This hypothesis established that at high level of paranoia, OCB will be low, and at low level of paranoia, OCB will be high, which is again evident from the results that the shift in regression coefficient from low to high level of spirituality is from, -.32 to -.575, hence proving the hypothesis.

4.3.20.4 Testing the Moderation

The regression analysis is generally employed for measuring causality relationship between dependent and independent variables (Leech, et al., 2005). This analysis determine the impact of one variable upon the other and the value of Regression Coefficient tells the explanatory power of the independent variable towards explaining the dependent variable. In regression analysis we presume that independent variable is a cause/predictor of dependent variables (Malhotra, 2008). Furthermore the significance of this relationship is based upon p values, which should be less than 0.01 in case of 99% confidence level, and less than 0.05 at 95% level of confidence (Heinzen & Nolan, 2007; Leech, et al., 2005). In our case we have one independent variable that is spirituality based personality assessing personality on the basis of spirituality level, and three dependent variables that are, job satisfaction, OCB and paranoia.

To measure the change taking place due to moderator's effect, the WPS and SP were multiplied to create an interaction term (Baron et al. 1986), and the result was then taken as independent variable against the dependent variables one by one to see the impact of the moderator on the relationship. Following research model was developed.

With Job Satisfaction:

$$Y = \alpha + \beta_1 X_1 \tag{4.1}$$

$$JS = \alpha + \beta_1 SP + U \tag{4.2}$$

$$JS = \alpha + \beta_2 WPS + U \tag{4.3}$$

$$JS = \alpha + \beta_3 SP \times WPS \tag{4.4}$$

With OCB:

$$Y = \alpha + \beta_1 X_1 \tag{4.5}$$

$$OCB = \alpha + \beta_1 SP + U \tag{4.6}$$

$$OCB = \alpha + \beta_2 WPS + U \tag{4.7}$$

$$OCB = \alpha + \beta_3 SP \times WPS \tag{4.8}$$

With Paranoia:

$$Y = \alpha + \beta_1 X_1 \tag{4.9}$$

$$PDP = \alpha + \beta_1 SP + U \tag{4.10}$$

$$PDP = \alpha + \beta_2 WPS + U \tag{4.11}$$

$$PDP = \alpha + \beta_3 SP \times WPS \tag{4.12}$$

1st Step: First of all the independent variable was loaded with each dependent variable separately,

2nd Step: Then the moderator was loaded as an independent variable, and if relation is significant, then

3rd Step: An interaction term was made by multiplying independent variable with the moderator and then this interaction term was loaded as an independent variable and then the change in R.

1st Case Here the moderation of WPS was tested between spirituality level and level of paranoia among employees while using macro syntax developed by Hayes et al. (2010). The test was run on a 95% Level of confidence for all confidence intervals in output.

TABLE 4.19: Conditional effect of X on Y at values of the moderator(s).

WPS	Effect	se	t	p	LLCI	ULCI
Maximum	-.8227	.0598	-13.7469	.0000	-.9403	-.7052

The results show that when the interaction term was introduced in to the analysis the results do not show a significant results for WPS as a moderator. When we further probe the conditional effects, they show the significant results for all the three values from lower level of WPS to higher level, i.e. 1 β value from the mean. So the results can be interpreted as at the lower level of spirituality the effect is reduced and at the higher level of WPS the effect is increased which means the WPS moderated the relationship between Spirituality level and Paranoia. The slope analysis for moderation indicated that there is a significant change in the relationship between Spirituality and paranoia in the presence of workplace spirituality. The results show that at the minimum level of workplace spirituality the relationship between spirituality and job satisfaction is significant beta = -.792, t = -18.025, p ¡ .05, [-.879, -.706]; at the average level also significant β = -.807, t = -19.607, p ¡ .05, [-.888, -.726], and at the maximum level β = -.822, t = -13.746, p ¡

.05, [-.940, -.705]. As the relationship (effect) is changing from minimum to maximum level of the moderator, it is evident that moderation is occurring. Therefore, hypothesis H6A is accepted.

2nd Case

In this case the moderation was checked between Spirituality level and Job Satisfaction. The results showed that the interaction term was introduced (Baron & Kenny, 1987) it did not show a moderation between the two variables, but the conditional effect was (Hayes, 2013) showed significant results at all the three levels, which showed that there exist a moderating effect of WPS between Spirituality level and Job satisfaction. The slope analysis for moderation indicated that there is a significant change in the relationship between Spirituality and Job Satisfaction in the presence of workplace spirituality. The results show that at the minimum level of workplace spirituality the relationship between spirituality and job satisfaction is significant $\beta = .922$, t = 14.28, p ¡ .05, [.816, 1.076]; at the average level also significant $\beta = .934$, t = 15.058, p ¡ .05, [.812, 1.055], and at the maximum level $\beta = .946$, t = 10.23, p ¡ .05, [.744, 1.099]. As the relationship (effect) is changing from minimum to maximum level of the moderator, it is evident that moderation is occurring. Therefore, hypothesis H6B is accepted.

TABLE 4.20: Conditional effect of X on Y at values of the moderator(s).

WPS	Effect	se	t	p	LLCI	ULCI
Minimum	.9220	.0662	14.2897	.0000	.8161	1.0763
Average	.9341	.0620	15.0589	.0000	.8122	1.0559
Maximum	.9462	.0901	10.2301	.0000	.7449	1.0990

3rd Case In this case the moderation was assessed between Spirituality level and OCB. The results showed the same pattern as above two cases as the introduction of the interaction term as per Baron and Kenny (1987), the results were insignificant, but at 1 sigma value from the mean, the results showed significant moderation at all the three levels from lowest to highest.

TABLE 4.21: Conditional effect of X on Y at values of the moderator(s),

WPS	Effect	se	t	p	LLCI	ULCI
Minimum	.6690	.0759	9.9807	.0000	.6085	.9068
Average	.7133	.0711	10.0310	.0000	.5736	.8530
Maximum	.7576	.1033	6.4750	.0000	.4660	.8720

Workplace Spirituality has been widely studied as independent as well as moderator. It has shown significant impact on the dependent variable both as independent variable and as a moderator. In the current study the spirituality level being an independent variable and WPS as a moderator. WPS was loaded significantly as IV (Independent Variable) and moderation was proved through Hayes (2013) Macro. The slope analysis for moderation indicated that there is a significant change in the relationship between Spirituality and organizational citizenship behavior in the presence of workplace spirituality. The results show that at the minimum level of workplace spirituality the relationship between spirituality and organizational citizenship behavior is significant $\beta = .669$, t = 9.98, p ¡ .05, [.600, .906]; at the average level also significant $\beta = .713$, t = 10.03, p ¡ .05, [..573, ..853], and at the maximum level $\beta = .757$, t = 6.475, p ¡ .05, [.466, .872]. As the relationship (effect) is changing from minimum to maximum level of the moderator, it is evident that moderation is occurring. Therefore, hypothesis H6C is accepted.

4.3.19.4 Testing the Mediation To test mediation hypothesis in the current study, Haye's (2013) Bootstrapping method was used. For this very purpose, Process Macro was installed. Model 4 was used in order to check mediation through total, direct and indirect effects to analyze mediation and model 6 was used to analyze the sequential mediation.

TABLE 4.22: Mediation Analysis of PDP between SP and EJS.

	Effect	se	t	p	LLCI	ULCI
Total effect	0.7018	0.0762	9.2050	0.0000	0.5520	0.8515
Direct effect	0.2672	0.0948	2.8200	0.0050	0.0811	0.4534
Indirect effect	0.4345	0.0737			0.2925	0.5821
Normal Theory test	0.4345	0.6480	z= 6.7032	0.0000		

Above Table 4.22 shows the total, direct and indirect effects of Spirituality Level on Job Satisfaction through Paranoia. The results show that total effect is significant ($\beta = 0.7018$, CI [0.5520, 0.8515]). The statistics of total direct effect were also found significant ($\beta = 0.2672$, CI [0.0811, 0.4534]). The results of indirect effects indicate that PDP mediates the relationship between SP and Job Satisfaction ($\beta = 0.4345$, CI [0.2925, 0.5821]). Therefore, the hypothesis H7, that paranoia mediates the relationship between spirituality level and employee job satisfaction is accepted. The results indicate that there is a total 70% effect of employee spirituality level over job satisfaction of which 27% is direct effect and 43% is indirect effect which is transmitted through mediation of paranoia.

TABLE 4.23: Mediation Analysis of PDP between SP and OCB.

	Effect	se	t	p	LLCI	ULCI
Total effect	0.6659	0.0681	9.7821	0.0000	0.5322	0.7997
Direct effect	0.2563	0.0842	3.0455	0.0024	0.0910	0.4216
Indirect effect	0.4096	0.0695			0.2780	0.5562
Normal Theory test	0.4096	0.058	z= 7.0619	0.0000		

Table 4.23 is about the mediation analysis of above shows the total, direct and indirect effects of spirituality level over organizational citizenship behavior through paranoia. The results of total effect are found significant ($\beta = 0.6659$, CI [0.5322, 0.7997]). Moreover the results of total direct effect were also significant ($\beta = 0.2563$, CI [0.0910, 0.4216]). The results of indirect effect indicated that paranoia mediates the relationship between spirituality level and OCB ($\beta = 0.4096$, CI

[0.2780, 0.5562]). The hypothesis H8 that paranoia mediates the relationship between Spirituality level and OCB was accepted.

The results indicate that there is total 67% effect of Spirituality Level over OCB out of which 26% is direct effect and 40 % is indirect effect transmitted through mediation of Paranoia.

TABLE 4.24: Mediation Analysis of EJS between PDP and OCB.

	Effect	se	t	p	LLCI	ULCI
Total effect	-0.6777	0.0549	-12.339	0.0000	-0.7856	-0.5689
Direct effect	-0.2082	0.0416	-5.0031	0.0000	-0.2899	-0.1264
Indirect effect	-0.4695	0.0489			-0.5680	-0.3766
Normal Theory test	-0.4695	0.0446	z= -10.5160	0.0000		

Table 4.24 is about the mediation analysis of above shows the total, direct and indirect effects of paranoia over organizational citizenship behavior through job satisfaction. The results of total effect are found significant (β = -0.6777, CI [-0.7856, -0.5689]). Furthermore the results of total direct effect were also found to be significant (β = -0.2082, CI [-0.2899, -0.1264]). The results of indirect effect indicated that job satisfaction mediates the relationship between Paranoia and OCB (β = -0.4695, CI [-0.5680, -0.3766]). The hypothesis H9 that JS mediates the relationship between paranoia and OCB was accepted. The results indicate that there is total 68% effect of paranoia over OCB out of which 21% is direct effect and 47 % is indirect effect transmitted through mediation of Paranoia

The below table shows the results of sequential mediation of PDP and JS between spirituality level and OCB, calculated through model 6 of Hayes' (2013) Macro. The results depict that the direct effect of spirituality level to OCB is very week and insignificant. The other values of β from spirituality level to paranoia and the paranoia to JS shows significant values of β which are for indirect effect 1(Total) is, 0.5836, for indirect effect 1, it is 0.1268 for indirect effect 2, it is 0.2828, for indirect effect 3 it is 0.1739. All the values show that the spirituality level effects OCB through paranoia and JS, and there is no direct effect of spirituality level to OCB. So the results indicate a very high mediation effect of paranoia and JS

TABLE 4.25: Sequential Mediation Analysis of PDP & EJS between SP and OCB.

	Effect	se	t	p	LLCI	ULCI
Total effect	0.6659	0.0681	9.7821	0.0000	0.5322	0.7997
Direct effect	0.0823	0.0577	1.4264	0.4543	-0.0311	0.1958
Indirect effect 1(Total)	0.5836	0.0739			0.4344	0.7260
Indirect effect 1	0.1268	0.0469			0.0358	0.2199
Indirect effect 2	0.2828	0.0509			0.1933	0.3939
Indirect effect 3	0.1739	0.0863			-0.0184	0.3261

between spirituality level and OCB through paranoia and JS, hence H 10 is also accepted

TABLE 4.26: Results Hypotheses Summary.

	Structural paths	St. regression weight	P-value	Results
H1	SP→OCB	.14	***	Accepted
	Low vs. High Sp.		***	Accepted
H2	SP→JST	.54	***	Accepted
	Low vs. High Sp.		***	Accepted
H3	SP→PNP	.67	***	Accepted
	Low vs. High Sp.		***	Accepted
	Moderation			
H4a	WPS→OCB		***	Accepted
H4b	WPS→JST		***	Accepted
H4c	WPS→PNP		***	Accepted
	Mediation			
H7	SP→PDP→JS		***	Accepted
H8	SP→PDP→OCB		***	Accepted
H9	PDP→JS→OCB		***	Accepted
H10	SP→PDP→JS→OCB		***	Accepted

So all the hypotheses has been accepted both the direct effect as well as moderating effect.

Chapter 5

Discussion, Limitations, Implications and Future Recommendations

5.1 Discussion

This chapter contains discussion and interpretation of the results on the basis of findings. The focus of discussion is on the contribution of the study to literature with a major emphasis on the implications for the practitioners.

First of all the spirituality based personality assessment measure was developed to gauge the spirituality level in individuals. The premise of this exercise was the notion that humans are souls having a human experience. Without souls we are just like the bulbs without electricity. It is the basis and ontology of all of us. The review of literature, especially the ancient, classical and contemporary eastern literature suggests that the spirituality is hierarchical, ranging from low to high level. Like intelligence, which can be measured through intelligence quotient, so in the current study the measure developed is sort of a spiritual quotient, through which the level of spirituality can be measured.

The rationale behind measuring the spirituality level is an already established fact that the people, high in spirituality, exhibit positive attitudes, are strong minded

and lead an overall healthy and meaningful life. So once the level of spirituality is measured, the rest of the tendencies and inclinations of one's personality can be predicted.

The first study retained 18 items out of the 30 and the factors not loaded properly were eliminated. This scale was then used in the second study. In second phase of research the spirituality based personality assessment scale was used for the assessment of spirituality level and then this was tested as an independent variable against dependent variables of concern. The focus here was to gauge the potential of the scale of spirituality level assessment in predicting and assessing the human personality, in other words, the psychometric capability of the instrument. This was done by establishing relationship between spirituality level at one side and human attitudes, human behaviors & psychosis level on the other side. The thesis behind was to prove that the soul is the basis of every living being and the level of spirituality is a major indicator to assess human personality holistically other than the available instruments which assess personality in bits and pieces (Almagor, Tellegen, & Waller, 1995; Ashforth & Pratt, 2003; Korac-Kakabadse et. al., 2002; Giacalone & Jurkiewicz, 2003).

The spiritualty based assessment of personality scale was developed after extensive literature review, focus group discussions and extensive in-depth interviews with the spirituality practitioners as well as the people surrounding them. Once the scale was tested and verified, then spirituality level was used as an independent variable against, organizational citizenship behavior (OCB), job satisfaction (J.S) and paranoid personality as independent variables. Following are the objectives of the study.

1. To study the role of spirituality in the personality assessment of managers.

2. To analyze the effect of spirituality level on personality disorder.

3. To analyze the effect of personality disorder on attitudinal outcome.

4. To analyze the effect of personality disorders on behavioral outcome.

5. To analyze the effect of attitudinal outcome on behavioral outcome.

6. To examine the relationship among personality disorder, attitudinal and behavioral outcome regarding high and low spatiality levels.

7. To investigate the moderating role of workplace spirituality on personality, attitudinal and behavioral outcome.

8. To examine and investigate the role of paranoia between spirituality level and job satisfaction.

9. To examine and investigate the role of paranoia between spirituality level and a OCB.

10. To examine and investigate the role of job satisfaction between paranoia and OCB.

We'll now discuss the results of hypotheses keeping in mind the study objectives.

5.1.1 Objective 1

1- To study the role of spirituality in the personality assessment of managers.

For this very purpose a scale to assess the personality on the basis of spirituality level in managers was developed. It included different attitudes behaviors and transcendental experiences spanning the orientation towards the own self, towards others, towards the environment as well as the world around us and towards God the creator. Then a pilot study on 100 respondents was conducted to test the validity and reliability of the scale. The scale was originally developed with thirty items, after the pilot testing the items which were not properly loaded were eliminated and the scale was reduced to 18 items. To further authenticate the results, the scale was further tested for its psychometric capabilities on a sample of 430 managers. The scale provides an insight about a person's orientation whether materialistic and worldly or spiritual. Both the orientations have their own consequences, the materialistic individuals usually might be less satisfied and peaceful than the spiritual beings and their state of mind ultimately determine their other performance related outcomes.

5.1.2 Objective 2

2- To analyze the effect of spirituality level on personality disorder.

For this very objective following hypotheses were formed and the results are discussed as under.

H1: Spirituality level in a personality is significantly and negatively related to paranoia (personality disorder),

H1a: High level of spirituality in a personality will be negatively related to paranoia and low spirituality level will be positively related to paranoia.

As it is a well-established fact that people high in spirituality are more stable emotionally stronger mentally and healthier psychologically. They are normal and have less of personality disorders. This mental disorder is mainly a mental illness, which not only affects the brain but also create deviations in the thinking pattern, feelings and also create a delusion that one is being targeted with malicious intentions. (Bentall, 2003). Ultimately the disorders will lead towards anxiety, depression and worry, which have known outcomes like increased absenteeism, reduced productivity, and resultantly increased costs. (World Health Organization, 2005).

So the need of the time is to address such human issues as in this era of very fast pace, economic crisis and chaotic geo political situation, humans are more vulnerable to such disorders. As a matter of fact we cannot change the macro environment, yet we can enable and empower individuals with such a robust mindset, which will enhance their coping mechanism. This will not only enable individuals to manage their life in general but also their work life in a proper and productive manner and the stable self will grow towards 'wholeness and completion' (Ashforth & Pratt, 2003, Korac-Kakabadse et al., 2002).

Now is the time for humanity to take timely steps to change the thinking paradigm from the materialistic mindset to the spiritual one in order to make things more meaningful. Frankl' (1981) also suggested that 'finding the meaning' is an unfulfilled quest due to either unwillingness or unawareness of conscience which will

ultimately lead towards frustration, and this will create 'noögenic neurosis', which can also be called 'spiritual neurosis'. Keeping in mind the holistic human personality as a composite of mind, body and soul, people now a days feel as if their lives are empty, useless and aimless (Frankl' (1981)) because we might be addressing our physiological and some mental needs, but we are not taking care of our spiritual needs. We humans are born with certain built in natural needs, like hunger, thirst, sleep, awakening and cleansing the residuals of food out of the body. These are biological needs, programmed in humans for physical survival. In all these needs we and other animals are common. What makes humans different from other creatures is that we have another natural desire that we want to know the reason of our creation and also want to know the creator (Azeemi, 1995). If any of these natural desires is not fulfilled, humans get irritated and try their utmost to fulfil it immediately, and it is not possible that one of the natural desires, that is spiritual quest, if left unfulfilled will make us satisfied and happy.

Now the question arises that why should we be focusing on the individuals' spirituality at work place. As mentioned earlier, a psychologically healthy person will be more productive as far as the individual level is concerned, and supportive at group and organizational level. Kinjerski (2004), also concluded that employees showing spirit at work have a unique personality. He further adds that such employees are well attuned and show a sense of internal harmony. They exhibit positive energy, are more conscientious, empathetic, unselfish, selfless and 'self-transcendent'.

Furthermore individuals having an inclination towards spiritual quest look for deeper sense and a purpose more than that of one's own self and, they are filled with gratitude and humility (Kinjerski, 2004). If we leave this natural desire unaddressed, it will create a materialistic environment in the organization, where employees will be indulged in their own self-interests, which will ultimately create an environment of mistrust, fear and self-survival, rather than a collective, integrated and synchronized one. Jung, 1978, takes the manifestation of the soul as core of religion and spiritual quest, and considered it a foundation of human experience and mental as well as psychic evolution. He is of the view that psychological problems are mainly the spiritual problems. He said: 'A psychoneurosis

must be understood, ultimately, as the suffering of a soul which has not discovered its meaning ... the cause of the suffering is spiritual stagnation or psychic sterility' (Jung, 1978). Spirituality leads one towards gaining the full potential, physically, mentally and transcendentally. Such people exhibit positive attitudes and spend a healthy life in general. They seldom fall ill, shows less 'neurosis', 'psychosis', phobias and rarely lose the elementary human capacities. This also coincide with the findings of Maslow, who concluded that self-actualized are very motivated as well as loyal to the values they struggle for, like health, personal identity, self-sufficiency and excellence. (Maslow 1971, 1968, 1954).

Human health is not merely the absence of illness, it is rather complete 'social, mental, physical fitness and harmony'. It is under a strong influence of culture, social & metaphysical factors like "meaning and purpose in life" (Ornish, 1999; Ryff & Singer, 1998). On the other hand individuals exhibiting mental illnesses not only make their life difficult, but affect the overall environment surrounding them. A significantly large number of patients have reported that they have recovered from physical and psychological health problems and stressors by having spiritual beliefs, attitudes and practices. The mechanism behind this phenomenon is that the spirituality has a positive effect because "attitudes of faith, hope, and commitment imply an internal locus of control, and following an ethical path that involves fulfillment, purpose, and meaning may lead to enhanced self-esteem and a sense of connectedness with self and others"(Waite et. al., 1999).

So the findings of this research go well along with the research conducted already, which supports the fact that high level of spirituality will reduce the mental disorders, thus making a human more a human, and low level of spirituality will make one more vulnerable to stressors, fears and doubts. This will lead a person towards a life full of doubts and make it chaotic.

It is now well acknowledged that religious and spiritual beliefs can protect and save us against the "adverse consequences of mental and physical illness" (Lee et. al., 2005; Rosner, 2001) and many studies have shown that spirituality is generally related with mental as well as physical health (Thoresen, 1999; Thoresen et. al., 2001; Waite et. al., 19990; Baker, 2003; Hill, 2003; Powell et. al., 2003; Gall et.

al., 2005; George et. al., 2000; Larson et. al., 1998; Levin, 1997; Miller, 2003; Plante & Sherman, 2001; Seeman et. al., 2003; Seybold & Hill, 2001; Hill, 2003; Miller, 2003). It is also in accordance with the Eastern belief which says that "mind" can attain control over the body when it emphasizes on a 'positive living and transcendental mindset' (Ng et. al., 2005).

5.1.3   Objective 3

3- To analyze the effect of personality disorder on attitudinal outcome.

For this assessment following hypotheses were developed and tested, the results are discussed as under.

H2: The paranoia is significantly and negatively related to Job Satisfaction (a job related attitude),

H2a: At high level of paranoia job satisfaction will be low, and at low level of paranoia, job satisfaction will be high.

Job satisfaction is an employee's positive feeling about his job (Robbins, p. 85), whereas employees having neurotic personality are generally less satisfied with their job. It also increases the employees' productivity (Judge et al., 2001), leads towards OCB (Organ & Ryan, 1995), decreases absenteeism (Smith, 1977) and employee turnover (Hom & Griffeth, 1995). While job dissatisfaction leads towards 'deviant workplace behavior' which is usually due to the disorders and emotional instabilities in a person.

As people high in spirituality are generally positive towards life and thus emotionally stable, so they are also satisfied with their work and job in general. This finding also coincide with the findings of Hoppock (1935), who found a high correlation between emotional stability and level of job satisfaction, likewise Fisher and Hanna (1931) established that the major part of job dissatisfaction is because of 'emotional maladjustment'. A large number of studies argue that job satisfaction in part is basically dispositional in nature (House, Shane & Herold, 1996) and there is a lack of clarity as to which personality traits should be studied out

of thousands of personality traits studied so far (Judge, 2002; Arvey, Carter, & Burkely 1991).

According to Neal (1997) the global changes are changing our work attitudes and we are inquiring about the purpose of life and work. Bruzzese (1996, p 12) argued that rather than pay it's the struggle which is disturbing us as it is not adding value to our lives and spirituality. So the individuals seeking a way to their soul and spirit, and getting the meaning of life, becomes more contented and satisfied.

Every individual strives to get satisfaction in life but we have attached his satisfaction is attached to material gains and ultimately with the money we have (Cocioppe, 2000), yet economic growth is unable to bring in happiness and satisfaction as consumerism in itself is merely addictive (Nash cited in McCarthy 1996). So the spirituality is the way to get meaning and ultimate satisfaction in life generally and then at workplace it will be a definite outcome. Now is the time of awakening as humanity is seeking for peace and 1990s was the time of spiritual arousal in USA (Jean-Claude, 2003). Now the employees are also seeking the purpose and meaning in their work which needs an "intellectual breakthrough into a new dimension where human spirit is paramount" (Gorbachev, 1995). The high level of spirituality might lead them towards happiness and satisfaction. On the other hand the low level of spirituality might lead towards a general as well as work related dissatisfaction. This might be due to the fact that the high level of spirituality might be reducing the disorders and thus supporting the positive attributes of personality including the job satisfaction.

5.1.4 Objective 4

4- To analyze the effect of personality disorders on behavioral outcome.

Hypotheses to analyze this objectives were as under, followed by the discussion on results.

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

H3a: Such as at high level of paranoia, OCB will be low, and at low level of paranoia, OCB will be high.

The paranoia being a disorder usually leads toward emotional instabilities and can create misalignments towards the society in general and organizations in specific. So it most probably will lead towards the deviant work behavior. These results have supported the hypotheses and this goes along with the findings of Parwar (2009), who already has revealed that provision of an experience of meaning to the employees will stimulate spirituality in the workplace. The impression of 'self-interest transcendence' is linked with employees' experiences of workplace spirituality. This aspect of 'self-interest transcendence' is common in four organizational behaviors which also contain organizational citizenship behavior.

So the people high in their spirituality level generally exhibit more responsible behavior towards society, workplace and relations. They usually go out of the way in serving others while having least of the expectations regarding getting something in return. These individuals not only fulfil their basic obligations towards society in general and towards workplace in specific, but also go beyond the 'call of duty'.

According to Jennifer, 2008, Organ, 1988, 1997, Moorman and Blakely, 1995, OCB is all about helping others, being ready and willing to do work even in adverse circumstances as well as a genuine interest in organizational policies showing a real sense of ownership. All these traits are genuinely routed from a deep inner and transcendental self so making the higher soul a source of such a behavior.

On the other hand people low in their spirituality level act otherwise. They are generally inactive towards taking responsibility and generally blaming the circumstances regarding their failures because they are not aware of their potential and holistic side of personality (Ashforth & Pratt, 2003; Korac-Kakabadse et. al., 2002) which leads toward emotional and personality disorders. They usually are less conscientious and do not think about going beyond the 'call of duty'. As Organ (1988) has suggested the components of OCB are altruism, conscientiousness, courtesy, sportsmanship and civic virtue.

People low at spirituality level generally lacks theses virtues, are unstable, carry disorders, they usually are emotionally unstable and deficient in self-control. So

they rather than helping others and going beyond their baseline job requirements. They are struggling to cope up with what are their minimum job requirements. So this supports the hypothesis H4.

5.1.5 Objective 5

5-To analyze the effect of attitudinal outcome on behavioral outcome.

The following hypotheses are proposed for the above mentioned objective and their results are then further discussed in detail to assess the objective.

H4: The job satisfaction is significantly and positively related with the OCB, such as, at high level of job satisfaction, OCB will also be high, and at low level of job satisfaction OCB will also be low.

As there is already an established relationship between Job Satisfaction as an attitude and the OCB as a behavior, and the current study also supports the relationship. As paranoia being the process, will lead towards job satisfaction or dissatisfaction which will ultimately move the OCB in the same direction.

5.1.6 Objective 6

6-To examine the relationship among personality disorder, attitudinal and behavioral outcome regarding high and low spatiality levels.

H5: The spirituality level, paranoia, job satisfaction and OCB are significantly related to one another.

At the holistic level all the things are interrelated and have a simultaneous effect on one another. So the change in one will be affecting others. Hence the spirituality will be addressing the personality disorders and misalignments, as these disorders will ultimately be affecting the other attitudes and influencing the behaviors. These disorders do have an effect on attitudes, then attitudes affect the behavior, further these disorders may affect the behaviors directly. So an increase in spirituality will reduce the disorders and increase the positive behaviors. On the other hand a low level of spirituality increases personality disorders, which will

ultimately be reducing the positive attitudes as well as behaviors and increasing negative attitudes as well as behaviors.

5.1.7   Objective 7

7- To investigate the moderating role of workplace spirituality on personality, attitudinal and behavioral outcome.

Following are the moderating effect hypotheses,

H6: Workplace Spirituality moderates the relationship between spirituality level and personality.

H6a: Workplace spirituality moderates the relationship between spirituality level and paranoia.

H6b: Workplace spirituality moderates the relationship between spirituality level and job satisfaction.

H6c: Workplace spirituality moderates the relationship between spirituality level and OCB

The findings in this research have shown that the moderating role of workplace spiritualty is significant between the spirituality based personality and the dependent variables, like job satisfaction, an attitude, OCB, a behavior, and paranoia, a personality disorder. As it is an established fact that the environment has a significant impact on our lives and personalities. We, being social animals need social acceptance, so try to replicate the behaviors of people having influence upon us, like family, elders, opinion leaders, celebrities etc. (Bandura, 1977). So to live and be accepted in society we go through a social learning process after identifying a role model, and then start reproducing the behavior after a motor reproduction process. The social learning theory suggests that the major motive behind human learning from society through observation, experience and then replicating the socially acceptable behavior is social acceptance. This learning is just to get the acceptance in the surrounding, so it does not have any focus on positive or negative. The major focus of psychology was to study neurosis or disorder side of personality, or the deviant behaviors against the acceptable norms.

Rather than focusing only on neurosis or psychosis, the positive psychology study the conditions and routes that contribute to the thriving or optimum functioning of people, groups, and institutions. It has a long history referring to William James's as he termed it as "healthy mindedness" in 1902, to Allport's attention in positive human features in 1958, to Maslow's activism regarding 'healthy people in lieu of sick people' in 1968 etc.

The workplace needs the positive psychology perspective because the business world should now use a psychological perspective that deals with human thriving and strengths (Donaldson & Ko, 2010; Seligman & Cskszentmihlyi, 2000). One of the focus areas of using positive psychology perspective might be 'Personnel Selection and Company Fit'. As selecting the appropriate human resource is evidently a vital part of developing a successful and sustainable company.

So the WPS might increase the positive work behaviors and reduces the deviant and negative work behaviors in a long run. This goes along with the findings of Mitchell, Holtom, and Lee (2001); Schneider, Goldstein, and Smith (1995) which are that WPS ultimately will reduce the deviant workplace behaviors especially turnover, as these deviant behaviors are usually very costly to a company financially and in term of the loss of intellectual human capital.

The supporting theories in using the concept of WPS as a moderator to enhance the spirituality, wellbeing, mental health and positivity in employees are as follows; Social Exchange Theory Homans, 1961; Social Control Theory by Reckless (1973; Social learning theory, Bandura, 1977. Social exchange theory offers one likely explanation to describe the relationship of WPS on one side and job satisfaction, OCB on the other. According to this theory the social behavior is a result and outcome of an exchange process. This theory explains that the exchange takes place by keeping in mind the tradeoffs, a socially acceptable exchange will take place when the individuals think that it is favorable for them. WPS is sum of such collective values which provides an environment of mutual gain and a win-win environment, where people believe in sharing. When WPS will be nourished in the organization, it will also produce a healthy and positive environment through positive values, which will ultimately increase a person's spirituality and hence reduce

personality disorders like paranoia. The social exchange theory has roots in sociology, psychology and economics. This is also based upon the main assumptions found in 'rational choice theory and structuralism'.

Workplace spiritualty can also play a role of control mechanism by providing a social environment where all of the employees will get guidance from the prevailing values and acceptable norms. The control at the social or societal level through law, ethical as well as acceptable values and norms is to make society a harmonized and a livable entity. As per Sociologist Walter Reckless (1973), who was the developer of the control theory, emphasized that our motivation to deviate from the socially acceptable behavior is controlled through two control systems, one is inner control and the other is outer control.

Inner controls comprised our inner morality, conscience, religious principles, ideas of right and wrong, and the craving to be a "good" person (Hirschi 1969; McShane & Williams 2007). Our bonds with the society leads us towards the inner controls (Hirschi, 1969), which are, attachments (our affection and respect for people who conform to mainstream norms), commitments (having a stake in society that you don't want to risk, such as your place in your family, being a college student, or having a job), involvements (participating in approved activities), and beliefs (convictions that certain actions are wrong).

As per Hirschi (1969), individuals are prohibited from exhibiting the deviant behavior with the help of their bondage and association with social institutions like family and religion. Similar role is played by the workplace spirituality which is a framework of the organizational value system (Jurkiewicz & Giacalone, 2004).

So according to this theory, the deviant behavior is reduced when the relationship is stronger with these social institutions and vice versa. As this strong bonding work as a reinforcement towards an employee's purpose and meaningfulness of work which might in turn decrease divergent behavior. As spirituality can act as a personal control with which employees can gauge the appropriateness of their behavior at work so there is a need for spirituality at workplace to be one of the ways to help reduce deviance among employees as (James, Miles, & Mullins, 2011). Weitz, Vardi, and Setter (2012) have stated that WPS has a significant

negative correlation with deviant behavior. This is also supported by Sulaiman and Bhatti (2013) as their findings discovered that spiritual strength will create positive behavior and a 'deviant-free environment' in organizations.

The workplace spirituality, as a moderator, was studied by Noor and Shariff, 2011, between the soft TQM and organizational commitment. There are different culture related theories which also explain the effect of WPS as a set of cultural values being followed in any organization, which guide the collective and social behavioral patterns and ultimately influences the individual behavior. The research findings show that the spirituality at workplace will ultimately increase the level of spirituality in individuals and this will lead towards the increase in the resilience against the tough and negative environmental factors. This change in personality will not only reduce the negative traits and disorders in the personality, but also improve the positive behaviors in general, which will definitely have a significant positive impact on the behaviors of organizational concern like OCB etc.

The role of religion and spirituality towards a positive workplace is evident and the interest of researchers has significantly increased (Giacalone & Jurkiewicz, 2010). The most plausible explanation towards this increased interest is that society seeks spiritual solutions to respond to the unbridled social and business changes (Mitroff & Denton, 1999). Furthermore that deep and profound change in values at global level has brought a rising social awareness and consciousness towards 'spiritual renaissance' (Aburdene, 2005; Fry & Nisiewicz, 2013); and there is also a growing interest in Eastern philosophies which has ultimately enhanced overall spiritual longings (Schulyer, 2012; Marques, 2010).

5.1.8 Objective 8, 9 and 10

1. To examine and investigate the role of paranoia between spirituality level and job satisfaction.

2. To examine and investigate the role of paranoia between spirituality level and a OCB.

3. To examine and investigate the role of job satisfaction between paranoia and OCB.

All the above objectives were proved through mediation analysis by applying Hayes' (2013) process macro through model 4 and 6. This means that the spirituality level as an input results in an output that is OCB through PDP and JS. So high level of spirituality will lead towards lower levels of paranoia, leading towards higher levels of job satisfaction and ultimately higher values of OCB.

5.2 Implications for Research and Practice

Having certain limitations, this study might also be producing several noteworthy theoretical contributions to the literature as well as practical implications for the practitioners. In the current study a spirituality based model of personality assessment has been developed and tested with certain variables of organizational concern. The basic premise of the model is to measure the level of spirituality or the spiritual orientation from low to high, with a proposition that the low and high levels have different and distinctive characteristics. Following are the narrations of the theoretical as well as the practical implications of the findings.

5.2.1 Theoretical Implications

Recently the pervasiveness of the spiritual orientation in social, psychological and organizational context has caused a lot of attention among scholars and researchers.

First of all the current research will contribute towards a possible understanding of the role of spirituality in human personality thus it might also contribute towards the subject of psychology. It will also contribute towards refining the theoretical foundation of spirituality literature with a global view and its relationship with the human psychology. As previously it was thought to be merely a domain of psychology, and it was studied separately rather than taking a holistic view of

personality, where spirituality is an integral part. Furthermore it will contribute towards the organizational behavior (OB) literature, as the relationship of different OB related variables with spirituality level will open new avenues of research, which will further clarify the approach towards selecting and dealing with the employees.

5.2.2 A Better Understanding of the Phenomenon of Spirituality Level and its Role in Human Personality

The role of spirituality in human health and certain positive attitudes is evident in most of the western research. Eastern spiritual philosophy though very much known did not contributed much in academic literature. Eastern theology about spirituality takes it as the core dimension of human personality and considers the spiritual orientation as a phenomenon which makes human a human. Moreover the psychology with a traditional lens was more towards gauging and treating psychosis and neurosis, with the advent of positive psychology, the focus is now on the positive side and exploring the human potential. Now the humanity is yearning to know the purpose of existence and spirituality is the way forward. So keeping in view all this, the main objective of the study was to understand the role of spirituality in understanding the human beings holistically, and then at the organizational level, the way forward to enhance the spiritualty of the employees in general by introducing the WPS as an intervening variable.

5.2.3 Contribution to Organizational Behavior Literature

There is a very fruitful contribution towards the OB literature as the findings pave a way to understand humans in general and employees in specific. Organizations will now be in a better position to understand employees motives towards work by understanding the core side of their personality.

5.2.4 Contribution to Psychology Literature

The psychology literature will broaden the lens towards a better understanding of the formation of human attitudes and behaviors, as the spirituality is the ontological dimension of human personality.

5.2.5 Practical Implications

The current study might have major practical implications mainly for managers, HR practitioners, supervisors and even employees themselves. These are discussed as under.

5.2.5.1 Implications for the Managers and Supervisors

Findings of the study might help managers and supervisors to monitor and control the employee behavior. By observing and measuring the spirituality level, managers and supervisors can predict the behaviors of employees and then by encouraging to increase spirituality level by introducing the WPS. This will not only increase their control, but also improve the productivity of employees. It can also be concluded that higher spirituality at workplace will reduce the need of supervision, because spirituality will increase the sense of self accountability.

5.2.5.2 Implications for the HR Practitioners

Keeping in view the HRM roles in any organization, assessment might contribute to the HR functions and ultimately the managers who perform any of those roles. Starting from the recruitment, employees who can go along with the organizational spiritual values will be selected. Recruited employees with high spirituality level will most probably be the most productive employees, being positive, energetic and optimistic. These managers just need to give appropriate direction to these employees as these employees are usually self-motivated, emotionally more stable and ambitious.

5.2.5.3 Implications for the Employees

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. Higher spirituality gives one a higher energy level, which will increase one's propensity to perform, will create a balance in work vs. life by being able to respond to the requirements of both the sides.

In this way one will become more peaceful, emotionally stable by being more resilient. Higher spirituality will make an individual self-actualized, thus one will start to know one's potential in life and one's relationship with the life hereafter. At higher spirituality level one becomes aware of one's purpose of creation and start knowing about the creator and the will of creator behind creation. One becomes the part of universal order, start being the part of oneness and as mentioned by Maslow, 1968; start exhibiting godlike traits. One also starts knowing that humans are created on the nature of God, and same natured understand one another in a better way. So the employees who start working on the concept of spirituality will not only become better persons, but better employees and good citizens. So there might be multiple individualized as well as collective benefits of being spiritual.

5.3 Limitations

While conducting a research especially on such a vast topic, there would definitely be limitations which might affect the findings. The deficiencies in the research model, methodology, generalizability of the results across different settings and the chances of competing hypotheses. Usually no research model is perfect and valid to study all the variables and all the situations, the researchers mostly have to assume other things constant to study the specific relationship of specific variables some times in a specific situation. Although all the research approaches, techniques and methods are generally flawed and inadequate, one way or the other (McGrath, 1982), yet all possible efforts were made to overcome the 'methodological deficiencies'. This study is an early effort to gauge personality on the basis of

spirituality level in oneself, so keeping in mind the vastness and complexity of the topic, there is yet a lot to be explored and covered.

'The current study used a positivist approach, as Lee (1991) indicates, an approach which allows a limited number of exogenous variables influencing the endogenous variables referred as positivist approach. Hence, study focuses on only examining the key effects of the variables of the research-model of the study'. The scope of results is lessened by the fact that the research is cross sectional in nature, this might be another limitation. As the long term effects of initiatives and interventions like WPS might have long term implications. There are many other variables of organizational interest which should be studied along with the spirituality based personality assessment model.

5.4   Future Recommendations

The purpose of this study is to start a new stream of studies where the purpose will be to build relationship between spirituality level and personality, and to know the significance of being spiritual. As spirituality, being a very vast topic and a limitless phenomenon, no one can claim to cover it in full, (Moberg, 2010), and there is a lot to explore in this regard.

For future research, there is a need to explore the further dimensions of spirituality beyond the cognitive, attitudinal and behavioral sides of personality besides to exploring the antecedents of being more spiritual than others. There is also a need to work upon reporting transcendental experiences in a more subtle way to make it comprehendible for everyone. As transcendence is so far a domain, known to be unexplainable and non-comprehendible to all, but to a few.

Spirituality should also be tested against other facets of personality, more work related attitudes, behaviors and disorders. Furthermore the spirituality level should also be studied against psychosis or neurosis in general rather than taking specific facets only, such as paranoia, taken in this study.

5.4.1 Improving Generalizability

A potential research area relates to augmenting the generalizability of the findings is to further expand the scale to other dimensions of personality in relation to spirituality.

5.4.1.1 Replication

The generalizability of results is conceded due to focus on 'precision'. Though the results of this research can be replicated in more appropriate settings for the generalizability of results (Cook & Campbell 1979).

5.4.2 Longitudinal Studies

Due to the cross-sectional nature of this research the prevalent and ongoing effects of Spirituality enhancement that might include transcendental experience were not studied thus the potential consequences were ignored. This limitation can be addressed by the longitudinal studies which will enable understanding of ongoing consequences and their impact and influences on future behavior.

5.4.3 Role of Conscious & Unconscious Effects Regarding Spirituality Enhancement

The unconscious tendency of spirituality and conscious understanding of the phenomenon needs to be studied in depth. As the conscious awareness of any psychological, cognitive or dispositional phenomena is a must to observe changes or improvements in it.

When a conscious effort to change any cognition, trait, behavior or transcendental element of personality is done, it takes a while when the conscious effort ends up in a conscious change which ultimately will become a sub-conscious part of personality. At this point of time the one do not have to put effort in doing something, rather it starts occurring on its own and one starts exhibiting the

changed attitude or behavior. This whole phenomenon should be studied in a longitudinal study to observe the changes occurring in oneself.

5.4.4 Testing Spirituality Level with other Variables

For future research it is also recommended to test the spirituality level with other variables of organizational concern like commitment, engagement, task behavior, motivation etc.

5.4.5 Exploring Facets of Spirituality

More facets of spirituality might be explored to understand the phenomenon clearly and then different facets be tested separately with the other variables. This will help in explaining the concept in more depth.

5.5 Conclusion

Humans beings, especially of the current era, are so much involved in cognitive and materialistic thoughts are either not aware or not inclined towards the metacognitive, non-materialistic or transcendental side of the self. This is the matter of priorities, inclinations and awareness of the need to know the phenomenon.

This thesis focused upon the transcendental side of human resource and this is the area which is getting acceptance day by day. The desire to know the reality of the self and purpose of creation is a natural urge, despite the fact whether we focus it or not. As it is a fact that there are frequencies of light beyond violet and red, so if we are unable to watch ultra-violet or infra-red rays, it does not establish that beyond seven colors nothing exists. It is all about exploring the capacity to understand the phenomenon beyond the current capacity of our thought process.

So far as the cognitive abilities are concerned, these have been explored a lot, yet there is a need to explore a lot more to bring in the humans to the fullest level of their potential, and to enable them to utilize the best of their abilities in a

short span of time. Now keeping in mind the urgency and universality of change, humanity is going through a phenomenon which may be beyond the boundaries of time and space. So the only way forward is to explore the phenomenon of spirituality as soul, spirit is the core of us all humans. By enhancing spirituality we may be able to connect with one another by connecting with the oneness of universe. By adding the eastern spiritual wisdom (which is more transcendental in view) to the western spiritual thought (which is mainly Christianity biased (Moberg, 2010.), and cognitive in nature), we, as a human race, can become more pragmatic and our lives will become more meaningful.

Usually organizations face challenge in enhancing behaviors like job satisfaction, commitment, engagement and task motivation etc. working on the spiritual culture might increase overall positive attitudes and behaviors in general and work related attitudes and behaviors in particular.

Furthermore, it is observed that by familiarizing the employees regarding the concept of spirituality and by inculcating as well as nurturing the spiritual values in organizations will not only increase the performance at individual and organization level, but it will also create a balanced work environment in organizations and maintain a work-life balance for employees (Rasool & Nasir, 2013.) As in this era of fast paced change, life is very competitive and maxim of the time is 'survival of the fittest'. So people rather than cooperating with one another, have started competing with one another which ultimately leads toward interpersonal conflict. All this make them vulnerable and the propensity of psychological illness and disorders have increased. The results recommend that an increase in employees' spirituality will decrease the neurosis and disorders in their personalities and make them more normal and productive beings.

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Instruments

Spirituality at Work

This scale measures level of spirituality prevalent at the workplace. Indicate spirituality in organization and your work, as you perceive it, on the given scale.

1	2	3	4	5
Strongly disagree	Disagree	Neutral	Agree	Strongly Agree

No.	Items	1	2	3	4	5
1	People in my team/group feel as if they were part of a family.					
2	My team/group promotes the creation of a spirit of community.					
3	I feel that the members of my team/group support each other.					
4	I feel that the members of my team/group care about each other.					
5	I feel that the members of my team/group are linked by a common purpose					
6	I feel positive about the values prevailing in my organization.					
7	People feel good about their future with the organization.					
8	My organization respects my "inner life."					
9	My organization helps me to live in peace/harmony with myself.					
10	The leaders of my organization try to be helpful to the larger social good of the community.					
11	My work is connected with what I think is important in life.					
12	I see a connection between my work and the larger social good of my community					
13	When working, I feel helpful for the whole society.					
14	I experience joy in my work.					
15	Most days, I feel joy when coming to work.					
16	My spiritual values are not valued in my workplace.					

_____

17	In my workplace, there is no room for my spirituality					

Paranoid Personality Questionnaire

Answer the following on a 5 point Likert-type scale ranging from

1. Not at all applicable to me

2. Not applicable to me

3. Neutral

4. Applicable to me

5. Extremely applicable to me

1. Someone has it in for me. | 1 | 2 | 3 | 4 | 5 |

2. I sometimes feel as if I'm being followed. | 1 | 2 | 3 | 4 | 5 |

3. I believe that I have often been punished without cause. | 1 | 2 | 3 | 4 | 5 |

4. Some people have tried to steel my ideas and taken credit for them. | 1 | 2 | 3 | 4 | 5 |

5. My parents and family find more fault with me than they should | 1 | 2 | 3 | 4 | 5 |

6. No one really cares much what happens to me. | 1 | 2 | 3 | 4 | 5 |

7. I am sure I get a raw deal from life. | 1 | 2 | 3 | 4 | 5 |

8. Most people will use somewhat unfair means to gain profit or an advantage, rather than lose it. | 1 | 2 | 3 | 4 | 5 |

9. I often wonder what hidden reason another person may have for doing something nice for me. | 1 | 2 | 3 | 4 | 5 |

10. It is safer to trust no one. | 1 | 2 | 3 | 4 | 5 |

11. I have often felt that strangers were looking at me critically. | 1 | 2 | 3 | 4 | 5 |

12. Most people make friends because friends are likely to be useful to them. | 1 | 2 | 3 | 4 | 5 |

13. Someone has been trying to influence my mind. | 1 | 2 | 3 | 4 | 5 |

14. I am sure I have been talked about behind my back.

15. Most people inwardly dislike putting themselves out to help other people.

1	2	3	4	5

16. I tend to be on my guard with people who are somewhat more friendly than I expect.

1	2	3	4	5

17. People have said insulting and unkind things about me.

1	2	3	4	5

18. People often disappoint me.

1	2	3	4	5

19. I am bothered by people outside, in cars, in stores, etc. watching me.

1	2	3	4	5

20. I have often found people jealous of my good ideas just because they had not thought of them first.

1	2	3	4	5

Job Satisfaction

Responses are obtained on a 5-point Likert-type scale where 1 = *strongly disagree* and 5= *strongly agree*.

1 How satisfied are you with the nature of the work you perform?

2 How satisfied are you with the person who supervises you—your organizational superior?

3 How satisfied are you with your relations with others in the organization with whom you work—your co-workers or peers?

4 How satisfied are you with the pay you receive for your job?

5 How satisfied are you with the opportunities which exist in this organization for advancement or promotion?

6 Considering everything, how satisfied are you with your current job situation?

Organizational Citizenship Behavior:

Rate the each item on a five-point scale where 1='not at all accurately' to 'very accurately' =5.

1. I cooperate fully with others by willingly sacrificing my personal interests for the good of the team.

2. I know and follow both the letter and the spirit of organizational rules and procedures, even when the rules seem personally inconvenient.

_____

3. 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. I avoids performing any tasks that are not normally a part of my duties by arguing that they are somebody else's responsibility. ®

5. I go out of my way to congratulate others for their achievements.

6. I look for opportunities to learn new knowledge and skills from others at work and from new and challenging job assignments.

Spirituality Level

This scale measures level of spirituality prevalent in an individual. Indicate spirituality in yourself as you perceive it, on the given scale.

1	2	3	4	5
Strongly Disagree (SDA)	Disagree (DA)	Neutral (N)	Agree (A)	Strongly Agree (SA)

No.	Items	SDA	DA	N	A	SA
1.	While on work I feel relaxed in absence of my boss (not being supervised). (T)	1	2	3	4	5
2.	I have forgiven those who hurt me (B)	1	2	3	4	5
3.	I always show gratitude even for little favors I get. (B)	1	2	3	4	5
4.	I feel a selfless caring for others without expecting anything in return, (A)	1	2	3	4	5
5.	If I do wrong with others I usually seek forgiveness from others. (B)	1	2	3	4	5
6.	Keeping in view my actions I can say that helping others is the way to ultimate peace of mind. (A, Value)	1	2	3	4	5
7.	It is very easy for me to keep my talks and actions same. (B)	1	2	3	4	5
8.	Body is just the dress of soul.(T)	1	2	3	4	5
9.	Controlling one's thoughts is a difficult thing to achieve. (T)	1	2	3	4	5
10.	I believe that focus on outcomes will give me more result of my effort.(A)	1	2	3	4	5
11.	6 to 8 hours sleep is necessary for my health. (A)	1	2	3	4	5

12.	I understand good and bad deeds very clearly. (A)	1	2	3	4	5
13.	Peacefulness of mind is a rare experience for me. (T)	1	2	3	4	5
14.	I am free of fears. (T)	1	2	3	4	5
15.	I take lead to greet others. (B)	1	2	3	4	5
16.	I can manage my anger. (B)	1	2	3	4	5
17.	I have a will power to do or stop doing something. (A)	1	2	3	4	5
18.	I am always certain (free of doubts) in my thoughts. (A)	1	2	3	4	5
19.	I am usually focused in my thoughts. (T)	1	2	3	4	5
20.	My mind is usually free of thoughts (thoughtless). (T)	1	2	3	4	5
21.	Keeping in view my actions, I Do everything for God while keeping in view my own benefit as well. (T)	1	2	3	4	5
22.	Status depends upon the wealth (possessions) one has in one's life. (A)	1	2	3	4	5
23.	I am very extravagant so I like shopping around. (B)	1	2	3	4	5
24.	I like to have expensive homes, cars and branded clothes. (A)	1	2	3	4	5
25.	In my opinion greatness depends upon recognizing the creator (T)	1	2	3	4	5
26.	In my opinion knowing oneself is about knowing the creator and understanding his will. (T)	1	2	3	4	5
27.	Keeping in view my actions, I am always Independent of people and resources. (B)	1	2	3	4	5
28.	I do recitation of zikr / mantras (sacred names, mystic sounds) and meditate regularly to access my soul and enhance my spirituality. (T)	1	2	3	4	5
29.	I define myself on the basis of my identity as a Spiritual being (T)	1	2	3	4	5
30.	I spend significant time on my spiritual growth. (T)	1	2	3	4	5

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Appendix

First Study:

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation	Skewness		Kurtosis	
	Statistic	Statistic	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Std. Error
INDGender	405	1	2	1.54	.499	-.174	.121	-1.979	.242
INDAge	405	1	4	2.72	.821	-.268	.121	-.398	.242
INDEducation	405	1	4	2.55	.854	-.043	.121	-.616	.242
INDStatus	405	1	5	2.74	1.288	.283	.121	-.846	.242
Valid N (listwise)	405								

Statistics

		INDGender	INDAge	INDEducation	INDStatus
N	Valid	405	405	405	405
	Missing	0	0	0	0
Mean		1.54	2.72	2.55	2.74
Mode		2	3	3	3
Std. Deviation		.499	.821	.854	1.288
Skewness		-.174	-.268	-.043	.283
Std. Error of Skewness		.121	.121	.121	.121
Kurtosis		-1.979	-.398	-.616	-.846
Std. Error of Kurtosis		.242	.242	.242	.242
Minimum		1	1	1	1
Maximum		2	4	4	5

IND Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	185	45.7	45.7	45.7
	Male	220	54.3	54.3	100.0
	Total	405	100.0	100.0	

_____

IND Age

		Frequency	Percent	Valid Percent	Cumulative Percent
	Below 20	31	7.7	7.7	7.7
	20-30	117	28.9	28.9	36.5
Valid	30-40	193	47.7	47.7	84.2
	40-50	64	15.8	15.8	100.0
	Total	405	100.0	100.0	

IND Education

		Frequency	Percent	Valid Percent	Cumulative Percent
	Below 12	44	10.9	10.9	10.9
	12-14	148	36.5	36.5	47.4
Valid	14-16	160	39.5	39.5	86.9
	16-18	53	13.1	13.1	100.0
	Total	405	100.0	100.0	

IND Status

		Frequency	Percent	Valid Percent	Cumulative Percent
	EMP	86	21.2	21.2	21.2
	STUDENT	87	21.5	21.5	42.7
Valid	EMPSTUDENT	134	33.1	33.1	75.8
	BUSSINESS	42	10.4	10.4	86.2
	OTHERS	56	13.8	13.8	100.0
	Total	405	100.0	100.0	

INDGender

INDAge

INDEducation

Mean = 2.55
Std. Dev. = .854
N = 405

INDStatus

Mean = 2.74
Std. Dev. = 1.288
N = 405

_____
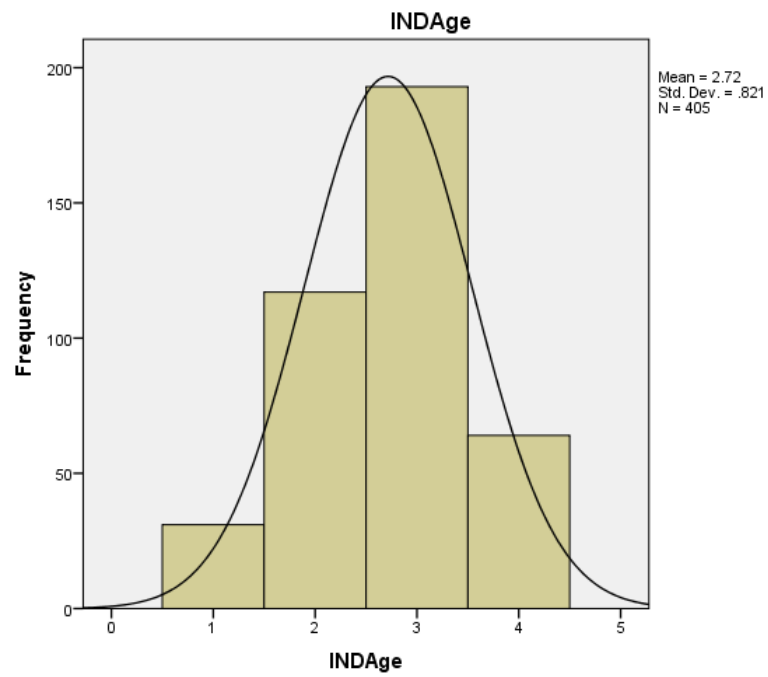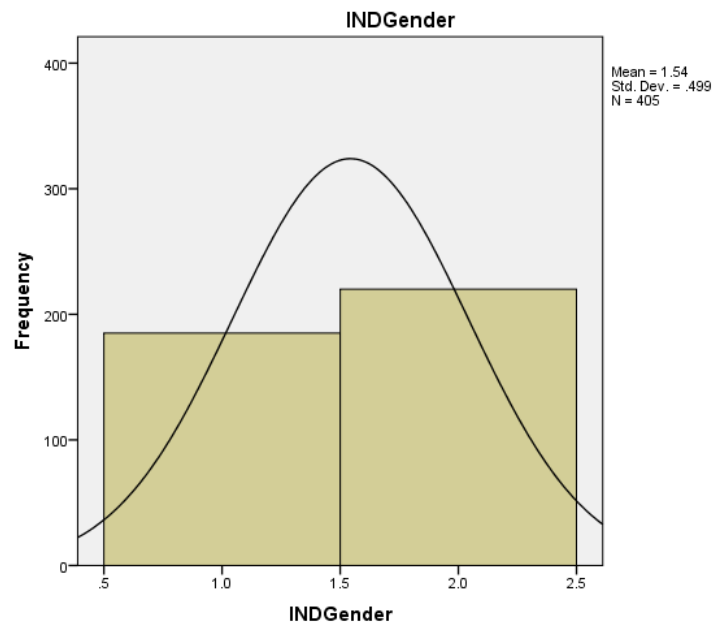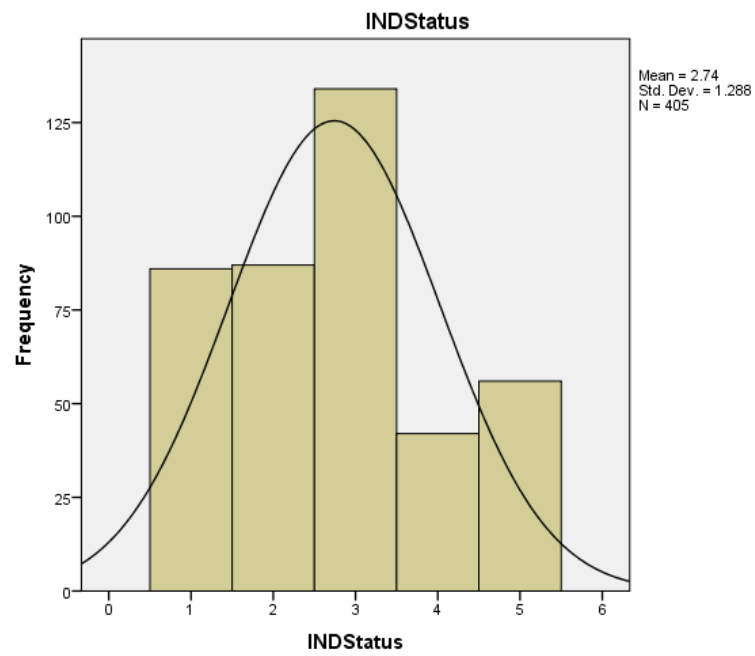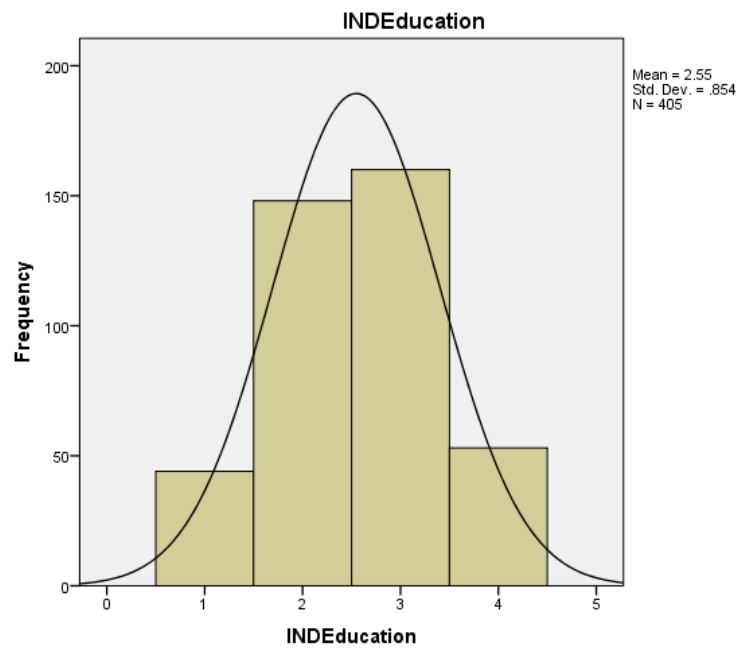
KMO and Bartlett's Test

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.872
Bartlett's Test of Sphericity	Approx. Chi-Square	2878.930
	df	153
	Sig.	.000

Communalities

	Initial	Extraction
BHSP1	1.000	.323
BHSP2	1.000	.549
BHSP3	1.000	.668
BHSP4	1.000	.615
BHSP5	1.000	.572
BHSP6	1.000	.539
ATSP1	1.000	.493
ATSP2	1.000	.547
ATSP3	1.000	.685
ATSP4	1.000	.582
ATSP5	1.000	.486
ATSP6	1.000	.625
TRSP1	1.000	.511
TRSP2	1.000	.584
TRSP3	1.000	.552
TRSP4	1.000	.603
TRSP5	1.000	.471
TRSP6	1.000	.619

Extraction Method: Principal Component Analysis.

Rotated Component Matrix[a]

	Component		
	1	2	3
BHSP1			.566
BHSP2			.705
BHSP3			.796
BHSP4			.783
BHSP5			.756

BHSP6			.700
ATSP1	.629		
ATSP2	.672		
ATSP3	.750		
ATSP4	.730		
ATSP5	.694		
ATSP6	.715		
TRSP1		.640	
TRSP2		.752	
TRSP3		.675	
TRSP4	.	.647	
TRSP5		.665	
TRSP6		.778	

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 5 iterations.

Second Study:

WPSP

Reliability Statistics

Cronbach's Alpha	N of Items
.926	12

PDPT

Reliability Statistics

Cronbach's Alpha	N of Items
.915	10

SPPT

Reliability Statistics

Cronbach's Alpha	N of Items

_____

.787	18

EJST

Reliability Statistics

Cronbach's Alpha	N of Items
.918	4

OCBH

Reliability Statistics

Cronbach's Alpha	N of Items
.915	6

Age

Mean = 2.7
Std. Dev. = .822
N = 530

_____

EducationCompleted
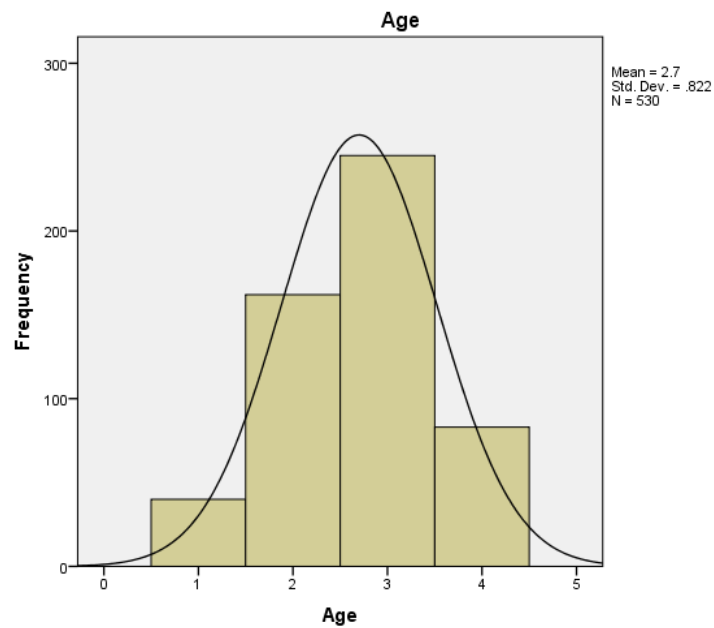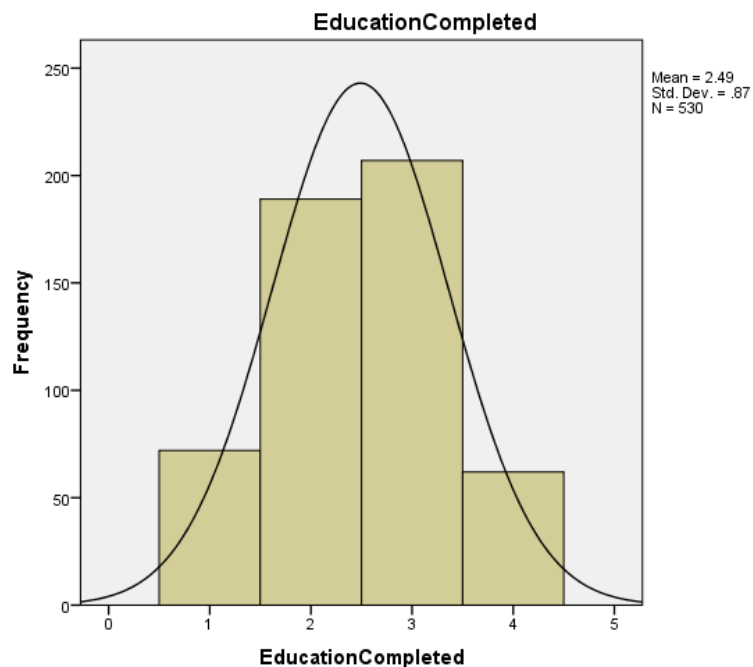
Scalar Estimates (Both - Default model)

Maximum Likelihood Estimates

Regression Weights: (Both - Default model)

			Estimate	S.E.	C.R.	P	Label
TPDPT	<---	TATSP	-.866	.118	-7.371	***	par_21
TPDPT	<---	TTRSP	-.309	.057	-5.431	***	par_22
TPDPT	<---	TBHSP	.078	.033	2.350	.019	par_23
TJSAT	<---	TPDPT	-.681	.061	-11.078	***	par_41
TOCBH	<---	TJSAT	.680	.037	18.212	***	par_29
TOCBH	<---	TPDPT	-.152	.038	-4.012	***	par_30

Standardized Regression Weights: (Both - Default model)

			Estimate
TPDPT	<---	TATSP	-.554

_____

TPDPT	<---	TTRSP	-.304
TPDPT	<---	TBHSP	.079
TJSAT	<---	TPDPT	-.537
TOCBH	<---	TJSAT	.786
TOCBH	<---	TPDPT	-.139

Model Fit Summary (FINAL SM)

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	86	1969.884	655	.000	3.007
Saturated model	741	.000	0		
Independence model	38	13003.157	703	.000	18.497

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.045	.893	.811	.736
Saturated model	.000	1.000		
Independence model	.218	.178	.133	.169

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.849	.837	.894	.885	.903
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

_____

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.062	.058	.065	.000
Independence model	.182	.179	.185	.000

CMIN

Model	NPAR	CMIN	DF	P	CMIN/DF
Default model	120	3078.466	1155	.000	2.665
Saturated model	1275	.000	0		
Independence model	50	17529.208	1225	.000	14.310

RMR, GFI

Model	RMR	GFI	AGFI	PGFI
Default model	.042	.900	.809	.733
Saturated model	.000	1.000		
Independence model	.229	.180	.147	.173

Baseline Comparisons

Model	NFI Delta1	RFI rho1	IFI Delta2	TLI rho2	CFI
Default model	.824	.814	.883	.875	.901
Saturated model	1.000		1.000		1.000
Independence model	.000	.000	.000	.000	.000

RMSEA

Model	RMSEA	LO 90	HI 90	PCLOSE
Default model	.056	.054	.059	.000
Independence model	.159	.157	.161	.000

			Estimate
WPS5	<---	TWPS	.735
WPS6	<---	TWPS	.770
WPS7	<---	TWPS	.713
WPS8	<---	TWPS	.839
WPS4	<---	TWPS	.705
WPS3	<---	TWPS	.729
WPS2	<---	TWPS	.672
WPS1	<---	TWPS	.480
ATSP5	<---	TATSP	.484

_____

ATSP6	<---	TATSP	.740
ATSP4	<---	TATSP	.686
ATSP3	<---	TATSP	.828
ATSP2	<---	TATSP	.715
TRSP5	<---	TTRSP	.619
TRSP6	<---	TTRSP	.709
TRSP4	<---	TTRSP	.773
TRSP3	<---	TTRSP	.713
TRSP2	<---	TTRSP	.639
BHSP4	<---	TBHSP	.724
BHSP5	<---	TBHSP	.643
BHSP3	<---	TBHSP	.800
BHSP2	<---	TBHSP	.670
BHSP1	<---	TBHSP	.456
ATSP1	<---	TATSP	.668
TRSP1	<---	TTRSP	.658
BHSP6	<---	TBHSP	.577
WPS9	<---	TWPS	.728
WPS10	<---	TWPS	.833
WPS11	<---	TWPS	.645
WPS12	<---	TWPS	.701

_____

OCB5	<---	TOCBH	.835
OCB6	<---	TOCBH	.880
OCB4	<---	TOCBH	.689
OCB3	<---	TOCBH	.765
OCB2	<---	TOCBH	.798
OCB1	<---	TOCBH	.858
EJSAT2	<---	TJSAT	.891
EJSAT1	<---	TJSAT	.895
EJSAT3	<---	TJSAT	.860
EJSAT4	<---	TJSAT	.793
PDP8	<---	TPDPT	.732
PDP7	<---	TPDPT	.707
PDP6	<---	TPDPT	.804
PDP5	<---	TPDPT	.814
PDP4	<---	TPDPT	.786
PDP3	<---	TPDPT	.753
PDP2	<---	TPDPT	.723
PDP1	<---	TPDPT	.685
PDP15	<---	TPDPT	.695
PDP16	<---	TPDPT	.540

Correlations: (Both - Default model FINAL MM)

_____

			Estimate
TWPS	<-->	TATSP	-.027
TWPS	<-->	TTRSP	-.163
TWPS	<-->	TBHSP	.493
TWPS	<-->	TOCBH	-.137
TWPS	<-->	TJSAT	-.116
TWPS	<-->	TPDPT	.189
TATSP	<-->	TTRSP	.714
TATSP	<-->	TBHSP	-.202
TATSP	<-->	TOCBH	.613
TATSP	<-->	TJSAT	.592
TATSP	<-->	TPDPT	-.771
TTRSP	<-->	TBHSP	-.148
TTRSP	<-->	TOCBH	.565
TTRSP	<-->	TJSAT	.534
TTRSP	<-->	TPDPT	-.697
TBHSP	<-->	TOCBH	-.278
TBHSP	<-->	TJSAT	-.287
TBHSP	<-->	TPDPT	.220
TOCBH	<-->	TJSAT	.861
TOCBH	<-->	TPDPT	-.520

_____

TJSAT	<-->	TPDPT	-.503

Squared Multiple Correlations: (Both - Default model: FINAL MM)

	Estimate
PDP16	.292
PDP15	.483
PDP1	.469
PDP2	.522
PDP3	.567
PDP4	.617
PDP5	.663
PDP6	.647
PDP7	.500
PDP8	.536
EJSAT4	.628
EJSAT3	.739
EJSAT1	.802
EJSAT2	.793
OCB1	.736
OCB2	.638

_____

OCB3	.585
OCB4	.474
OCB6	.774
OCB5	.697
WPS12	.491
WPS11	.416
WPS10	.694
WPS9	.530
BHSP6	.333
BHSP1	.208
BHSP2	.450
BHSP3	.640
BHSP5	.414
BHSP4	.524
TRSP1	.434
TRSP2	.409
TRSP3	.508
TRSP4	.598
TRSP6	.503
TRSP5	.383
ATSP1	.446

_____

ATSP2	.512
ATSP3	.685
ATSP4	.470
ATSP6	.548
ATSP5	.234
WPS1	.230
WPS2	.451
WPS3	.531
WPS4	.497
WPS8	.703
WPS7	.508
WPS6	.592
WPS5	.540

Communalities

	Initial	Extraction
ATSP1	1.000	.497
ATSP2	1.000	.550
ATSP3	1.000	.692
ATSP4	1.000	.581
ATSP5	1.000	.465
ATSP6	1.000	.616
TRSP1	1.000	.524

_____

TRSP2	1.000	.596
TRSP3	1.000	.556
TRSP4	1.000	.627
TRSP5	1.000	.477
TRSP6	1.000	.627
BHSP1	1.000	.320
BHSP2	1.000	.558
BHSP3	1.000	.682
BHSP4	1.000	.600
BHSP5	1.000	.560
BHSP6	1.000	.556

Extraction Method: Principal Component

Analysis.

Rotated Component Matrix

	Component		
	1	2	3
TRSP6	.780		
TRSP2	.762		
TRSP4	.690		
TRSP3	.677		
TRSP5	.672		
TRSP1	.645		
ATSP3		.764	
ATSP4		.708	
ATSP6		.701	

ATSP2		.681	
ATSP5		.679	
ATSP1		.649	
BHSP3			.798
BHSP4			.774
BHSP5			.744
BHSP2			.713
BHSP6			.689
BHSP1			.558

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 4 iterations.

4.15.1: Gender

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	192	36.2	36.2	36.2
	Male	338	63.8	63.8	100.0
	Total	530	100.0	100.0	

Table 4.24

4.15.2: Age

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 20	40	7.5	7.5	7.5
	20-30	162	30.6	30.6	38.1

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30-40	245	46.2	46.2	84.3
40-50	83	15.7	15.7	100.0
Total	530	100.0	100.0	

Table 4.25

4.15.3: Education Completed:

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Below 12	72	13.6	13.6	13.6
	12-14	189	35.7	35.7	49.2
	14-16	207	39.1	39.1	88.3
	16-18	62	11.7	11.7	100.0
	Total	530	100.0	100.0	

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.877
Bartlett's Test of Sphericity	Approx. Chi-Square	3821.068
	df	153
	Sig.	.000

_____

Table 4.1 KMO and Bartlett's Test

TSP1	**1.000**	**.497**
ATSP2	**1.000**	**.550**
ATSP3	**1.000**	**.692**
ATSP4	**1.000**	**.581**
ATSP5	**1.000**	**.465**
ATSP6	**1.000**	**.616**
TRSP1	**1.000**	**.524**
TRSP2	**1.000**	**.596**
TRSP3	**1.000**	**.556**
TRSP4	**1.000**	**.627**
TRSP5	**1.000**	**.477**
TRSP6	**1.000**	**.627**
BHSP1	**1.000**	**.320**
BHSP2	**1.000**	**.558**
BHSP3	**1.000**	**.682**
BHSP4	**1.000**	**.600**
BHSP5	**1.000**	**.560**
BHSP6	**1.000**	**.556**

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Table 4.2: Communalities

4.3:Total Variance Explained

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	5.571	30.950	30.950	5.571	30.950	30.950	3.470	19.280	19.280
2	3.010	16.724	47.673	3.010	16.724	47.673	3.464	19.242	38.522
3	1.501	8.337	56.011	1.501	8.337	56.011	3.148	17.489	56.011
4	.862	4.788	60.799						
5	.829	4.603	65.402						
6	.803	4.464	69.866						
7	.699	3.881	73.746						
8	.621	3.447	77.194						

9	.534	2.968	80.161						
10	.526	2.924	83.085						
11	.502	2.792	85.876						
12	.451	2.507	88.384						
13	.437	2.428	90.812						
14	.396	2.202	93.014						
15	.352	1.953	94.967						
16	.328	1.822	96.789						
17	.304	1.691	98.480						
18	.274	1.520	100.000						

Table 4.3: Extraction Method: Principal Component Analysis.

	Component		
	1	2	3
TRSP6	.780		
TRSP2	.762		
TRSP4	.690		
TRSP3	.677		
TRSP5	.672		
TRSP1	.645		
ATSP3		.764	

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ATSP4		.708	
ATSP6		.701	
ATSP2		.681	
ATSP5		.679	
ATSP1		.649	
BHSP3			798
BHSP4			.774
BHSP5			.744
BHSP2			.713
BHSP6			.689
BHSP1			.558

Table 4.4: Rotated Component Matrix

4.6.1 Standardized Regression Weights: (Both - Default model)

			Estimate
ATSP5	<---	TATSP	.476
ATSP6	<---	TATSP	.737
ATSP4	<---	TATSP	.683
ATSP3	<---	TATSP	.838

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ATSP2	<---	TATSP	.724
TRSP5	<---	TTRSP	.621
TRSP4	<---	TTRSP	.778
TRSP3	<---	TTRSP	.702
TRSP2	<---	TTRSP	.645
BHSP4	<---	TBHSP	.718
BHSP5	<---	TBHSP	.638
BHSP3	<---	TBHSP	.809
BHSP2	<---	TBHSP	.685
BHSP1	<---	TBHSP	.448
BHSP6	<---	TBHSP	.561
TRSP1	<---	TTRSP	.669
TRSP6	<---	TTRSP	.700
ATSP1	<---	TATSP	.653

Table 4.5

4.6.2 Squared Multiple Correlations: (Both - Default model)

	Estimate
BHSP6	.314
BHSP1	.201
BHSP2	.470

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BHSP3	.654
BHSP5	.407
BHSP4	.516
TRSP1	.447
TRSP2	.416
TRSP3	.492
TRSP4	.605
TRSP6	.490
TRSP5	.386
ATSP1	.426
ATSP2	.524
ATSP3	.702
ATSP4	.467
ATSP6	.543
ATSP5	.227

Table 4.6

4.6.3: Standardized Regression Weights: (HIGH - Default model):

			Estimate
PDP8	<---	TPDPT	.681
PDP7	<---	TPDPT	.683

PDP6	<---	TPDPT	.828
PDP5	<---	TPDPT	.846
PDP16	<---	TPDPT	.521
PDP15	<---	TPDPT	.588
PDP4	<---	TPDPT	.819
PDP3	<---	TPDPT	.768
PDP2	<---	TPDPT	.720
PDP1	<---	TPDPT	.651

Table 4.7

4.6.4 Squared Multiple Correlations: (HIGH - Default model)

	Estimate
PDP16	.271
PDP15	.345
PDP1	.423
PDP2	.518
PDP3	.590
PDP4	.671
PDP5	.716
PDP6	.686
PDP7	.467
PDP8	.463

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Table 4.8

.6.5: Standardized Regression Weights: (HIGH - Default model):

	Estimate
WPS3 <--- TWPS	.720
WPS4 <--- TWPS	.678
WPS5 <--- TWPS	.709
WPS6 <--- TWPS	.763
WPS1 <--- TWPS	.457
WPS2 <--- TWPS	.628
WPS7 <--- TWPS	.726
WPS8 <--- TWPS	.858
WPS10 <--- TWPS	.815
WPS11 <--- TWPS	.559
WPS12 <--- TWPS	.639

Table 4.9

4.6.6: Squared Multiple Correlations: (HIGH - Default model):

	Estimate
WPS12	.408
WPS1	.209
WPS2	.394
WPS11	.312
WPS10	.664

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WPS8	.736
WPS7	.528
WPS6	.582
WPS5	.503
WPS4	.459
WPS3	.518

4.6.7: Standardized Regression Weights: (HIGH - Default model):

	Estimate
OCB3 <--- TOCBH	.775
OCB4 <--- TOCBH	.599
OCB5 <--- TOCBH	.837
OCB6 <--- TOCBH	.865
OCB1 <--- TOCBH	.841
OCB2 <--- TOCBH	.809

Table 4.10

4.6.8: Squared Multiple Correlations: (HIGH - Default model):

	Estimate
OCB1	.707
OCB2	.655
OCB6	.748
OCB5	.701

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OCB4	.359
OCB3	.600

Table 4.11

4.6.9:Standardized Regression Weights:

	Estimate
EJSAT3 <--- TEJST	.900
EJSAT4 <--- TEJST	.792
EJSAT1 <--- TEJST	.920
EJSAT2 <--- TEJST	.888

Table 4.12

4.6.10: Squared Multiple Correlations: (HIGH - Default model):

	Estimate
EJSAT1	.846
EJSAT2	.788
EJSAT4	.627
EJSAT3	.809

Table 4.15

4.7.1: Standardized Regression Weights: (Both - Default model FINAL MM)

	Estimate

WPS5	.735
WPS6	.770
WPS7	.713
WPS8	.839
WPS4	.705
WPS3	.729
WPS2	.672
WPS1	.480
ATSP5	.484
ATSP6	.740
ATSP4	.686
ATSP3	.828
ATSP2	.715
TRSP5	.619
TRSP6	.709
TRSP4	.773
TRSP3	.713
TRSP2	.639
BHSP4	.724
BHSP5	.643
BHSP3	.800
BHSP2	.670

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BHSP1	.456
ATSP1	.668
TRSP1	.658
BHSP6	.577
WPS9	.728
WPS10	.833
WPS11	.645
WPS12	.701
OCB5	.835
OCB6	.880
OCB4	.689
OCB3	.765
OCB2	.798
OCB1	.858
EJSAT2	.891
EJSAT1	.895
EJSAT3	.860
EJSAT4	.793
PDP8	.732
PDP7	.707
PDP6	.804
PDP5	.814

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PDP4	.786
PDP3	.753
PDP2	.723
PDP1	.685
PDP15	.695
PDP16	.540

Table 4.14

Correlations:

		CGender	CAge	CEducation	SP	WPS	OCB	sat	PDP
CGender	Pearson Correlation	1	.203**	-.096*	-.078	.211**	-.178**	-.167**	.185**
	Sig. (2-tailed)		.000	.028	.074	.000	.000	.000	.000
	N	530	530	530	530	530	530	530	530
CAge	Pearson Correlation	.203**	1	.258**	.101*	.244**	.004	.012	.033
	Sig. (2-tailed)	.000		.000	.020	.000	.924	.781	.454
	N	530	530	530	530	530	530	530	530
CEducation	Pearson Correlation	-.096*	.258**	1	.041	.065	-.001	.030	.027
	Sig. (2-tailed)	.028	.000		.349	.133	.982	.491	.529
	N	530	530	530	530	530	530	530	530
SP	Pearson Correlation	-.078	.101*	.041	1	.185**	.392**	.549**	-.640**
	Sig. (2-tailed)	.074	.020	.349		.000	.000	.000	.000
	N	530	530	530	530	530	530	530	530
WPS	Pearson Correlation	.211**	.244**	.065	.185**	1	-.126**	-.057	.069
	Sig. (2-tailed)	.000	.000	.133	.000		.004	.193	.113
	N	530	530	530	530	530	530	530	530
OCB	Pearson Correlation	-.178**	.004	-.001	.392**	-.126**	1	.681**	-.473**
	Sig. (2-tailed)	.000	.924	.982	.000	.004		.000	.000

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	N	530	530	530	530	530	530	530	530
sat	Pearson Correlation	-.167**	.012	.030	.549**	-.057	.681**	1	-.578**
	Sig. (2-tailed)	.000	.781	.491	.000	.193	.000		.000
	N	530	530	530	530	530	530	530	530
PDP	Pearson Correlation	.185**	.033	.027	-.640**	.069	-.473**	-.578**	1
	Sig. (2-tailed)	.000	.454	.529	.000	.113	.000	.000	
	N	530	530	530	530	530	530	530	530

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

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

Moderation

Variables Entered/Removed^a

Model	Variables Entered	Variables Removed	Method
1	WPS, SP^b	.	Enter
2	mod^b	.	Enter

a. Dependent Variable: OCB

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.441^a	.194	.191	.59453	.194	63.488	2	527	.000
2	.442^b	.195	.191	.59475	.001	.621	1	526	.431

a. Predictors: (Constant), WPS, SP

b. Predictors: (Constant), WPS, SP, mod

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	44.882	2	22.441	63.488	.000ᵇ
	Residual	186.280	527	.353		
	Total	231.162	529			
2	Regression	45.102	3	15.034	42.502	.000ᶜ
	Residual	186.060	526	.354		
	Total	231.162	529			

a. Dependent Variable: OCB

b. Predictors: (Constant), WPS, SP

c. Predictors: (Constant), WPS, SP, mod

Coefficientsᵃ

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.925	.188		4.929	.000
	SP	.731	.068	.430	10.799	.000
	WPS	-.169	.033	-.205	-5.161	.000
2	(Constant)	.537	.527		1.019	.309
	SP	.891	.215	.524	4.148	.000
	WPS	-.034	.175	-.041	-.195	.845
	mod	-.055	.070	-.206	-.788	.431

a. Dependent Variable: OCB

Excluded Variablesᵃ

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	mod	-.206ᵇ	-.788	.431	-.034	.022

a. Dependent Variable: OCB

b. Predictors in the Model: (Constant), WPS, SP

Variables Entered/Removedᵃ

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Model	Variables Entered	Variables Removed	Method
1	WPS, SP[b]	.	Enter
2	mod[b]	.	Enter

a. Dependent Variable: sat

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.572[a]	.327	.324	.51831	.327	127.937	2	527	.000
2	.572[b]	.327	.323	.51878	.000	.061	1	526	.805

a. Predictors: (Constant), WPS, SP

b. Predictors: (Constant), WPS, SP, mod

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	68.741	2	34.370	127.937	.000[b]
	Residual	141.579	527	.269		
	Total	210.319	529			
2	Regression	68.757	3	22.919	85.160	.000[c]
	Residual	141.562	526	.269		
	Total	210.319	529			

a. Dependent Variable: sat

b. Predictors: (Constant), WPS, SP

c. Predictors: (Constant), WPS, SP, mod

Coefficients[a]

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		

1	(Constant)	.183	.164		1.120	.263
	SP	.939	.059	.579	15.918	.000
	WPS	-.129	.029	-.164	-4.500	.000
2	(Constant)	.077	.460		.168	.867
	SP	.983	.187	.606	5.243	.000
	WPS	-.092	.152	-.117	-.602	.547
	mod	-.015	.061	-.059	-.247	.805

a. Dependent Variable: sat

Excluded Variables[a]

Model	Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1 mod	-.059[b]	-.247	.805	-.011	.022

a. Dependent Variable: sat

b. Predictors in the Model: (Constant), WPS, SP

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	WPS, SP[b]	.	Enter
2	mod[b]	.	Enter

a. Dependent Variable: PDP

b. All requested variables entered.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
1	.668[a]	.446	.443	.34426	.446	211.760	2	527	.000
2	.668[b]	.446	.443	.34451	.000	.214	1	526	.644

a. Predictors: (Constant), WPS, SP

b. Predictors: (Constant), WPS, SP, mod

ANOVA^a

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	50.192	2	25.096	211.760	.000^b
	Residual	62.456	527	.119		
	Total	112.649	529			
2	Regression	50.218	3	16.739	141.034	.000^c
	Residual	62.431	526	.119		
	Total	112.649	529			

a. Dependent Variable: PDP

b. Predictors: (Constant), WPS, SP

c. Predictors: (Constant), WPS, SP, mod

Coefficients^a

	Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.352	.109		49.251	.000
	SP	-.802	.039	-.676	-20.469	.000
	WPS	.112	.019	.194	5.876	.000
2	(Constant)	5.220	.305		17.101	.000
	SP	-.747	.124	-.630	-6.002	.000
	WPS	.157	.101	.274	1.557	.120
	mod	-.019	.041	-.100	-.463	.644

a. Dependent Variable: PDP

Excluded Variables^a

	Model	Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	mod	-.100^b	-.463	.644	-.020	.022

a. Dependent Variable: PDP

b. Predictors in the Model: (Constant), WPS, SP

Descriptive Statistics:

	N	Min	Max	Mean	S.D	Skewness	Kurtosis
						Statistic	Statistic
WPS1	530	1	5	2.71	.889	.105	-.103
WPS2	530	1	5	3.33	1.106	-.306	-.575
WPS3	530	1	5	3.38	1.048	-.376	-.272
WPS4	530	1	5	3.15	1.146	-.166	-.749
WPS5	530	1	5	3.19	1.069	-.142	-.569
WPS6	530	1	5	3.41	1.077	-.392	-.472
WPS7	530	1	5	3.12	1.083	-.048	-.702
WPS8	530	1	5	3.42	1.097	-.443	-.423
WPS9	530	1	5	3.08	1.145	-.137	-.766
WPS10	530	1	5	3.40	1.083	-.340	-.575
WPS11	530	1	5	3.21	1.159	-.228	-.812
WPS12	530	1	5	3.28	1.055	-.150	-.610
PDP1	530	1	5	3.92	.847	-.588	.431
PDP2	530	1	5	3.89	.741	-.407	.690
PDP3	530	1	5	3.89	.759	-.650	1.319
PDP4	530	1	5	3.97	.783	-.536	.671
PDP5	530	1	5	3.97	.768	-.559	.733
PDP6	530	1	5	4.01	.758	-.489	.579
PDP7	530	1	5	3.85	.830	-.345	.066
PDP8	530	1	5	3.83	.808	-.423	.357
PDP9	530	1	5	2.98	.951	-.051	-.198
PDP10	530	1	5	2.85	1.015	.042	-.380
PDP11	530	1	5	3.52	.843	-.395	.349
PDP12	530	1	5	3.31	.987	-.178	-.227

PDP13	530	1	5	3.43	.863	-.286	.311
PDP14	530	1	5	3.45	.959	-.127	-.333
PDP15	530	1	5	3.80	.711	-.099	-.116
PDP16	530	1	5	3.78	.839	-.455	.396
ATSP1	530	1	5	2.21	.742	.288	.355
ATSP2	530	1	5	2.23	.798	.277	.244
ATSP3	530	1	5	2.09	.718	.144	-.242
ATSP4	530	1	5	2.21	.735	.337	.637
ATSP5	530	1	5	2.48	.768	-.005	.155
ATSP6	530	1	5	2.13	.687	.071	-.149
TRSP1	530	1	5	2.39	.834	.405	.468
TRSP2	530	1	5	2.49	.889	.372	.170
TRSP3	530	1	5	2.33	.772	.327	.600
TRSP4	530	1	5	2.23	.817	.335	.193
TRSP5	530	1	5	2.44	.879	.518	.359
TRSP6	530	1	5	2.45	.871	.367	.208
BHSP1	530	1	5	2.98	.907	.018	-.395
BHSP2	530	1	5	3.25	.927	-.141	-.288
BHSP3	530	1	5	3.33	.914	-.167	-.177
BHSP4	530	1	5	3.02	.824	.009	.366
BHSP5	530	1	5	3.06	.982	-.018	-.453
BHSP6	530	1	5	2.92	.914	.094	-.296
EJSAT1	530	1	5	2.16	.813	.329	.161
EJSAT2	530	1	5	2.14	.807	.356	.226
EJSAT3	530	1	5	2.20	.833	.453	.529
EJSAT4	530	1	5	2.25	.823	.340	.268
OCB1	530	1	5	2.21	.786	.284	.080
OCB2	530	1	5	2.23	.798	.153	-.273
OCB3	530	1	5	2.31	.773	.135	.282
OCB4	530	1	5	2.46	.884	.398	.330

OCB5	530	1	5	2.18	.742	.316	.388
OCB6	530	1	5	2.15	.739	.240	.096
JSAT1	530	1	5	2.31	.727	.039	.169
JSAT2	530	1	5	2.21	.849	.143	-.371
JSAT3	530	1	5	2.02	.787	.200	-.690
JSAT4	530	1	4	2.18	.811	.088	-.721
TSPP	530	1.00	4.28	2.5681	.38881	-.507	1.094
HLATSP	530	1.00	2.00	1.586	.492	-.354	-1.882
Valid N (listwise)	530						

4.10.1.1 Regression Weights: (HIGH - Default model)

			Estimate	S.E.	C.R.	P	Label
TJSAT	<---	TPDPT	-.742	.086	-8.657	***	par_12
TOCBH	<---	TPDPT	-.645	.074	-8.737	***	par_19
OCB5	<---	TOCBH	1.000				
OCB6	<---	TOCBH	1.034	.054	19.243	***	par_1
OCB4	<---	TOCBH	.805	.072	11.213	***	par_2
OCB3	<---	TOCBH	.923	.058	16.001	***	par_3

Table 4.17

4.10.2: Standardized Regression Weights: (HIGH - Default model):

			Estimate
TJSAT	<---	TPDPT	-.553
TOCBH	<---	TPDPT	-.575
OCB5	<---	TOCBH	.840
OCB6	<---	TOCBH	.874
OCB4	<---	TOCBH	.595
OCB3	<---	TOCBH	.775
OCB2	<---	TOCBH	.802

Table 4.18

Fig 4.8

4.11.1: Regression Weights: (LOW - Default model):

	Estimate	S.E.	C.R.	P	Label
TJSAT <--- TPDPT	-.412	.099	-4.149	***	par_31
TOCBH <--- TPDPT	-.391	.091	-4.307	***	par_38
OCB5 <--- TOCBH	1.000				
OCB6 <--- TOCBH	1.022	.065	15.618	***	par_20
OCB4 <--- TOCBH	1.174	.088	13.272	***	par_21
OCB3 <--- TOCBH	.950	.081	11.755	***	par_22
OCB2 <--- TOCBH	.948	.077	12.231	***	par_23

Table 4.19

4.11.2: Standardized Regression Weights: (LOW - Default model):

	Estimate
TJSAT <--- TPDPT	-.318
TOCBH <--- TPDPT	-.331
OCB5 <--- TOCBH	.833
OCB6 <--- TOCBH	.867
OCB4 <--- TOCBH	.777
OCB3 <--- TOCBH	.712
OCB2 <--- TOCBH	.733

Table 4.20

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	WPS, SP[b]	.	Enter
2	mod[b]	.	Enter

a. Dependent Variable: OCB

b. All requested variables entered.

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.925	.188		4.929	.000
	SP	.731	.068	.430	10.799	.000
	WPS	-.169	.033	-.205	-5.161	.000
2	(Constant)	.537	.527		1.019	.309
	SP	.891	.215	.524	4.148	.000
	WPS	-.034	.175	-.041	-.195	.845
	mod	-.055	.070	-.206	-.788	.431

a. Dependent Variable: OCB

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	WPS, SP[b]	.	Enter
2	mod[b]	.	Enter

a. Dependent Variable: sat

b. All requested variables entered.

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.183	.164		1.120	.263
	SP	.939	.059	.579	15.918	.000
	WPS	-.129	.029	-.164	-4.500	.000
2	(Constant)	.077	.460		.168	.867
	SP	.983	.187	.606	5.243	.000
	WPS	-.092	.152	-.117	-.602	.547
	mod	-.015	.061	-.059	-.247	.805

a. Dependent Variable: sat

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	WPS, SP[b]	.	Enter
2	mod[b]	.	Enter

a. Dependent Variable: PDP

b. All requested variables entered.

Coefficients^a

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	5.352	.109		49.251	.000
	SP	-.802	.039	-.676	-20.469	.000
	WPS	.112	.019	.194	5.876	.000
2	(Constant)	5.220	.305		17.101	.000
	SP	-.747	.124	-.630	-6.002	.000
	WPS	.157	.101	.274	1.557	.120
	mod	-.019	.041	-.100	-.463	.644

a. Dependent Variable: PDP

Excluded Variables^a

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance
1	mod	-.100^b	-.463	.644	-.020	.022

a. Dependent Variable: PDP

b. Predictors in the Model: (Constant), WPS, SP