

**INFLUENCE OF WORKPLACE SPIRITUALITY ON
ORGANIZATIONAL CITIZENSHIP BEHAVIOUR AT THE OFFICE
OF THE AUDITOR-GENERAL, KENYA**

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**A RESEARCH PROJECT SUBMITTED IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF
MASTER OF BUSINESS ADMINISTRATION DEGREE, SCHOOL
OF BUSINESS, UNIVERSITY OF NAIROBI**

2018

DECLARATION

This research project is my original work and has not been submitted for examination in any other university.

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D61/81414/ 2015

This research project has been submitted for examination with my approval as University supervisor.

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ACKNOWLEDGEMENTS

I would like to acknowledge the support I got from my colleagues at work and in college who inspired me to undertake this research project. I am very grateful to my family for their encouragement and support. Special thanks to my wife Jacque for her patience and encouragement.

I must thank my supervisor Dr. Florence Muindi for her support without which this research project would not have been successful.

May God bless you all.

DEDICATION

I dedicate this research project to my wife and children whose support and encouragement was overwhelming.

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ABBREVIATION AND ACRONYMS

- OAG** - Office of Auditor – General, Kenya.
- OCB** - Organizational Citizenship Behaviours
- SET** - Social Exchange Theory
- WPS** - Workplace Spirituality

ABSTRACT

The purpose of the study was to investigate the influence of workplace spirituality on organisational citizenship behaviour at the Office of the Auditor-General, Kenya. Its specific objectives were to establish the influence of organisational values, meaningful work, sense of community and compassion on organisational citizen behaviour at the Office of the Auditor – General. The study targeted a population of 1529 staff comprising policy makers, management staff, technical and support staff. Simple random and stratified random sampling techniques were used to select the sample while simple random sampling was used to select 153 respondents. A descriptive survey using semi-structured questionnaires was used to collect primary data. Data was analysed using descriptive statistics and presented using descriptive measures, percentages and frequency distribution tables. The study established that employees were passionate about their work, look forward to come to work every day, feel energized and enjoy their work. The study further found that the sense of community was fair and just as well as employees feel a sense of security. In addition, the study found that organisational values enable workplace spirituality to have more connection within the organization goals and makes staff feel positive about the values of the organization. Through the study, it was established that compassion was high in OAG as staff help co-workers relieve their suffering and employees easily put themselves in their colleagues' shoes. The study however recommends that there is need to enhance the sense of community because it facilitates the sense of security among the employees. The study also recommends that there is need for appropriate organisational values to facilitate workplace spirituality and enhance connection within the organization goals making staff to feel positive about the values of their organization thus promoting organisation citizenship behaviour. The study recommends that a further study should be carried out to establish the influence of workplace spirituality on organisational citizenship behaviour in other organisations in Kenya.

CHAPTER ONE: INTRODUCTION

1.1 Background of the Study

The current market environment is increasingly changing basing on customer demands as a result of advanced technology prompting organizations to have an effective human resource equipped with innovative knowledge and skills facilitating independence in internal organizational activities and as a result, creating competitive advantage. In such organizations, Doostar, Chegini and Pourabbasi (2012) note that employers are interested in efforts made by employees going further from their routine roles and discover better innovative strategies as well as behavioural activities for effective organizational performance rather than employees who only focus on performance. Ma and Qu, (2011) assert however that such behavioural activities that relate with the working environment that are voluntarily provided by committed employees are characterized as organizational citizenship behaviours (OCBs). Chen and Yang (2012) suggest that one of the factors that might have an influence on OCB is the organization workplace spirituality. They argue that high spiritual level among employees enhances individual responsibility and commitment through spiritual inspirations. Consequently, a combination of spiritual behavioural activities and commitments will increase organizational performance. As such, individual employees or a team of employees with high spiritual intelligence level are considered valuable resources to the organization.

The theoretical connection between employee engagement and spirituality can be given details from the perspective of needs fulfillment theories. Explicitly, this study will be underpinned by three theories; Social Exchange Theory, Maslow's (1954), hierarchy of

needs theory and Spiritual Leadership Theory (Fry, 2003). The Maslow hierarchy of Needs Theory posit that the growth and development experienced in an individual has a tendency of progressing from the lowest level to the highest level of hierarchy of needs until the point that one establishes a state of self-actualization, a condition in which a person realizes spiritual fulfillment, individual experience and complete intellectual. The spiritual leadership model established by Fry (2003) is structured in line with the framework of an intrinsic motivation in spiritual well-being and corporate spiritual leadership. Value congruence and vision can be created by, according to the theory, individual capacity and a team that is strategically empowered. Ultimately, the theory suggests that, financial performance, organizational commitment and productivity, corporate social responsibility and employee satisfaction, will enhance organization or individual level of performance (Fry & Nisiewicz, 2013). Similarly, the Social exchange theory (SET) Emerson (1976) proposes that in the event that there is a successive interaction between individuals, they develop the need of supporting and offering assistance to each other expressing mutual coexistence (Maslach *et al.*, 2011). The SET postulates that the benefits of established relationships between individuals include loyalty, enhanced trust level and mutual commitments provided that they adhere to some specific principles of exchange.

The Office of Auditor-General, Kenya (OAG) plays a central role in promoting accountability in the use of public resources. With reports of misuse of public resources more often in the recent past, there has been need for the Office to equip its staff with adequate skills and at the same time implore upon them to go an extra mile out of the call of duty and deliver what the general public expects of them. Organizational citizenship behaviours are beneficial to OAG, considering that they have a role to play of satisfying

the needs of customers on a regular basis. Therefore, if employees exhibit organizational citizenship behaviours, delivering advanced quality services and satisfying customer demands would be achieved with less resources. Further, the organization should also identify the factors that will affect the level of organization citizenship behaviour. One of the factors that have been identified in earlier studies that could possibly influence OCB is workplace spirituality. It is on this basis that the research sought to determine the influence of workplace spirituality on OCB at the Office of the Auditor-General, Kenya.

1.1.1 Workplace Spirituality

In the past two decades, Cunha and Rego (2008) and Deshpande (2012) highlight that workplace spirituality (WPS) has become a veracity in the world of business and public organizations because of its perceived effect on employee satisfaction and level of engagement that has come about due to the erosion of roles of family, neighbourhoods, and other relevant societal chief players, on individual employee's life. There has been no generally accepted definition of workplace spirituality but Adams and Csiernik (2002) perceive workplace spirituality as comprising positive, value addition, acknowledgement, and employees' respect of their invisible abilities with regard to important, goal-oriented character that enhances personal fulfilment, creativity and belongingness. Giacalone and Jurkiewicz's (2003) conceptualize workplace spirituality as a character-based act involving community building and value-actualization by describing workplace spirituality as a set of organizational values and norms that are seen in employees through lengthy work commitment, enhancing the feeling of association and interaction with other employee's thus promoting joy and completeness in the workplace. Kolodinsky et al., (2008) define workplace spirituality as organizational beliefs and culture that is spiritual oriented shown by the efforts that the organization itself has set in place to support

employees' spirituality through experience thereby enhancing completeness and togetherness. The above definitions suggest that WPS comprise notions of connection to others, meaningfulness and purpose.

The fundamental dimension of WPS is that it promotes working with an aim of achieving specific goals hence employees work with purpose and meaning (Shekari, 2014). In addition, WPS facilitates organizational commitment since each employee will be tasked to attain specific performance as a result of motivation and support from the organization making meaningful results and individual satisfaction. Further, solidarity and bonding among employees and organization will be enhanced as a result of increased level of workplace spirituality. It is however supported by the sentiments made by Ashmos and Duchon's (2000), that WPS involves three major elements; communism, inner life, and meaningful work. Plowman and Duchon (2012) articulate that inner life is associated with personal perception with regard to spirituality and identity and the nature of organizational relationship. In view of the concept of meaningful work, employees work with an intention of achieving particular organizational level of performance rather than working objectively for income. On the other hand, communism dimension of spirituality implies that employees should have the feeling of being part of a spiritual team that would enhance WPS.

High levels of spirituality among employees has been associated with high organizational commitment leading to increased meaningful work and general organizational performance. Geh (2010) suggests that WPS will yield positive organizational behaviour since employees will be working within a prescribed code of conduct that adhere to the principles of spirituality which will positively influence their characters and attitudes

which can be further influenced by the efforts of organization to encourage spirituality by setting up policies that suit the conduct and behaviour of its workers. Similarly, Karadağ and Baloğlu (2009) opine that WPS facilitates employees' sense of independence because of voluntary commitment and goal oriented character ploughed in them thereby increasing meaningful work and consequently increasing the level of individual productivity. Oginde (2011) opines that spirituality enables prediction of OCB, although a person needs a sense of membership and calling to perform OCB efficiently.

1.1.2 Organizational Citizenship Behaviour

Organizational citizenship behaviour (OCB) is a combination of characters, including employees' assumption and acceptance of routine responsibilities, adherence to principles and norms of the company, and acceptance of challenges and dissatisfaction in the work place. Naghshbandi and Kaur (2011) describe OCB as unrestricted, extra-commitment employees' characteristics that surpass the approved formal responsibilities that are unswervingly recognized by the prescribed structure that have a positive impact on organizational performance. Izhar (2009) describe OCB as specific organizational indicators that cannot be implemented on prescribed responsibilities or extracted by contractual assurance of compensation. Earlier, Ryan and Organ (1995) similarly perceive OCB as composition of actions that exceeds one's routine job roles, thereby contributing to effectiveness of organizational performance and enhancing social and organizational revolution at the workplace.

Kumar and Raj (2009) point out that OCB is also referred to as extra role behaviour which is over and above the normal course of duty. In consideration of the positive effect that OCB is associated with in an organization, for organizations to survive, employees need to

conduct themselves as good citizens through positive behaviours. Several studies indicate that OCB has a positive influence on the success of an organization by enhancing its productivity, proper resource utilization, effective coordination of group activity, enhanced sustainable performance, progressive recruitment of employees and capacity to acclimatize to changes to environment. As Williams (2015) elaborates, OCB is an expression of commitment of employees towards the organization and their willingness to remain in the organization. Workplace spirituality has been advanced as a possible antecedent to OCB because it incorporates a detailed meaning at workplace. Expressing spirituality in work is based on the position that every person has significant motivation, particulars and indicators of performing activities that would realize meaningful aspect of life (Giacalone & Jurkiewicz, 2013). Workplace spirituality has been advocated has having high potential to inculcate employees' behaviours such as refraining a person from acting negatively or complaining and expressing resentment openly in an organization thereby influencing other employees negatively.

1.1.3 Office of the Auditor-General, Kenya

The Office of the Auditor-General, Kenya (OAG) is an Independent Office established under Article 229 of the Kenyan Constitution. The mandate of the office is to provide oversight in the utilization of public resources within the three arms of government, Independent Offices, Constitutional Commissions, and any corporate body that is funded by the government. According to the Public Audit Act, 2015, the office comprises the Auditor-General who is constitutionally prescribed as the head and all other personnel appointed by the Auditor- General.

The Office is charged with an important public duty, and its commitment must remain satisfactory and efficient service to the public. Such service is not possible without self-disciplined staff, of exemplary conduct and integrity. The Constitution of Kenya, 2010 and the Public Audit Act, 2015 places high ethical demands and statutory reporting timelines on the Office of the Auditor-General and its staff. This requires a committed and dedicated workforce of unquestionable integrity. The biggest challenge the Office is experiencing is inability to submit reports within the statutory timelines due to increased workload requiring extra commitment by staff.

1.2 Research Problem

With the current dynamic workplace environment, it is important for organizations to enhance flexibility to adjust to the changing environments and be able to assess correctly the preference and demands of their customers and stakeholders and then integrate internal procedures, values and objectives that correspond to the expectations (Izak, 2012). As a result, organizational search for processes that will enhance effectiveness and efficiency through employee commitment and creativity has been advocated. Recently, focus has been directed to workplace spirituality with its effect to include employees' hunt for purpose and meaning at work and also significance to their individual lives and its expected influence on performance of the firm ((Daniel, 2010). Further, workplace spirituality is posited to influence organizations citizenship behaviour by creating a humane environment in which employees can realize their full potential. Hence, Kumar and Raj (2009) have suggested that spiritual employees and generally workplace spirituality interventions put in place by an organization is expected to influence organizations citizenship behaviour because of its inner life and community sense of a workplace dimension advocacy.

Over the last decade, the Kenyan public has increasingly demanded transparency from the government on the management of its financial resources. Towards this requirement, the Office of the Auditor-General, Kenya plays an important role of verifying the usage of public resources by the government of the day. In the last five years, OAG has brought to light cases of misuse of public funds by both the national and county government amounting to Ksh.450 billion (OAG, 2016 report) as well as exposing cases of public servants being involved in unethical practices. With the important role that the Office plays, there is need for its employees to go beyond the call of duty. Hence the principles of organization citizenship behaviour are relevant to OAG and the understanding of the antecedent factors, such as workplace spirituality will be important.

Several studies have been undertaken in relation to workplace spirituality and its predictor variables. Majeed, Nor and Mustamil, (2017) investigated the link between OCB and transformational leadership through lens of workplace spirituality and found that transformational leadership positively affects organizational citizenship behaviour and is partially mediated by workplace spirituality. Shekari (2014) researched on organizational factors that promote organizational citizenship behaviour in organizations by considering the role of workplace spirituality. The research finding shows that altruism and courtesy, as dimensions of workplace spirituality foster organizational citizenship behaviours. Azma and Ghorbanifar (2014), sought to determine the relationship between workplace spirituality and OCB in the Iranian banking industry. The research finding was that there is a positive relationship between WPS and OCB in Sari's Bank. Oginde (2011) investigated the nexus between calling, membership and spirituality, as predictors of OCB among workers in the

religious institutions. The findings acknowledge that though spirituality is a predictor of OCB, individuals should possess sagacity of membership and calling to efficiently exhibit OCB.

From the above studies and similar others, it is evident that limited studies have been undertaken locally to establish the impact of workplace spirituality on organization citizenship behaviour. Large number of the studies has been conducted in developed countries or Asian countries whose work environment and religious beliefs are different from the Kenyan ones. In addition, most of the studies were carried out in profit oriented organizations and not in a public institution. Consequently, this research will seek to fill in these gaps by attempting to answer the following research question; what is the influence of workplace spirituality on organization citizenship behaviour at the Office of Auditor-General (Kenya)?

1.3 Research Objective

The objective of this study was to determine the influence of workplace spirituality on organization citizenship behaviour at the Office of the Auditor-General, Kenya.

1.4 Value of the Study

The understanding of the effect of workplace spirituality on organization citizenship behaviour influenced the human resource practice in the public and business organizations in general. Management was able to accommodate the diverse religious affiliations of its staff and this will inform its policy development that defines the relationship between the organization and the staffs as far as workplace spirituality is concerned. In addition, the

management was able to understand from the study how to improve their training and development programs to capture the importance of workplace spirituality in order to influence their employee OCB level.

The study was also expected to influence the policy development in both the National and County governments. A person's spirituality does not only start at the employment phase but rather during the early childhood stage which had been found to have a permanent effect on future relationships between individuals, both at the personal level and employment stage. Consequently, the study was expected to inform policy makers and implementers in the development of curriculums at both primary and high schools as well as at the professional stage.

The study was also important to scholars in the human resources field in the sense that the effect of spirituality on OCB was understood more considering that the field is still new and a concrete understanding has not yet been determined. Future scholars generated important understanding of workplace spirituality and how it affects employee performance. The study also improved understanding of OCB and made suggestions on new areas of research to be pursued.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter focused on the literature that was relevant to the study. The areas of concern that were key to the study that were reviewed are the theories underpinning the study and impact of workplace spirituality on organization citizenship behaviour. The section ended with a summary of the literature and the research gap.

2.2 Theoretical Foundation

This section covers the theories that underlie the study which encompasses the Maslow hierarchy of needs theory, spiritual leadership theory and social exchange theory.

2.2.1 Maslow Hierarchy of Needs Theory

Abraham Maslow's (1954) is the founder of the theory of hierarchy of needs which hypothesises that a person has the capacity to grow and develop until one reaches the greatest degree of the needs hierarchy, termed as self-actualization. An individual is considered to move from one level of needs to another up the ladder until he/she reaches the top most level of personal needs. According to the Maslow theory, the initial phase of hierarchy is physiological needs that comprise the biological needs for instance the need for water, oxygen, food, and a body temperature that is relatively constant. This category of needs is very essential for an individual due to the fact that if a person is restrained of all these needs, he/she may not survive. The second level is safety and security needs that come after all the physiological needs have been met.

The third phase of hierarchy of needs comprising the sense of belonging, affection and love come in after security needs have been met which is accomplished when the psychological interests have been put in place and that it does not control the minds and behaviors of individuals (Fehring, Brennan and Keller, 2007). Maslow opines that there is always an attempt by individuals to do away with the feelings of alienation and loneliness. This can be achieved through a two-way expression of love, sense of belonging and affection. With the bottom three needs being achieved, there is always a desire that one want to have self-esteem and also earn esteem from their colleagues. Lastly, self-actualization need will be catered for, the motive that capacitate a person to do what he/she was intended to do is established. Spirituality in the workplace being concerned about employees who are considered as spiritual persons whose souls require nourishment at the workplace by performing the tasks assigned with the other employees brings feelings of joy and completeness. This constitutes the higher level in the Maslow hierarchy of needs.

The ability of an employee to define their purpose in life is a significant factor that enhances workplace spirituality since there is a link between the quality of value among self-actualizers of Abraham Maslow and definition of spirituality in current literature (Davis, Kerr & Kurpius, 2010). Thus, spiritual individuals will have a call for achievement of self-actualization, leading to satisfaction and this calls for organizations to persistently satisfy sophisticated spiritual needs, to facilitate satisfaction among the self-actualizers. Riasudeen and Prabavathy (2011) assert that spiritual-oriented organizations strive to provide significant tasks to employees who desire to experience spiritual fulfilment because to this group of workers, meaningful work will lead them to experience a meaning in life. Garcia-Zamor (2012) highlight that, spirituality encourages positive

behaviour among the employees and adherence of organizational code of conduct and culture and willingness to take up additional roles. The development of such traits is in line with the OCB tenets which include developing and upholding positive attitudes in the workplace.

2.2.2 Spiritual Leadership Theory

Spiritual leadership theory was developed by Fry (2003) and is anchored on the aspect of motivation-based concept that is comparable to that of transformational leadership, which is concerned with relevance of fundamental motivating factors. He went ahead and defined religion concept as a collection of characters, attributes and attitudes, that one should implement inherently, motivating one self and other people so that both of them at the end of the day will realize a constructive sense of spiritual well-being via membership and/or calling. Fry et al., (2005) suggest that in organizations where management and employees have adopted the spiritual sense of inner life, the rate of performance is always at par and as a result, they will create desire of transparency in service delivery hence customer and stakeholders' satisfaction. The theory further proposes that behavioral actions and attitudes will facilitate modeling of fundamental employee and job satisfaction with the virtue of developing a common pool of vision with the esteemed and potential customers. As a result, both the customers and the management will experience an improved spiritual feeling that creates meaning and impression to their lives.

Hill et al., (2013) note that when leaders share concern and meaningful visions with employees for their values and behaviors, employees will recognize that the efforts they have put in their respective tasks and lives are being treasured, a position that increases

special affection and membership to the organization vision and mission. The management establishes a norm of mutual concern and guides the workers towards the achievement of the organizational visions. Therefore, the purpose of spiritual leadership is to establish correspondence in an organization from corner to corner of the empowered, strategy oriented individual and team levels. In the end, spiritual leadership will create increased levels of significant attributes of organization and individuals such as financial performance, improved organizational engagement, corporate social responsibility and employee satisfaction (Fry & Nisiewicz, 2013).

Fry (2008) improved the model of spiritual leadership to incorporate life satisfaction and inner life. The model explains the inner life of an employee and the spiritual practices which are considered to be critical factors in establishing insight and inspiration that affect positively the ability of service delivery to stakeholders and creation of significant love. The perception that an employee has, concerning what they are doing, their contribution and the personality in them is positively affected by the inner life of an individual. An organization should at the same time facilitate individual religious practices through such actions as religious practices, meditation, walking in nature and prayer. At the organizational level, the organization should provide capacity that will facilitate inner silence and indication to allow individuals develop into more self-aware and mindful from time- to-time and draw power from their beliefs, (Fry & Kriger, 2009).

2.2.3 Social Exchange Theory

Social exchange theory (SET) was promulgated by Emerson (1976) and postulates that the progressive interactions among individuals will necessitate support for one another and

enhances mutual coexistence (Maslach *et al.*, 2011). The SET argues that when relationships evolve over time, it results in improved level of trust, loyalty and mutual engagement provided the parties in question adhere to some specific rules and regulations concerning the principles of exchange. Employees' level of commitment and loyalty to the organization is perceived as one channel of paying back tribute to the organization. However, the degree of commitment will always vary from employee to employee depending on the amount of resources that one enjoys from the organization. Establishment of policies that will enhance spiritual nourishment has been found to result in greater amounts of cognitive and emotional wellbeing among the employees.

Ko and Hur (2014) highlight that the social exchange theory results in both economic and social outcomes that are beneficial to the organization and employees. West (2007) infer social exchange theory to be a theoretical explanation for worker's commitment and engagement as it examines a model of leadership and relational building between leaders and employees as a consequence of employer - employee exchange. Therefore, the employer has to provide a warm environment for spiritual growth in order for the employees to be committed hence their retention is made possible. The social exchange theory suggests that continuous interactions among people who are in a condition of collective interdependence facilitates the value of commitment and engagement. Consequently, these measures will increase the employee satisfaction level in line with the organization citizenship behaviour principles.

2.3 Components of Workplace Spirituality

According to various investigative literatures, the common dimensions of evaluating WPS include organizational values, meaningful work, sense of community and compassion, (Milliman *et al.* 2003). Farhangi, Fatahi and Wasegh (2006) describe meaningful work concepts as the act of feeling and possession of deep sagacity of purpose and meaning in work. The concept explains the nature of employee's interactions with routine individual work or task. Milliman *et al.* (2003) establishes structural equation analysis in finding out the impact of WPS on the values and attitudes of employees against the organization based on variables such as job engagement, organizational level of commitment and inherent work fulfilment. The study findings imply that attitude towards meaningful work has positive relationships with the other variables except intention to leave the organization. On the other hand, on meaningful life, the major point of concern is expressing togetherness in addressing emerging problems by providing mutual sustainable solutions (Kamer, 2011). Similarly, the best way to embrace meaningful life is to help a colleague in accomplishing daily targets in case of an extra task awarded though it can mean to work overtime voluntarily hence facilitating greater organizational performance and OCB.

Ashmos and Duchon (2000) suggested a second aspect involved in an attempt to solemnise workplace spirituality in relation to employee capacity of communism with regard to regular interaction between employees enhancing strong relationship in the workplace. In accordance with the sentiments of Kidder and McLean Parks (2011), communalism in the workplace facilitates character based behaviour as far as team player is concerned. Besides, communalism enhances harmony in the workplace since

employees will be working with the same interest and as a result, OCB and general organizational performance will increase.

Beikzad, Hamdellahi and Hamdellahi (2012) suggest that the sense of community dimension is concerned with feeling a sense of community in the immediate workplace as well as the supervisor encouraging individual staff growth. Similarly, employees' fears are freely discussed at the workplace and whenever employees have a concern, they will be free to present to an appropriate person at workplace. Ahmadi and Khoddami (2010) point that a sense of community will be characterized by employees working together to enhance positive conflicts resolution, experience a real sense of personal connection and trust with co-workers and consider working communally with others.

Additionally, Delgado (2005) found that compassion mechanism of fostering WPS is concerned majorly with the sensitivity of profound sorrow and sympathy for individuals striving to reduce the burden of suffering. It is however the ability of offering necessary support when there is urgent need through mutual support and caring thus facilitating individual satisfaction. Courtesy involves helpful behaviours toward others and gathering diverse opinions concerning the impact of what is intended to be done (Deluga, 2005). It covers being considerate and polite to others to thwart emergence of conflict. Saidy et al (2009) suggest that the attribute of compassion involves taking suitable approach in preventing problems that will jeopardise employees' relationships, being careful of how one's behaviour influences the working condition of other people as well as upholding the rights and privileges of others.

2.4 Components of Organizational Citizenship Behaviour

Organ (1988) highlight that there are five main components of organization citizenship behaviour though other scholars has identified, in some cases over 30 components (Podsakoff et al., 2000). The five distinct dimensions of OCB include Altruism, conscientiousness, courtesy and sportsmanship. However, Williams and Anderson (1991) developed two dimensions that define OCB, namely; (1) behaviours relating to organizational values, such as civic virtue conscientiousness and sportsmanship (OCBO) and (2) behaviours directed at particular individuals within the organization, for instance selflessness and courtesy (OCBI).

Selfless love is mainly related to loving and accepting everyone despite their characters and behaviours (Polat, 2011), as well as the process of establishing benevolent unconditional, and loyal familiarity among a group of people. Altruistic love enhances a sensitivity of well-being, harmony and wholeness in the firm and provides a mechanism of eradicating “(my)self” opinion and as an alternative replace with “(our)selves”. Altruism deals with supporting others who may be absent during the working days, voluntarily helping others that may have work-related challenges and also providing orientation to new staff members even if one is not entitled to.

Courtesy is a concept that attempts to reduce or eradicate conflicts among employees by setting up measures that facilitate prior notification of the next course of action that may result into implications of employees’ working environment and capacity (Deluga, 1995). Courtesy therefore involve being responsible with behaviours that may cause adverse

effect to the workability of an employee by accepting and appreciating the character and behaviour of other people. Civic virtue concept involves upholding the interests of an organization by adhering to and prioritizing important organizational projects to ensure sustainable organizational achievement (Law, Wong, & Chen, 2005). Nonetheless, civic virtue ensures that employees actively participate in constructive organizational projects while investigating potential threats that may jeopardize firm's existence.

The concept of attention to detail focuses on to the discretionary characteristics that facilitate efficient general working condition within an organization ahead of the routine provisions (Organ, 1990). Conscientiousness therefore covers the behaviours that depict the true adherence and acceptance of workplace procedures, principles, and regulations in a way beyond the public expectations (Podsakoff et al., 2000). In this regard, conscientiousness mainly focuses on organizational procedures and rules, without being monitored or supervised. Sportsmanship feature describes the act of being liberal in poor working conditions and doing away with complaints and blowing changes out of proportion. Sportsmanship enhances implementation of productive organizational projects (Jahangir, Akbar & Haq, 2004) that tolerate predictable impositions and inconveniences of work without grievances and whining.

2.5 Workplace Spirituality and Organizational Citizenship Behaviour

Osman-Gani and Anwar (2014) assert that a meaningful work attribute is concerned with helping other staff members that are absent; having heavy workload as well as helping those who have work related problems. Further, such type of employees will be willing to orient new staff members even though it is not required and also being ready to lend a hand to those around them. All these steps by spiritual employees are gestures that go

beyond the call of duty. George (2006) claims that workplace spirituality helps in aligning and identifying employee's personal values with a clear sagacity of purpose. Similarly, employees would be able to recognize a high understanding and integrity level.

Anwar and Osman-Gani (2015) investigated the effect of spiritual intelligence and its dimensions on organizational citizenship behaviour. The study found that the two important spirituality that affect the organization citizenship behaviour were critical existential thinking and transcendental awareness of spiritual. The study also found that when relationships evolve over time, it results in improved level of trust, loyalty and mutual engagement provided the parties in question adhere to some specific rules and regulations concerning the principles of exchange. Employees' level of commitment and loyalty to the organization is perceived as one channel of paying back tribute to the organization. Establishment of policies that will enhance their spiritual nourishment has been found to result in greater amounts of cognitive and emotional wellbeing among the employees.

DiMeglio et al. (2005) assert that a company's sense of community negatively affects the absenteeism and turnover objective. This is realized more when there is group cohesion due to a common identification, such as a common religion. Therefore, it is important for an organization to establish a working culture that promotes the concept of communism and connection if it is intended to avoid increasing level of turnover. Menguc, et al. (2013) note that workplace spirituality results in engaged and loyal employees which tend to be committed in their duties and ultimately be inclined to produce high-performance results as identified by profitability, advanced retention of employees, improved sales, and increased level of productivity.

Allameh, Amirosadat and Najafabadi (2012) found that spirituality related with organizational values is associated with employees attending meetings that are not obligatory, but in one way are regarded important. Additionally, Faribors, Fatemeh and Hamidreza (2010) suggested that spiritual-oriented employees are working comfortably and are happy with tasks. When a person experiences positive thoughts in his/her mind there is a likelihood of becoming happy while performing the daily organizational routine tasks. Farhangi et al. (2007) investigated the extent of spirituality in Tehran university colleges and its fundamental role in enhancing OCB among the workers of respective colleges. The study findings instigated that there is a significant link between OCB and workplace spirituality. However, the OCB concept in the previous two decades has been the subject of many investigative studies in which its benefits made organizations to implement measures that supported it.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, the methodology that facilitated the achievement of study objectives was discussed. The section discussed population of the study, research design, data collection process and analysis of data.

3.2 Research Design

A study design was a tactical plan intended to provide a mechanism used in collection, estimation and statistical analysis of data whose preference is reliant on the phase to which information about the topic of study has developed (Sekaran & Bougie, 2010). The research design provided both qualitative and quantitative information from all the chosen population. It also enabled the researcher to understand the characteristics of a group; gauge a situation and assemble data around possible change.

For this study, the research adopted a descriptive survey. Johnson and Gill (2006), suggest that descriptive research design as largely concerned with describing the specific attributes of a particular aggregate of elements. Basing on the business point of view, descriptive designs can be utilized in investigating the perception of the workforce of an

organization. In addition, it was useful in examining personal genuine attitudes, behaviour, values and perceptions or to establish and report the current condition with respect to the population of study. This study design was considered relevant in this research due to the fact that it enabled the researcher to draw inferences about the population based on the variables studied without manipulation of the respondent hence the measurement instruments were completely under control.

3.3 Population of the Study

The population of study is the aggregate number of objects, living and non-living that the researcher has expressed interest of studying (Sekaran and Bougie, 2010). It is determined by aspects of the topic of interest, time frame, geographical boundaries and availability of elements. The study population was all employees at the Office of Auditor-General. The group of employees was drawn from all the levels namely; policy makers, management, technical staff and the Support staff. These levels are represented in the Table 3.1 below:

Table 3.1: Target Population

Level of Employees	Number
Executive – Policy makers (Grade OAG 1-3)	31
Management staff (Grade OAG 4 & 5)	189
Technical staff (Grade OAG 6 – 8)	1005
Support staff (Grade OAG 9 – 11)	304

TOTAL

1529

Source: Office of Auditor General (2018)

3.4 Sample Design

In this study, the sampling procedure involved two common sampling techniques; simple random and Stratified sampling. Initially, the predetermined four staff grading frameworks in the Office of the Auditor-General, Kenya (Executive, Management, Technical and Support staff) will be regarded as strata from which the samples will be chosen. The target population is made up of elements with heterogeneous characteristics and therefore in order to capture the character traits of each stratum, stratification was considered effective. Each stratum contributed 10% of sample size which was drawn using simple random sampling. Kothari (2008) suggests that a sample size that depicted the characteristics of the population should not be less than 10% of the total population. The sample selected was represented in Table 3.2.

Table.3.2 Sample Size

Level of Employees	Population Size, N	Proportion (%)	Sample Size, n
Executive – Policy makers (OAG 1-3)	31	10	3
Management staff (OAG 4 &5)	189	10	19
Technical staff (OAG 6 – 8)	1005	10	100
Support staff (OAG 9 – 11)	304	10	30
TOTAL	1529		153

In each stratum above, the researcher used simple random sampling to get the respondents while at the same time ensuring that all departments in the organization are represented in the research. Simple random sampling is free of bias because the researchers was not target specific staff members that might be known to the researcher

3.5 Data Collection

This study utilized primary data intended to be gathered with the use of semi-structured questionnaires. The questionnaire comprised two sections, closed and open-ended questions. The intention of having open-ended questions is to enable the respondents to react to questions in their own way and understanding whereas the closed ended questions facilitated faster responses.

The questionnaire consisted of three sections. Section covered respondents' and organizations demographic information while section B sought to establish the workplace spirituality practices at the Office of the Auditor-General, Kenya. Section C sought to establish the organization citizenship behaviour at the organization. The questionnaire was administered through the "drop and pick" later strategy. Mugenda (2003) notes that the use of questionnaires ensures that confidentiality is upheld, saves on time and is easy to administer. The respondents gave their responses in a five point Likert scale.

3.6 Data Analysis

After collection of data, it is important to ensure that the three aspects of a good parameter are achieved: accuracy, completeness and consistency. This involves editing the questionnaire to avoid missing values. In data analysis, it is always convenient to work with numerical data while carrying out statistical analysis, therefore the responses was

numerically coded. Descriptive statistics was conducted to summarize the responses (measures of variance and measures of central tendency).

Analysis was basically on the data extracted from the questionnaires. Specifically, frequency distribution, mean scores, percentages and standard deviations, was computed to sum up the responses and to indicate the extent of differences and similarities. The outcomes were presented in charts and tables. Simple linear regression analysis was carried out to set up the connection between the workplace spirituality and organization citizenship behaviour at the Office of the Auditor-General, Kenya.

The model of analysis will take the following form:

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \alpha$$

Where: Y is Organization citizenship behaviour; β_i ($i = 0 - 4$) is the regression coefficient; X_1 to X_4 is number of meaning of work, sense of community, organization values and compassion; and α represents unexplained variables in the model.

CHAPTER FOUR: DATA ANALYSIS, RESULTS AND DISCUSSION

4.1 Introduction

The objective this study was to investigate the influence of workplace spirituality on organization citizenship behaviour at the Office of the Auditor-General, Kenya. Analysis of the present study is presented in standard deviations and mean whereas the study findings are presented in tables and frequency distributions.

4.2 Response Rate

A total of 153 questionnaires were distributed and only 110 of them were duly filled and returned. This signified 71.8% response rate. In accordance with Mugenda & Mugenda (2003), a response rate of 50% is sufficient, 60% is regarded as good and whereas 70% is rated very well.

4.3 General Information

The general information considered in this study included the gender, age, duration worked at the current department and level of management service.

4.3.1 Gender Response

This section represents the gender of the respondents in Office of the Auditor-General, Kenya. The result is represented in Table 4.1.

Table 4.1 Gender Response

Gender	Frequency	Percent
Male	58	52.7
Female	52	47.3
Total	110	100.0

The findings in Table 4.1 shows that (52.7%) were male while 47.3 % were female. This is an indication that both gender participated in the study therefore no gender biasness was discovered.

4.3.2 Age of the Respondents

The researcher also sought to determine the age of the respondents. The findings are presented in table 4.2.

Table 4.2 Age of the Respondents

Age	Frequency	Percent
18-30yrs	16	14.5
31-40 yrs	35	31.8
41-50 yrs	30	27.3
51-60 yrs	29	26.4
Total	110	100.0

The table indicates that 31.8% of the respondents were aged between 31-40 years and 27.3% of the respondents were aged between 41 - 50 years. The findings also show that 26.4% were aged between 50 - 60 years and 14.5% of the respondents were aged less than 30 years. It was concluded that most of the respondents were falling between the age brackets of 31 - 40 years and 41 - 50 years respectively which indicated that the organization had experienced and mature people thus were in a more competitive position to respond to the questions.

4.3.3 Duration worked at the current Department

This represents the duration that the respondents had worked in the current position of Office of the Auditor-General. It is expected that with a high length of continuous service, the respondents will be in a better position to answer the questions faithfully from a knowledgeable background. The result is represented in Table 4.3.

Table 4.3 Duration worked at the current Department

Years	Frequency	Percentage
0-3 yrs	39	35.5
4-5 yrs	21	19.1
Over 5yrs	50	45.5
Total	110	100.0

The results from Table 4.3 shows that majority of the respondents 45.5% had worked in the Office of the Auditor-General for over 5 years, 35.5% of the respondents had worked for a period less than 3 years. In addition, the study found that 19.1% of the respondents had worked for a period between 4-5 years. This implies that they were well versed with

the operations of the organisation having worked for a period that can be termed adequate to understand the operations of the Office of the Auditor-General.

4.3.4 Level of Management

In this section of the questionnaire, the aim was to establish the level of management in the Office of the Auditor-General. The results are presented in table 4.4

Table 4.4 Level of Management

Levels	Frequency	Percentage
Lower level	24	21.8
Middle level	76	69.1
Top level	10	9.1
Total	110	100.0

The findings show that 69.1% of the respondent's held middle level and 21.8% were in the lower level management positions. The results further indicated that 9.1% of the respondents occupied top level positions in the organisation. This implies that all the respondents held departmental positions and are therefore aware of workplace spirituality in the organisation.

4.4 Workplace Spirituality

In this segment, the research sought to find out the appropriate statement according to the variables. In order to obtain responses, a five-point Likert scale was used whose range was 'strongly disagree' (1) to 'strongly agree' (5). The tallies of disagreeing were assumed to signify a factor which had a mean value of between 0 to 2.5 on the constant Likert scale;

($0 \leq S.D < 2.4$). The values of 'Neutral' were generalized to epitomize a variable which had a mean value of between 2.5 to 3.4 on the constant Likert scale: ($2.5 \leq M.E. < 3.4$) while the score of both strongly agree and agree were assumed to denote a factor which had a mean value of 3.5 to 5.0 on a constant Likert scale; ($3.5 \leq S.A. < 5.0$). A standard deviation of > 1.0 indicates a significant variance on the influence of the variables under study among the respondents.

4.4.1 Meaningful Work

It is the act of feeling and possession of deep sagacity of purpose and meaning in work.

Table 4.5 Meaningful Work

Statement	Mean	Std. Deviation
I am passionate about my work	4.1273	.61643
I look forward to come to work everyday	4.0234	.73197
My spirit is energized by work	3.9545	.79490
I enjoy my work	3.7273	.64480
I believe other colleagues like my work	3.6678	.63463
Overall Mean	3.9000	

The respondents were passionate about their work to a large extent (Mean = 4.1273, SD=.61643) and looked forward to come to work every day (Mean= 4.0234, SD=.73197). In addition, the respondents spirit is energized by work (Mean=3.9545, SD=.79490), enjoyed their work (Mean=3.7273, SD=.64480) and believed other colleagues like their work (Mean=3.6678, SD=.63463).

It can therefore be concluded that OAG employees were passionate about their work, look forward to come to work every day, feel energized and enjoy their work. The findings support the position arrived by (Kamer, 2011) that meaningful life has major point of concern in expressing togetherness in addressing emerging problems by providing mutual sustainable solutions. The study findings imply that attitude towards meaningful work has positive relationships with the other variables except intention to leave the organization

4.4.2 Sense of Community

The sense of community dimension is concerned with feeling a sense of community in the immediate workplace as well as the supervisor encouraging individual staff growth.

Table 4.6 Sense of Community

Statement	Mean	Std. Deviation
I treat all staff with fairness and justice	4.1818	.58626
I feel sense of security in the company of my co-workers	4.0545	.64376
I feel part of my workplace community	3.9364	.66260
We work together to resolve conflicts in a positive way in the workplace	3.8364	.70291
I start all my meetings with prayers	3.8114	.66260
I discuss with my colleagues reservations I may have on any matter	3.7182	.78263
We display positive spiritual values towards each other in the workplace	3.2818	.71909
Overall Mean	3.8315	

The analysis shows that employees of OAG are treated fairly and justly (Mean=4.1818, SD=.58626) as well as feel sense of security (M=4.0545, SD=.64376). They also feel part of the workplace community (Mean=3.9364, SD=.66260) and work together to solve conflict in a positive way (Mean=3.8364, SD=.70291). The employees also start their meetings with prayers (Mean=3.8114, SD=.66260) and discuss matters among themselves. However, the employees do not see much of the spirituality (Mean=3.2818, SD=.71909). It can therefore be concluded that employees of OAG find meaning in the sense of community and they are passionate about it. The findings support the position arrived by Ahmadi and Khoddami (2010) that a sense of community will be characterized by employees working together to enhance positive conflicts resolution, experience a real sense of personal connection and trust with co-workers and consider working communally with others. The finding was that employees' fears are freely discussed at the workplace and whenever employees have a concern, they were free to present to an appropriate person at workplace.

4.4.3 Organizational Values

Organizational values represent abstract ideas that guide organizational thinking and action.

Table 4.7 Organizational values

Statement	Mean	Std. Deviation
I connect with the organization goals	3.9182	.61973
I feel positive about the values of my organization	3.7091	.68731
I am connected with the organization mission	3.4182	.65500

We have a sense of wrong and right	3.1727	.61270
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Overall Mean	3.5555	
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The findings show that employees of OAG connect with the organization goals (Mean=3.9182, SD=.61973) and feel positive about the values (Mean=3.7091, SD=.68731). The results also indicate that employees are moderately connected with the organization mission (Mean=3.4182, SD=.65500) and moderately fear a sense of wrong and right (Mean=3.1727, SD=.61270). This finding shows that an organisation goal acts as guidelines to the employees' performance and provides positive results to organisation mission.

4.4.4 Compassion

This is the ability to offer necessary support whenever there is urgent need through mutual support and caring thus facilitating individual satisfaction.

Table 4.8 Compassion

Statement	Mean	Std. Deviation
I help other co-workers relieve their suffering	3.8091	.59502
I can easily put myself in other colleagues shoe	3.7182	.73425
I sympathise with my co-workers misfortune	3.4091	.60723
I am aware of others' plight	3.1091	.69527
Overall Mean	3.5114	

The findings in Table 4.8 shows that employees of OAG help other co-workers relieve their suffering (Mean=3.809, SD=.59502) and can easily put themselves in other colleague's shoes (Mean=3.7182, SD=.73425). However, the employees are not always sympathetic with the co-workers' misfortune (Mean=3.4091, SD=.60723) and are not always aware of others' suffering (Mean=3.1091, SD=.69527). It can therefore be concluded that employees support each other at all times which enables the organisation to enhance compassion. The need for compassion is well supported by Saidy (2009) who suggested that the attribute of compassion involves taking suitable approach in preventing problems that will jeopardise employees' relationships, being careful of how one's behaviour influences the working condition of other people as well as upholding the rights and privileges of others. The study found that being considerate and polite to others thwarts emergence of conflicts.

4.4.5 Altruism

Altruism deals with supporting others who may be absent during the working days, voluntarily helping others who may have work-related challenges and also providing orientation to new staff members even if one is not entitled to.

Table 4.9 Altruism

Statement	Mean	Std. Deviation
I am willing to help others who are absent	3.9400	.73197
I am willing to help others who have heavy workloads	3.5273	.61643
I lend a hand to those who are around me	3.2545	.79490
Overall Mean	3.5793	

The finding shows that employees of OAG are willing to help others who are absent (Mean=3.9400, SD=.73197) and who have heavy workloads (Mean=3.5273, SD=.61643). However, the employees are not always willing to lend a hand to those who are around them (Mean=3.2545, SD=.79490). From the findings, it can be concluded that the respondents have the heart of helping others who are absent and with heavy workloads, thus shows strong love within the organisation. The result of the study is supported by Polat, (2011) that selfless love is mainly related to loving and accepting everyone despite their characters and behaviours. It is the process of establishing benevolent unconditional and loyal familiarity among a group of people. The study found that there was altruism in supporting others who may be absent during the working days in the organisation.

4.4.6 Courtesy

Courtesy involves being responsible with behaviours that may cause adverse effect to the workability of an employee by accepting and appreciating the character and behaviour of other people.

Table 4.10 Courtesy

Statement	Mean	Std. Deviation
I respect the rights of others	3.7273	.75370
I am mindful of how my behaviour affects others	3.5818	.63727
I avoid being confrontational	3.4364	.51372
I help orient people even if it's not my work	3.3818	.43509
Overall Mean	3.5318	

The findings on courtesy indicated that the employees of OAG do not wish to abuse the rights of others (Mean=3.7273, SD=.75370) and are mindful of how their behaviour affects others (Mean=3.5818, SD=.63727). In addition, the study found out that the employees are fairly confrontational (Mean=3.4364, SD=.51372) and to a moderate extent help orient people even if it's not their work (Mean=3.3818, SD=.43509). As one way of enhancing the courtesy, the study found out that staff assist and respect one another. The findings contradict the recommendation of (Deluga, 1995) that courtesy is a concept that attempts to reduce or eradicate conflicts among employees by setting up measures that facilitate prior notification of the next course of action that may result into implications of employees' working environment and capacity. The study found that courtesy was practiced well, since the employees were responsible with their behaviours and contribute positively to the workplace.

4.4.7 Civic Virtue

It ensures that employees actively participate in constructive organizational projects while investigating potential threats that may jeopardize firm's existence. The researcher further sought to establish if civic virtue is a dimension of organisation citizenship behaviour. The findings are presented in Table 4.11.

Table 4.11 Civic Virtue

Statement	Mean	Std. Deviation
I keep abreast to changes in the organization	3.7455	.61236
I enjoy helping others solve problems	3.3321	.58341
I attend all meetings that are not mandatory but considered necessary	3.1364	.55353

Overall Mean	3.4047
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The study findings indicate that employees of OAG keep abreast to changes in the organization (Mean=3.7455, SD=.61236). The result indicates that employees are moderate in creating problems for others (Mean= 3.3321, SD=.58341) and attend all meetings that are not mandatory but are considered necessary (Mean=3.1364, SD=.55353). From the findings, it can be concluded that organization change is contributed to by the staff participation in project and solving problems. In line with the finding, Law, Wong, & Chen, (2005) supported that civic virtue involves upholding the interests of an organization by adhering to and prioritizing important organizational projects to ensure sustainable organizational achievement. The study found that the employees practiced civic virtue through full participation in all agenda of the organisation.

4.4.8 Conscientiousness

It focuses on organizational procedures and rules, without being monitored or supervised.

Table 4.12 Conscientiousness

Statement	Mean	Std. Deviation
I help others without expecting a reward	3.4273	.58198
Prayer and meditation is high on my list of things	3.3245	.70528
I naturally obey the rules and regulations of the organization without being forced to do so	3.1838	.62047
Overall Mean	3.1187	

The study findings indicate that employees of OAG assist others without expecting a reward (Mean=3.4273, SD=.58198) as well as engage in prayer and meditation (Mean=3.3245, SD=.70528). In addition, the study shows that employees moderately obey company rules and regulations (Mean=3.1838, SD=.62047). This implies that the practice is mostly required in organisation for moral and ethical roles. The findings support the suggestion by Podsakoff., (2000) that conscientiousness covers the behaviours that depict the true adherence and acceptance of workplace procedures, principles, and regulations beyond the public expectations. The study found that the respondents concentrated on observing organizational procedures and rules of the organisation.

4.4.9 Sportsmanship

It is the act of being liberal in poor working conditions and doing away with complaints and blowing changes out of proportion.

Table 4.13 Sportsmanship

Statement	Mean	Std. Deviation
I always see meaning in what the organization is doing	3.6636	.58619
I focus on what is right, rather than the negative side	3.4727	.64834
I do not complain of trivial matters	3.0545	.72234
Overall Mean	3.9693	

The study findings show that employees of OAG always see meaning in what the organization is doing (Mean=3.6636, SD=.58619) and focus on what is right, rather than

the negative side (Mean=3.4727, SD=.64834). However, the findings reveal that employees sometimes complain of trivial matters (Mean=3.0545, SD=.72234). This means that organization with wrong perspective staff needs more guidance so as to promote positive goals of the organization. In line with the finding Jahangir, Akbar & Haq, (2004) sportsmanship enhances implementation of productive organizational projects that tolerate predictable impositions and inconveniences of work without grievances and whining.

4.5 Regression Analysis

The analysis of simple regression was conducted by the researcher in order to test the relationship between Organization Citizenship Behaviour and Workplace Spirituality. The researcher used statistical package for social sciences (SPSS V 21.0) to input and compute the measurements of the study of the multiple regressions.

Coefficient of determination describes the degree at which variations in the predictor variables clarify variations in the outcome variable or the proportion of variation in the outcome variable (organization citizenship behaviour) that is explicated by all the four predictor variables (organizational values, sense of community, meaningful work, and compassion).

4.5.1 Model Summary

Table 4.14: Model Summary

Model	R	R Square	Adjusted Square	R Std. Error of the Estimate
1	.653 ^a	.426	.401	.52072

a. Predictors: (Constant), organizational values, meaningful work, sense of community and compassion

b. Dependent Variable: organization citizenship behaviour

The correlation coefficient (R) value represents the degree and power of relationship between predictor and outcome variables. Coefficient of correlation ranges between -1 and 1 and in this model therefore the coefficient of correlation is 0.653 which indicates a positive correlation between work place spiritual and organisation citizenship behaviour. The R Squared is the coefficient of determination which indicates how much of the total variation in the dependent variable. From the above the R squared statistic gives the goodness of fit of the model which shows how good the regression model approximates the real data points. The R squared of this model is 0.426 which shows that the model is a good fit of the actual data. The coefficient of determination of 0.653 implies that 65.3% of the variance in dependent variable (organization citizenship behaviour) is explained by changes in the independent variables.

4.5.2 ANOVA

Table 4.15: ANOVA^b

		Sum	of	Mean		
Model		Squares	df	Square	F	Sig.
1	Regression	18.123	4	4.531	16.710	.000 ^b
	Residual	24.403	90	.271		

Total 42.526 94

- a. Predictors: (Constant), meaningful work, organizational values, sense of community and compassion
- b. Dependent Variable: organization citizenship behaviour

The model summary indicates that the outcome variable (organization citizenship behaviour) is predicted significantly by the organisation’s spirituality. The statistical significance of the regression model that was run is shown by the F test. The P=0.000, which is less than 0.05 designates that, generally the organisation spirituality statistically and significantly predicts the organizational citizenship behaviour that is good fit for the data.

4.5.3 Coefficients of Correlation

Table 4.16: Coefficients

Model	Unstandardized		Standardized t		Sig.
	Coefficients		Coefficients		
	B	Std. Error	Beta		
(Constant)	.524	.668		.785	.435
Meaningful work	.516	.088	.492	5.889	.000
Sense of community	.214	.080	.222	2.667	.009
Organizational values	-.191	.082	-.187	-2.318	.023
Compassion	.332	.100	.268	3.340	.001

a. Dependent Variable: organization citizenship behaviour

The overall equation model for predictor and outcome variables will take the following format.

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \alpha$$

$Y = 0.524 + 0.516 X_1 + 0.214 X_2 - 0.191 X_3 + 0.332 X_4$. This implies that from the model, at any given point, organization citizenship behaviour will be 0.524 units when all the predictor values are zero. The model demonstrates that when meaningful work changes by one-unit organization citizenship behaviour will increase by .516. In addition, when sense of community changes by one unit, organization citizenship behaviour will increase by 0.214 units. Similarly, when organizational values changes negatively by one-unit, organization citizenship behaviour decreases by -.191 units. Furthermore, organization citizenship behaviour will improve by 0.332 units if compassion is changed by one unit.

4.6 Discussion of Findings

From the study findings, the researcher found out that respondents were passionate about their work and look forward to come to work every day. The study also found that spirit is energized by work in most of the organisation. In addition, the findings were consistent with (Kamer, 2011) that meaningful life has major point of concern in expressing togetherness in addressing emerging problems by providing mutual sustainable solutions.

The research findings also show that supervisors encourage personal growth and the employees feel a sense of security in the company of their co-workers. In addition, the study supported that the respondents feel part of their workplace community and work together to resolve conflicts in a positive way. The findings support the suggestion by

Beikzad, Hamdellahi and Hamdellahi (2012) that the sense of community dimension is concerned with feeling a sense of community in the immediate workplace as well as the supervisor encouraging individual staff growth.

The study established that the respondents were connected with the goals of the organization and they displayed a positive perception with regard to the values of their organization. From the study findings, the researcher found out that the respondents helped other co-workers relieve their suffering and also easily put themselves in other colleague's shoe. In addition, the respondents also indicated that they were sympathetic to co-workers' misfortune and were aware of other peoples' suffering. It was supported by Saidy (2009) that the attribute of compassion involves taking suitable approach in preventing problems that will jeopardise employees' relationships, being careful of how one's behaviour influences the working condition of other people as well as upholding the rights and privileges of others.

CHAPTER FIVE: SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

In this chapter, the summary of the findings, conclusion and recommendations corresponding to the study topic which was to determine the impact of workplace spirituality on organizational citizenship behaviour at the Office of the Auditor-General, Kenya, is covered.

5.2 Summary of Findings

The results indicate that most of the respondents have been working at the current department for an extensive period of time and therefore they understand influence of workplace spirituality on organization citizenship behaviour. Similarly, majority of the respondents participated in the workplace spirituality, were middle level management and were knowledgeable on the research subject matter.

The study found that OAG employees were passionate about their work, look forward to come to work every day, feel energized and enjoy their work. It can therefore be concluded that people see meaning of what they do and are passionate about it.

The sense of community indicated that employees of OAG are treated fairly and justly as well as feel sense of security. They also feel part of the workplace community and work together to solve conflict in a positive way. The employees also start their meeting with prayers, and discuss matters that may arise among themselves. However, the employees do not seem to be entirely spiritual.

The employees of OAG believe in connecting with the organization goals and feel positive about the values. The results also indicate that employees are moderately connected with the organization mission and moderately fear a sense of wrong and right.

Compassion among OAG staff helps other co-workers relieve their suffering and they can easily put themselves in other colleague's shoe. In addition, the employees moderately sympathise with their co-workers' misfortune and are aware of others' suffering.

5.3 Conclusions

Effective workplace spirituality is important to organizational citizenship behaviour. From the findings, it was established that most of the respondents believed that meaningful work contributes to employee passion about their work and they look forward to come to work every day. Therefore, the Office of the Auditor-General should adopt workplace spirituality to effectively improve organizational citizenship behaviour.

The sense of community also facilitates staff to feel more secure in the organisation. From the findings, it can be concluded that organisational values enable employees to have more connection within the organization goals and makes staff feel positive about the values of their organization.

Compassion also influences organisational citizenship behaviour. From the result, it shows that the staff help other co-workers relieve their suffering and easily put themselves in other colleague's shoe. This means that it enables workers to build trust among themselves at all times, thereby improving the organisational citizenship behaviour.

5.4 Recommendations

The study recommends that there is need to enhance the sense of community because it facilitates a sense of security among the employees. The study also recommends that there is need for appropriate organisational values as it facilitates workplace spirituality to have more connection within the organization goals and makes staff feel positive about the values of their organization thus enhancing organisational citizenship behaviour. The study further recommends that there is need for organization to practice compassion as it helps other co-workers relieve their suffering and easily put oneself in other colleague's shoe.

5.5 Suggestion for Further Research

The focus of the current study was on the influence of workplace spirituality on organization citizenship behaviour at the Office of the Auditor-General, Kenya and therefore, future

studies should investigate the influence of the factors identified in this study on workplace spirituality in other offices of the Government of Kenya.

5.6 Limitations of the study

The present study was constrained by different factors in that a few respondents may have been one-sided or unscrupulous in their answers thinking about what they were all remarking decided on their boss. More respondents would have been fundamental to build the portrayal of respondents in this study and to take into account a superior assessment of the consistency of the data given. Nonetheless, regardless of the above impediments, the discoveries exhibited in this paper have imperative organizational suggestions.

The real shortcoming in this study is that it was restricted in scope. This implies the findings can't be over summed up. This study was conducted with a strong presence of employees working at Office of the Auditor-General, Kenya. It is possible that their exposure and working environment contributed significantly to their perceptions on the influence of workplace spirituality on organizational citizenship behaviour. There is need therefore to get the views of staff in other offices.

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APPENDIX I: QUESTIONNAIRE

SECTION A: General Information and Bio Data

1. What is your gender?

a) Male <input type="checkbox"/>	b) Female <input type="checkbox"/>
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2. What is your age bracket?

a) 18-30 years <input type="checkbox"/>	b) 31 - 40 years <input type="checkbox"/>
c) 41 - 50 years <input type="checkbox"/>	d) 51-60 years <input type="checkbox"/>

3. What is your Department

4. What is your current designation?

5. For how long have you been working at the current Department?

a) 0-3 years <input type="checkbox"/>	b) 4-5 years <input type="checkbox"/>	c) Over 5 years <input type="checkbox"/>
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6. At what level of management are you?

- a) Lower Level () b) Middle level ()
 c) Top Level () d) Others (Specify) () [

]

SECTION B: Workplace Spirituality

7. Please complete this part by ticking (√) the appropriate response to each statement. The following five-point Likert-scale is used:

(1) Strongly disagree ; 2) Disagree ; 3) Neutral; 4) Agree; 5) Strongly agree

Meaningful Work	1	2	3	4	5
I enjoy my work					
I believe other colleagues like my work					
My spirit is energized by work					
I look forward to come to work everyday					
I am passionate about my work					
Sense of Community					
I feel part of my workplace community					
I treat all staff with fairness and justice.					
I start all my meetings with prayers					
I discuss with my colleagues reservations I may have on any matter.					
We display positive spiritual values towards each other in the workplace.					

I am discuss with my supervisor any concerns that I may have					
We work together to resolve conflicts in a positive way in the place of work					
I feel sense of security in the company of my co-workers					
Organizational Values					
I feel positive about the values of my organization					
I connect with the organization goals					
We have a sense of wrong and right					
I am connected with the organization mission					
Compassion					
I sympathise with my co-workers misfortune					
I can easily put myself in other colleagues shoe					
I help other co-workers relieve their suffering					
I am aware of other employees plights					

SECTION C: Organizational Citizenship Behaviour

8. Please complete this part by ticking (√) the appropriate response to each statement.

The following five-point Likert-scale is used:

(1) Strongly disagree ; 2) Disagree ; 3) Neutral; 4) Agree; 5) Strongly agree

Statement					
Altruism					
I am willing to help others who have heavy workloads					
I am willing to help others who are absent					

I lend a hand to those who are around me					
Courtesy					
I help orient new people in the organization even if it's not my work					
I avoid being confrontational					
I respect the rights of others					
I am mindful of how my behaviour affects others					
Civic Virtue					
I enjoy helping others solve problems					
I attend all meetings that are not mandatory but are considered necessary					
I keep abreast to changes in the organization					
Conscientiousness					
I naturally obey the rules and regulations of my organization without being forced to do so					
I help others without expecting a reward					
Prayer and meditation is high on my list of things					
Sportsmanship					
I do not complain of trivial matters					
I always focus on what is right, rather than the negative side					
I always see meaning in what the organization is doing					

THANK YOU SO MUCH FOR YOUR TIME