TRANSFORMATIONAL LEADERSHIP: EFFECTS ON WORKPLACE SPIRITUALITY, EMOTIONAL INTELLIGENCE, AND ORGANIZATIONAL CITIZENSHIP BEHAVIOURS

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FACULTY OF BUSINESS & ACCOUNTANCY
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TRANSFORMATIONAL LEADERSHIP: EFFECTS ON WORKPLACE SPIRITUALITY, EMOTIONAL INTELLIGENCE, AND ORGANIZATIONAL CITIZENSHIP BEHAVIOURS

ABSTRACT

Organizational Citizenship Behaviour (OCB) of the organizational members is becoming progressively vital and understanding how OCB works in organizations is an important issue of investigation equally for researchers and practitioners. OCB is recognized as extra-role behaviours performed beyond the stated job requirements. Study of OCB in academicians and in educational institutions is of high value that definitely needs attention. Leadership and Organizational Citizenship Behaviour (OCB) stayed at the pinnacle in the arena of organizational behaviour research since decades and has attained significant consideration of scholars pursuing to define multifaceted dynamics of leadership and their influence on follower's behaviour at work. This study aims to investigate the relationship between Transformational Leadership (TL) and OCB of academicians in public sector higher education institutions in Pakistan. Despite the importance of influencing subordinates for leadership effectiveness, leaders in universities are usually not aware of their leadership style to influence and motivate employees, bring about extra effort and to increase the performances of the universities. This study examines how transformational leadership influences citizenship behaviours through rarely used dimensions OCBO (Organization) & OCBI (Individual) directly and indirectly through exploring the mediating role of Workplace Spirituality (WS) and Emotional Intelligence (EI). The current study develops an integrated research model to investigate the proposed relationships and how the variables influence the dependent variable. Two theoretical models social exchange and transformational leadership were adopted and integrated to describe the causal linkages between the independent and

dependent variables. Subsequently, twelve hypotheses were developed and tested based on the integrated research model. A questionnaire that reflects the research constructs is developed to collect the primary data for this study. The data were collected from 408 academicians employed in eight public sector universities of Pakistan. Since this study is quantitative with a deductive approach, it employs Partial Least Squares – Structural Equation Modelling (PLS-SEM) to validate and confirm research model by testing the relationships that were hypothesized. This study focuses on a second-order hierarchical latent variable model that include reflective - formative relationships. In this study typology of (second-order), a hierarchical latent variable model with a focus on the repeated indicator approach is used. The findings of this study provide empirical evidence for the significant influence of workplace spirituality and emotional intelligence on the relationship between transformational leadership and OCB. The PLS results showed that all evaluation factors have statistically significant impact on OCBO and OCBI except the relationship between EI and OCBI and whether EI mediates the relationship between transformational leadership and OCBI was found not to be significant. Out of twelve hypotheses, ten are supported except two. The findings make a significant contribution to organizational behaviour and leadership literature and propose that organizations should implement practices that help in building the climate of OCB in organizations. Furthermore, the study findings approve the influence of workplace spirituality and emotional intelligence on the relationship between transformational leadership and OCB. Finally, various study implications, limitations, and future research are highlighted.

Keywords: Transformational Leadership, Organizational Citizenship Behaviour, Workplace Spirituality, Emotional Intelligence. Mediation.

KEPIMPINAN TRANSFORMASI: KESAN KE ATAS KEROHANIAN TEMPAT KERJA, KECERDASAN EMOSI, DAN PERILAKU KEWARGANEGARAAN ORGANISASI

ABSTRAK

Perilaku Kewarganegaraan Organisasi (OCB) bagi ahli-ahli organisasi kian menjadi semakin penting dan memahami bagaimana OCB berfungsi dalam organisasi merupakan satu isu penyelidikan yang sama pentingnya bagi para pengkaji dan pengamal. OCB diiktiraf sebagai tingkah laku peranan tambahan yang dilaksanakan melebihi keperluan pekerjaan yang telah dinyatakan. Kajian tentang OCB dalam kalangan ahli akademik dan institusi pendidikan adalah bernilai tinggi yang pasti memerlukan perhatian. Kepimpinan dan perilaku kewarganegaraan organisasi (OCB) kekal di mercu dalam arena penyelidikan perilaku organisasi sejak berdekad lamanya dan telah mencapai pertimbangan ketara para cendekiawan yang berusaha untuk mentakrifkan dinamik pelbagai kepimpinan dan pengaruh ke atas perilaku pengamalnya semasa kerja. Kajian ini bertujuan untuk menyelidik perhubungan antara Kepimpinan Transformasi (TL) dan OCB para akademik dalam institusi-institusi pendidikan sektor awam di Pakistan. Meskipun wujud kepentingan mempengaruhi orang bawahan demi keberkesanan kepimpinan, para pemimpin di universiti kebiasannya tidak sedar akan gaya kepimpinan mereka untuk mempengaruhi dan mendorong para pekerjanya.,membawa kepada usaha tambahan dan meningkatkan prestasi universiti. Kajian ini menguji bagaimana kepimpinan transformasi mempengaruhi perilaku melalui dimensi OCBO (Organisasi) & OCBI (Individu) yang jarang diguna secara langsung dan tidak langsung dengan cara menerokai peranan pengantara Kerohanian Tempat Kerja (WS) dan Kecerdasan Emosi (EI). Dua model teori—pertukaran sosial dan kepimpinan transformasi—telah diterima pakai dan disepadukan untuk menghuraikan perkaitan penyebab antara pembolehubah tak bersandar dan pembolehubah bersandar. Berikutnya, dua belas hipotesis telah dibentuk

dan diuji berdasarkan model kajian bersepadu. Satu soal selidik yang mencerminkan gagasan kajian telah dibentuk bagi mengumpul data primer bagi kajian ini. Data telah dikumpulkan daripada 408 ahli akademik yang bekerja dalam lapan universiti sektor awam di Pakistan. Memandangkan kajian ini kuantitatif dengan pendekatan yang deduktif, ia menggunakan kaedah kuasa dua terkecil separa – pemodelan persamaan struktur (PLS – SEM) untuk mengesah dan memastikan model kajian dengan cara menguji perhubungan yang telah dihipotesis. Kajian ini menumpukan kepada model pembolehubah terpendam hierarki peringkat kedua yang mengandungi perhubungan reflektif-formatif. Dalam tipologi kajian (peringkat kedua) ini, satu model pembolehubah terpendam hierarki dengan tumpuan ke atas pendekatan penunjuk berulang telah digunakan. Dapatan kajian ini menyediakan bukti empirik bagi pengaruh ketara kerohanian tempat kerja dan kecerdasan emosi dalam perhubungan antara kepimpinan transformasi dan OCB. Keputusan PLS menunjukkan bahawa kesemua faktor penilaian mempunyai kesan ketara secara statistik ke atas OCBO dan OCBI kecuali perhubungan antara EI dan OCBI dan sama ada EI menjadi pengantara antara kepimpinan transformasi dan OCBI ditemui sebagai tidak ketara. Daripada 12 hipotesis, sepuluh hipotesis disokong kecuali dua daripadanya. Dapatan kajian memberikan sumbangan yang ketara kepada perilaku organisasi dan kepustakaan kepimpinan dan mengusul supaya organisasi harus melaksanakan amalan-amalan yang akan membantu membina iklim bagi OCB dalam organisasi. Selanjutnya, dapatan kajian ini membuktikan pengaruh kerohanian tempat kerja dan kecerdasan emosi ke atas perhubungan antara kepimpinan transformasi dan OCB. Akhir sekali, pelbagai implikasi kajian, batasan-batasan dan kajian masa hadapan adalah ditekankan.

Kata kunci : Kepimpinan transformasi, Kelakuan Kewarganegaraan Organisasi, Kerohanian Tempat Kerja, Kecerdasan emosi, Pengantaraan.

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LIST OF SYMBOLS AND ABBREVIATIONS

CFA   :   Confirmatory Factor Analysis

EI   :   Emotional Intelligence

HEC   :   Higher Education Commission

HEI   :   Higher Education Institutions

HTMT   :   Heterotrait-Monotrait ratio of correlations

GoF   :   Goodness of Fit

MLQ   :   Multifactor Leadership Questionnaire

OCB   :   Organizational Citizenship Behaviour

OCBI   :   Organizational Citizenship Behaviour (Individual)

OCBO   :   Organizational Citizenship Behaviour (Organization)

PLS   :   Partial Least Squares

SEM   :   Structural Equation Modelling

SET   :   Social Exchange Theory

SPSS   :   Statistical Package for Social Sciences

TL   :   Transformational Leadership

WLEIS   :   Wong and Law Emotional Intelligence Scale

WS   :   Workplace Spirituality

LIST OF APPENDICES

CHAPTER 1: INTRODUCTION

1.1 Introduction

This chapter consists of sections containing the background of the study and provides a detailed description of the research problem. Then an overview of higher educational institutions in Pakistan followed by research questions, research objectives, and underlying research issues are discussed. Thereafter significance of the study is discussed with rational and theoretical underpinnings of this study. Finally, the organization of the study is outlined with a brief description of each chapter.

1.2 Background

In the irrefutable unique, dynamic and intensive setting in which institutions work, Organizational Citizenship Behaviour (OCB) a discretionary behaviour, not formally perceived or compensated, is viewed as an exceptionally valuable contribution to the successful running and effective functioning of an organization. Successful organizations require workers who can accomplish more than their particular job roles and execute performance that is beyond possibilities. According to Organ (1988), OCB reflects a "good soldier syndrome" which is essential for the effectiveness and success of every organization. Researchers have argued that institutions get benefitted when their workers are enthusiastic to add to the organization above and beyond the formal definition of their job prerequisites (Organ, 1988; Podsakoff, Mackenzie, Paine, & Bachrach, 2000).In fact, rising interest in OCB has been noted by numerous management researchers (Miles, Borman, Spector, & Fox, 2002; Podsakoff, MacKenzie, Paine, & Bachrach, 2000; Podsakoff, Whiting, & Blume, 2009). The confirmation demonstrates that organizations that have workers with higher OCB outperform the organizations that don't have employees with a higher level of OCB.

It is an undeniable reality that in growth and development of a society, the academicians in higher education plays a pivotal role (Majeed, Nor, & Mustamil, 2017). A well-qualified and profoundly motivated faculty is imperative to the excellence of higher education institutions. Teaching is one of the novel profession that has multiple challenges in developing the society and students according to the contemporary skills (Al-Khatani, Khan & Allam, 2016). OCB of the organizational workers is gradually becoming indispensable and ending up continuously fundamental. For both researchers and practitioners a focal issue of inquiry is understanding of how OCB functions in organizations (Lo & Ramayah, 2009). Investigation of OCB in academicians and in universities is of noteworthy significance and has a high value that certainly needs attention (Farooqui, 2012). Notwithstanding the significance of impacting subordinates for leadership viability, university leaders are for the most part not mindful of how compelling they can be, or expressly consider their leadership style to impact and motivate workers, realize the importance of carrying extra determination to work and to expand the performance of universities (Lo, Ramayah, & De Run, 2010).

Education, like in other developing countries, is the cornerstone of economic growth and development. In spite of the fact that there has been significant interest shown in the subject of OCB in business and organizational research, there remains a scarcity of research on this conduct in the education sector (Saraih, Aris, Karim, Samah, & Sa'aban, 2017).An investigation of OCB amongst academicians is advantageous on three levels. First, as education has an "endless appetite" for the investment of rare personal resources, mapping OCBs in education sector may aid refine the limits between formally recommended protocols and extra-role accomplishments, thus lessening role conflicts that may stem from complexity and uncertainty of role expectations (Oplatka, 2006).

While looking into the existing research patterns in Pakistan on the subject of OCB, it was realized that researchers have addressed the general relationship between OCB and leadership styles. In-depth understanding of how transformational leadership style effects and is related to seldom utilized OCBO & OCBI behaviours is missing in observational research. Citizenship behaviour has been examined in distinctive proficient groups but the specific situation of academic institutions in higher education sector has not acquired much consideration from the scholars (Chughtai & Zafar, 2006; Sarwar, 2017). Hence, it was realized that research is required for the in-depth knowledge and understanding to know further about the concept of OCB behaviours (OCBO & OCBI). In expansion to this, Gautam, Van Dick, Wagner, Upadhyay, and Davis (2005) recommended that the organizational citizenship may differ and vary from institution to institution and culture to culture. So, it was recognized to explore whether OCB has the same relationship in Pakistani culture as we find in western literature.

Katz (1964) proposed that it is not possible for organizations to succeed primarily on the performance of employees which are shown as part of their job descriptions. The success of an organization depends to a great degree on the efforts of employees; where they participate in assisting their colleagues for the greater interest of the organization (Katz, 1964). Smith, Organ, and Near(1983) theorized these voluntary behaviours as deeds of citizenship which are done to benefit the institutions. These voluntary behaviours are further elaborated and are called Organizational Citizenship Behaviours (OCB) (Organ, 1988). OCB contributes to the individual and institutional efficiency (Organ, Podsakoff, & Mackenzie, 2006). Extra-role behaviours are that kind of behaviours where employees put an effort beyond their performance evaluation requirement and engage in acts which are valuable for the triumph or better functioning of the organization (Griffin, Neal, & Parker, 2007). Transformational leadership theory argues that leaders behaviour

can stimulate supporters to advanced level of intelligence (Piccolo & Colquitt, 2006), and impel them to involve beyond normal job expectations engaging in extra-role Behaviour. OCB refers to "*individual behaviours that are discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promote the effective functioning of the organization*"(Organ, 1988, p. 4). OCB is associated with the act of exhibiting those behaviours which are not the essential requirements of the job. The display of extra role behaviour by employees implies a representation of OCB. Furthermore, the foundation of OCB is in line with the concept of organizational psychology. It has a positive association with employee's job satisfaction. When employees exhibit OCB, they devote the extra amount of time to their work to enhance their performance (Organ et al., 2006). Researchers have discovered that OCB of academicians positively predicts students' academic performance (Allison, Voss, & Dryer, 2001; Khalid, Jusoff, Othman, Ismail, & Rahman, 2010) . Therefore it can be inferred that high achieving educational institutions practice OCB more than the low achieving institutions. DiPaola, Tschannen-Moran, and Walther-Thomas (2004) stated that there is a significant relationship between educational leaders style of leadership and academician's OCB. Oplatka (2006) recommended that leader in educational institutions should be encouraged to create an environment that is conducive and promotes OCB amongst the academicians which should facilitate imparting of knowledge to the students and is in the larger interest of the institution.

One of the many indicators of successful organizations is its effective leadership. In everyday social interactions amongst leaders and subordinates, aside from business related undertakings, leaders confront the additional challenge of inspiring and retaining workers. The environment has become so dynamic that an organization needs to adapt in order to gain a sustainable competitive advantage. Change has become so rapid nowadays that it's hard to predict the organization's future (Rego, Ribeiro, & Cunha, 2010).Such

changes arise due to shifting in culture, politics, economics, and global competition. An organization cannot avoid the interaction with the environment. So as to meet the regularly changing demands of the situation, leaders are required. Leaders are the people responsible for giving the organization a vision that in turn respond to their need for development. Leadership is basically a process of influencing individuals or groups to achieve objectives. There exists no doubt that leadership styles can play an important role in the effective functioning of the organization. While there are numerous leadership styles, scholars, for the most part, concentrate on transformational leadership (e.g. Berkovich, Berkovich, Eyal, & Eyal, 2017; Lewis, Boston, & Peterson, 2017; Majeed et al., 2017; Schmitt, Den Hartog, & Belschak, 2016; Wright, Moynihan, & Pandey, 2012) in light of the fact that it is more viable than other leadership styles in causing positive business-related results particularly in terms of OCB. Transformational Leadership makes a situation that is loaded with vision and constructs a work atmosphere that makes a journey for innovativeness and development (Chen, Bian, & Hou, 2015).

Research has demonstrated that transformational leader influences organizational effectiveness in terms of OCB, in - role performance, organizational commitment, effort and job satisfaction (Nguni, Sleegers, & Denessen, 2006). Past research has exhibited that transformational leadership has a direct impact on citizenship behaviour of employees resulting in high performance (Koh, Steers, & Terborg, 1995; MacKenzie, Podsakoff, & Rich, 2001; Podsakoff, MacKenzie, & Bommer, 1996b). According to Liu, Siu, and Shi (2010) and Salanova, Lorente, Chambel, and Martínez (2011), transformational leadership can augment workers self-efficacy and extra-role behaviours (Srithongrung, 2011; Weng, Su, & Lai, 2011). Research also indicates that transformational leadership can lessen turnover intentions (Fu, Tsui, Liu, & Li, 2010; Hughes, Avey, & Nixon, 2010).

Today, transformational leadership is by a wide margin the most prevalent leadership style contemplated. Transformational leadership is an influential style focused on adjusting the objectives of the group and of its individuals with a capacity to change the organizational culture (Bass & Avolio, 1993; Bass, Avolio, Jung, & Berson, 2003; Van Wart, 2013; Wright et al., 2012). It is transformational as it takes part and engages in altering the objectives, morals, and sense of belongingness of employees in such a way that they are eager to accomplish more than expected (Avolio, Bass, & Jung, 1999; Bass et al., 2003; Van Wart, 2013; Wright et al., 2012).In particular, transformational leadership incorporates a few practices and behaviours that require extensive measures of time and assets of the leaders(Byrne et al., 2014). For example, the dimensions of intellectual stimulation and individualized consideration entail extra levels of an inner locus of control, while the dimensions of inspirational motivation and idealized influence are connected to leaders' emotional intelligence (Morton et al., 2011).

Recently, the focus of leadership has changed from transactional leadership to such behaviours that entail making followers aware of the significance of the outcomes of tasks, trigger their higher-order desires and induce them to surpass their egocentricities or benefits for the sake of the firm (Bass, 1985a; Yukl, 1999). Burns (1978, p. 9) delineates transformational leadership as: *"a process of following goals through the mutual tapping of leader's and followers' motive bases towards the achievement of the intended change"*. Alternatively, Bass (1985b) conceptualizes transformational leadership as "superior leadership performance that occurs when leaders broaden and elevate the interests of their employees, and inspire followers to look beyond their own self-interest for the good of the group". Transformative leadership is a focus of significant attention in higher education as well as in leadership training designed towards social change (Shields, 2010). Transformational leaders stimulate their followers by building the climate in organizations in which followers are satisfied and consequently function

effectively in teams (Bass, 1985c). Bryman (1992) discovered that transformational leadership is certainly associated with various institutional outcomes comprising OCB, perceived extra effort and job satisfaction. Bass (1990) theorized that transformational leadership produces employees who are steadfast, unselfish, loyal, and associated to the organization. A few studies have demonstrated an immediate association between transformational leadership and organizational citizenship behaviours to include helping behaviour, sportsmanship, courtesy, virtue, and altruism (MacKenzie et al., 2001; Pillai, Schriesheim, & Williams, 1999). Apart from this, most of the studies regarding transformational leadership and OCB are conducted in service and manufacturing sectors (Ahmad, 2012; Irshad & Hashmi, 2014; Lian & Tui, 2012; Modassir & Singh, 2008; P. M. Podsakoff et al., 1996b).

This study contributes through assessing the relationship between transformational leadership and OCB of academicians in the education sector of Pakistan. In addition, using mediation model the association between transformational leadership and organizational citizenship behaviour is assessed by a limited number of studies (Mueller & Curhan, 2006; Preacher, Rucker, & Hayes, 2007).

The idea of spirituality has gained rare consideration in the work environment (McKee, Driscoll, Kelloway, & Kelley, 2011). To an extensive degree the satisfaction of workers is influenced by the integration of spirituality in the workplace (Porshariati et al. 2014). Transformational leaders drives the employees to perform beyond the role assignments with an increased feeling of responsibility towards work. Hence, this study aims to assess whether workplace spirituality mediates the relationship between transformational leadership and OCB.

In addition, this study proposes that emotional intelligence mediates the relationship between workplace spirituality and OCB. Emotional intelligence helps individuals to

handle the stress of the job, life, to deal with frustration and regulating emotions effectively (Salovey & Mayer, 1990). The study by Tischler, Biberman, and McKeage (2002) proposed five models for investigation. One of these models proposed emotional intelligence as a mediator between workplace spirituality and work outcomes. The literature review reveals that there is a paucity of the research regarding the indirect effect between transformational leadership and OCB (Irshad & Hashmi, 2014; Lian & Tui, 2012). The above discussion reveals that the direct effect of these constructs has been well-established in the literature. So far very few investigations have been directed to examine the relationship between transformation leadership and OCB using mediator and moderators. In order to make significant contributions to the body of knowledge, this study integrates a unique model by proposing workplace spirituality and emotional intelligence as the mediators and investigates this in the context of Pakistan's higher education institutions.

1.2.1 Overview of Higher Education Institutions in Pakistan

Pakistan started its journey in 1947 with only one university which was established in 1882, the University of The Punjab. Today there are 177 universities and degree awarding institutions (DAIs) in Pakistan and growth is seen at a fast pace. Out of these 177 universities, 103 universities are established by public sector, whereas, remaining 74 are established by the private sector. 33 universities have been granted the charter by the federal government while provincial governments have recognized remaining universities. The governmentally chartered universities and DAIs are for the most part situated in the capital city Islamabad, however, some of the universities operate in different other cities of the nation as well.

The highest chartered universities and DAIs, 51 (27 public and 24 private sector) are operative in province of Punjab which is the largest populated province of Pakistan with

almost 95 million population half of the nation's aggregate population. The province of Sind having half of the population as compared to Punjab has 49 universities and DAIs (20 public and 29 private sector).There are 29 universities in province of Khyber Pakhtunkhwa (KPK), eight universities in province of Balochistan area and seven universities are given charter by the Azad Jammu and Kashmir (AJK) government.

Till 2014, Pakistan had an expected population of approximately 180 million and student enrolment in universities was approximately 1.4 million which include afghan displaced people and more than 900 foreign students. 11988 PhDs were graduated from Pakistani universities from 1947 to 2014. After the establishment of Higher Education Commission in year 2002 there was a sharp increase in number of PhDs being graduated from Pakistani universities. In 2013, 1211 PhDs were graduated and in the year 2014, 1325 PhDs were graduated from Pakistani universities and higher education institutions.

Pakistani universities have shown interest in areas of research in different fields such as, business and administration, psychology, social sciences, space sciences, software engineering and IT, horticulture, fisheries, human sciences, veterinary, and aquaculture. Till year 2014, the universities have produced 1541 PhDs in language and literature followed by 1462 in Chemistry, 933 in Agriculture, 908 in religious Studies and 500 PhDs in Engineering and Technology.
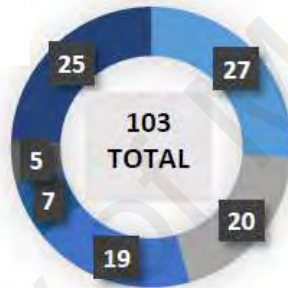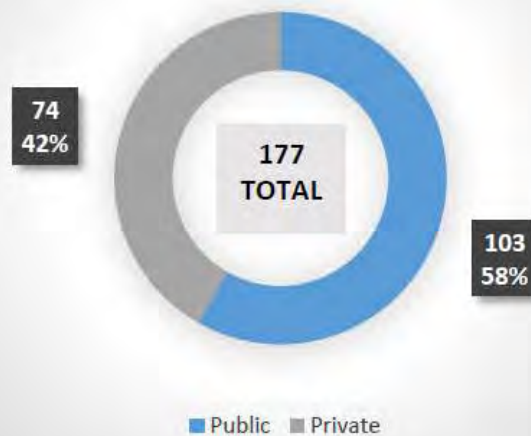
Source: Higher Education Commission of Pakistan

Figure 1-1 : Total number of Universities in Pakistan

Table 1.1: Full Time Faculty by Sector

Year	Sector	Full-Time Ph.D. Faculty	Total Full-Time Faculty	% Ph.D. Faculty
2012 - 2013	Distant Learning	75	151	49.67
2012 - 2013	Private	1451	8788	16.51
2012 - 2013	Public	6489	21521	30.15
2012 - 2013	Total	8015	30460	26.31
2013 - 2014	Distant Learning	77	128	60.16
2013 - 2014	Private	1853	10230	18.11
2013 - 2014	Public	7545	24238	31.13
2014 - 2014	Total	9475	34596	27.39
2014 - 2015	Distant Learning	94	455	20.66
2014 - 2015	Private	2068	11034	18.74
2014 -2015	Public	8052	25908	31.08
2014 -2015	Total	10214	37397	27.31

Source: Higher Education Commission of Pakistan 2014-2015

Table 1.2: Full-Time Faculty by Province

Year	Province	Full-Time PhD Faculty	Total Full-Time Faculty	% PhD Faculty
2014 – 2015	Balochistan	227	1339	16.95
2014 – 2015	Federal	2434	7134	34.12
2014 -2015	Gligit Baltistan	38	163	23.31
2014 -2015	KPK	1745	5493	31.77
2014 - 2015	Punjab	3833	13530	28.33
2014 - 2015	Sind	1745	8994	19.40

Source: Higher Education Commission of Pakistan
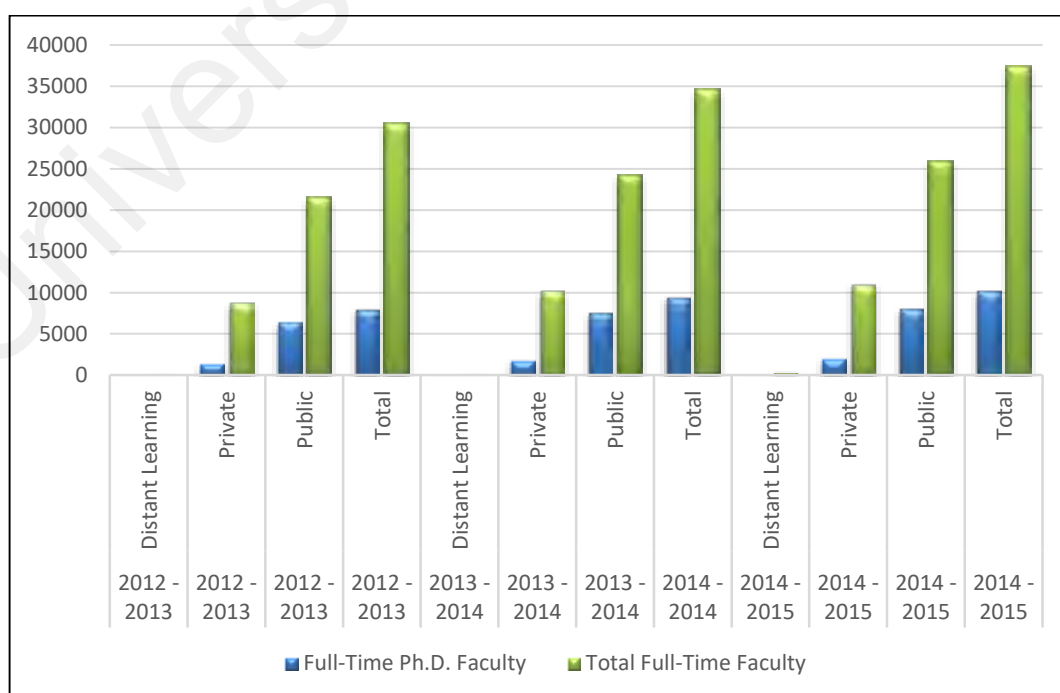
Figure 1-2: Full-Time Faculty

The educational system of Pakistan as a developing nation is confronting numerous issues. In Pakistan since a decade, there is an impressive increase in quantity of higher education institutions as indicated by Higher Education Commission of Pakistan (HEC). For socio – economic development of the country the major goal of government is to improve the quality of teachers and the research work (Economic Survey of Pakistan: 2005-06). Academicians are not only considered essential to improve the quality of education sector but also to change the universities into dynamic and innovative establishments (Hammond & Youngs, 2002).

Based on the increasing diversification of academic tasks and the intensification of academic work, there is a range of roles that an academician at higher education level is expected to perform i.e. teacher, leader, scholar, demonstrator, writer, collaborator, facilitator, evaluator, colleague, mentor, advisor etc. Bearing in mind all the core functions performed by a University/HEI, academician's performance and contributions in achieving institutional goals are indispensable. Therefore, the most critical and central resource available to universities in accomplishment of overall objectives is academicians. Academicians are the most fundamental component of any educational system. How well they educate relies upon their OCB, inspiration, capability, qualification, training and a large group of different components, not the slightest of these being the management and administration structures inside which they play out their part. Universities play an important role as a center of higher education where academicians ensure the provision of high-quality education and development of students as global citizens for the corporate world. However, this is only possible when teachers are motivated enough to exhibit extra-role behaviours to accomplish their goals effectively. There are a variety of studies depicting the positive relationship between transformational leaders and satisfaction of employees and their performance at the job (Bass, 1985b). A study by Howell and Frost (1989) revealed that the transformational leaders produce

satisfaction and commitment in followers compared to directive leaders. The true essence of transformational leadership is that "these leaders lift ordinary people to extraordinary heights"(Boal & Bryson, 1988, p. 11), "cause followers to do more than they are expected to do" (YuklG, 1989, p. 272) and "perform beyond the level of expectations"(Bass, 1985).

According to literature, using mediation model to assess the relationship between transformational leadership and organizational citizenship behaviour, a very few study exists (Muller et al., 2005; Preacher et al., 2007). Also, a little research is conducted regarding these variables in the educations sector of Pakistan (Ahmad, 2012; Irshad & Hashmi, 2014; Lian & Tui, 2012; Modassir & Singh, 2008; H. Wang, Law, Hackett, Wang, & Chen, 2005).This study proposes workplace spirituality and emotional intelligence as mediator. The goal of the study is to fill this knowledge gap through assessing this relationship in the education sector of Pakistan.

1.3   Research Problem Statement

A well-qualified and highly motivated faculty is critical to the success of higher education institutions. OCB of the organizational members is becoming increasingly crucial and understanding how OCB works in organizations is an important issue of inquiry for both researchers and also practitioners (Lo & Ramayah, 2009). Study of OCB in academicians and in educational institutions is of high value and certainly needs attention (Farooqui, 2012). OCB is viewed as an exceptionally valuable contribution to the successful running and functioning of an organization. Despite the importance of influencing subordinates for leadership effectiveness, leaders in universities are generally not aware of how influential they can be or explicitly consider their leadership style to influence and motivate employees, bring about extra effort and to increase the performances of the universities (Lo et al., 2010). According to World Bank Task Force on Higher Education (TFHE) Education (2000) Pakistan's higher education sector is

facing many problems. Universities in their current shape are not on the track to produce new knowledge. Unfortunately, even flagship universities of Pakistan, endure serious inadequacies in most critical regions of motivation, workforce inspiration, their essence and responsibility with the institution they are associated. Universities suffer severe deficiencies in most important areas of faculty motivation, their presence, and commitment to the institutions they are affiliated.

Numerous research studies have investigated organizational citizenship behaviours but most of them have dealt with business corporations. Only a handful have investigated OCB in educational settings (Bogler & Somech, 2004; DiPaola & Tschannen-Moran, 2014). With the proliferation of higher education research in the context of OCB, still, there is a lacuna in the effective functioning of the organizations, particularly in examining the relationship between Transformational leadership and OCB. The problem of interest in the present research, therefore, centers on the incorporation of rarely used OCBO (Behaviours concerned with benefiting the organization as a whole) & OCBI (Behaviours directed at specific individuals in the organization).Therefore this research attempts to investigate the relationship between Transformational leadership and OCB of academicians in higher education institutions in Pakistan. This study proposes workplace spirituality and emotional intelligence as mediators.

The associations among transformational leadership, OCB, workplace spirituality and emotional intelligence have been found by various scholars independently yet these variables have not been modeled together. The greater part of the exploration confirmations with respect to the relationship between these variables are from the developed western nations and little proof is accessible from developing nonwestern nations particularly from their socio-cultural setting. There is a need to know the relationship of these variables to enable managers of developing nations in enhancing the

adequacy of their organizations thereby adding evidence to the collection of information and body of knowledge from developing nations. Management theories and procedures that are appropriate in the culture of one nation may not be reasonable in other nation's culture (Hofstede, 1984). Therefore this research attempts to fill this knowledge gap through assessing this relationship of Transformational leadership and OCB in the education sector of Pakistan. This study proposes workplace spirituality and emotional intelligence as mediators.

1.3.1 Problem description in Pakistani Setting

According to Aycan et al. (2000) Pakistan is the under-researched country. In present shape of the universities, neither the graduate and undergraduate programs are up to international standards nor are universities equipped to produce new information. Up gradation is required in the research culture and regrettably, the cooperation amongst the academicians in the research activities is very low (Shahzad, Siddiqui, & Zakaria, 2014). Significance of advanced education for the improvement of the nation needs no reference since Pakistan is a developing country. In a rising "information economy" higher education fills in as a basis for economic and social improvement of a state. Organizations planning to accomplish superior performance basically need workers who can go past the call of their formal duty and entertain themselves with extra-role behaviours like OCB. Exploration of OCB in academicians and in universities has a remarkable implication and has a high significance that undoubtedly necessities consideration (Farooqui, 2012). There is no formal and expert HR division in vast majority of the Pakistani universities and supervisors of the universities were discovered absolutely unaware of the fact that OCB and organizational commitment are scientifically associated with organizational outcomes and can be determinedly accomplished through organizational factors like effective leadership style and human resource management practices. In spite of the fact that university administrators in Pakistan are fairly educated about these ideas, however,

utilization of such ideas in the range of their duty isn't dealt with (Shahzad et al., 2014). These managers anticipate that employees will display these practices as social standards of the nation as Pakistan's culture depends on cooperation, collectivism, keeping up connections and helping other people. So in this setting, there is a desperate need that university managers in Pakistan ought to be educated and taught through logical investigation and scientific study of their organization that the concepts of OCB, workplace spirituality, and emotional intelligence are associated with organizational efficiency and can be overseen through authoritative elements like leadership style.

Educating in universities is an exceedingly complex and challenging undertaking when contrasted with instructing in schools and colleges on account of low formalization of teaching content and strategy in universities. To effectively transfer learning, knowledge, skills, and abilities to students, university academician's job can't be completely recommended in a set of working responsibilities and job description (DiPaola et al., 2004). Under such conditions to accomplish the vital effect of student education, academicians OCB turns out to be critical. The student's learning spirit is influenced greatly by the willingness of academicians to engage in OCB practices.

According to Khalid et al. (2010, p. 66), *"The willingness of lecturers to exert greater efforts through altruism (e.g. helping students to understand a difficult subject matter), courtesy (e.g. give advance notice to students for postponement of classes), civic virtue (e.g. voluntarily attending students activities), conscientiousness (e.g. efficient use of time allocated for lectures and tutorials) and sportsmanship (e.g. avoid complaining when dealing with wayward students) can be expected to improve students' academic achievement"*.

Employees give a sense of strong identification towards the organization if the organizations put a high emphasis on respect and values. This will not only lead to high

job satisfaction and commitment but employees in return will also reciprocate by exhibiting high citizenship behaviours. Keeping in view the above-highlighted problems, the goal of this study is to fill this gap through assessing this relationship of Transformational leadership and OCB through the lens of workplace spirituality and emotional intelligence in higher education institutions of Pakistan. Also, very few studies have been conducted regarding these variables in the educations sector of Pakistan (Ahmad, 2012; Irshad & Hashmi, 2014; Modassir & Singh, 2008).

1.4   Research Questions

1.4.1   Main Research Question

What is the effect of workplace spirituality and emotional intelligence on the relationship between transformational leadership and organizational citizenship behaviours among academicians in the higher education institutions of Pakistan?

1.4.2   Specific Research Questions

1. What is the relationship between transformational leadership and OCB?

2. What is the relationship between transformational leadership and workplace spirituality?

3. What is the relationship between workplace spirituality and OCB?

4. What is the relationship between transformational leadership and emotional intelligence?

5. What is the relationship between emotional intelligence and OCB?

6. Does workplace spirituality mediates the relationship between transformational leadership and OCB?

7. Does emotional intelligence mediates the relationship between transformational leadership and OCB?

1.5   Research Objectives

1.5.1   Main Objective

To examine the mediating effects of workplace spirituality and emotional intelligence on the relationships between transformational leadership and organizational citizenship behaviours among academicians in the higher education institutions of Pakistan.

1.5.2   Specific Objectives

1. To determine the relationship between transformational leadership and organizational citizenship behaviours.

2. To investigate the relationship between transformational leadership and workplace spirituality.

3. To examine the relationship between workplace spirituality and organizational citizenship behaviours.

4. To assess the relationship between transformational leadership and emotional intelligence.

5. To explore the relationship between emotional intelligence and organizational citizenship behaviours.

6. To examine the mediating effect of workplace spirituality on the relationship between transformational leadership and organizational citizenship behaviours.

7. To examine the mediating effect of emotional intelligence on the relationship between transformational leadership and organizational citizenship behaviours.

1.6   Significance of the Study

There is a growing concern to identify those factors that have an impact on the employee behaviour in the organization in order to augment the devotion of employees towards achieving the organization goal (Eisenberg, Fasolo, & Davis-LaMastro, 1990). A well-qualified and profoundly motivated faculty is imperative to the excellence of higher education institutions. OCB of the organizational workers is ending up

continuously fundamental and turning to be gradually indispensable. For both researchers and practitioners focal issue of inquiry is understanding of how OCB works for effective functioning of organizations. Investigation of OCB in academicians and in universities is of noteworthy significance and has a high value that certainly needs attention (Farooqui, 2012). Employee's willingness to perform organizational citizenship Behaviour is influenced by adapting transformational leadership style. OCB of academicians towards the institution is of crucial importance especially in the context of educational organizations (Majeed et al., 2017).

The literature review reveals that to boost organizational citizenship behaviour of employees, an important role can be played by leaders. Understanding of OCB and the leadership style to be implemented in the educational settings can certainly be broadened by exploring the phenomenon of transformational leadership style and OCB of academicians among higher education learning. Gautam et al. (2005) suggested that OCB may vary from culture to culture and organization. So, it was realized to explore whether in our culture this construct has the same relationship as we find in western literature.

The current study significantly adds to the body of knowledge by establishing and verifying of a theoretical model that exceptionally incorporates OCBO, OCBI, Transformational leadership, emotional intelligence and workplace spirituality as one integrated model. The results support propositions by researchers that Transformational leadership addresses the underpinnings of OCB and workplace spirituality. Furthermore, this study makes a significant contribution to OCB, leadership, emotional intelligence and spirituality literature by probing and endorsing emotional intelligence and workplace spirituality as a mediating instruments or mechanism through which transformational leadership eventually influences citizenship behaviours.

The current study significantly adds to organizational behaviour and leadership research as it directs attention from leaders' effects on social and organizational outcomes to followers' motivations that produce such outcomes. The current study provides additional insights into literature through measuring workplace spirituality and emotional intelligence as mediators. The study proposes a mediation model that focuses on the theoretical integration of transformational leadership and organizational citizenship behaviour in a way that workplace spirituality and emotional intelligence serve as an important underlying psychological process in developing such behaviours. Incorporation of workplace spirituality in management theory, management development, and management practice has been emphasized to a little extent in the literature (Korac-Kakabadse, Kouzmin, & Kakabadse, 2002). This study significantly contributes to literature through the incorporation of workplace spirituality, emotional intelligence, organizational citizenship behaviour and transformational leadership in one study.

In Pakistan, public sector higher education is also expanding rapidly. Public universities are popping up all over the region creating new for-profit markets. Many evening/executive programs have started which requires extra efforts and motivation by teaching faculty to show extra-role Behaviours in running these evening programs. The demand for places in public higher education institutions has increased significantly as the government pushes for a knowledge-based economy before the year 2025. This has been an area that has not received much attention and awareness in the research of OCB and leadership, and yet it is a most crucial area for study especially in the countries that are developing and upgrading their colleges to the status of new universities. The findings of this study can, therefore, help to provide a broader direction to leadership in public sector higher education in Pakistan. This study may also be important to the Pakistan's Department of Higher Education Commission (HEC) as they strategize and plan for

higher level training programs for all of the country's university leadership positions, and in succession planning by identifying and developing faculty for the senior role.

In this scenario, this research is undertaken to fill in the identified knowledge gap. It is aimed to get an in-depth understanding of how transformational leadership with its specific components is related to OCB Behaviours (OCBO & OCBI) dimensions in Higher education institutions of Pakistan. This study will make significant theoretical and practical contributions in the following ways. The study will contribute to the literature of organizational psychology and leadership by examining the effect of transformational leadership on follower's OCB Behaviours. This study aims to explore the association between transformational leadership and OCB among employees in the education sector of Pakistan. In addition, this study will be conducted in education sector of Pakistan, which has received scarce attention with respect to transformational leadership and organizational citizenship Behaviour (Ahmad, 2012; Irshad & Hashmi, 2014; P. M. Podsakoff, MacKenzie, Moorman, & Fetter, 1990; H. Wang et al., 2005). Therefore, the present study will not only add value and significance by exploring the mediating effect of workplace spirituality and emotional intelligence in the linkage between transformational leadership and OCB but will also increase our understanding and knowledge by studying these concepts in a collectivist culture of Pakistan. A study of OCB amongst academicians should be of high importance to the universities which receive a huge amount of public funding. The present study will also help the education sector of Pakistan to highlight certain guiding principles which will assist in developing strategies to promote OCB among faculty members. The results of the study will be of high value for administrators and managers of universities to know the leadership style that instills and uphold OCB among university faculty.

1.7   Main Theoretical Underpinnings of the Study

Based on the design of conceptual framework as shown and discussed in Chapter 3 this research is conducted. The rationale of this study is based on the guidelines of Social Exchange Theory given by Blau (1964) and transformational theory given by Bass (1985). Over the past three decades, the social exchange has gained a lot of credibilities as they connect employees' attitudes and OCB performance (Cropanzano & Mitchell, 2005). Social Exchange Theory (SET) is the most intense theoretical paradigm in organizational behaviour (Bass, 1985). At the point when individuals feel that they are dealt with decently and fairly, the rule of reciprocity stipulates that they should reciprocate accordingly (Bass, 1985). Hence, people execute OCB to pay back to their leaders or institutions. Social exchange theory posits that employees form emotional and social relationships with leader, which results in organizational commitment and OCB among them. Kark and Shamir (2002) proposed that transformational leaders influence on followers can be explained through dual effect: through personal identification and social identification that engenders different kinds of outcomes for the organization. In the field of leadership and organizational Behaviour research, in recent decade the theory has caught the interest of numerous scholars is transformational leadership. This theory was initially given by Burns (1978) and later improved by Bass (1985, 1998) and others (Avolio & Bass, 1988; Bass & Avolio, 1995). The real preface of the transformational leadership theory is the capacity of the leader to propel the devotee to fulfill more than what the follower wanted to achieve (Krishnan, 2005a). Bryman (1992) found that transformational leadership is significantly associated with various imperative organizational outcomes to include job satisfaction, OCB and perceived extra effort. Research has revealed that transformational leaders can impact the organizational outcomes such as organizational citizenship behaviour, organizational commitment, job satisfaction, effort, and in-role performance (Nguni et al., 2006) .Past research has

established that transformational leadership has an undeviating inspiration on organizational citizenship behaviour/performance (Koh et al., 1995; MacKenzie et al., 2001; Podsakoff et al., 1996b). Numerous studies have revealed a direct association between transformational leadership and OCB (Pillai et al., 1999; Podsakoff et al., 1990). In light of the theoretical and empirical evidence the conceptual framework is built up. The independent variable uses Avolio and Gardner (2005) four-dimensional structure of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration. The dependent variable is OCB among academicians in advanced education institutions of Pakistan. OCB is essential in the educational framework on the grounds that these institutions can't foresee through formally expressed in - role job requirements the whole array of practices required for accomplishing objectives (Belogolovsky & Somech, 2010).

In light of the rightsizing and economic pressures of the most recent decade, OCB of the institutional employees is winding up progressively vital. Thus, seeing how OCB works in institutions is a critical issue of inquiry for researchers as well as practitioners (Lo & Ramayah, 2009). To analyze how these organizational citizenship practices and Behaviours are associated with transformational leadership, this study is designed to measure the two different constructs of OCB (OCBO and OCBI).

The mediating variables are workplace spirituality and emotional intelligence. In this study, workplace spirituality consists of three dimensions (McKee et al., 2011). These dimensions constitute a) meaningful work b) sense of community c) value alignment. Research shows that workplace spirituality helps induce job satisfaction in employees and better performance. In addition, spirituality is one of the factors that have been continually overlooked in the literature. It has extraordinary potential for impacting organizational outcomes including organizational citizenship behaviour (Porshariati et al., 2014).The

study investigates the mediating role of emotional intelligence on the relationship between transformational leadership and OCB.

This study uses EI trait model of Mayer and Salovey establishing from the year 1997 portrays EI as a joint effort amongst comprehension and emotion, defining EI as the "*ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth*" (Mayer & Salovey, 1997). Their model rotates around branches of psychological emotional capacity which are altogether identified with each other and one building upon the other. In light of the previously mentioned linkages, this study will analyze the connection between transformational leadership and OCB directly and indirectly through the lens of workplace spirituality and emotional intelligence.

1.8 Operational Definitions

For the purpose of clarity, this study utilizes the following operational definitions

1.8.1 Transformational Leadership

According to M. Bass and Avolio (1995) transformational leadership "*involves inspiring followers to commit to a shared vision and goals for an organization or unit, challenging them to be innovative problem solvers and developing followers' leadership capacity via coaching, mentoring and provision of both challenge and support*". Transformational leaders achieve superior quality and predominant results through following four Behaviours:

- Idealized Influence

- Inspirational Motivation

- Intellectual Stimulation

- Individualized Consideration

1.8.2 Organizational Citizenship Behaviour

OCB refers to the employee's contributions in the work environment that goes beyond role requirements as stipulated in the job agreement (Organ & Ryan, 1995). OCB are those Behaviours which are not included in formal job duties and requirements but they stimulate the effective functioning of the firm. OCB is also known as extra-role behaviours which are the act of performing beyond the stated job requirement (Lo & Ramayah, 2009).According to Lee and Allen (2002), "OCB is an effort to uphold the steadiness in a social exchange amongst employees and institutions planned to benefit the organization". Cohen and Abedallah (2015) described OCB as the term to signify organizationally advantageous engagements and behaviours that can neither be imposed on the basis of prescribed role obligations nor provoked by a predetermined assurance of reward. It includes both organizational OCB (OCBO - impersonal OCB focused broadly in the direction of the organization) and interpersonal OCB (OCBI - helping a specific individual within the organization).

1.8.3 Workplace Spirituality

According to McKee et al. (2011, p. 237), "Workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organization". Workplace spirituality consists of three elements: (1) meaningful work, (2) sense of community, and (3) value alignment.

1.8.4 Emotional Intelligence

According to Salovey and Mayer (1990), emotional intelligence is the capability to understand their own and others feelings, to distinguish among them and to use this information to guide their actions and thinking. EI trait model of Mayer and Salovey's

rooting from the year 1997 describes EI as a collaboration between cognition and emotion. Wong and Law (2002, p. 246) describes that leaders EI effect on employee extra role Behaviour and satisfaction, defining EI as the "*ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth*.

1.9   Organization of the Study

The study consists of six (6) chapters. The current *chapter 1* is about the introduction, the background of the study, research problem statement, research questions and objectives, theoretical underpinnings of the study. Rationale and significance of the study, and operational definitions. In the end, chapter summary is presented.

Chapter 2 starts with defining and explaining the variables used in the context of this study. The next section presents the detailed literature review and content analysis of the previous and related studies. This also includes analysis of the past literature and highlights the research gaps in the existing literature. Main theories used in this study are also discussed. In the end summary of the chapter is provided.

Chapter 3 articulates and presents the research model and subsequently, twelve hypotheses are posed to validate and confirm the research model.

Chapter 4 covers and explains the appropriate research methodology for this study, discussing research paradigm, research approach, philosophical assumptions of the current study and research design. The instrument used and the reliability of the survey instrument, the data collection procedure, unit of analysis and the sampling method used. Finally, details on selecting data analysis technique for this study are discussed in this chapter.

Chapter 5 explains the way the data collected is used to analyze the research model. This chapter is divided into five sections. (1) Data preparation process, (2) analysis of multivariate assumption,(3) assessment of measurement model,(4) analysis of proposed research model, and (5) analysis of the structural model. Data preparation process includes data coding, data cleaning, missing data handling, monotone response pattern analysis, demographic analysis, assessment of non – response bias, and examination of outliers. Analysis of multivariate assumptions is discussed by conducting a test of normality, a test of multicollinearity and common method bias. Further analysis is discussed in this chapter using Partial Least Square Structural Equation Modelling (PLS-SEM). PLS-SEM to examine the reflective measure reliability and validity as well as formative measure validity in addition to confirmatory factor analysis (CFA). Thereafter, the proposed research model analyzed is discussed using PLS-SEM by proposing and examining alternative models. In the end, the final structural model is used to test the hypotheses. Additionally, this section also presents the comparison between full model, theoretical model, and control model. Finally, results are available for interpretation and discussion. The chapter is closed with analysis summary.

Chapter 6 presents the main findings of this study by providing discussion on the results. The results are also compared with the past findings. The chapter then presents implications by highlighting theoretical and practical contributions of the study. The chapter ends with discussions of the study limitations and delimitations and future research recommendation is aligned with research findings. The roadmap of the study is shown in figure 1.3.

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┌─────────────────────────┐      ┌─────────────────────────┐
│      Chapter One        │◄────►│      Chapter Six        │
│      Introduction       │      │  Discussion & Conclusion │
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┌─────────────────────────┐      ┌─────────────────────────┐
│      Chapter Two        │◄────►│      Chapter Five       │
│   Literature Review     │      │  Data Analysis & Results │
└─────────────────────────┘      └─────────────────────────┘
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┌─────────────────────────┐      ┌─────────────────────────┐
│     Chapter Three       │◄────►│      Chapter Four       │
│ Research Model & Hypotheses │  │    Research Design &    │
│      Development         │      │      Methodology        │
└─────────────────────────┘      └─────────────────────────┘
   ┌─────────────────┐              ┌─────────────────┐
   │    Intention    │              │     Outcome     │
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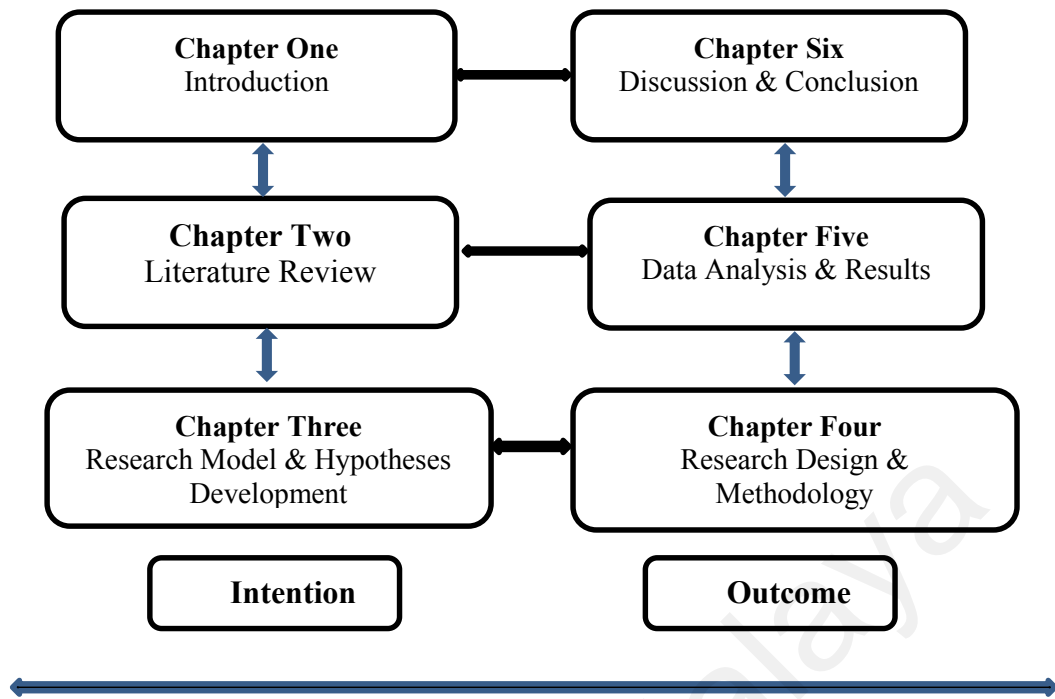
Figure 1-3: Road Map of the Study

1.10   Summary

This chapter presented a detailed description of the background of the study, research problem and research gap along with its significance. It is the comprehensive enunciation of the study overview that presents the statement of the problem, problem scenario in Pakistani setting, research objective, and research questions. It also discussed the significance of the study, rationale, theoretical underpinnings and operational definitions. Finally, the organization of the study is outlined with the brief discussion of each chapter. The following Chapter 2 reviews the existing literature in order to develop a clear and precise understanding regarding the proposed variables and the constructs.

CHAPTER 2: LITERATURE REVIEW

2.1   Introduction

This chapter presents the review of the literature related to Organizational Citizenship Behaviour (OCB) and its dimensions, transformational leadership and its dimensions, workplace spirituality and its dimensions and emotional intelligence. This chapter examines pertinent earlier research work, concepts and theories critically. Linkages that have been found among the variables are presented in Chapter 3.

2.2   Organizational Citizenship Behaviour

Organizational Citizenship Behaviour is the most successful research topic in organizational behaviour and industrial psychology (Ehrhart & Naumann, 2004; Sesen, Cetin, & Basim, 2011). OCB is an important feature that not only can contribute to the fitness of an organization but can also contribute towards its survival in the longer term (Majeed et al., 2017).This construct is also vital for the education sector as, the educational institutions cannot forecast all the aspects of behaviours which are mandatory for achieving goals, through formal job descriptions only (Belogolovsky & Somech, 2010). Owing to the economic pressure of the past decade, enormous layoffs and rightsizing the importance of OCB increases manifolds. Therefore, it is significant to understand the importance of OCB in workplace settings, and how it works as well as affects the organizational outcomes is an important analysis pursuit both for the scholars and practitioners (Lo & Ramayah, 2009). Literature also proposes that research on OCB is rapidly increasing in other related areas of management, such as human resource management, leadership and strategic management. Literature review reveals that OCB has positively contributed to certain outcomes like better service quality (Bell & Menguc, 2002; Bettencourt & Brown, 1997), enhanced job involvement (Dimitriades, 2007) and organizational commitment (P. M. Podsakoff, MacKenzie, & Bommer, 1996a). It also

helps to improve leader-member exchange relationships (Bhal, 2006; Lo, Ramayah, & Hui, 2006).

To promote the entire range of behaviours, OCB is essential in the education system and is required for accomplishing the organizational goals (Majeed et al., 2017). In the field of organizational Behaviour, OCB has become one of the dominant studied topic (Sesen et al, 2011). OCB has been explored by researchers over the last two decades, and continues to be an area of interest (Tambe & Shanker, 2014). After Smith, Organ & Near (1983) studied the nature and antecedents of such behaviour the term 'organizational citizenship behaviour' was formally intellectualized. OCB refers to the behaviours of going beyond the minimum job or role requirement (Ozduran & Tanova. 2017). OCB was first defined as *"individual Behaviour that is discretionary, not directly or explicitly recognized by the formal reward system, and that in aggregate promotes the effective functioning of the organization"* (Organ, 1988, p. 4).

Scholars commonly believe that organizational citizenship is a multi-dimensional variable (e.g. Graham, 1989, LePine, Erez, & Johnson, 2002, Moorman & Blakely, 1995, Organ, 1988, Podsakoff, MacKenzie, Moorman & Fetter, 1990) , and they classify the different facets of OCB according to the nature or targets of OCB (Ma & Qu, 2011). OCB's most widely accepted approach is the five-dimensional framework in which OCB is classified on the basis of nature. These are altruism, conscientiousness, sportsmanship, courtesy, and civic virtue (Smith,Organ, & Near, 1983).The second method is to classify the OCB dimensions according to the purpose. Williams and Anderson (1991) was the first one who suggested that the OCB can be divided into OCB-O and OCB-I. OCB-O refers to Organizational Citizenship Behaviours which are beneficial to the organization as a whole, and OCB-I refers to the Organizational Citizenship Behaviours which are primarily aimed at employees within the organization.

Thus, Organizational Citizenship Behaviour is well-defined by Organ as "the contribution of maintaining and improving the social and psychological environment that supports the performance of the task" (Organ, 1997, p. 91).According to the A. Cohen and Abedallah (2015) OCB is a construct which is used to denote beneficial behaviour of an organization and the actions that cannot be performed on the basis of formal duties and obligations or by a prescribed indemnity. Moreover, these actions are not done by force. It comprises both organizational OCB (OCBO) (impersonal OCB directed toward the organization in general) and interpersonal OCB (OCBI) (assisting certain and specified persons within the organization).

Subsequently, (Bettencourt & Brown, 1997) proposes that the service industry considers the importance of service-oriented OCB. Ma and Qu (2011) presented a three-dimensional framework for OCB. He split the dimensions into OCB-O (for the organization in general), OCB-I (for the individuals, and OCB-C (for the customers). Thus, OCB-C is referring to the services industries (Ma, Qu, Wei, & Hsiao, 2015).Moreover, in the viewpoint of altruism - egoism, the motivations of Organizational Citizenship Behaviours (OCB) are preferable to use the specific framework of the OCB. First, the goal is to differentiate whether a behaviour is altruistic or egoistic. When the OCBs' goal is to give benefit to others, it is altruistic. Contrary to, when its goal is to give benefit to oneself, then it refers as egoistic (Batson & Shaw, 1991).

Literature examining the construct of OCB suggests that it is rooted from the stem of the theory of social exchange, (Shore & Wayne, 1993, Dyne, Graham & Dienesch, 1994). According to Blau (1964), there are two kinds of exchange relations among social entities, these are named as economic and social relations. Although economic exchanges are contractual in nature, it possesses well-defined roles that employees expect, and benefits are strictly based on the fundamentals of the business. Whereas, social exchange is based

on reciprocal obligations of the trust, attraction, and ambiguity (Gouldner, 1960). Dissimilar from the economic exchanges' nature of the transaction, social interaction does not take place on a calculated basis. On the basis of the theory of social exchange (Gouldner, 1960), the reciprocity criterion is the case when employees are treated fairly and reasonably, and employees are desired to perform in the long term (Holmes, 1981). The theory of social exchange determines the circumstances under which people are obliged to return when they get benefited from a person or employee (Lambert, 2000). Organ (1988) proves that the organizational citizenship behaviour is a possible way for such an employee to respond.

Thus, it is important to understand the underlying goals of OCB, in order to scrutinize the phenomenon of altruism-egoism motives. Through, individuals become more willing to deal the people with altruistic behaviour, especially when they feel empathy for the individual who is in the need of hour (Ma et al., 2015). Empathy (main motive of the OCB), implies that different objectives can activate varying degrees of empathy. The theory of kin also shows that people are more likely to help close ones (Gardner, West, & Wild, 2011), which means that the objectives may affect the employee's OCB.

The main tenet of transformational leadership is that transformational leaders can persuade, encourage and motivate followers to exceed expectations (Bernard M. Bass, 1986). When it is said that employees could perform beyond expectation. It has two interpretation in the literature (Li, Chiaburu, Kirkman, & Xie, 2013). Literature suggests two explanations while explaining precise connotation of performance beyond expectations. At one edge, transformational leaders can encourage their followers to work harder in order to succeed higher levels goals and mission performance. On the other edge, Podsakoff and his colleagues (1996a) argue that transformational leaders can

stimulate their supporters to go the extra mile from the job description and take action as appropriate (Li et al., 2013).

Similarly, G. Wang, Oh, Courtright, and Colbert (2011) reported in a meta-analysis that transformational leaders, by influencing task performance, affect the discretionary behaviour and attitudes of the followers. It also advocates that discretionary behaviours are the more relevant outcome of transformational leadership. So, it leads to organizational citizenship behaviours which are discretionary in nature.

The Organizational Citizenship Behaviour (OCB) is well-defined as employees' behaviour with substantial discretion and contributes to maintaining and enhancing the social and psychological setting in order to catalyze job performance (Organ, 1997). It is important for organizations' viability and its performance in the long run. Given the prominence of OCB, numerous studies have found motives behind citizenship behaviours (Ilies, Nahrgang, & Morgeson, 2007; Organ & Ryan, 1995; Podsakoff et al., 2000). Though this work often focuses on social exchange as a determinant of OCB, Jordan has recently focused on understanding the motives of citizenship that could play a role in the occurrence of OCBs (Bolino, Harvey, & Bachrach, 2012; Grant & Mayer, 2009; Kim, Van Dyne, Kamdar, & Johnson, 2013).

2.2.1 The altruistic–egoistic Continuum of OCB motivation

Eastman (1994) suggested that similar behaviours may stem from different motives, and "*OCB, like most human behaviour, is caused by multiple and overlapping motives*"(Organ, Podsakoff, & MacKenzie, 2005, p. 7). The literature on OCB motivations supports this statement and categorizes various OCB motivations such as social exchanges (Ma & Qu, 2011), empathy (Batson, 1987) and conscientiousness (Barrick & Mount, 1993). These results in the combination of the on-going discussion imply that OCB motivations from the viewpoint of altruism–egoism angle is practical.

There is one another personality trait known as conscientiousness. It refers to being trustworthy, accountable, achievement orientated and diligent (Barrick & Mount, 1993). Conscience leads people to participate in OCB because of internal dedication and self-discipline (Barrick & Mount, 1991). Based on the Batson framework (1987), consciousness is essentially altruistic.

Social exchange is a significant part of the OCB motivation which is a voluntary act of individuals. It implies that individuals are inspired by the expectations from the return of others (Batson, 1987). As, social exchange give the hope for some future return, so it is egoistic in nature (Batson, 1987).However, dissimilar from economic exchanges, social exchange is not based on payments or calculations, but it belongs to employees' trust that their social exchange will be fulfilled by long-standing obligations of personal confidence (Holmes, 1981). In other words, it may be said that employees may engage in OCB (in lieu of social exchange motivation), by knowing that they may not get immediate and equal benefits. So, it is inferred that social exchange is an altruistic motivation.

Moreover, social exchanges may take a variety of formats. For instance, in context of hotel service industry, the social exchanges could exit between supervisors and employees, as well as among employees and clients (Ma & Qu, 2011). So, the level of exchange of altruism and egoism may be different. It could also be argued that the degree of egoism is different with different factors of motivations. For instance, in case of impression management, egoism is stronger of OCB than in case of social exchange theory. Likewise, the social exchange with the leaders is more egoistic than in case of social exchange with the colleagues. It is because, in the case of a leader-employees exchange, the guarantee of future return is more. So it is more inclined towards egoism. Whereas, social exchange is more reciprocated in case of colleagues, due to its altruistic nature (Ma et al., 2015).

The social interaction between the client and the employee is intrinsically more profitable. So it is more altruistic in nature (Ma et al., 2015). Thus, from the above statement of discussion it is inferred that in case of the education sector, there is a more social interaction between the student and the teacher than among the teachers only. As the student will perform a social exchange behaviour with teachers with fewer expectations of future return. In the similar fashion, empathy can also be an altruistic motivation and is more powerful OCB motivation than conscientiousness. As, conscientiousness is about reducing stress through OCB (Barrick & Mount, 1991). Researchers have found that the social exchange between employees is an important driver of OCB-I, but not to OCB-O (Ma et al., 2015).

In reference with the motivations behind OCB, Rioux and Penner (2001) also acknowledged three main motivations of OCB. These are pro-social values (PV), organizational concern motives (OC) and impression management (IM). Pro-social motivation refers to the individuals' willingness to assist and communicate with others; whereas, the motivations of organizational concern (OC) describe employee assistance and full participation. Furthermore, impression management (IM) Motivation describes the employee's positive desire to watch and avoid being considered negative (Takeuchi, Bolino, & Lin, 2015).

Rioux and Penner (2001) revealed that PV motivations are strongly relevant to supervisor-rated OCB (through altruism), also with the peer-rated OCB (through altruism and civic virtue). Whereas, OC motivations are more relevant to supervisor-rated OCB (through conscientiousness, civic virtue, and sportsmanship) and to the peer-rated OCB (through civic virtue and sportsmanship) (Takeuchi et al., 2015).

Scholars believed that the companies give benefits to their employees only when they assume that their employees are willing to invest more energies and hard work that is

beyond the prescribed declaration of the duties and job descriptions (Podsakoff et al., 2000). In an increasingly active and competitive work setting in which the organizations are functioning, this discretionary act of OCB is not recognized or rewarded formally. Through it is a valuable contribution to the proper functioning of the organization. Therefore, some management specialists have noted a growing interest in organizational citizenship behaviour (Miles et al., 2002; Podsakoff, Whiting, Podsakoff, & Blume, 2009).

Appelbaum et al. (2004) portray OCB as being included in formal job descriptions and responsibilities, but they incite and encourages the efficient performance and working of an organization. Allan, T. D. Allen, Barnard, Rush, and Russell (2000) proposes that organizational citizenship behaviours refer to such behaviours, which demonstrates encouraging and constructive motions. According to them, these motions are neither entrusted by job descriptions nor compensated by the firm's reward system. Bolino, Turnley, and Bloodgood (2002) outline organizational citizenship behaviours as the firms' capability to incite the employees' behaviour beyond the job requirements. According to them, there are two components of OCB: first, they are not implicitly involved in work, and secondly, they exemplify the additional role behaviours that the organization needs in the workplace to succeed. Bolino et al. (2002) define the OCB as "*the eagerness and willingness of the employees to go beyond their job responsibilities in order to assist others, to overcome the personal benefits by seeing the bigger benefit of the organization, and to fulfill the mission of the organization*". According to Bolino and Turnley (2003), various factors belong to OCB. These include extra work, voluntary assistance to others, encouragement and maintenance of the environment, preserves positive attitudes and tolerate troublesomeness behaviours and attitudes of others in the workplace environment.

Recently, the construct of OCB is defined as the discretionary behaviour or attitudes which are directed, not only towards individuals but also towards the whole organization. Its' more than the existing role prospects and benefits are given by the organization. It is intended to give benefits to the firm rather than personal benefits (Organ, 1988). The definition focuses on the three foremost characteristics of organizational citizenship behaviours. First, the employees' conduct should be voluntary. It refers the employees' behaviour will neither be prescribed by job descriptions nor be a part of formal responsibilities. Secondly, this behaviour is beneficial to the organization from the organizational point of view. Here, the most significant point refers that it organizational citizenship behaviour does not happen arbitrarily or chaotically to the organization, rather these behaviours and conducts are directed towards the organization. Moreover, these all behaviours are productive to the firm (Van Dyne, Cummings & McLean, 1995). Third, OCB has a multidimensional character. The nature of the OCB began in 1964 when Katz (1964) emphasized the significance of a series of free and impulsive conduct and behaviours, that surpassed the explicit role requirements, which were critical to organizational effectiveness. These acts are "discretionary" because these additional roles are not expressed in the job description or mentioned in the contract of employment. Therefore, neither the employees are formally required nor they are enforced to perform these conducts.

Likewise, the revocation or exclusion of such acts does not constitute any sanctions. Examples of community organizations comprise help, goodwill, co-workers, prevention, and ideological contributions. Since the invention of this definition, has been more than 20 years, OCB concept has evolved over a few years. In comparison with other structures such as job satisfaction, organizational commitment, leadership, etc., it can be concluded that OCB's history is relatively short. However, in this 20-year period, the importance of

OCB in this area has published a lot of research and many articles, and rapid development is seen in this field.

The literature reviewed by Podsakoff et al. (2000) on OCB suggests that more than 200 studies were published between 1983 and 1999. The extensive interest in the construct of OCB stems from the fact that it make a significant contribution to firms' effectiveness. Podsakoff, Ahearne, and MacKenzie (1997) synopsize the causes, how organizational citizenship behaviour affects organizational effectiveness. One of the reasons cited is: OCB can increase the productivity of colleagues; improve management productivity; minimize the need for limited resources for pure maintenance; act as an efficient means of organizing activities among team members and working groups. It also organizes the capability to fascinate and retain the best talent, make it more appealing; improve the stability of organizational performance and augments the organization's capability to adopt changes in the working environment.

2.2.2 Citizenship fatigue

Contrary to in-role behaviour, Organizational citizenship is more likely to link with organizational values and less likely to concern with the formal incentives and rewards. It also enhances the social fabric as well as the psychological climate of the organization (Organ, 1988; Organ et al., 2005; Vandyne, Cummings, & Parks, 1995; Williams & Anderson, 1991). Most of the literature regarding OCB revolves around how OCB benefits employees and organizations. While performing OCB, employees go beyond their formal duty hours in order to assist their colleagues, participate and control the organization, comprehend and encourage others, and voluntarily take extra responsibility other than their job etc. In addition to, by doing all these acts, they are also given the edge at the time of performance appraisal (Bateman & Organ, 1983; Podsakoff et al., 2009).

Similarly, when the OCB is frequent in the working environment, it leads the working place more attractive for the individuals (Organ et al., 2005). The organization also get advantage from the organization citizenship behaviours, as it develops the social fabricate of the firm and lubricates the social culture of the firm. Thus, it leads to the effective and efficient working of the organization (Bolino et al., 2002;Podsakoff et al., 1997).Grounded on these perspectives, literature has shown that OCB is linked to the group and organizational efficiencies like consumer ratings, sales performance, organizations' productivity and product quality(Podsakoff et al., 2009).However, there is numerous literature which supports that OCB is positively associated with the organizational culture. Unfortunately, the literature did not cover all the aspects and full academic understanding of OCB. Specifically, literature did not fully explain the different responses of employees who are engaged in organizational citizenship behaviours. All these facets are significant for the organization, as these reactions may affect how the employees respond to OCB in different contexts (Bolino et al., 2012).

At one side, employees are willing to actively involved in OCB because of positive motivations or want to receive positive feedback from their organizations or others (Bateman & Organ, 1983). Because of the perceptions about the stability of motives and reciprocity models, the lens of employees' stability on organizational citizenship behaviours is relatively stable. This means that employees who are actively engaged and motived by executing organizational citizenship behaviours will remain to do so, until or unless there will be a change in the organizational environment. In addition to this change, employees will also stop following OCBs' if some event occurs at the workplace which alters the employees' motivations to follow these behaviours. Thus, this viewpoint in the literature is coined as "good soldier syndrome". This means that these employees are highly motivated to engage in organizational citizenship behaviours at high levels (Bolino, Hsiung, Harvey, & LePine, 2015).

Whereas on the other side, literature also reveals that there are certain studies regarding OCB which show that OCB participation may be depleted (Bergeron, 2007; Bolino & Turnley, 2005), so internal forces may worsen or even reverse the will or ability of employees to continue to engage in OCB. In fact, the OCB includes the option of investing cognitive, emotional and material resources beyond technical requirements, and when these resources are scarce, there is an internal tension in which the utility of equality and participation in these specific activities begins to create strain and anxiety in the working environment, causing these specific acts of fatigue (Bolino et al., 2015).

Thus, if the employees are actively engaged in organizational citizenship behaviours then it is also the possibility that they react negatively when they faced a follow-up opportunity or at the time to implement citizenship behaviours. So, in an article written by Bolino et al. (2015), it is discussed that there comes a time when the employees are stuck in a situation and need other employees' assistance and need. At that time, the individual who has to assist other employees', are become tired of OCBs. So, they act like, "enough is enough". Therefore, according to this response, employees may ignore the situation of colleagues, or reject the proposal (Bolino et al., 2015).Citizenship fatigue is defined as employees' state of being feeling worn-out, drained and tired of being engaged in organizational citizenship behaviours. The behaviours of citizenship and fatigues are influenced by situational factors exits in the working place, like organizational support, social exchange relationships, and peer pressure (Bolino et al., 2015).

Literature reviews that, it cannot be inferred that OCB always leads to citizenship fatigue. On contrary, when the resources are low, it should be prone to resource expenditure which also leads to lack of resource income, loss of other resources. Furthermore, it is believed that citizenship fatigue is negatively correlated with

subsequent OCB (when considering past levels of OCB and other individual factors). Therefore, literature proposes that Organizational Citizenship Behaviour develops a feeling of commitment and that individuals feel a sense of obligation to go extra mile for the sake of organizations' benefit (Organ et al., 2005).

2.2.3 Dimensions of Organizational Citizenship Behaviour

Podsakoff et al. (2000) suggest that the scholars mentioned thirty different types of additional role behaviours. Yet, there is a similarity among these constructs, these thirty dimensions clubbed into seven dimensions, these are: helping behaviour, sportsmanship, organizational loyalty, organizational compliance, civic virtue, individual initiative, and self-development. Subsequently, the concept has undergone few changes. For example, in the study, Organ (1988) acknowledged five different dimensions of the OCB: altruism (helping others); civic virtue (respect for important issues within the organization); consciousness (obedience with specific norms); courtesy (before acting consult others); and the sportsmanship (do not complain about insignificant things).However, Organ (1997) also divides the construct of OCB into further three domains: help, courtesy, and seriousness. The unique review about OCB dimension given by Williams and Anderson (1991) and Lee and Allen (2002). They stem the OCB into two classifications :(1) Conducts which are beneficial to the firm as a whole, like sportsmanship, conscientiousness and civic virtue (OCBO), and (2) Conducts towards specific people in the firm, such as courtesy and altruism (OCBI). This current study uses both dimensions of organizational citizenship behaviour as a dependent variable in order to accomplish the research objectives.

2.2.3.1 Citizenship Behaviours directed towards the organization (OCBO)

This dimension of the Organizational Citizenship Behaviour (OCB) includes behaviour that is conducive to the organization in general and does not have specific

actions against specific members of the organization (e.g., compliance with unofficial or informal rules and volunteering for the committee). Podsakoff et al. (2000) propose it as organizational compliance, as it deals with the internal rules and policies of the organization. In addition to, Williams and Anderson (1991) determined it as the conducts and behaviours which are beneficial to the organization as a whole. Such conducts involve a prior notice of absenteeism or informal compliance with the rules governing maintenance.

2.2.3.2 Citizenship Behaviours directed toward individuals (OCBI)

OCBI signifies the spontaneous benefit to certain individuals in the firm, which ultimately contributes to the overall effectiveness of the organization (Lee & Allen, 2002; Williams & Anderson, 1991). Podsakoff et al. (2000) mark this dimension as helping behaviour. As it proposes the voluntary assistance of other employees regarding work relating problems. Although other scholars describe this behaviour in several other ways, all these are similar to those defined by Williams and Anderson (1991) for OCBI.

Moorman (1991) and Organ (1988) portrayed five dimensions of organizational citizenship behaviour. These are discussed in brief as follows:

2.2.3.3 Altruism

This involves helping others with work issues that will be beneficial to the business in return. Lo and Ramayah (2009, p. 49) describes the construct of altruism as "voluntary behaviours where an employee provides help to an individual with a particular problem to complete his or her task under unusual circumstances". Altruism behaviours and conduct exist only when the employees emotionally attach with the organization (Bukhari, 2009). It also improves the ability and effectiveness of employees and incites them to help others in leisureliness (Yen & Niehoff, 2004). The conducts which incorporates in altruism is to help the fresh employees while understanding the existing

organizational culture and policies. Moreover, it also includes assisting the new ones' (employees) in utilizing the equipment (Podsakoff et al., 2000).

2.2.3.4 Courtesy

This dimension proposes to give respect to others, preventing problems that may affect others' work and providing others that information which will assist them in their work performance (Lo & Ramayah, 2009; Podsakoff et al., 2000). This implies "touching base with those parties whose work would be affected by one's decisions or commitments" (Organ, 1988, p. 12). Courtesy comprises of whose conducts which focuses on preventing problems and incorporating those measures which diminish the after effects of problems in future (Lo & Ramayah, 2009, p. 49).

2.2.3.5 Sportsmanship

This includes enduring unavoidable problems and works nuisance without groans and dissatisfaction. It is defined as "tolerating the inconveniences, and annoyances of organizational life without complaining and reporting grievances" (Rego et al., 2010, p. 18). This raises the self-esteem and confidence of group members. Those who possess this trait can give up their interest, have a positive attitude towards work, and do not bother if anyone discards their viewpoint and opinions (Podsakoff et al., 2000). Podsakoff et al. (1997) found that good sportsmanship will improve the confidence, morale, and determination of the team which leads to employees' retention and reduces turnover.

2.2.3.6 Conscientiousness

It refers that the employees do more than the required level, related to matters like attendance and equipment usage with great precision and care etc. It also refers to the proficiency in ones' task completion, for instance working beyond the duty hours in case of workload. Borman (2004) suggests that is the significant dimension of organizational

citizens' behaviour. Konovsky and Organ (1996) also proposes its relevance to other factors of citizenship behaviours. Staff retention is also depending on these conducts (Bukhari, 2009).

2.2.3.7 Civic Virtue

It refers to the employees' interest in the firm at the macro level. The significant characteristics of civic virtue are: to participate in organizational matters, having knowledge about the significant matters of the organization, to organize the expertise of the problem, to share ideas, to strengthen social cohesion, to participate in the agenda, to combat the masses, to seek environmental opportunities and avail them abruptly, to support administrative tasks to improve the organization image (Bukhari, 2009). This dimension is significant as it directly involves with the organizational effectiveness (Yen & Niehoff, 2004). Employees believe that they are crucial to the organizational success and possess patriotic feelings like the citizens got about their countries (Bukhari, 2009; Lo & Ramayah, 2009; Podsakoff et al., 2000; Rego et al., 2010).

It should also be noted that there are two other categories of OCB which are explained by Williams and Anderson (1991) and Lee and Allen (2002). These are OCBI, which refers the immediate benefit to certain employees, hence participating indirectly to the organizational effectiveness; and OCBO, which refers to the organizational benefit as a whole. For instance, in the case of school. OCBI indicates by the teacher, if the teacher stays after the prescribed time of for the sake of help to a particular student, or to share the burden of another colleague member in case of workload.

OCBO may include voluntarily work for not compensated tasks like to participate in unpaid missions or make innovative proposals in order to improve the school systems. The discrepancy among both dimensions of OCB is quite significant. Because both forms of OCBs have been proposed to have different premises (Somech & Drach-Zahavy, 2004;

Williams & Anderson, 1991). Bogler and Somech (2005) examined the relationship between teachers' participation while making decisions in collaboration with OCBI-OCBO. The found that teachers who have the autonomy of decision making, they possess both OCBI and OCBO, which is directed towards their students and coworkers as well as to the institution as a whole respectively.

Organizational Citizenship Behaviours are critical as it improves organizational efficiency and promotes customer satisfaction (Organ, 1988), and can bring incentives, awards, benefits and promotions to employees (Motowidlo & Van Scotter, 1994). It also enhances the commitment of employees and their intention to stay with the organization (Ma, Qu, Wilson, & Eastman, 2013).

As it is proven that OCB has a significant impact not only on organizational effectiveness but also to the individuals' productivity and clients' satisfaction. Thus, the scholars also went in the curiosity about the factors which motivate the employees to engage in organizational citizenship behaviours (Lemmon & Wayne, 2015). While unveiling the hidden potential motives. Studies reveal two distinct motivations of organizational citizenship behaviour. The debate is going whether OCB is altruism (Batson & Shaw, 1991; Ilies, Scott, & Judge, 2006; D. W. Organ, 1988; Rioux & Penner, 2001) or egoistic (Bolino, 1999; Eastman, 1994; Flynn, 2003; Salamon & Deutsch, 2006).

Altruism signifies "a motivational state with the ultimate goal of increasing another's welfare," whereas egoism is "a motivational state with the ultimate goal of increasing one's own welfare" (Batson & Shaw, 1991, p. 108).

Many researchers believe that altruism is OCBs' motivation. For example, Organ (1988) suggested that OCB be led by "good soldiers" who always seek to help others. In the same way, Batson and Shaw (1991) also confirmed the close relationship between

altruism and OCB. Studies reveal that traits of altruism are important predators of OCB. Literature suggests that altruism, empathy, and conscientiousness, all are important interpreters of OCB (Ilies et al., 2006).

Since OCB is a multidimensional structure (Organ, 1988), could some behaviour are *altruistically* motivated, while other behaviours are egoistically motivated? The answer to this question helps to bridge the theoretical gap and help the organization distinguish between both employees. If the OCB motivations contain both altruistic and egoistic. Then organizations could set up different strategies in order to effectively manage their employees, who hold different motivations of OCB.

2.2.4   Antecedents of OCB

Initial research on the OCB background discusses employee attitudes, dispositions, and leader supportiveness. In the near past, many constructs have been analyzed in order to determine the predecessors of OCB. In order to identify potential OCB predictors over the past two decades, scholars attempted to establish a variety of favorable factors for the OCB with varying degrees of merit. Variety of work, employee, organizational and leadership features are steadily found to predict different types organizational citizenship behaviours among a number of professions (Podsakoff et al., 2000). Smith et al. (1983) and Bateman and Organ (1983) were the initial scholars who examine the history of OCB and suggested that the best interpreter of OCB was job satisfaction.

Organ and Ryan (1995) also agree with it and suggests that Job satisfaction is the most intuitive predecessors of OCB. They directed a meta-analysis of 28 studies, in which they found the same result. They proposed that there exists a modest association between job satisfaction and OCB. In addition to, this association is stronger than the association exit between job satisfaction and work performance. Of other variables which have a

correlation with the OCB are perceived fairness, organizational commitment and leader supportiveness (Organ & Ryan, 1995).

Organizational Citizenship Behaviours literature discloses the commonly examined constructs of OCB are: job satisfaction, organizational justice, organizational commitment, personality traits, task characteristics and leadership behaviour. All these variables are examined in reference to OCB in both ways, overall as well as at individual levels. Literature has identified a long history of organizational citizenship behaviour, also reveals many variables which are antecedents of OCB. Podsakoff et al. (2000) in the meta-analysis, divides OCB into four main classifications. These categories are (1) organizational characteristics, (2) leadership behaviour, (3) task characteristics, and (4) personal characteristics.

The link between the leadership style and organizational citizenship behaviour is more certain than the other three categories of contexts. Podsakoff et al. (2000) also reveals that there exits positive correlation between the organizational citizenship behaviour and transformational and transactional leadership style. Furthermore, it has also a positive association with the path-goal theory of leadership and leader-member exchange theory.

Yadav and Punia (2012) documented the empirical study of OCB and found its impact on job satisfaction, reward, emotional intelligence, mental wisdom, personality, organizational justice and extra-role behaviour. The study shows that OCB's commitment will be an important and new management model with multiple outcomes and impacts on the personal context and organizational operations. All transformational leadership conducts like an expression of a vision, the provision of appropriate models, for the acceptance of group objectives, high-performance expectations, and intellectual stimulation, are positively correlated with the organizational citizenship behaviour.

The current study will examine the association between transformational leadership and its impact on organizational leadership behaviour. The current study incorporates both aspects of organizational citizenship behaviour which are OCBO and OCBOI.

2.2.5   Importance of OCB in Service and Education Sector

Bettencourt, Gwinner, and Meuter (2001) established "service-oriented OCB". This posits three aspects of OCB which are: loyalty, participation and service delivery. Loyalty reveals that the individuals should act like advocators of the organization. They are not only the defenders of the products and services of the organization but also the foreigners of their image. Participation service-oriented OCB conducts involves that the employees should take the lead, particularly regarding communication with the customer. Moreover, they get the customers aware of the services that they provide, and also about their organization as well as about other coworkers. In the service sector context, Borman and Motowidlo (1993) noticed that some sort of OCB "are probably more appropriate for certain types of organizations than others. Service companies including hotels have special requirements on dimensions related to dealing with customers and representing the organization to outsiders" (1993, p. 90). As a result, Bettencourt & Brown created the terminology "service-oriented OCB". It refers to the contacting employees to provide clients with a range of services which are beyond their formal job duties.

One of the cross-sectional studies proposes that OCB is associated with job satisfaction, perceived fairness, organizational commitment, and leadership support (Organ & Ryan, 1995). In addition to, it can also provide customer satisfaction (Morrison, 1995). Conscientious employees will exceed clients' expectations; altruists will assist customers either they are internal or external. Furthermore, the employees' who possess civic virtue will bring their ideas to improve customer quality and satisfaction. It will enhance the service delivery and services to organizations and colleagues. In addition to,

it also forms the basis of the firm's ability to respond to the varying needs of its clients. Service delivery of service-oriented OCB is the very important dimension of service-oriented OCB. It refers that employees perform well in customer service activities. Though organizational citizenship behaviours' performance is important to all firms (Podsakoff et al., 1997), the nature of the service and how it delivers make this class distinct from the other dimensions. The invisibility of the service makes the customer sensitive to the quality of the service. Furthermore, when the client gets satisfied with the service delivery, it gets involved in the production process, so give feedback which is important for the future services (Bowen & Schneider, 1988; Schneider & Bowen, 1993).

The definition of service attributes indicates that "customer experience is as important as consumer quality, if not more important" (Bowen & Waldman, 1999, pp. 164-165). Understand how service industry organizations, especially education in this study, create an environment that motivates behaviours that transcends the occupational demands of work and is particularly useful for achieving desired client outcomes. The positive benefits of the employee's supportive work environment make them mandatory (Blau, 1964). Therefore, it is inferred from the above empirical evidence that organizational citizenship behaviour is certainly a very significant variable which deeply affects the organizational effectiveness too. By adding this, it is also significant to note that OCB is also acting as a crucial determinant in the education sector, including teachers. The target respondents of this study which include teachers are definitely the key individuals who need to be encouraged and motivated to work beyond job requirements. As, it is not possible to attain the best results, organizational well-being, and growth, without their willingness and motivation.

2.2.6 Social Exchange and OCB

Social exchange in the working environment is a significant driving force for OCB (Ilies et al., 2006; Ma & Qu, 2011). Mostly leaders and employees use social exchange approach and establish long-term relationships. They also expressed concern about the welfare of employees. In response, employees feel being respected and treated well by the leaders. So, they are more likely to participate in OCB (Cho & Johanson, 2008).When a high level of social exchanges happens among leaders and followers, then employees take it as an obligation to act in reciprocation (Blau, 1986; Gouldner, 1960). Thus, according to one mean to reciprocate is to outspread their responsibilities and roles beyond normal role responsibilities and through performing Organizational citizenship behaviours (Hofmann, Morgeson, & Gerras, 2003). By participating in OCB, followers repay their leadership in the form of high-quality leader-member relationships (Liden, Sparrowe, & Wayne, 1997; Settoon, Bennett, & Liden, 1996).Similarly, employees who are supported and helped by colleagues will be under obligation to pay back that particular colleague by helping him or her work or by executing other types of OCB (Ilies et al., 2006; Ma & Qu, 2011; Rhoades & Eisenberger, 2002).

Recent studies have provided more support to address the social exchange process among clients and employees, especially in a service industry (Lawler, 2001; Ma & Qu, 2011; Sierra & McQuitty, 2005). From this point of view, customers are no longer just the recipient of services of the employees but actively involved. The polite and positive attitude of the client towards employees can influence the performance of the employees of the service industry, through OCB-C (Ma & Qu, 2011). Similarly, employees are under strong reciprocal pressure to make OCB the source of social interaction or social exchange (Scott, 2007).

The current study attempts to examine the relationship between transformational leadership and its effects on organizational citizenship behaviour (in general and in specific). Moving on, transformational leadership discusses in detail ahead along with its dimension. In addition to, literature regarding the relationship between transformational leadership and organizational citizenship behaviour is also discussed in Chapter 3.

2.3   Leadership

From the beginning of the nineteenth century, the construct of leadership has been discussed. Many scholars have found the practical meaning of leadership (Stogdill & Bass, 1981). According to Burns (1978, p. 9) leadership is defined as " *leaders induce followers to act for certain goals that represent the values and the motivations—the wants and needs, the aspirations and expectations—of both leaders and followers*". Likewise, Northouse (2010, p. 3) also describe the very same construct as " *a process whereby individual influences a group of individuals to achieve a common goa*l". According to Wenner and Campbell (2017), Leaders as teachers beyond class room roles shall focus on targeting student learning, influence decision making and supporting the professional learning of peers.

All definitions provided by the several scholars includes communication element as a common one, between the leaders and supporters, and it is essential to accomplish organizational goals. It is difficult for leaders to work in isolation, so they require personnel in order to get their task done. However, when the personnel feels any difficulty, they need someone who shows them the light path and helps them to bring out from the phase of difficulty (Slater, 1995)**.** When employees encounter difficulties, they need someone to encourage them, and in difficult circumstances, the leader must be exposed to hope and give the motivation to do work (Bolman & Deal, 1994)**.**The question that often has no answer in leadership research is "How does the leader influence the

outcome of the follower?" This is an important issue because it helps to understand the process of leadership behaviour and drive leadership theory.

Leaders also influence the work of their followers by influencing the work environment. It also gives employees' more meaning of their work. First, leaders can influence regarding, how their employees perceive their workplaces. According to Smircich and Morgan (1982), the leader defines and shapes the work setting of their followers. So, leaders are the vital part of the social environment of their followers, and followers rely on these environments (Salancik & Pfeffer, 1978). According to this analysis, transformational leaders give a sense, can inspire and instigate their subordinates to actively involved in the working environment, for example by encouraging followers to think and make their own decisions (Breevaart et al., 2014).

The current study explores, how transformational leadership will affect organizational citizenship behaviour. It includes both facets of OCB like *organizational OCB* (OCBO) (impersonal OCB directed toward the organization in general) and *interpersonal OCB* (OCBI) (helping a specific person within the organization).

2.3.1 Approaches to Leadership

The construct of leadership is considered important and numerous literature exist to describe this construct. As superior leadership is seen a key element to manage multidimensional changes and problems as well as retention of organizational personnel. According to Robbins and De Cenzo (2001) four different approaches of leadership are : (1) Trait theory, (2) Behaviourist theory, (3) Contingency theory and Inspirational approaches to leadership. This study has taken into account transformational leadership as an inspirational approach to leadership to determine its impact on OCB.

2.3.1.1 Inspirational Approaches to Leadership

These contemporary approaches attempt to explore, how leaders can motivate their followers' loyalty with the help of their own words and actions. The three important inspirational approaches to leadership are charismatic leadership, transactional leadership and transformational leadership (Robbins & De Cenzo, 2001).

Weber (1947) defines the charm as certain attributes of the individual due to which they are considered different from ordinary people. They also considered them as a gifted person and have those characteristics which ordinary people usually do not. On the basis of these qualities, the individual is considered the leader. House (1977) developed the Weber concept and introduced the theory of charismatic leadership. According to this theory, followers in accordance with a certain behaviour of leaders, attribute certain characteristics to the leader. According to Conger and Kanungo (1998), the essential characteristics of a charismatic leader includes expressing a persuasive and convincing vision that able to realize the employees that their future will be better than now, take personal risks and pains to accomplish the mission and objectives of the firm, sensitive to the requirements of followers ,and also shows unconventional behaviours that in violation of standard norms.

Until the late 1980s, the researchers focused on the need for leaders to provide followers with the benefits of timely accomplishment of tasks. However, with the changes in the business world, the leadership will be expected to lead more transformational behaviours. According to Bass (1986), *transactional leaders* inspire their supporters to respond to the expectations of their leaders, while *transformational leaders* inspire their supporters to exceed their expectations. No doubt transactional leaders can be effective (for example, to enhance the performance of followers), but transformational leaders are more effective (for example, to stimulate followers in the development of affairs beyond).

Both believe that all leaders use transactional as well as transformational leadership to some extent, but the most effective leaders use transformational leadership more often than transactional leaders (Breevaart et al., 2014).

Transactional leadership entails multiple components. All these components differ in its effectiveness. For instance, few components lead the followers to become more loyal, committed and satisfied rather than other components (Bass & Riggio, 2006). The foremost and significant component is a contingent reward. It means that a reward which the employee (or follower) gets just after accomplishing its task. It also motivates the follower to complete its task speedily and in more comprehensive way. Contingent rewards can be transactional as well as transformational. It can be transactional if it is given to the follower in monetary forms like in the form of bonuses and shares. Likewise, it can be transformational, if the followers receive psychological rewards, such as appreciation and praise (Breevaart et al., 2014).

If we look at the different dimensions of transformational leadership then it is revealed that it is usually characterized by four I's: idealized influence, inspirational motivation, individual consideration, and intellectual stimulation. The idealized influence proposes that subordinates recognize their leaders and meet them. Also, give them respect and trust on their capabilities. Inspirational motivation is an attractive view of creating and communicating the upcoming future, and the leader's hopefulness regarding that future. Then, individual considerations mean that the leader is the mentor, and realize that each employee has its own requirements and abilities. Finally, intellectual stimulation proposes disciples who are difficult to reconsider some ideas and take different prims in order to sort out problems, they encounter in their work (Breevaart et al., 2014).

2.3.2 Transformational Leadership

The concept of transformational leadership which is widely studied, examined and also discussed in detail in the literature of leadership is the third classification of inspirational leadership. It has gained extensive importance and is not only a dominant leadership style over the past two decades but is also considered as a novel paradigm approach in leadership research (Majeed et al., 2017). In recent decades, transformational leadership has received a great deal of attention from researchers and management practitioners. Transformational leadership has a positive effect on employee's creativity via skill development (Dong, Bartol, Zhang, & Li, 2017). The popularity of the construct of leadership can be judged by the fact that, over the last few decades, more than half of the research on leadership studies has done on the neo-charismatic school of thought (Bryman, 1992). Transformational leadership is very different from all previous leadership theories because it draws the followers in a meaningful way, ensuring the achievement of organizational goals and personal growth of followers. In this relationship, leaders, and followers go beyond a higher level of motivation and morality.

Managers who demonstrate transformational leadership in the workplace have greater potential to create environment that support professionalism (Boamah, Laschinger, Wong, & Clarke, 2017). The construct of Transformational leadership was first introduced by James M. Burns (1978). It was also further developed by the same and through other scholars (Bruce J Avolio, 1999; B. M. Bass, 1985a; Bernard M. Bass, 1986; Bernard M Bass, 1990). Numerous scholars advocate that the construct of leadership is more than distributing rewards and creating fear about the punishments to the personnel for their task performance (Bass & Riggio, 2006). James Burns (1978, p. 20) describes that transformational leadership "*occurs when one or more persons engage in such a way that leaders and followers raise one another to higher levels of motivation and morality*". Transformational leaders also raised their subordinates' to shift towards higher level

needs because they require higher levels of dignity, morality, and self-esteem in order to perform this kind of leadership. Bass (1985) also outlines transformational leader in the following words, "*one who motivates us to do more than we originally expected to do*".

As, Burns (1978) was the first scholar who saw transformational leaders as part of organizational reform, partly because of the awareness of the transcendence of the personal interests of the followers in order to be more in line with the objectives and visions of the organization. Interaction among all members of the team and commitment is a key factor. Through these interactions, there is a vision, consensus, and debate on plans, exploration of potential barriers, and increased trade and accountability among team members. Leaders influence this process by fostering intellectual stimulation, encouraging, motivating and accommodating the needs of each member. Leadership is socially constructed by both the actions and reactions of leaders and followers (Avolio, Keng-Highberger, Schaubroeck, Trevino, & Kozlowski, 2016).

Maslow (1954) hierarchical structure of needs could serve as an analogy of the impact of these two leadership strategies on followers. The transactional leadership leads to the lower levels of demand for Maslow (1954), such as personal security concerns involved in job exchange compensation, while transformational leadership focuses on higher-level needs such as self-fulfillment which can be achieved through improving the team or organization). Thus, the transformational approach at the leadership level has a wide range of potential benefits. Transformational leaders act as a role model for the employees and motivate them to be creative and innovative (Majeed et al., 2017). Thus, the followers are motivated by transformational leaders to give more output than expected. In order to give produce more output than expected, the transformational leader is expected to take care of the following things, (1) to improve their awareness of the importance and value of their work and the way to achieve these results; (2) to encourage them hide or back

forth their own benefit for the sake of team, organization or a wider community; and finally (3) to expand their portfolio of needs and wants (Veríssimo & Lacerda, 2015). Conventionally, the organizational literature suggests that transformational leadership is generally associated with proactive management practice in which transformational leaders influence the employees' job in a number of organizational contexts (Bass, 1999). Therefore, managers are encouraged to continue to show transformational leadership. There is numerous studies present which exhibit that how transformational leadership drives the employees' functionality and affects certain behaviours (Avolio, Zhu, Koh, & Bhatia, 2004; Gong, Huang, & Farh, 2009). M. Burns (1978) also reaffirmed in his book "Leadership" that the main and central feature that differentiate transforming leadership from all other forms of leadership is its ability to motivate followers to pursue goals that transcend their personal interests.

It is found that Transformational leadership is positively correlated with the outcomes of individual and organizational levels (Kirkpatrick & Locke, 1996). Over the past decades, numerous research studies have shown significant relations that proposes the positive relation among transformational leadership and certain desired organizational outcomes like employees' job satisfaction , (Hater & Bass, 1988; Ross & Offermann, 1997), job commitment (Ekeland, 2006), perceived justice (Pillai et al., 1999), organizational citizenship behaviour (Majeed et al., 2017; Podsakoff et al., 1990).

Transformational leaders enhance their supporters 'commitment to organizational goals by linking their members' identity to organizational identity. This newly created identity stimulates the loyalty of individual followers to leaders and organizations. In another way around, there build a profound relationship among the leaders, followers, and organizations (Bass & R. E. Riggio, 2006). This link inline employees a feeling of emotional commitment to their leadership and organizations (Pradhan & Pradhan, 2016).

B. M. Bass (1985a) also mentioned in his book named "Leadership and performance beyond expectations", how transformational leaders instigate their supporters to achieve more than ordinary goals, by realizing their true potential. Transformation leadership emphasizes a relationship-based performance that includes ethical practices, cooperation, healthy competition, and a disinterested approach to achieving objectives (Bass & Riggio, 2006). Literature about transformational leadership also reviews the association between transformational leadership and the extra role behaviours of their employees. Although extra-role behaviours are not officially demanded by the firm, yet they are highly desirable for the success of the organization (Pradhan & Pradhan, 2016).

Transformational leadership demonstrates dominance over other leadership styles when predicting organizational performance and organizational citizenship behaviours (Banks, McCauley, Gardner, & Guler, 2016).Transformational leadership motivates their supporters to enhance their job status by turning their working conditions from boring, repetition and slavery into meaningful and more significant work. The job is as crucial as something which contributes to the accomplishment of the organizational vision and mission. This leads to making a more strong bond with the organizational commitment, hence stimulating further efforts (Pradhan & Pradhan, 2016).

Transformational leaders are also well aware regarding the prerequisite of change in the organization after subsequent intervals. They also challenge the status quo of the firm, motivates their subordinates to think differently and bring new innovative ways to solve the problem and creative ideas. The notion that differentiates transformational leaders from transactional leaders is that the transformational leader accentuates the significance of a shared vision. Moreover, they are also able to align their followers' goals with the organizational goals. Due to this, the implementation of organizational change will occur through smooth ways. In contrast, transactional leadership maintains the status quo and

give more importance to maintain a stable performance by the employee. So they motivate their followers to maintain the status quo only and meet their needs only (Eisenbach, Watson, & Pillai, 1999). To increase employee proactivity, organizations can improve transformational leadership skills in managers through education and training (Schmitt et al., 2016).

Transformational leaders see their organizational personnel as having diversified needs and want, so they act as a mentor and provide counseling to develop their abilities. Moreover, they act as a role model for their subordinates in order to motivate them, how to innovatively solve problems (Bass & Avolio, 1997). Transforming leaders achieve this goal through the adoption of four types of behavioural success, known as 4 I's. These behaviours include "*individualized consideration, inspirational motivation, intellectual stimulation and idealized influence*" (Bass, 1999).

Over many years, transformational leadership has gradually become the most widespread method and source for leadership research (Day & Antonakis, 2012; Northouse, 2010). In addition to, transformational leadership dominates the teaching methods offered by major MBA programs in the United States and the United Kingdom to help develop the agenda for future education for corporate executives (Kellerman, 2012; Tourish, 2013). ''*Transformational leadership has been described as energizing emotions exhibited by leaders that ultimately encourage similar emotions in subordinates*'' (Hoon Song, Kolb, Hee Lee, & Kyoung Kim, 2012, p. 92).

Over the past decades, the scholars of organizational behaviour have introduced a new leadership philosophy, which is appealing, visionary and transformational leadership. Kent, Crotts, and Azziz (2001) outlined transformational leadership as a practice which introduced transformation across the organizations. According to Dvir, Eden, Avolio, and Shamir (2002), transformational leaders have expressed their influence by expanding and

improving the goals of the followers and implanting confidence in them so that their output will be beyond the expectations, and this agreement exists in implicit form. These leaders instigate, inspire, motivate and treat followers by giving them special attention. This behaviour deeply affects the followers to attain and understand their abilities and potential, so behave accordingly. Transformational leaders reduce their employee's turnover intentions via followers on the job embeddedness (Eberly, Bluhm, Guarana, Avolio, & Hannah, 2017). Transformational leaders get the ability to analyze the skills of the followers according to their abilities while anticipating and predicting the increased responsibilities of the followers. In addition, transformational leaders are also people-centered, changing the nature of interpersonal relationships; as leaders are no longer just a leader or authoritarian rights. Therefore, transformational leaders will become allies and partners with supporters to achieve common goals, each member will make a significant contribution and improve their ability to play it role (Nicholls, 1994). The transformational leader created and developed a sense of meaning in the followers' work, which in turn favored the promise and more commitment of followers.

2.3.3 Dimensions of Transformational Leadership

Bass and Avolio (1995) demonstrated the four-dimensional structure of transformational leadership: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration.

2.3.3.1 Idealized Influence

Transformational leaders show specific behaviours. Due to those certain qualities, they are entrusted and being respected by their subordinates. Moreover, followers seek their leaders as they exhibit more confidence, determination, and extraordinary qualities. That is the foremost reason behind the employees' desire to replicate their leaders' actions (Bass & Avolio, 1993). Ideal leaders did not use their authority and power for their

personal benefits and gains, instead, they set challenging goals for their subordinates, and also exhibit high moral values and ethical conducts (Popper, Landau, & Gluskinos, 1992). Idealized influence is "the degree to which leaders behave in charismatic ways, getting followers to identify with them'' (Piccolo et al., 2012, p. 569). In another way, it is the leaders' concern to become the ideal or role model for their supporters. As proposed by Bass (1985a), leaders who possess idealized influence stimulates their subordinates to trust, respect and admire them. As they are the role models for their followers so they put forth the followers' need in priority. Moreover, they also earn their respect and trust by doing what is right for their followers as well as for the organization.

Humphreys and Einstein (2003) suggest that transformational leader works on the realization of deep values and beliefs, especially justice and honesty. When leaders show these norms, followers become unite and intended to imitate the behaviour of their leaders. The idealized influence describes the leaders as they are not only the role models but also appreciated by their followers (Bass & Avolio, 1993).

2.3.3.2 Inspirational Motivation

Inspirational motivations reflect the extent to which leaders express their vision of chasing followers (Piccolo et al., 2012), which motivates followers to participate and become part of a common vision for the organization.

Inspirational Motivation proposes the capability of leaders to encourage their subordinates through different signs, emotional appeals and effective expectations of communication (Bass & Avolio, 1993). Tepper and Schriesheim (1990) suggest that the leaders inspire their followers through their glamor and charisma. They easily comprehend employees' differences, so guide them as consultants. As a consequence, employees build their trust and confidence on them. In addition to, leaders imagined their vision by envisioning their followers and pursuing the vision of followers to pursue goals.

According to Bass and Steidlmeier (1999), transition leaders instigate their subordinates to work hard in order to achieve challenging goals of the organization. Leaders of transformation exhibit attitudes, such as the expression of a fascinating vision which gives the notion that future is more promising in the future than in the status quo. Moreover, they set clear goals and objectives, in order to improve their followers' power and enhances their motivation to get their goals (Bass & Riggio, 2006). They also encourage followers to respond to their expectations beyond the use of symbols and stories to clearly illustrate what it takes to achieve a shared vision (Avolio, 1994).

2.3.3.3 Intellectual Stimulation

Bass (1985a) points out that intellectual stimulation is the degree to which leaders take difficult challenges, go out on a limb, take risks and also support their subordinates' opinions (Piccolo et al., 2012). It also proposes novel designs and techniques which help the followers to combat new challenges and difficulties which they faced.

Bass (1985a) infers that it will lead the supporters to recognize their own morals and beliefs, with stressing more on solving problems, stimulating followers' insight and wisdom. In case, if the contrast occurs between the leader and followers' way of thinking, then the leaders never give up. Instead, they allow their followers to think in their own different way. When the followers' approach is different from their leaders, then the leaders motivate them to find the ways to solve these obstacles (Avolio, Waldman, & Einstein, 1988). The leaders possessing intellectual stimulation do not count all the queries of their subordinates. As they assume that the followers themselves think and find innovative ways. Leaders encourage them to think about new and unique ways to solve problems (Bass, 1998). When an employee presents a new point of view or presents a new idea, the transformational leader will not criticize it because it is different from the leader's idea (Bass & Riggio, 2006).

2.3.3.4 Individualized Consideration

Personalized considerations are the degree to which the leader reacts to the requirements of adherents, as tutors or mentors, and tune in to supporters' concerns (Piccolo et al., 2012). They also provide useful tips and tricks to their followers. Individualized considerations also refer that the leader gives an environment of compassion and support to the followers (Bass, 1985a). In addition to they consider their followers as individuals and not just members. They are concerned about every single need and requirement of their followers and meet their needs on daily basis. As a result, the potential of the followers improves and they seek new learning opportunities. Leaders respect their supporters, in turn, are respected and provide continuous feedback for development.

The fundamental assumption of personalization is that employees have different needs that can be changed with passing time, so the leaders need to pay attention to the ability of each individual employee and individually construct their capabilities (M. Bass, 1998). The transformation leader serves as mentors to their followers. They also promote two-way communication with subordinates, attend their queries and provide the task of developing followers (B. M. Bass & R. E. Riggio, 2006).

2.3.4 Criticisms on transformational leadership

Empirical studies support the positive impact of transformational leadership on employees and organizational performance (Diaz-Saenz, 2011). However, some researchers have criticized Transformational leadership (Beyer, 1999; Hunt, 1999; Yukl, 1999). Yukl (1999) pointed out that the fundamental mechanism of leadership's influence on transformational leadership work is ambiguous and has little empirical evidence on the impact of transformational leadership on organizations, teams and work groups. Later, he joins other authors and points out the overlap between the idealized influence and

inspirational motivation (Hunt, 1999; Yukl, 1999). Yukl (1999) said that this theory lacks a full understanding of the impact of situational and context variables on leadership effectiveness. Despite the criticism, transformation leadership has still a popular theoretical lens and ongoing and powerful research exists on transformational leadership (Yukl & Mahsud, 2010).

In response to the above criticism, the literature on transformational leadership suggests that it has a positive correlation with numerous individuals' outcomes. The research found that transformational leaders enhanced increased followers' clarity of organizational goals and visions, and influences followers' performance in a positive manner (Hinken & Tracey, 1994; Howell & Hall-Merenda, 1999). Leaders of transformation, while responding to the emotional needs of individual adepts, transformational leaders deeply effects the emotional behaviours of the followers (Bass, 1985a). Transformers have a positive impact on organizing citizenship behaviour, organizational commitment and enhance job satisfaction (Nguni et al., 2006).

2.4   Workplace Spirituality

Over the past decade, there has seen increasing trend to explore the construct of workplace spirituality (Case & Gosling, 2010; Giacalone & Jurkiewicz, 2003a; Pfeffer, 2001). The interest in the topic of workplace spirituality has immensely increased due to various changes. Few of them are psychological contract breach, large-scale layoffs, and increased use of technology and physical abuse of employees. As a consequence, employees' morale has fallen down and employees are looking for new positive energies. This encourages employees to determine the ultimate meaning and purpose of their work. Research on workplace spirituality has been informed by organizational behaviour theories as well as positive organizational scholarship (Milliman, Gatling, & Bradley-Geist, 2017).It's an irrefutable fact that workplace spirituality is extensively debated over

past few decades (E. Bell & Taylor, 2004; Casey, 2004; Driver, 2005; Duchon & Plowman, 2005; Fry, 2003; Krishnakumar & Neck, 2002; Lips-Wiersma, 2003; Lund Dean, Fornaciari, & McGee, 2003).The workplace becomes insecure due to frequent downsizing, reorganizing, restructuring (Korac-Kakabadse et al., 2002). The spirit of work seems as one of the novel ways to increase employees' performance. This is also crucial task facing by many modern-day societies in the third era (Mazandaran & Qaemshahr, 2014). Employees are compelled by workplace spirituality to recognize the eventual meaning of the work they perform (Majeed et al., 2017).

Workplace spirituality does not belong to religious believes. Instead, they are people who assumed that they are spiritual, and their spirit must be inspired by work. It also harmonizes the viewpoints of the employees with the principles of the organization. As part of this speech, attempts have been made to link workplace spirituality to various organizational functions and practices. The higher the involvement of the employees of the organization, the higher is the emotional and spiritual association of employees with the organization. Its' all about to find the underlying purpose and meaning of their job task which is beyond the reward system and task performance. Spirituality is the belief that exists among individuals which they share with each other. Therefore, spirituality can be seen as the focus on the minds of workers and their inner life (Harrington, Preziosi, & Gooden, 2001). There is a need to develop intervention programs that can enhance employees workplace spirituality and spontaneous citizenship behaviours (Noh & Yoo, 2016).

In addition to, media, websites, working groups and newsletters focus on the relationship between work spirituality and management (Long & Helms Mills, 2010). In addition to, several journal articles (Krishnakumar & Neck, 2002; Pawar, 2009b) effort to investigate the causes and ways of being spiritual in the work setting. Spirituality at

work is a fact that cannot be ignored in the business world (Alas & Mousa, 2016). Waddock (1999) ensures that the mind, heart, and soul of the organization's employees are critical to the success of individuals and organizations. Consistent with this, Giacalone and Jurkiewicz (2003b) point out that spirituality is a driving force in the creation of trust between employers and employees, which has a positive effect on the overall performance of the organization. It is also considered as a motivation for individuals who spend long working hours in their working place (Neck & Milliman, 1994). However, sometimes the spirituality and religion become jumbled leading to confusion. Sorakraikitikul and Siengthai (2014) advocate that both spirituality and religion reflects the individuals' experience of exploring the high power and a meaningful life. The spirituality of workplace is seen as a reason for employees willingness to stay for long hours at the workplace (Alas & Mousa, 2016).

Workplace Spirituality is regarding persons who recognize their selves as spirited creatures, and their spirits are required to be strengthened with the work. It is about undergoing actual motive and significance at work rather than remunerations and performance appraisals. When organizations and workplaces are able to generate surroundings that are conducive to employees undergoing harmony in conduct and belief, their values, and their work, and a sense of motive in their vocation, a certain shape of spiritual orientation will develop. Workplace Spirituality in its basic component is awareness, interconnectedness with each other and a greater existence, an intellect of fulfillment, and value and implication to one's vocation. This paper focuses and analyzes the literature findings which involve workplace spirituality (Gatling et al., 2016).

Workplace Spirituality is a new buzzword not only in theology, business science but also in education. According to Fry (2003), "there is an emerging and accelerating call for spirituality in workplace". Years back employees were required to put their spiritual

beliefs behind the entrance before plunging into the place of work, but currently, splitting work life from spiritual life lessen workers' confidence and both cannot be detached and the individuals appear with their entire physical, mental and spiritual self at their place of work. Because of this, these days spirituality is being recognized as an essential necessary for conducive growth in the organization by researchers. According to Gatling et al. (2016) workplace spirituality refers to "*the recognition that individuals have in their inner life, which cultivates by meaningful work taking place in the setting of the community*".

According to Harrington, Preziosi, and Gooden (2004) spirituality refers to the search for ultimate being. Marques, Dhiman, and King (2005) describes workplace spirituality in the following words: "*an experience of interconnectedness, shared by all those involved in the work process, initially triggered by the awareness that each is individually driven by an inner power, which raises and maintains his/her sense of honesty, kindness, and courage*".

Ashmos and Duchon (2000, p. 137) also outline workplace spirituality as "*recognizing the inner life of an employee cultivating and nourishing through meaningful work in a community context*". Daniel (2015) suggest that workplace spirituality is the core construct in the development of different workplace culture, with both inclusive and innovative cultures of trust and harmony. Workplace spirituality has the potential for developing a complete understanding of human personnel, the reality of the workplace and the organization. (Alas & Mousa, 2016). As mentioned earlier, spirituality at work is a construct that has attracted interest from practitioners and scholars in the organization today (Hicks, 2003; Kinjerski & Skrypnek, 2004; Krishnakumar & Neck, 2002). Therefore, the current discourse in this field of investigation is intensive and extensive. In spite of this, there is no dominant paradigm or dominant framework, in which the discussion of the spirituality of the workplace can be achieved. On the contrary, the

spiritual conversation develops within the framework of many scientific fields, theoretical traditions, and cultural circles. Thus, contemporary discussion about the spirituality of the workplace is often irregular, and in some (Serving & Kurth, 2003)scenarios, is not systematic, composed mainly of sporadic and spiritual theoretical contributions (with some exceptions). In fact, there is no widely accepted spiritual definition in the workplace (Ashforth & Pratt, 2003; Freshman, 1999; Kahnweiler & Otte, 1997). A consensus definition of the workplace spirituality provides the minimum prerequisites for the development of a widely accepted theoretical discourse and empirical framework. However, as already pointed out, researchers and practitioners with diverse cultural and theoretical backgrounds, demonstrating different disciplines and theoretical approaches, which had been participated in extensive discussions on the spirit of the workplace (Gotsis & Kortezi, 2008).

It is the undeniable reality that the basic concepts must be well defined in order to conduct an organized and thorough scientific analysis in the field of investigation. However, despite the extensive literature on the construct of spirituality in the workplace, some progress has been made in establishing a widely-accepted definition of this construct. Recognizing the disagreement between the spiritual views of the workplace and the controversial nature of the construction itself is closer to the fact that agreement is reached on this issue (Gotsis & Kortezi, 2008).

Hicks (2003) suggest that the construct of workplace spirituality roots from the late 1980s, a phenomenon that can be called a movement. Therefore, there exits suitable reason to suppose that the workplace spirituality is not only a transient trend, but rather that the concept has a more real meaning. The contribution is worth considering. As mentioned earlier, the attention towards workplace spirituality began in the late 1980s and was geographically discovered in the United States (Hicks, 2003). Literature reveals

that there are several factors that include this phenomenon, containing the social and economic aspects of American social life, the social and economic changes that affect the daily life, and the latest changes that affect the changing conditions of labor relations and organizational work. Employee's daily work life (Hicks, 2003).

However, since the late 1980s, the spirituality and organizational reality began to be discussed, so the interest in the spirituality of workplace not only has been improved but also expands to other geographical regions. The spirituality of the organization is now a critical variable in scientific and empirical research. The progress of interest in this phenomenon is also due to the relevance of subjective aspects in the organizational context, like the personal pursuit of higher goals, personal meaning, and transcendence (Klenke, 2005).

In addition to, this fact is reflected in the extensive literature on behalf of many traditions arising from the framework of discrete circles. The development of the workplace spirit as a sphere of interest in the field of investigation is mainly due to the positive impact of spirituality in the organizational settings (Benefiel, 2003a; R. B. Brown, 2003; Neal & Biberman, 2004). Specifically, the spirituality of workplace is usually anticipated to be positively related to desired organizational outcomes at both qualitative and quantitative levels (Heaton et al., 2004; King and Crowther, 2004). More importantly, the spirituality of the workplace seems to provide responses from trivial to complex organizational problems caused by major workplace changes, re-engineering, layoffs, etc. (Driver, 2005; Kinjerski & Skrypnek, 2004). Of course, recent and rapid organizational changes make the leading organizational model outdated (Fry, 2003).The leading organizational model refers to the centralized, rigid structuralized and standardized bureaucratic organization, that prevails over the whole organization since the industrial revolution (Moxley, 1999, 2000). Because of these deviations, there is a

burning need for drastic organizational transformation of organizational learning paradigms (Fry, 2003). According to the different understanding of the organization, it is also a reason to consider diversity in the organizational environment by profoundly influencing people's motivation and commitment, and deeply affected individuals' motivation (Litvin, 2006).

In addition to, the contemporary organizations must also minimize cynicism and mistrust of employees. As, it is mandatory for identify the meaning, purpose and emotional facets of work (Cartwright & Holmes, 2006). The spirituality is considered as the driving force and the impetus which is mandatory for the change. In addition to these pragmatic expectations, the concept of the spirituality of work is expected to make an important contribution to a deeper and more meaningful understanding of human work and commercial reality. More specifically, the spirituality of the workplace is usually considered in the previous studies, as the missing attribute of organizational life, in the absenteeism of which the understanding of organizational reality is impossible to reveal (Gotsis & Kortezi, 2008). It aligns the beliefs of an individual with the values of the organization. Employees who are not only ardent about but are also invigorated by their work thereby finding meaning and purpose in their work (Majeed et al., 2017).

Moreover, Ashforth and Pratt (2003) suggest that the generally acknowledged definition regarding workplace spirituality in the workplace does not exist. Freshman (1999), Konz and Ryan (1999), Kahnweiler and Otte (1997) and McGee (1998) presented the very same opinion on the existing definition of the spirituality of work. De Klerk (2005) argue that the spirituality of the workplace could be unlocked by using one of the key factors, which is meaning in life, which in response affect the spiritual well-being of the individual. He also investigates the work-wellness from a spiritual viewpoint, by

concentrating on the subjective meaning that is commonly used to enhance psychological health in and work-well as well (Gotsis & Kortezi, 2008).

Workplace spirituality can help in engaging employees and retention of talent which results in performance of OCB (Arora & Bhagat, 2016).In the extended definition by Adams and Csiernik (2002), spirituality at workplace make a positive assessment, give respect to the employees and acknowledge their work as well. Develop abilities in the perspective of meaningful, goal-oriented behaviour, promote creativity, a sense of belonging and self-realization. The differences in the definition are mainly due to two factors: first, "workplace spirituality is a complex and multifaceted construction (Milliman, Czaplewski, & Ferguson, 2003, p. 428)", and secondly, "the concept is very personal and abstract (Milliman et al., 2003, p. 428)."

However, there has been a recent growing interest in adopting practices that seek to activate the spirituality of workplace. Giacalone and Jurkiewicz (2003b, p. 13), when trying to use this term in a way that does not preclude generalization or abstract theory, provides the following definition of spirituality, ''*Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provided feelings of completeness and joy*''.

Kazemipour, Mohamad Amin, and Pourseidi (2012, p. 1040) well-defined workplace spirituality as: "workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organization". McKee et al. (2011) suggest three dimensions of workplace spirituality. These three dimensions are meaningful work, sense of community, and value alignment. McKee et al. (2011, p. 237) also intellectualized spirituality in following

words: "*the spirituality view is the work that is not just meant to be interesting or challenging, but it is also about expressing one's inner life needs by seeking meaningful work.*"

Mazandaran and Qaemshahr (2014), suggests that when employees collaborate spirituality with their work life, they become more satisfied with their job. When spirituality prevails across the organization, the employees found their job fulfilling, purposeful and meaningful to themselves. The spiritual organization has a lot of qualities. These qualities include a deep understanding of the task, personal development priorities, calmness, and patience. Spirituality at the workplace has many optimistic effects. This leads to employees' commitment to work, enhances innovation, mutual trust, integrity and personal development at the workplace. When the employees sustain workplace spirituality, it helps them to get affiliated with their organizations. So, employees will remain with the organization for the longer time period. These employees act as a competitive edge for the organization. It will lead to minimizing the recruiting cost of the organization (Altaf & Awan, 2011).

Gatling et al. (2016) illustrate in their study that workplace spirituality school of thought examines a variety of views on the nature and definition of workplace spirituality. These different views may be due to the fact that workplace spirituality is a philosophical, personal and complex construction that involves many factors. Nevertheless, some of the common factors addressed in the conceptualization of workplace spirituality include profound personal meaning and accomplishment at work, a strong community outreach to others in the workplace and closely related to the employer's values. For example, in the widely quoted organizational spiritual studies, Mitroff and Denton (1999) did not provide a specific definition of spirituality in the workplace, but suggested that spirituality

involved individuals to derive meaning from work, others and attribute to a good and ethical organization (Gatling et al., 2016).

Ashmos and Duchon (2000, p. 137) also found similar factors in their research that workplace spirituality was defined as "employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community." Likewise, Robbins (2003, p. 542) conceptualized workplace spirituality as "*people have ideas and spirits, seek to find meaning and purpose in their work, and want to interact with others, make part of the community*". In addition, (Giacalone & Jurkiewicz, 2003b, p. 13) point out that, "*Workplace spirituality is a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy*".

Each author claims that Workplace spirituality involves organizations, deliberate work, strong community awareness or background associated with others. According to the study, Milliman et al. (2003) argue that people know workplace spirituality in several ways, and not only limited to the following three dimensions: (1) personal level (meaningful and purposeful work), (2) community-level awareness at the group level, (3) organizational level (consistent with organizational values) (Gatling et al., 2016).

The literature present on the spirituality in the management sciences lacks transparency, lucidity, and agreement (Butts, 1999; Cavanagh, 1999; Konz & Ryan, 1999; McCormick, 1994; Milliman, Ferguson, Trickett, & Condemi, 1999). Though there is lack of harmony in the definition of spirituality, there exist three stems of definitions that exist in the literature (Schmidt-Wilk, Heaton, & Steingard, 2000). First, some scholars define spirituality according to the personal experience of "interconnectedness" (Mitroff & Denton, 1999). The second definition of spirituality emphases on principles, morals,

beliefs, sentiments, virtues, prudence, sagacity and intuition. It refers to the degree to which these qualities are present in the organizational culture and behaviours (Dehler & Welsh, 2003). The third stem conveys the spirituality of the relationship between personal inner experience and its performance in external behaviour, doctrines, and traditions. Spirituality is associated with human behaviour and performance (Harlos, 2000).

2.4.1 Spirituality and religion: a contradiction?

Another major subject of the dispute is the relationship between spirituality and religion (Kinjerski & Skrypnek, 2004). Initially, scholars believed that spirituality was limited to religion only, but gradually it becomes a significant element of the organization. Although there exist similarities between spirituality and religion. But in reality, they are two distinct concepts. Even at the time when spirituality is defined in terms of sacred values, it cannot be used as the synonymous of religion (Burgess, 1996). Burgess proposes the similarities between the two. He stresses that spirituality and religion express the existence of God or some of the "*ultimate*" of human life. Both focus on the nature of life, including the essence of life, and beyond the material life. People incline to blur the words spirituality and religion. The initial thought comes to the mind after hearing these terms assume that one is talking about bringing religion into the workplace. There is a certain degree of determination in religion whereas, spirituality feels the freedom to call questions. King (1993) define spirituality as, an organic and dynamic part that can be described as a process of transformation and growth, and an individual and social development of mankind.

The father of management sciences, Drucker (1988) envisages linking between management to a spiritual foundation. He mentions that "*All knowledge is the source of all light and to the knowledge of ultimate truth*". Hicks (2003) argues that religious belief is an essential part of spirituality, and spiritual discussion at work inevitably involves the

discussion of religious beliefs at work. However, Mitroff and Denton (1999) firmly believe that spirituality and religion are two distinct structures. In the initial years of the arena of spirituality in the workplace, there were two fairly different viewpoints. The first school of thought fascinated by religion in the workplace and second school of thought fascinated by spirituality in the workplace. The spirituality-focused camp and the religion-focused camp. Religious centered camp takes the position that religiosity is an essential part of spirituality, and that talk about spirituality in the working environment unavoidably suggests discussing religiousness at work. While the spirituality centered camp emphatically support that spirit at work and religion are two unique constructs and that in spite of the fact that spirituality in the working environment is a totally supported and justified topic of discourse, religion in the working environment is a problematic and disruptive matter that is ultimately out of bound.It can be said that spirituality does not necessarily mean general religious beliefs or religious beliefs. On the contrary, spirituality means " *the extent to which an individual is motivated to find sacred meaning and purpose to his or her existence*'' (Tepper, 2003, p. 183).

P. C. Hill and Smith (2003) argue that the religion and spirituality of the workplace are quite different but also comparable to each other. They discriminate the both among dwelling and seeking orientation. According to them, religion is associated with the dwelling approach and spirituality is related to the seeking orientation. They acknowledge that these two forms may be related to the workplace and that both are more likely to "*resist the pressure of materialism and commodification*" (Hill & Smith, 2003, p. 240). However, the spirituality sought is related to the subjective judgment of truth, the exploration of inner life, and the search for freedom of experience that is not restricted by the discipline of a particular faith (Hill & Smith, 2003).

From another standpoint, some spiritual scholars in the workplace seem to be inconsistent with these terms, i.e. spirituality and religion, without using analytical criteria among themselves. For example, Duffy (2006) explores spiritual and religious aspects that are positively correlated with the career decision-making and effectiveness, occupational values and job satisfaction, and the assessment of the potential link between these variables is not an important consultation at the workplace. White (2003) argues that spirituality is a general concept encompassing religious manifestations and firmly believes that "intolerance *of an employee internal belief is illegal, immoral, fosters long-term inefficacy, and is anathema in a democratic society*" (p. 254).

Therefore, the organization should give their employees better insight and implements their spiritual values, while at the same time minimizing or compensating the conflicts arising from strong religious commitments. Thus, it can be said that spiritual manifestations are less likely to produce such conflicts, and people may come up with a reasonable and substantive request by entering the workplace, not to be separated from his deep beliefs and beliefs. In short, spirituality is the natural reality inherent in our lives, transcending individual participation in specific religions (Gotsis & Kortezi, 2008).

Sorakraikitikul and Siengthai (2014) argue that spirituality and religion reflect the meaning of life and personal experience of the pursuit of power. Mitroff and Denton (1999), Fry (2003), Klenke (2005) and Gupta, Kumar, and Singh (2014) argue that religion refers to behaviour, whereas, spirituality involves personal beliefs. Furthermore, religion is fixed and have customs, while spirituality is flexible and applicable. In addition, spirituality is controversial in the workplace, but religion is an inappropriate theme for discussion in the workplace (Alas & Mousa, 2016).

The study emphasizes spirituality through different lenses. It might be the spirituality of organizations, workplace spirituality, business spirituality and spirit at work (Brown,

2003). Workplace spirituality resolves the spiritual needs of individuals present at the workplace. Workplace spirituality depicts that the individuals need some purpose, meaning, and objective in their work. In addition to, they also need a meaningful relationship with others in the workplace (Ashmos & Duchon, 2000). Thus, it develops the different facets of workplace spirituality.

Employees' desire to demonstrate spirituality at the workplace can be interpreted by the articles and books published on this topic. According to the book named, Next American Spirituality: Finding God in the 21st Century, written by George Gallup and Tim Jones, reveals the percentage of employees who want to experience spirituality increased many folds. According to this book, a survey was conducted "Gallup organization poll". The results of the survey reveal that the proportion of employees' who felt need to experience spiritual growth increased from 58% in 1994 to 78% in 1999 (Higgins, 2000). Many workers want the opportunity to express their spiritual feeling in the workplace, but they are reluctant to be afraid of offending their companions and management (Mitroff & Denton, 1999). The challenge becomes fierce due to the emerging trend of integrated workgroups and increasing employees' interactions. The emergence of diverting among the employees' pool becomes one of the factors behind it. Cash and Gray (2000) show that with the increase in diversity, different types of formal and informal religious and spiritual practice become increase labor (Harrington et al., 2001).

Migrants working in the United States often report that their US managers do not apprehend or respect their spiritual beliefs or religious practices. There exist another challenge regarding spirituality at workplace. That is related to cultural norms. Cultural norms vary from geographical boundaries. In addition to cultural norms, politics, gender, and taboos also act as challenging factors for spirituality at the workplace (Mitroff &

Denton, 1999). The spirituality of work also involves the spiritual life not only to express the inner life through finding the meaningful work but also to be part of the living with others. Spirituality leads to encouragement and enthusiasm and energizes individuals to continue to live with others. When the spirit is booming, it forms meaning in the individuals' career (Moxley, 1999).

Pierce (2001) respond to this vision in his discussion of leadership behaviour, in the minds of leaders' followers. He argues that without spirituality, energy, and enthusiasm (which are considered vital for the meaningful life) the employees become disappointed and might slip to perform their duties. An article published in the Fortune magazine entitled "God and Business". Gregory F. A. Pearce, who was the publishing executive of the magazine answered the query that "Why do we seek God at work?" He inquired that most of the hours of our day are consumed in doing the job. So, it is disgraceful that we did not find time to spend time with the God. A more complicated response is that there is a creative energy in the work that has something to do with God's creativity. If we can unlock this connection, maybe we can use it transform the work into the remarkable thing. Also in the same article, the merger expert, Jose Zeilstra, states that I finally worked for God. So, there is no higher demand other than God, to whom I am answerable for my actions. In the end, whether it would be work, family or friends, your life is part of a larger plan. So, spirituality directs that plan (Harrington et al., 2001). Benefiel (2003b) emphasizes the necessity to study spirituality by combining it with organizational science. In addition, he also proposes new research methodologies to display the importance of workplace spirituality. The new definition of spirituality at the workplace recognizes the organization's employees to find their own inner life. This life is explored through productive work within the community (Ashmos & Duchon, 2000).

The workplace spirituality is described from the perspective of individual employees as well as the organization. The organizational perspective of workplace spirituality refers as it is the structural values of the organizational culture which encourages the staff members to communicate with others through work processes, also gives them a sense of happiness and integrity (Giacalone & Jurkiewicz, 2003a). Whereas, from the individuals' viewpoint, it refers to find the goals and purpose of their life, establish relationships with others, and be persistent with the organizational values (Mitroff & Denton, 1999). It must prove its value by inducing performance, productivity, efficiency, effectiveness and other performance-related standards. Empirical evidence exists in the literature which supports the relationship between the workplace spirituality and the enhancement of personal creativity (Freshman, 1999). It also enhances employees' awareness of individual fulfillment and commitment to accomplish organizational objectives.

There are many dimensions of workplace spirituality which employees seek in the working environment. The following table shows a number of dimensions of workplace spirituality acknowledged by various scholars.

Table 2.1: Workplace Spirituality Dimensions

Researchers	Dimensions
Milliman and Neck(1994)	Purpose & Meaning, Good behaviour & Relations
Ashmos and Duchon (2000)	Meaning of work, internal and communal dimension
Pratt and Ashforth (2003)	Self-transcendence, growth & harmony
Dehler and Welsh (2003)	Meaning of work, Self-knowledge, and self-transcendence
Milliman et al. (2003)	Purpose & Meaning, Aligning with goals
Sheep (2004)	Self-integration with work, personal development, self- transcendence
Moore (2008)	Involvement in work by self, self-actualization, and interconnection
Kinjerski and Skrypnek (2006)	Kinjerski & Skrypnek (2006) developed an instrument known as Spirit At Work Scale (SAWS) to measure workplace spirituality on the basis of four dimensions: spiritual connection, mystical experience, engaging work and sense of community

Organizational consultants have identified a number of rudiments which fosters workplace spirituality. These are enhanced creativity among employees, enthusiasm, self-satisfaction, and collaborations among employees. Moreover, literature also suggests that spirituality reduces turnover and stress. As, their ultimate goal is to enhance productivity and minimize cost (Conlin, 1999). A spiritual mentor is always faithful, honest, candid and reliable. They never betray any individual at the workstation (Hartman, 1998). Similarly, while making any decision they also consider workplace ethics and standards. These people are generally considered as potential employees. Spiritual orientation allows employees to provide more ethical benefits not only to the workplace but also to the society as well. Studies have shown that organizations whose culture promotes work ethics or workplace spirituality have noticed improved organizational performance (Neck & Milliman, 1994).

In addition, numerous studies also exhibit that the effective implementation and promotion of spirituality in the workplace increases the organization's profit to many folds. So, the organizations who promote spiritual workplace, they experience more success (Mitroff & Denton, 1999).

2.4.2 Four – Fold Spirituality Model

Another fundamental dimension of the spirituality of the workplace is the capability to bring one's whole self to work (Hicks, 2003; Neal, 2000). Thus, an organization interested in engaging in its employees in spirituality practice should cultivate a sense of community which helps in flourishing meaningful and interpersonal relationships (Neal, 2000). Gozdz (2000) emphasizes the same prerequisites, emphasizing that such an organization should be a practical community that can engage in open communication. Neal reiterates the fundamental dimensions of workplace spirituality in a 4-fold model of a spiritually which promotes greater outcomes in services sector specifically.

First, the transcendental dimension refers to the sense of contact with God at work. Second, the individual level is engaged in the spiritual growth of a person as well as in the integrity of life at work. Third, the relationship facet should integrate and endures caring attitudes towards other individuals at the workplace. Finally, the communal realm involves the construction, harmony, and sharing of the community within the organization. As the King and Nicole (1999) point out, it is important for an organization to recognize spirituality in practice and encourage to use the full potential and capabilities of its employees. More importantly, it is necessary that employees have the right and opportunity to fully demonstrate and express their own truth about the workplace (Gotsis & Kortezi, 2008).Literature also proposes that there exist a positive correlation between job satisfaction and workplace spirituality. McLaughlin (1998) argues that workplace spirituality improves the organization's profitability through better performance. From general practice and research, work overload has an inverse relation with job satisfaction whereas, workplace spirituality of the workplace appears has a direct relationship with job satisfaction.

Job satisfaction consists of two streams. These are intrinsic and extrinsic satisfaction. The inner sense of satisfaction is more about the internal experience of employee achievement and self-care. Another source outlines intrinsic satisfaction as the attitude of the individual to work-related factors (e.g., achievement, responsibility, progress and growth) (Herzberg, 2008). This form of satisfaction is closer to the spirituality of the employee. Previous studies have shown that intrinsic satisfaction has a deeper and more lasting impact on employees, keeping employees' dedication beyond external satisfaction (Joshi & Jain, 2016).

2.4.3 Antecedents and Outcomes of Workplace Spirituality

From the detailed literature review, it seems that the following factors can be considered as determinants of the spirit of work: consciousness, meaningful work, community awareness, organizational values, compassion and the inner life. The results of this conceptual research also show that job satisfaction and organizational commitment can be the best possible outcome of the spirit of work. If organizational support is seen as a regulated variable, higher levels of job satisfaction can be obtained from the working mind.

The notion of the workplace spirituality replicates the employee's work presentation as well as their spiritual experience at the workplace (Pawar, 2009a). It can be exhibited by many organizational facets like mindfulness, compassion, transcendence (Petchsawang & Duchon, 2009), meaningful work (Marschke, Preziosi, & Harrington, 2011), organizational values (Gupta et al., 2014), inner life and sense of community (Daniel, 2015). It is also a prerequisite for employees' job satisfaction (Altaf & Awan, 2011; Gupta et al., 2014; Martin, Jones, & Callan, 2005) and organizational commitment (Rego & Pina e Cunha, 2008).

Workplace spirituality refers to find a meaningful life in their job, and by doing that meaningful work tries to achieve organizational goals. According to Dehler and Welsh (2003) workplace, spirituality is a quest for searching meaning and approaching towards self-actualization. Similarly, Tepper (2003) expresses the same construct as the degree to which employees become encouraged to discover sacred meaning and purpose to its own existence, but has nothing to do with religion (Joshi & Jain, 2016).

Ashmos and Duchon (2000) set out the workplace spirituality from both perspectives, from personal experience as well as relates it to the organizational work environment too. Fachrunnisa and Adhiatma (2014) define the workplace spirituality as a condition of

workplace where both the leader and the subordinate drives by the high spirit for the job completion as well as fulfilling organizational goals.

The spirituality of the workplace leads the employees to meaningful work, which makes it more creative and volatile to change. The spirituality of the work concerns those who consider themselves as having spiritual souls, they got spiritual aspirations and they need to energize their work through it (Marschke et al., 2011). It is meant to discover the real purpose and meaning of work rather than material rewards and performance appraisals (Marschke et al., 2011).Spirituality posits regarding sharing and undergoing through common attachment, fascination and consistency across people throughout the workplace and organization (Hong, 2012). The spirit of the workplace heartens individuals to be more creative and proactive in change management. It also helps the employees to increase their job satisfaction, psychological health and organizational commitment (Gupta et al., 2014; Martin et al., 2005).

Joshi and Jain (2016) propose many factors which are useful in determining the workplace spirituality in the organization. These include organizational value, meaningful work, sense of community, mindfulness, compassion, transcendence and inner life.

2.4.3.1 Mindfulness

According to Petchsawang and Duchon (2009), it is an individuals' inner state of consciousness. It refers the individuals' awareness to its thoughts and actions. Mindfulness it all about an individuals' mind to be fully focused in the present, rather than being distracted in the past or future. It is also significant to notice that consciousness is acted by consciousness; therefore, it is contrary to the concept of "autopilot" (Baer, Smith, & Allen, 2004). By understanding their present thoughts and actions, individuals become more capable to control their emotions and behaviour.

2.4.3.2 Meaningfulness of work

It refers to ones' experience that its job should be meaningful and purposeful to its life (Petchsawang & Duchon, 2009). In fact, it is believed that, in addition to material rewards, his work has meaning (Duchon & Plowman, 2005). The meaningfulness of work is that employees feel that their job task is a vital and significant part of life (Gupta et al., 2014). It offers the opportunity to create opportunities that lead to happiness and ultimately enhances the psychological state of staff in the workplace, which leads to develop the feeling of spirituality at the workplace, and create fun and energy at work (Duchon & Plowman, 2005). In another way around, it also refers the individuals' acknowledgment of his work, which helps him to express his inner being. It also helps to answer the query of the employees that why they are present in the workplace, by showing their ability and inner talent to the workplace (Krishnakumar & Neck, 2002).

2.4.3.3 Sense of Community at workplace

When employees work for a common purpose, a sense of harmony becomes developed in them (Duchon & Plowman, 2005). In the contemporary era, employees spend a bigger chunk of their time in the workplace, so they have little time to give to their relatives and friends (Gupta et al., 2014). Therefore, in order to bridge this gap, they cultivate a sense of community in the work settings.

2.4.3.4 Organizational values

Organizational values become vital due to the briskly changing the work environment and ought to be respected by each member of the firm (Gupta et al., 2014). According to Milliman et al. (2003), organizational values becomes a significant spiritual element in the organization.

2.4.3.5 Compassion

It refers the profound understanding and empathy for others (Twigg & Parayitam, 2006). It also depicts the individuals' desire to alleviate the pain. Compassion leads to taking the responsibility of the person who becomes less fortune or suffering from pain Delgado (2005). In addition to, Delgado (2005) advocate that this is a desire to care for and support others. In this perspective, a spiritual individual will have a feeling for others' help (Ingersoll, 2003).

Ashmos and Duchon (2000) mentions that inner life of a person concerns the possibility of seeking opportunities in the workplace in order to express their own abilities and talents. Furthermore, Duchon and Plowman (2005) pointed out that all individuals have spiritual needs (i.e. inner life), likewise, they have physical, emotional and cognitive needs. When they individuals came at the workplace, they did not leave these needs at home (Joshi & Jain, 2016).

Therefore, when the individual's inner life and work life get balanced, then the employees get more motivation. In addition, Duchon and Plowman (2005) stressed that if their working environment allows expressing their spiritual identity, then the self-concept contains the spiritual level and employees will be encouraged. Thus, the inner part also plays an important role and augments workplace spirituality attitudes. It also helps to handle the stress situations (Joshi & Jain, 2016).

Despite the great significance and critical role of workplace spirituality, it is one of the variables that did not get enough importance by the scholars in comparison with other variables than that. Though it has also influenced other variables like organizational citizenship behaviours (Mazandaran & Qaemshahr, 2014).Hence, this study uses workplace spirituality as a mediator and aims to test whether workplace spirituality mediates the relationship between transformational leadership and OCB.

2.4.4 Dimensions of Workplace Spirituality

Workplace spirituality consists of three dimensions (McKee et al., 2011). These dimensions constitute a) meaningful work b) sense of community c) value alignment.

2.4.4.1 Meaningful Work

It is not a new concept. There are three working characteristics related to the meaningfulness of the work. These include skills diversity, the identity of the task and the significance of the task. The meaningful work embodied in the thought of such work that has a great personal value for the individual and responds to their inner need to seek deeper meaning and purpose.

2.4.4.2 The sense of Community

It refers that the work signifies a sense of the community to maximum employees. This shows a feeling of connection with their job. The relationship of sense of belongingness and employees feeling occurs at very deep levels (McKee et al., 2011).

2.4.4.3 Value Alignment

It is intellectualized as a consistency between individual and organizational values. The high degree of consistency between personal and organizational values leads to better results. This is based on the concept that the individual goal is far more than itself and should contribute to society (McKee et al., 2011).

The workplace spirituality is growing popular, and it is irrefutable fact that in the previous decade, the field of organizational science has received increasing attention. However, there still exit the gap in the literature. As there is limited literature present on the mediating aspect of workplace spirituality. No doubt there exist some theoretical basis present for that. But the practicality in this regard is still questionable. Thus, the current study will examine the mediating effect of workplace spirituality on the relationship between transformational leadership and organizational citizenship behaviour. Moreover,

it also analyzes the independent relationship of workplace spirituality with both the variables. In addition to, the current study also determines the impact of workplace spirituality with both dimensions of organizational citizenship behaviour i.e. OCBI and OCBO.

2.5   Emotional Intelligence

The central idea of emotional intelligence lies in comprehending human emotions and interaction which lead to the likelihood of managing these emotions more intelligently in one way or another (Weisinger & Cali, 2000). Leaders possessing emotional intelligence skills creates emotional realization and sense of responsibility among workers which enables them to respond positively in diverse situations (Jamshed et al., 2017). It is quite obvious that everyone is different from another person, so as his insight to see the reality and how to give meaning to their emotions are varied. It is clear that a certain level of EI may be successful in personally achieving emotional maturity (Goleman, 1995; Saruhan, 2013). It has been repeatedly seen in the literature that emotional intelligence has relevance to work success, personal safety and psychological stability (Mayer & Geher, 1996; Vakola, Tsaousis, & Nikolaou, 2004). However, the literature also signifies the different model to assess the emotional intelligence and how emotional intelligence in the workplace or among leaders effects the overall performance of the organization.

Emotionally intelligent individuals are engaged more in organizational citizenship behaviours than individuals with lower EI (Turnipseed, 2017).Emotional intelligence (EI) signifies the ability of an individual to perceive and identify emotions in oneself and others, and to manage their own emotional state in order to improve the well-being and quality of personal and professional relationships (Extremera, Durán, & Rey, 2007; Gannon & Ranzijn, 2005; Palmer, Donaldson, & Stough, 2002), general health of an individual (Jain & Sinha, 2005; Tsaousis & Nikolaou, 2005) success of marital life

(Vennum, Koenig-Reed, & Jalali, 2006), professional and academic performance (Lyons & Schneider, 2005; Slaski & Cartwright, 2002) and the potential of supervisors and leadership (Charbonneau & Nicol, 2002; Dries & Pepermans, 2007). EI has become a growing interest in home therapy, psychology, counseling, and care as emotional awareness is an important aspect in interpersonal relationships. In addition, EI continues to dispute in terms of personal differences and psychological measurements, and its construction validity and its differences with basic personality factors (Killian, 2012).

Emotional intelligence is portrayed as a form of social intelligence. It contains the capability to monitor oneself and the feelings and emotions of others. Individuals' can also use emotional intelligence as a guide to see the information from a different perspective. Moreover, emotional intelligence comprises the ability to perceive, assess and express the emotions with precision; the talent to acquire and produce sensations while promoting cognitive activity; the aptitude to understand affect-laden information and the use of emotional data to regulate emotions and to promote emotional and intellectual growth of human beings(Smith, 2017).

The skill to assess and express their emotions is related to care. So, it is also important in the service industry. In the service industry, it is important to recognize the feelings of the client, so that their expectations will not overlook. If the clients' emotions were not taken care, it will lead to inappropriate reactions. So, it may lead to less productivity. Emotional promotion of cognitive activity means that emotional influences solve problems and creative activities. The positive mood of the employees can influence their own creativity and critical thinking. In the service sector, it is more important for the employees to maintain their positive moods. On the other hand, if they are involved in negative moods then they will not focus on the clients' demands and details, which will

also result in less productivity. This capability allows individuals to realize that specific emotions can lead to certain behaviours (Smith, 2017).

According to RaesIi, Honarvar, Fallah, and Behnood (2016), emotional intelligence appears to be an evolving form of human concern in the history of the organization. Just as modern equipment is in the hands of instructors and informative managers, it provides guidance and satisfaction to the organization's employees. Emotional intelligence is a way of clarifying the part of human capacity and emotion. A manager with high emotional intelligence is an effective leader in identifying higher goals and accomplishing them with extremely high profitability, involving commitment and employee satisfaction. It is speculated that the leaders' emotional intelligence increases the morality of the team and therefore the overall result of the team (RaesIi et al., 2016).

Furthermore, RaesIi et al. (2016) also added that emotional intelligence (EI) is emotional recognition and control of the emotions. On the other hand, people with emotional intelligence can successfully combine the three components of behavioural, physiological and cognitive emotions. Emotional intelligence determines which activities are appropriate or inappropriate in social interaction and in certain psychological conditions. It also encourages individuals and overcome anxiety, fear, tension and disappointment to conceal their own judgments, endure difficult problems, and keep the motivation and positive. Emotional intelligence is a kind of tendering ability to decide how to use our ability in an ideal way; it even limits our thoughts on the right path (RaesIi et al., 2016).

Emotional Intelligence positively relates to Organizational Citizenship Behaviour (Miao, Humphrey, & Qian, 2017). EI helps people to keep their hopes in life, sympathize with others, understand other people's feelings and emotions, ignore the little gains to get the greater mutual gains. Cherniss (2010) highlight the significance of emotional

intelligence in three respects. First, the emotions are important for the life of navigation. Second, it is important for managing the feelings and emotions of different people and third it also creates emotional differences which will affect the individual to adapt to different situations. Thus, Cherniss (2010) argue that the capability to perceive and manage emotions is an intelligence because it permits individuals to overcome the challenges of life. However, Cherniss (2010) proposes four abilities which intelligence must possess. These are the perception of one' own emotions and of others also, encoding which refers to the actions in the response to emotions, a memory which refers to memorize the reactions once given to particular response and reasoning which refers to the emotional responses based on self-actions and previous reactions too). Cherniss (2010) proposes emotional intelligence as another contextual intelligence because it includes a series of concepts related to reasoning, problem-solving and information processing Cherniss (2010).Traditionally, the education system is based on the results of measuring success. The education system does not allow the present situation to exist forever, but rather to cultivate students who are able to use knowledge to solve problems that are often global problems, and to engage in cultural boundaries that are different from the interests of all. They must be aware of their ability to regulate emotions, constructively think, motivate others, and communicate to improve the human condition (Sung, 2015).

All these problems can be unlocked with the help of emotional intelligence. If this construct (emotional intelligence) develops among the teachers of higher education too, it will lead to bring abrupt change in the quality of education and come up with more talented and creative students. Therefore, the current study tries to explore the mediating role of emotional intelligence on the relationship between the leader and organizational citizenship behaviour. The challenge which education sector of Asia faces in the twenty-first century is the transfer of priorities and beliefs structures to the importance of emotional intelligence skills for high-level cognitive function. The notion of global

citizenship becomes a reality for next generation (Banks, 2008; Stewart, 2007). Therefore, the importance of emotional intelligence has become a global priority. Emotional intelligence is the binding force that brings individuals together. Independent of cultural diversities, the emotional aspects of the brain are similar (LeDoux, 1998). As individuals connect to deeper levels, a feeling of understanding on common grounds can be found. This common ground leads to the definition of emotional intelligence based on self-development, interpersonal relations, adaptive environment, conflict resolution and constructive thinking (Bar-On, 2001; Epstein, 1998).Although the process of socialization and priorities may vary across different geographical boundaries. But the human brain process the similar way when it comes to emotional information. Usually, all the brains which developed normally operate and process the same way and emotions are a fundamental part of neurological functioning. The first definition of emotional intelligence is defined by the neurological function: "*the brain is conscious of the emotion and integrates them in thought, manage emotions, and therefore need information processing*" (Salovey & Mayer, 1990).

2.5.1 Origin and Background of Emotional Intelligence

With the deepening of the field of psychological research, emotional intelligence has become a popular research subject, Salovey and Mayer (1990) work more closely to study EI. He outlined emotional intelligence in the following words. "*the emotional processes and motivation necessary for EI emanate from the brain's limbic system, rather than the cerebral cortex which is responsible for higher thinking and language. Therefore, the limbic system is the part of the brain we need to engage to develop and deepen our emotional intelligence, and it is a system that learns through motivation, extended practice and feedback (2014, p. 23)*". Klare et al. (2014) were responsible for advancing emotional intelligence search after the preliminary work done on it. They describe EI as the ability to evaluate their own feelings and emotions, differentiate and use this

information to direct their thinking and behaviour. Their preliminary study is to emphasize the scale of design and color of emotion. Their subsequent studies established the original emotional intelligence model in the late 1990s. Historically, intelligence studies have shown that the success of individual and professional life depends not only on his or her cognitive ability and intelligence, but also on his emotional and social characteristics (Thorndike, 1920; Wechsler, 1943). The last two relationships intrapersonal and interpersonal skills paved the way for later EI exploration, first provided by Salovey and Mayer to the public in 1990. In his bestselling emotional intelligence book. Goleman (1995) claims that EI is more important than IQ to predict professional performance and successful life. Various theorists have proposed different concepts of EI construction. However, some scholars Cherniss and Goleman (2001) present four main aspects of EI: self-awareness, social awareness, self-management and relationship management. Basically, EI refers to (a) perceiving and recognizing emotions, and (b) managing their own emotional states to improve personal well-being (intrinsic dimensions) and quality of one's intimate and professional relationships (Goleman, 1995; McEnrue & Groves, 2006). Emotional awareness is the natural part of interpersonal relationships and emotions has been widely used in emotional interaction therapy (Greenberg & Johnson, 1986; Johnson, 1998; MacIntosh & Johnson, 2008). W. E. Hill (2001) also discussed the importance of emotional intelligence with other constructs like sympathy and forgiveness among the relationships (Killian, 2012).

Payne's eventual goal is to highlight the importance of emotional intelligence in the business world and how it ignored while dealing with the social interactions. He describes the lack of emotional intelligence as a source of contemporary social competition, as well as problems associated with depression, bad content, violence, addiction, and so on. He declared that "*I read the title, of a research article by Mayer and Salovey, and was struck by the phrase, by the power of bringing together two seemingly unconnected and even*

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antithetical concepts". Finally, he was able to complete his task and explained the term emotional intelligence in more understandable and comprehensible manner which is also widely accepted by scholars. In general, his job is to provide a platform that can use EI and researched as a common language (Hans, Mubeen, & Al Rabani, 2013).

Salovey and Mayer (1990) refers the emotional intelligence as, "*the ability of an individual to comprehend their feelings and the ability of others to distinguish different emotions and use them to guide their behaviours, actions, and ideas*". It can be argued that any work that makes contact with another person ultimately needs to manage emotions. Services sector take this construct to a higher level, (Zimmermann, 2011). Emotions also play an essential role in the leadership process, so that emotional intelligence contributes positively to effective leadership. Thus, the most important precondition for the principal-leader association is to cultivate emotional intelligence skills for itself as well as for the teachers that are part of the team (O'Boyle, Humphrey, Pollack, Hawver, & Story, 2011).

Emotional intelligence distinguishes between average and extraordinary manager skills. According to Guy and Lee (2015) people with higher levels of emotional intelligence should be able to carry out more emotional work. For the leaders, emotional intelligence is considered important because when they cannot understand the emotions and moods of employees or followers, leaders will not be able to get more productivity from them.

Turner (2004) suggests that emotional intelligence is that part of intelligence which is gentler and helps people in their practical and personal life. According to Goleman (2000), IQ contributes only 20% to a person's success, while the remaining 80% is contributed by social and emotional intelligence. Now, most companies now prefer employees with emotional intelligence, not just cognitive intelligence (Goleman,

2000).Some scholars believe that emotional intelligence can be established through educational or management coaching programs and that higher levels of emotional intelligence improve management performance and leadership (Newman, Guy, & Mastracci, 2009; O'Leary, Choi, & Gerard, 2012; Vigoda-Gadot & Meisler, 2010).

The construct of emotional intelligence has become perplexing for many managers and practitioners because of the increasing number of models currently found in the literature. These models include ability model (Salovey & Mayer, 1990), personality model (Petrides & Furnham, 2001), competence model (Goleman, 1995) and mixed models (De Dreu & Weingart, 2003). Though the term "emotional intelligence" can be mutually referred to as all of these models, the content contained in the concept is actually very different. This leads to the definitional issues of emotional intelligence and its different approaches for its assessment (Clarke, 2010a). One of the main problems is that although the same terminology is used, the author often measures very different things and is therefore used to explain the predictive capacity of behavioural constructs (Clarke, 2010a).

Many practitioners analyzed Goleman's (1995, 1998) initial development of the Emotional Intelligence competency model. However, due to lack of construct validity (Zeidner, Matthews, & Roberts, 2004), this is already subject to criticism. For example, among the competencies that Goleman considers like assertiveness and motivation, it is argued by many authors that they lay outside the architectural field. Similarly, competencies measured in mixed modes developed by Bar-On (1997a), also include stress management and general emotions that have been criticized for similar reasons. On the other hand, there is growing evidence that the validity of mixed model has increased over the past decade (Daus & Ashkanasy, 2005; Mayer, Roberts, & Barsade, 2008; Zeidner et al., 2004).

The emotional intelligence ability-based model analyses emotional intelligence as an integration of four different cognitive abilities that involves the differences that how individuals deal with emotional information. In this regard, the definition of this variable is narrower, with almost no overlap with other existing measures (such as personality) to assess individual differences. The four emotional capacities that make up the EI ability model are (a) accurately perceive the emotions of others, (b) use emotions to promote out of box thinking, (c) understand emotions, (d) self-management of emotions and in others too (Mayer, Roberts, et al., 2008). Empirical studies have revealed that ability models are directly related to the results of a wide range of important work, including decision-making and negotiation (Day & Carroll, 2004; Mueller & Curhan, 2006) and leadership(Kerr, Garvin, Heaton, & Boyle, 2006; Leban & Zulauf, 2004). It is also important to know that why the development of these emotional intelligence competencies is important for managers and human resources (HR) specialists (Clarke, 2007; Fan & Cheng, 2006; Weinberger, 2002).

2.5.2   Models and Dimensions of Emotional Intelligence

Literature of emotional intelligence suggests many models exists and are directly related to sociology, psychology, neuropsychology and other fields. EI models can be divided into two categories: ability models and trait model / mixed model. The ability-based model of emotional intelligence refers *"perceive, appraise, and express emotion; to access and/or generate feelings when they facilitate thought; to understand emotion and emotional knowledge; and to regulate emotions to promote emotional and intellectual growth"* (Y. Hong, Catano, & Liao, 2011, p. 323). It refers to focus on the abilities and capacity of an individual (Whiteoak & Manning, 2012).

The ability model is similar to cognitive intelligence (Rosete & Ciarrochi, 2005). It assesses the association between emotion and intelligence as a skill. This model was

mainly carried out by Salovey and Mayer (1990). This model has an advantage over other models because it has been successfully distinguished from features such as personality, social needs, and cognitive intelligence (Groves, Pat Mcenrue, & Shen, 2008). On the other hand, the trait / mixed pattern consists of enthusiasm, positivity, self-concept, self-confidence, trust, and altruism (Feyerherm & Rice, 2002). These qualities syndicate personality traits with social behaviours. The mixed model has considerably changed the work of Bar-On (2006) and Goleman (1995). Mixed emotional intelligence models are criticized for lack of scientific development (Mayer, Salovey, & Caruso, 2008). However, the scientist pointed out that the results are closely related to expected organizational outcomes and signify the potential utility of the hybrid model in organizing, leading and managing the wider environment (Goleman, 1995, 2001).

Table 2.2 : Emotional Intelligence Models

Theoretical Basis	Authors	Measurement distinctions
Ability	Mayer, Salovey and Caruso Schutte et al.	MSCEIT – direct performance assessment of emotional processing, some scenarios testing; confusion on scoring between consensus and expert scoring models (J. D. Mayer & P. Salovey, 1997; Salovey & Mayer, 1990).
Behavioural	Boyatzis and Goleman	ESCI-360, functional approach inductively derived from effective performance, called competencies (more outcome-oriented and realistic in real settings) (Boyatzis and Goleman, 1996; Wolff, 2005, 2008).
	Bar-On	EQ-i: 360, although originally a self-report, the 360 was introduced in 1997 (see placement later in this table) (Bar-On, 1997b)
	Dulewiez et al.	EIQ, a 360 of competencies (Dulewicz & Higgs, 2003)
Mixed	Bar-On	EQ I originally a self-report, internally process-driven EQ I model (more psychological than others), but now more behavioural in its 360 form (Bar-On, 1997b).
	Schutte et al.	Self-assessment based on Mayer Caruso Salovey test (Schutte et al. 1998).
	Wong and Law	Self-assessment based on MSCEIT (Law, Wong, & Song, 2004).
	Petrides and Furnham	TEIQue, a self-assessment of trait EI based on a content analysis of major models (Petrides and Furnham, 2000, 2001, 2003).

Source: (Boyatzis & Ratti, 2009, p. 756)

On the basis of the discussion above, there are two well-known EI models (Stubbs, 2005). The first is Goleman (1995) to evaluate the employee's EI model. The model was also adopted in a similar fashion by the Salovey and Mayer (1990). This framework has five branches: self-awareness, self-regulation, motivation, empathy and social skills. These can be divided into two categories: personal ability is to control your emotions and your social ability is to control the emotions of the other. The aspects of the model are as follows:

2.5.2.1 Self-awareness

It refers to realizing the feelings that become a vision and helps in decision making. It is also seen as self-consciousness, also known as intuition. It can be determined according to its value. Individuals assess their strengths and weaknesses and realize them. Self-awareness of your strengths and weaknesses leads to personal self-confidence.

2.5.2.2 Self-regulation

Self-discipline refers to the management and handling of emotions in a proficient way. A person who is hardworking, serious, and deferred his leisureliness is considered as self-regulating.

2.5.2.3 Motivation

Motivation is defined as "*the emotional tendency that guides or facilitates reaching goals*" (Fatt, 2002, p. 64). This ability differentiates the best manager from the average. Positive people will never give up, do all they can for failure to succeed.

2.5.2.4 Empathy

This ability makes individuals responsive to the others' feelings, respecting others' prism or lenses to see things too. People are generally reluctant to share their feelings.

This feature allows people to deduce their feelings through facial expressions and tones. This ability leads to the creation of self-awareness and self-regulation. This skill allows people to work in groups, especially in an environment where people belong to different cultural backgrounds.

2.5.2.5 Social Skills

This refers to emotional management, a proper reading of social circumstances and complexes, and even involving in diplomatic behaviour and fabrication in the hour of need. People having good social skills correspond equally with each other as well as successfully lead the team too. They can keep a strategic distance from the conflicts and develops collaboration among coworkers.

The ability model of emotional intelligence revolves around the branches of cognitive-emotional abilities, interrelated with each other. One of the most often used scale is the Wong and Law Emotional Intelligence Scale (WLEIS; Wong & Law, 2002) which was established in Hong Kong. The 16-item self-report WLEIS, based on Mayer and Salovey (1997) EI model, measures four emotional dimensions:

- **Identification of emotions**: It refers to the ability of an individual to identify, classify and discriminate emotions and feelings of oneself and others too. People who know to identify the emotions can also evaluate the emotions at workplace settings. Such individuals would also express their moods and emotions easily. Moreover, the individuals who can identify the emotions, they also being sensitive to the fabricated, deceitful and manipulating feelings of others. In other words, we have emotional perception, evaluation, and expression, or emotional feeling. For example, it is possible to accurately detect and distinguish between the state of emotion, the state of expression by others, and the state prevailing in the surrounding environment in

images, literature or music. It also involves the ability to accurately express feelings and needs related to sensation (Palmer, Walls, Burgess, & Stough, 2001).

- **Using emotions to facilitate thinking:** It refers to the use of emotions in order to improve thinking and intellectual processes. It also helps in the prediction of others' emotion, which helps in decision making. It also assists individuals to develop multiple perspectives in different situations. Likewise, there are emotions that promote thought or emotional assimilation, involving the use of emotions to help think and make decisions. As a weight indicator, it is a matter of weighing emotions and other thoughts and feelings and allowing each emotional time to guide attention (Petrides & Furnham, 2000). Having the ability to feel sympathy for others' emotions is an example that is considered favorable because the information collected can be used to broaden the view and to solve more effective problems (Kafetsios & Zampetakis, 2008).

- **Understanding emotions**: It refers the apprehending the complexity and delicacy of emotions and their interrelationships. An individual can differentiate emotions among different scenarios. Similarly, individuals understand and analyze emotions; use emotional knowledge or understand emotions, which are related to the ability of emotional analysis, appreciate their possible trends and their gradual effects over time, and understand their results. (Matthews et al., 2002) It relates to understanding the insight consequences, meanings, and repercussions of emotional symbols and their interactions. They may also understand that the feeling of excitement and lust can be mingled to form another emotion, passion (Mayer et al., 2000)

- **Managing emotions**: It involves the ability to control and control emotions in a positive way, which then later leads to the emotional and intellectual growth of an individual. The individual also becomes curious to learn the emotions and reflect his emotions, and regulate them actively. In another way around, there exits reflective

regulation of emotions which promotes emotions regulations and leads to the emotional and intellectual growth of an individual. Mayer and Salovey (1997) argue that this branch reflects the highest level of EI capacity. It also refers to be open with the emotions, and it's upon ones' will either to attach or detach from the emotions (Slaski & Cartwright, 2002).

The main similarities and differences between the two models have explained in detail in the table ahead.

Table 2.3 : Theorist Comparison

Cluster	Goleman	Mayer and Salovey
Internal Awareness	Accurately know own emotions	Knowing one's emotions
	Self Confidence	Knowledge of causes of one's emotions
		Knowledge of consequences of emotion
		Knowledge of emotional progression over time
Internal Management of Emotion	Emotional self-control	Managing emotions, Appropriate expression of emotion
	Motivation	Motivating oneself
	Delay gratification	
	Use feelings to make decisions	Use of emotions to influence decision making
	Initiative	
	Optimism	Positive mood maintenance
	Adaptability	Change negative mood to positive
	Transparency	
External Awareness	Empathy (sensing others feelings and emotional state)	Empathy (awareness of others feelings, builds on self-awareness)
	Awareness of organizational surrounding	
	Service Orientation	
External Management of Emotion	Handling emotional upsets of others	Managing emotion in others
	Social effectiveness	Accurately express others' emotions
	Developing others	
	Influence	Social competencies
	Inspirational leadership	
	Teamwork & Change Catalyst	
	Conflict Management	Handling relationships

Source: (Stubbs, 2005, p. 23)

This study adopts the model given by Mayer and Salovey for measuring emotional intelligence rooting from the year 1997.Like the pioneers of the field of emotional intelligence, Mayer and Salovey describe EI as a collaboration between cognition and emotion since1997, defining EI as "*ability to perceive emotions, to access and generate emotions so as to assist thought, to understand emotions and emotional knowledge, and to reflectively regulate emotions so as to promote emotional and intellectual growth.*"(J. Mayer & P. Salovey, 1997). Their model revolves around branches of cognitive-emotional ability which are all related to one another and one builds upon the other. The four branches are as follows:

Self-emotional appraisal (SEA) refers to measure the ability of individuals to understand emotions.

Others' emotional appraisal (OEA) is the capability of an individual to identify and comprehend other individual's emotions.

Use of emotion (UOE) refers to the capability of oneself to motivate others and enhance their performance.

Regulation of emotion (ROE) evaluates the ability to regulate emotions.

These dimensions are similar to those proposed by Salovey and Mayer (1990). Identify and evaluate your emotions is similar to a self-emotion appraisal. Identify and evaluate the emotions of others is called other people's emotions. The use of emotions has the same name in both modes. Finally, the management of emotions and emotional regulation is similar.

2.5.3 Other Models and Theories of Emotional Intelligence

There are many definitions and theories are found regarding emotional intelligence. Indeed, Salovey and Mayer (1990), Goleman (2001) and R. E. Boyatzis (1982) are the main advocates of emotional intelligence. Other academics also presented a unique model of emotional intelligence. Bar-On (1997b) expressed emotional intelligence as: "*an array of non-cognitive capabilities, competencies, and skills that influence one's ability to succeed in coping with environmental demands and pressures*" (Bar-On, 1997b, p. 14). Bar-On (1988) also coined the term of "EQ" which is referred as an emotional quotient. His model seems best with regard to psychological well-being.

2.5.4 Wong and Law Emotional Intelligence Scale

Wong and Law's Emotional Intelligence Scale (WLEIS, Wong & Law, 2002) is a popular self-assessment measure of emotional intelligence. The WLEIS was conceived as a measure of self and other ratings. Based on the four-dimensional EI model of Davies et al., It consists of 16 components all packed under 4 elements. The theory of the evaluation of personal emotion is that the individual has the complete ability to understand and express his own emotions. For example, the widely-used sample element: "*I really understand what I feel*".

The dimension of the theory of assessment of the feelings of others is the ability of individuals to reflect on the behaviour of others, and can always notify others. For example, "I always know my friend's emotions about their behaviour". WLEIS was evaluated with a Likert scale of 7 points from 1 (totally disagree) to 7 (fully agree). Previous studies have found four factors that support the WLEIS score, reliability, convergence and discriminant validity (Wong & Law, 2002). The WLEIS score is also effective in predicting life satisfaction, academic performance, work performance and job satisfaction (Law, Wong & & Song, 2004: Wong & Law, 2002) Another model is given

by Goleman, Boyatzis, and McKee (2013) to measure emotional intelligence. It consists of eighteen skills classified in four groups. These are:

2.5.4.1 Self-Awareness

He determined the meaning of individuals' moods and emotions, and how it influenced different individuals' performance. It is important to comprehend strengths and weaknesses. Self-awareness ensures good performance for employees (R. E. Boyatzis, 1982). People who possess a self - awareness are sensitive to self - evaluation, and they are also aware of their capabilities like self - confidence, self-assessment and emotional management.

From the feedback provided, they can improve their own mistakes and understand where they need to work and work with that. It is the main ability to perform well (Kelley, 2003). Moreover, it improves self-efficacy. Self-awareness means knowing about emotions, sentiments, feelings, preferences, and intuition. It consists of three capacities:

1. Emotional Awareness: Classify feelings and their reactions.
2. Accurate self-assessment: Identify your own strengths and weaknesses.
3. Self-confidence: Strong self-esteem and self-confidence.

2.5.4.2 Self-Management

By monitoring and dealing with your own beliefs, instincts, property, and discipline, it helps to be self-sufficient. This is a process that has a direct impact on employee performance. This, if an individual knows well how to work under pressure and manage its emotions then its productivity will be high (Afzalur Rahim et al., 2002).

Workforces can also collaborate their individual needs to achieve organizational goals (Boyatzis, 2002). Adaptability is one of the important features of self-management.

People with this skill can create a superior performance in the workplace(Spencer & Spencer, 2008).

Self-management means creating emotional agility, helping more or promoting employee thinking out of the box or encourage them to come out from comfort zone (Amabile, 1988). Employees with self-management capacity are active and optimistic in their behaviour, which is essential for superior performance (Schulman, 1995). Self-management includes the following features:

A. Emotional self - control: Keeping troublesome feelings and desires checked.

B. Transparency: Maintaining the principle of morality and truth.

C. Adaptability: To deal with the traceability of changes.

D. Achievement Orientation: To seek to restore or fulfill criteria of distinction

E. Initiative: The willingness to act on the opportunity.

F. Optimism: Seeking the positive characteristics of things and the future.

2.5.4.3 Social Awareness

Social awareness means that a person must have an understanding of ideal behaviour or desired attitude in society. People with a compassionate ability get the sense to care about the feelings and worries of others. People who know the capacity of social conscience always put themselves in the situation of others and seek give the corresponding response. Social consciousness can understand the spirit of the organization and the policy that exists within the team. This ability enhances organizational awareness, although there are work requirements that have an impact on individuals. Social awareness is essential to improve interaction and coalition. It allows an objective way of analyzing the situation without distinguishing between the star performers and the average, without being biased (Boyatzis, 1982). Social awareness includes the following features:

A. Empathy: Identify the emotions and opinions of others and get positive attention in their worries.

B. Organizational awareness: To understand the group's emotional clues and power associations.

C. Service orientation: Planning, identifying and responding to customer needs.

2.5.4.4 Relationship Management

It inculcates certain ability to include social skills, to evaluate and promote others, and to encourage others to take appropriate action. It refers to assist others and develop positive energies in them, which is certainly a trademark for transformational leadership (Spencer & Spencer, 2008).The ability to understand the reactions and influence of others are essential for the leader. It is considered an important feature of effective leadership (Spencer & Spencer, 2008).

This requires clear communication skills, which is critical to the success of the organization. Effective communication involves give and take emotional information, listening skills are good, and share knowledge and good news with bad news. Management conflicts also develop relationship management skills. It is important to understand that others deal with different people and situations because people have to convince and persuade others. Effective leadership helps maintain relationships in the workplace and oversees the performance of others by giving them responsibility. Leaders develop a thriving environment by presenting positive and catchable emotions (Bachman, 1988). In order to develop followers to show effective performance, leaders need skills to develop relationships and change (Jay A Conger, 1989). Relationship management involves the following skills:

A. Development of others: Determine the development needs of others and improving skills in them.

B. Inspirational Leadership: Stimulates and manages individuals and groups.

C. Influence: Implements strategies that are effective.

D. Change the catalyst: Initiate change or modify the processes.

E. Conflict management: communicate and resolve differences.

F. Teamwork: work together with others to achieve common goals. Generate teamwork for a common purpose.

2.5.5   Emotional Intelligence in Workplace

In contemporary era's fast-paced world, companies tend to take the necessary measures to ensure survival. For a long time, EI has become important in the workplace (Slaski & Cartwright, 2002). While establishing the workplace command, the study also established a viable definition of EI and its applicability in today's world. Due to Emotional intelligence's relative improvement in job performance can be seen as a progressive tool (Kafetsios & Zampetakis, 2008).

Emotional intelligence is significantly associated with network citizenship behaviours for individuals (S. Cohen, Mosley, & Gillis, 2016).A research study conducted by Zeidner et al. (2004) proposes that large corporations promote emotional intelligence in their workplace. According to this study, four out of every fifth corporation promotes EI in its work setting. It is evidenced from the literature that with the promotion of emotional intelligence in the workplace, the business could reap many benefits. These benefits range from the minimization of workload stress to enhancing social interaction among employees, organizational control to employees' commitment and loyalty to their organizations, personality building to organization's overall productivity. Thus, emotional intelligence impacts on every aspect and element in the organizational setting (Tonder, 2004; Vakola et al., 2004; Zeidner et al., 2004).

Studies have shown that there seen some remarkable positive changes in the productivity as well as among organizational culture, after implementing emotional intelligence. For example, Wong and Law (2002) proposed positive association of the emotional intelligence and job satisfaction in the service industry. In addition to, while discussing the role of EI in employee relationships, it also shows the remarkable progress regarding customer satisfaction (Sojka & Deeter-Schmeiz, 2003).Weisinger and Cali (2000) state the repercussion of EI in the work setting. He states that if there is lack of emotional intelligence in the workplace, it leads to negative consequences. For instance, if an individual unable to express its emotions and moods correctly then there is a big flaw, this will cause people to lose their emotions that will lead to reducing the effectiveness of the company's success. Persons who possess higher emotional intelligence have the ability to sense emotional-based information, also comprehend and manage their emotions, thereby enhancing their personal and social skills. Thus, emotional intelligence is directly related to individual professional success (Goleman, 1995; Salovey & Mayer, 1990). A key point in emotional intelligence is that it can be strengthened through training and experience (Elfenbein, 2006).

The impact of emotional intelligence on service performance is remarkable. Emotional intelligence facilitates employees to perceive, comprehend and manage not only own emotions but also clients' emotions as well. This will leads to customer satisfaction in return (Kernbach & Schutte, 2005; T. Kim, Jung-Eun Yoo, Lee, & Kim, 2012). This is done in two ways. As part of the management itself, employees with higher emotional intelligence tend to use more effective emotional work strategies (Joseph and Newman 2010). Because of its dynamic clients, work in this sector is emotionally challenging (Morris & Feldman, 1997).Emotional intelligence also helps individuals to collaborate with other personnel and implement effective coping strategies to read and reach customers (Brotheridge, 2006; Kernbach & Schutte, 2005; Prentice & King, 2013). This

is why people with higher emotional intelligence are better in terms of providing services and recovering easily from failures (T. Kim et al., 2012).

Due to the sensitivity of the service, employees with higher emotional intelligence have a higher position and are higher than their opponents who possess lower emotional intelligence (Cote & Miners, 2006; Kernbach & Schutte, 2005; Prentice & King, 2013). In the end, people with higher emotional intelligence can sustain themselves in the competitive environment (Walsh, Chang, & Tse, 2015).These people not only uphold positive attitude and high self-assurance but also combat the negative effects of negative events, such as interaction with unpleasant clients (Schutte, Malouff, Simunek, McKenley, & Hollander, 2002). As a result, emotional intelligence can compensate for the causes of burnout between employees and customer contact managers (Lee & Ok, 2012). In general, people with higher emotional intelligence tend to be more active in dealing with poor working conditions and therefore have less impact on turnover (Walsh et al., 2015).

Therefore, it is inferred that employees who possess higher emotional intelligence can perform better in the work setting. Likewise, emotional intelligence also helps the employees to perform better in services sector too. Thus, the current study will try to explore the mediating relationship of emotional intelligence between transformational leadership and organizational citizenship behaviours among teachers of higher education sector. It is predicted from the discussion that theoretically, emotional intelligence enhances the performance of employees working in the service sector.

2.5.6   Criticism on Emotional Intelligence

Concluding the section of how Emotional Intelligence is defined and used, it is decidedly difficult to confirm the dimensions of in-house built tests and their relevancy and even harder to confirm is the psychometric properties used. Because emotional

intelligence has been understood and reflected in different ways, it is important to note that till yet, there are no model exits which gives a guarantee to measure emotional intelligence in all aspects. The number of studies on EI reflects that many operational definitions can be accepted and used. (Bar-On 1997, Goleman 1998, Mayer & Salovey 1997, Payne 1985).

The literature tells us that EI is a popular mechanism used in many organizations and it is still far from its "definition" stage. Criticisms about the components of the EI mainly involve factors such as psychometric problems, which make it difficult to measure many aspects (Vakola et al., 2004). Since the overall components of many tests are sometimes less acceptable, it is important to note that there is some internal coherence in large-scale EI measurements. Until or unless, psychometric tests are not fully resolved, any emotional intelligence measure will not be entirely acceptable. The theoretical objective of EI also makes it difficult to use it as a secular academic psychological mechanism rather than known and widely used social/behavioural and other forms of personality testing (Slaski & Cartwright, 2002).

Emotional intelligence's ideas have been developed in scholastic journals and the media. However, there is a critic that it is a viable form of intelligence. Locke (2005) claim that emotion is a reflexive reaction and there is no reason to reflect these reactions. Because the emotional reaction is an involuntary reaction, it attributes the intelligence to the subconsciousness. Locke (2005) highlight that people do not have emotional reasons. Locke (2005) explains the idea of EI because he thinks it is possible to navigate effectively in emotional intelligence.

In addition to, people can adapt the emotional responses to some extent. Because he thinks that emotional intelligence advocates learning traits instead of personality traits. Becker (2003) also criticized EI as a personality trait and suggested that EI could have a

high degree of compatibility and personality traits. Landy (2005) highlights that emotional behaviour is very broad, general and wide-ranging because its advocators such as G. Daniel, Boyatzis, and Mckee (2002) argue that emotional intelligence involves 13 distinctive functions that can be used in six dynamic leadership styles. Moreover, according to the Cherniss (2010), EI's understanding may be an incomplete and still at developing stage. He did not provide single emotional intelligence' definition, rather he proposes emotional intelligence study to four different models. These models show that EI is a diversified concept that syndicates personality traits like innate ability, learning behaviour and social competence. Though Cherniss (2010) means that the definition of Mayer, Salovey, and Caruso (2000) is the most viable definition of emotional intelligence, he highlights that this definition does not contain all the different understandings and model concepts.

The interest in EI is not only inspired by the academic research of intellectual essence, but also by the pragmatic concerns. From the beginning of psychological research, emotional management difficulties have led to widespread personal and social suffering, including mental disorders, law-breaking, delinquency and the collapse of community values (Zeidner, Matthews, & Roberts, 2012).In order to improve the possible social benefits of EI, EI training educational programs can be conducted for effective improving of social, emotional, attitudes, social behaviours and even achievements. The book authored by Zeidner, Roberts, and Matthews (2002) highlighted few issues:

2.5.6.1 Lack of clarity of conceptualization

In few authors' reports, the concept of EI seems to be narrowed, including almost no positive quality of academic intelligence, such as having good moral qualities. The basic quality of EI seems unclear.

2.5.6.2 Lack of a "gold standard" for measurement

One of the advantages of conventional intelligent testing is that the various tests are generally highly relevant (proof of convergence validity) so that a standardized assessment can be performed. However, the different EI tests are not necessarily interdependent (Zeidner et al., 2002). In particular, the EI questionnaire measures have become popular, but they are not linked to competency assessment measures (e.g. MSCEIT) (Van Rooy, Viswesvaran, & Pluta, 2005).

2.5.6.3 Overlap with existing constructs

If EI is a distinctive quality, tests should not correlate too highly with the existing ability and personality constructs (discriminant validity evidence). The MSCEIT, in fact, shows good divergence from other constructs, but it soon became apparent that questionnaire measures failed this test, showing correlations as high as 0.6–0.7 with personality traits, such as those of the Five Factor Model (Dawda & Hart, 2000).

2.5.6.4 Lack of theoretical understanding.

Mucearly's work on EI is descriptive, with a focus on developing a list of relevant qualities rather than potential neurological and psychological processes. On the other hand, traditional intelligence can be supported by underlying cognitive processes (such as stimulus coding, working memory, and executive control (and its neural substrate)).

EI tests showed some effectiveness in preliminary studies (Mayer, Salovey, Caruso, & Sitarenios, 2003; Schutte et al., 1998). In general, the EI standard is a questionnaire assessment (eg, self-reported happiness or job satisfaction), which is impressive for EI's expected significant results. In addition, most of the effectiveness of the EI's questionnaire comes from overlapping personality traits such as mood stabilization and extroversion, threatening the discriminatory effectiveness of EI.

2.5.6.5   Uncertain practical relevance

As has been pointed out, there is good evidence that the effectiveness of socially well-designed emotional learning training programs (Durlak et al., 2011; Elias et al., 2006). However, it is not clear that the increase in EI is at the heart of the benefits of training. Often, some very specific skills, such as "saying no" to drugs are targeted, social emotional function may not be more common.

2.5.6.6   Cultural influences on EI

In the Japanese psychological research, it is emphasized that cultural issues should be considered in particular. As the main structure from the western psychology, the extent to which EI can be universally applicable is still uncertain. Although basic emotions are considered universal, adaptive emotional behaviours may vary from culture to culture. A concept of EI relevant to East Asian cultures may be different in several respects from the Western model.

2.6   Theoretical Orientation

2.6.1   Social Exchange Theory (SET)

Social exchange theory (SET) is the most powerful conceptual paradigms in organizational behaviour (Blau, 1964). When people think that they are treated fairly, the principle of reciprocity stipulates that they must reciprocate accordingly (Blau, 1964). Therefore, individuals execute organizational citizenship behaviours in order to pay back to their leaders or organization. Over the past three decades, social exchange has gained a lot of credibility as they connect employees' attitudes and OCB performance (Cropanzano & Mitchell, 2005).

The theory of social exchange assumes that organizational personnel builds emotional and social associations with their leaders, consequently bring not only organizational commitment but also organizational citizenship behaviours among them (Irshad &

Hashmi, 2014). Kark, Shamir, and Chen (2003) suggested that transformational leaders impacts on the followers. It could be described through dual effect, by personal identification and social identification. It also stimulates different outcomes for the organization.

Since the beginning of the 19th century, from the theoretical perspectives of Blau (1964) and Emerson (1962, 1972), the theory of exchanges has been evolved. As it is one of the main theoretical perspectives in the field of social psychology. This theoretical orientation is based on utilitarianism and another aspect of behaviourism in early philosophical and psychological orientation. Both these perspectives of these two theoretical foundations are still evident in today's exchange theory(Cook, Cheshire, Rice, & Nakagawa, 2013).

Homans (1974, p. 13) define social exchange "as the exchange of tangible or intangible activities between at least two people, with more or less reward or expensive activities." The cost is mainly to take into account the loss of alternative actors or opportunities. The principle of strengthening the type of popular behaviourism from the early 1960s (for example, B.F. Skinner's work) was used by Homans to explain the persistence of exchange relations. Behaviour is a function of the payoff, which is offered by the non-human setting or other human beings. Emerson (1972) then developed a psychological basis for communication on the basis of these same reinforcement principles (Cook et al., 2013).

Homans explain how social behaviour and social organization are formed, and how B's behaviour reinforces A's behaviour by demonstrating how the behaviour of A reinforces the behaviour of B (both sides of A and B). This is a clear basis for sustained social interaction that can be explained at the "subordinate level". This was the clear basis for continued social interaction explained at the "sub-institutional" level. The main

purpose of the family is social behaviour, which is due to the mutual reinforcement of the social process. The relationship can also be terminated on the basis of a failure. Blau believes that social interaction is an important process in the center of social life, the fundamental relationship between groups and individuals. It focuses on the reciprocal exchange and association forms of external interests created by such social interactions and the emerging social structure (Cook et al., 2013).

According to Blau (1964, p. 91), "*Social exchange refers to voluntary actions of individuals that are motivated by the returns they are expected to bring and typically do in fact bring from others*". Unlike social and economic exchanges, he stressed that the nature of the obligations involved in the exchange was more likely to remain at least uncertain in social exchanges. He argues that social exchange "involves the principle that one person does another a favor, and while there is a general expectation of some future return, its exact nature is definitely not stipulated in advance" Blau (1964, p. 93).

Montgomery (1996) redefines the social exchange model of Blau (1964) to reflect the dynamic nature of interaction and the potential of opportunistic behaviour. It shows how the social exchange is formalized as a repetitive game, and how to use theoretical game models to predict the stability of certain switched network structures (Cook et al., 2013).

Recent literature and scholarly studies also advocate the role of social exchange theory with respect to emotions. Instead of previous determinant to exchange theory, it focuses that emotions can also use as a exchanges determinant in social exchange theory. It also argues that, contrary to, the traditional factors of exchange outcomes, though it reverts to the early exchange of theoretical work, including emotions related to equity and exchange relations. Over the past 20 years, most practical empirical research exchanges have focused on how social structures affect the exchange of results, such as the use and engagement of emotions (Cook et al., 2013). Lawler and his collaborators (Lawler, Thye,

& Yoon, 2000) developed a theory that they are called the relational cohesion theory to illuminate how emotional responses to exchange relations affect the exchange of results. Molm and colleagues (1999; Molm, Takahashi, & Peterson, 2000) also began to investigate the emotions' role in the exchange relation, but paid more attention to the results of the exchange, rather than guiding the "exchange" of the factors. Blau (1964) is particularly concerned about the urgency of the exchange of relations. In his view, the persistence of social interaction relationships over time, the intrinsic value of the exchange partnership has become the fundamental issue of the cohesion theory (Cook et al., 2013).

Social exchange theory is usually used to scrutinize all facets of employees' reciprocity, containing Organizational Citizenship Behaviour (OCB) (Hopkins, 2002).This theory also argues that goodwill gestures also exchanged between employees and the organizations as well as, among leaders and their subordinates when a particular action proves to be reciprocal (Hopkins, 2002).The obligations arising from the reciprocal criteria may vary according to the position of the social participant Baron and Kreps (1999). Social exchange and reciprocity of the employees and leaders are the linked with mutual interdependent. This interdependence is an essential characteristic of the social relationship between the organization and the personnel.

The theory of social exchange and the reciprocal norms explain the analogy of the balancing the social interaction between employees and organizations. Scholars suggest that OCB classifies into two groups. The first group refers to those behaviours that affect directly on the social interaction and balance among the employees and the organization. So it directs Organizational Citizenship Behaviours (OCB). The second group of behaviours is related towards whose behaviours that have an indirect effect and these are dealing with individuals. These are known as OCBI (Lee & Allen, 2002; Williams &

Anderson, 1991). K. Lee and Allen (2002) argue that it is reasonable for OCB to deliberately attempt to maintain a balance between social exchanges between employees and organizations so that it is more conducive to the organization.

Therefore, OCBO is more likely to be a direct function which deals with an employee's perception of job characteristics. On the other hand, OCBI mainly deals with individuals in the workplace. Although OCBI seems to be an indirect effect, it helps to maintain the balance of the organization and is conducive to employee transactions.

Therefore, by considering the literature review of all the variables it is suggested that social exchange theory holds all the variables discussed in the framework and have a positive impact on all the variables exist in this study.

2.6.2 Transformational leadership theory

The importance of transformational leadership has increased as a matter of critical and positive impacts on organizational performance; therefore, more and more researchers have investigated the impact of transformational leadership on organizational effectiveness (Song, Tsui, & Law, 2009). Based on the transformation model of (Bass & Avolio, 1997), transformational leadership has four dimensions. These are an idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation. Idealized influence is the extent to which the leader acts in a charismatic manner so that the followers accept them (Piccolo et al., 2012). It refers to the leaders to become role models for their subordinates and convince them to accept challenging goals. Whereas, emotional intelligence is the extent to which leaders accept tough challenges, take risks and also give importance to the followers' opinion (Piccolo et al., 2012). It refers to assist the subordinates to explore new strategies and ways to get out from the challenging situations. Moreover, Individualized consideration is the extent to which leaders attend to subordinates' needs, act as mentors or trainers, and listen to

subordinates' concern (Piccolo et al., 2012). It allows the leader to give the supportive advice to the followers according to each individual. Finally, Inspiring motivations reflect the extent to which leaders express their vision of pursuing followers (Piccolo et al., 2012). Through incentives, leaders motivate followers to participate and become part of a common vision within the organization (Rodriguez, Green, Sun, & Baggerly-Hinojosa, 2017).

The theory of transformational leadership gains the attention of many scholars since last few years. This theory was established by Burns (1978) and later reinforced by others (Avolio & Bass, 1988; Bernard M Bass & Avolio, 1997). The main tenet of transformational leadership theory is that the leader can persuade the follower's ability to complete a plan of disciples (Krishnan, 2005b). Transformational leaders stimulate the thoughts and behaviours of subordinates in order to create and sustain organizational success (Rodriguez et al., 2017).

Over the past few decades, Transformational leadership has become the leading force in leadership literature. It is also signifying as "new paradigm" or "new leadership" approach (Balwant, 2016). According to Yammarino & Bass, a transformational leader is a leader who "articulates a realistic vision of the future that can be shared, stimulates subordinates intellectually, and pays attention to the differences among the subordinates" (Yammarino & Bass, 1990, p. 2). Transformational leadership is often intellectualized in four dimensions, including charisma, motivational motivations, individualized considerations, and intellectual stimulation (Bernard M Bass, 1990). First of all, "charisma" roots from Greek work which donates the meaning of "gifted" or "favored" (Johns & Saks, 2001). It refers to the leaders expressed the meaning of the mission, emphasizing trust, contribute to success, respect, and trust (Bass, 1990). Secondly, inspirational motivation is to focus on the use of optimism, motivation, high expectations

and the use of symbols to express an appealing vision (Bass, 1990).Third, individualized consideration refers to the unique treatment of the subordinates, paying particular attention to the needs of the followers and giving the necessary support of the subordinates, so that they can recognize their full potential (Bass, 1990). Fourth, intellectual stimulation involves the use of challenges in a new way of conceiving, understanding and analyzing problems (Balwant, 2016).

Transformational leadership strongly affects the employees' self- conscience and self-regulators behaviours. They inspired the personal growth and self-development of their followers (Ilies, Morgeson, & Nahrgang, 2005). The most important factor in determining leadership relationships is to give members emotional support, decision-making responsibilities and task challenges (Liden, Wayne, & Sparrowe, 2000). The transformational leaders analyze all the relevant information and then communicates with employees in public. Information from real leaders provides employees with the opportunity to improve intuition, develop information, mutual learning and acquire valuable new skills (Kirkman & Rosen, 1999). They also help employees to achieve their effectiveness in a highly problematic and challenging situation by focusing on individuals' involvement, strength building, and participation (Ilies et al., 2005). They are also promoting psychological empowerment to the employees. Like they develop the meaning of work, builds strong competences and self-determination. So, it can be inferred that transformational leadership leads the employees to focus and pay attention to organizational citizenship behaviours (Joo & Jo, 2017).

Bass (1985a) transformational leadership theory is based on Burns's (1978) previous work in the categorization of transactional and transformational leaders. B. M. Bass (1985a) argues that transformational leadership is a higher-level structure. Transformational leaders inspire others to do more than their original plans, often more

than they think, and they define more challenging tasks and achieve more productivity than expectations. Moreover, they typically accomplish higher performances than required.

Bryman (1992) found that transformational leadership is directly proportional to a number of imperative organizational outcomes, which includes perceived extra effort, organizational citizenship, and job satisfaction. Studies reveal that transformational leaders influence organizational outcomes such as organizational citizenship, organizational commitment, job satisfaction, effort and performance (Nguni et al., 2006).

Previous studies have shown that transformational leadership has a direct impact on behaviour, organizational productivity and performance (Pillai et al., 1999; P. M. Podsakoff et al., 1990; P. M. Podsakoff et al., 2000). Bernard M Bass (1990) argue that transformational leaders promote loyal and faithful personnel which are connected themselves to the organizational gains. The results show that there is a direct link between transformational leadership and the following organizational citizenship behaviours: virtue, helping, sportsmanship, courtesy, and altruism (Pillai et al., 1999; Podsakoff et al., 1990; Podsakoff et al., 2000).

From the enriched literature of transformational leadership (Avolio & Bass, 1988; Bass, 1990; Conger & Kanungo, 1988), Podsakoff et al. (1990) acknowledged six major leader characteristics that are exhibited by transformational leadership (a) Intellectual stimulation to incite others to re-examine and rethink the assumptions of the past, (b) role modeling establishes appropriate examples of behaviour valid for others and with the source of an idealized influence, (c) interpersonal relationships advocates individuals' respect for others as well as recognition and respect for personal needs too (d) promote acceptance of group goals encourage others to share responsibilities, and participate in teamwork (e) high performance should set a high standard of performance, (f) Visual

expression creates a new vision and inspires others to share the vision of this organization (Marinova, Van Dyne, & Moon, 2015).

Marinova et al. (2015) explore the positive association between the transformational leadership and dimensions of organizational citizenship behaviours. He applied evolutionary theory as a theoretical lens and propose that those employees who perform Organizational Citizenship Behaviours (OCBs) will be seen as transformational leaders (Marinova et al., 2015).

Fredrickson's broad and build theory (Fredrickson, 2004), posits that positive emotions produce a positive emotional atmosphere that increases positive emotional well-being, organizational citizenship and satisfaction levels. A transformational leader which holds emotional intelligence tends to secure internal work model (Popper & Mayseless, 2003), which involves security given to the employees and caring environment so that followers receive accepting responsiveness. In this way, transformational leaders can provide a sense of security for followers and allow followers to pave the way for exploration (Hansbrough, 2012; Popper & Mayseless, 2003). As a researcher (J. M. George, 1995; Grandey, 2008; Kelly, Spoor, & Forgas, 2006; Sy, Côté, & Saavedra, 2005), leaders who experience positive emotions may be involved in conscious and deliberate behaviours. Moreover Colbert, Kristof-Brown, Bradley, and Barrick (2008), Lim and Ployhart (2004), Lindebaum and Cartwright (2010), and Schaubroeck, Lam, and Cha (2007) also used the same construct of transformational leadership as a instrument to explain how leaders influenced their team processes and performance (Chi, Chung, & Tsai, 2011).

Transformational leaders also impacts the subordinate's emotions by influencing their perception of fairness (J. Greenberg, 2004), building trust on them (Pillai et al., 1999). Thus, transformational leadership is an emotional-based leadership style in which leaders

communicate with their subordinates through emotional charges (George, 2000). Subordinates also get inspired by their leaders. As, a result they transcend their personal interest and spend their efforts to pursue the vision of the organization (Bass, 1985b).

While shedding a light on organizational citizenship behaviours. Literature reviews that, In-role work tasks are directed towards official duties enumerated in job descriptions. Whereas, Extra-role task, in are a complement to in-role behaviours. These are illustrated as "acts that are not directly specified by a job description but which are of benefit to the organization and which are not of direct benefit to the individual" (O'Reilly & Chatman, 1986, p. 493). Extra-role behaviours are crucial to the firm as they augment indirectly to the organizational performance and effectiveness (Bowling, 2010; LePine, Erez, & Johnson, 2002). Moreover, the extra-role behaviours are also significant for the firm. As, in the contemporary era, employees are given with more responsibilities due to uncertainly and extreme competitive environmental conditions. Thus, in these circumstances employees are expected to perform more task and duties than enumerated in the job description (Den Hartog & Belschak, 2012).

As for the predictors are concerned, transformational leadership is considered to be the main driver of individuals' extra-role performances. For example, Zhu, Riggio, Avolio, and Sosik (2011) found that transformational leadership is positively related to the extra-role behaviours of government accountants. In addition to, Srithongrung (2011) found a direct relationship between transformational leadership and the external role of government employees in Illinois states' government employees. The question rises here what is the underlying reason behind this relationship. Transformation leaders tend to motivate employees to take on collective organizational goals, such as improving the overall operations of the organization (Bass & Riggio, 2006), which is consistent with extra role behaviour. Transformation leaders also affects the extra-role behaviours of the

employees, as they reinforce and motivate employees and give meaning to work. They also empower and stimulate employees intellectually (Den Hartog & Belschak, 2012).

Similarly, while illuminating the link between transformational leadership and organizational behaviour it is exposed that facilitating and assisting behaviours strengthens relationships and usually instigates positive reactions from others (Berkowitz, 1972). Guaranteeing cooperation is a leaders' behaviour that is critically significant to organizations (Barnard, 1938). Hence, employing in cooperative behaviour such as assisting should be positively related to being viewed as a role model for others to follow. Thus, assisting behaviour must increase the perceptions of role modeling in transformational leadership.

Assistive behaviour strengthens the relationship and usually triggers a positive response from others (Berkowitz, 1972). Ensuring that cooperation is a leading event that is vital to the organization (Barnard, 1938). Therefore, involving in cooperative acts, such as help, should be actively considered to be an example of others. Therefore, aid should increase awareness of the role of modeling leadership.

Literature also proposed positive relationship between helping and the interpersonal consideration dimension of transformational leadership. Helping shows cooperative spirit and strengthens social relationships in ways that minimize collective action problems. Assisting others and being supportive are especially important for professionals who work increasingly in interdependent team settings (Parker, 2000). Furthermore, literature also suggests a positive relationship between help and the dimensions of interpersonal considerations in transformational leadership. Help to show the spirit of cooperation, strengthen social relations and reduce collective action. Assisting others is particularly significant for professionals who are increasingly working in an interdependent team environment (Parker, 2000).

Transformational leaders can essentially change the attitude and expectations of subordinates (Wright & Pandey, 2010), which requires a higher level of demand (Srithongrung, 2011). In addition to, transformational leadership has consistently outperformed and producing superior outcomes than expected (Bass & Riggio, 2006) as it satisfies the higher order needs of the personnel and these are closely correlated to the positive outcomes. For example, Lowe, Kroeck, and Sivasubramaniam (1996) conducted a meta-analysis and found that transformational leaders have always been considered more effective than transaction leaders (Caillier, 2016).

Wang and colleagues (2011) reported in a meta-analysis that transformational leaders, by influencing task performance, also influence the discretionary conduct of the subordinates, suggesting that discretionary behaviour may be a more relevant result of transformational leadership. Thus, organizational citizenship behaviour or good soldier agents of the organization are outlined as "contributions to the maintenance and enhancement of the social and psychological context that supports task performance" (Organ, 1997, p. 91). According to the theory of social identity, also proves the transformational leadership association with the citizenship behaviours. It proposes the mechanism by which the transformational leader is used to influence the supporters is to put the collective interest on the individual's interests and strengthen the collective identity (Li et al., 2013).

Therefore, the literature review discussed above illustrates that transformational leadership theory have strong impact on organizational citizenship behaviours. It is concluding that transformational leadership theory synchronizes with the framework of present study.

2.7   Chapter Summary

In this chapter, the first section presents the hedonic and eudemonic view of OCB, its antecedents, distinction between OCBO & OCBI. The second section presents review of literature pertinent to general leadership theories and the involvement of the concept of leadership from traditional to modern transformational leadership theory. The third section reports the review of the workplace spirituality and its dimensions. The fourth section presents the review of literature pertinent to emotional intelligence and its dimensions. Literature documenting the relationships that exist among these four variables has also been discussed along with theoretical orientation. This chapter has presented the literature review of the previous studies. The following chapter 3 presents the proposed research model and underlying research hypotheses.

CHAPTER 3: RESEARCH MODEL AND HYPOTHESES DEVELOPMENT

3.1   Introduction

This chapter aims to present the research model and hypotheses development in addressing the problem statement and research questions. It consists of two sections: (1) research model and (2) hypotheses development. First section deals with the development of research model and justification of incorporating the constructs. The research model is developed based on five constructs: (1) Transformational leadership, (2) Workplace spirituality, (3) Emotional Intelligence, (4) Organizational Citizenship Behaviour – Organization (OCBO) and (5) Organizational Citizenship Behaviour – Individual (OCBI). The second section presents hypotheses development according to research objectives of this study following which twelve major hypotheses are developed and reflected in the research model.

3.2   Research Model

Initially, a content analysis was carried out to identify the constructs with their dimensions. After identifying the constructs and dimensions an expert panel was consulted in order to finalize the constructs and their dimensions with respect to their relative importance. After selecting the constructs the researcher refers to literature to identify theoretical models for developing the research model and examining the causal relationship between variables. After referring to literature, two theoretical models were identified: (1) Social Exchange Theory Model and (2) Transformational leadership theory model. Subsequently, these theoretical models are integrated to develop the research model along with hypotheses to answer the study research questions.

The theoretical models were integrated due to following reasons. (1) They facilitate a parsimonious and academically justified way of examining the constructs and their relationships. (2) They allow for investigating the influence of workplace spirituality and

emotional intelligence on the association amongst transformational leadership and organizational citizenship behaviours. (3) They offer a theoretical lens to examine the proposed relationships and their significance.

The identified variables are mapped into the research model depicted in figure 3.1. The subsequent section explains the hypotheses development and relationships between constructs.
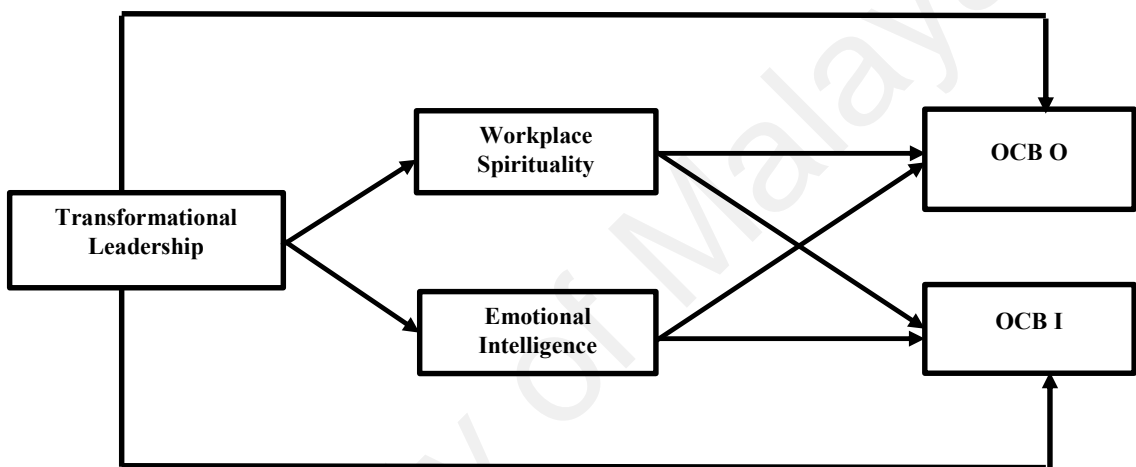
Figure 3-1: **Proposed Research Model**

3.3 Hypotheses Development

The study research model is empirically tested based on twelve hypotheses. Figure 3.2 portrays the research model with twelve hypotheses put forward in this study. Established on the research and prior argument in Chapter 2, the research hypotheses are presented in the subsequent sections.
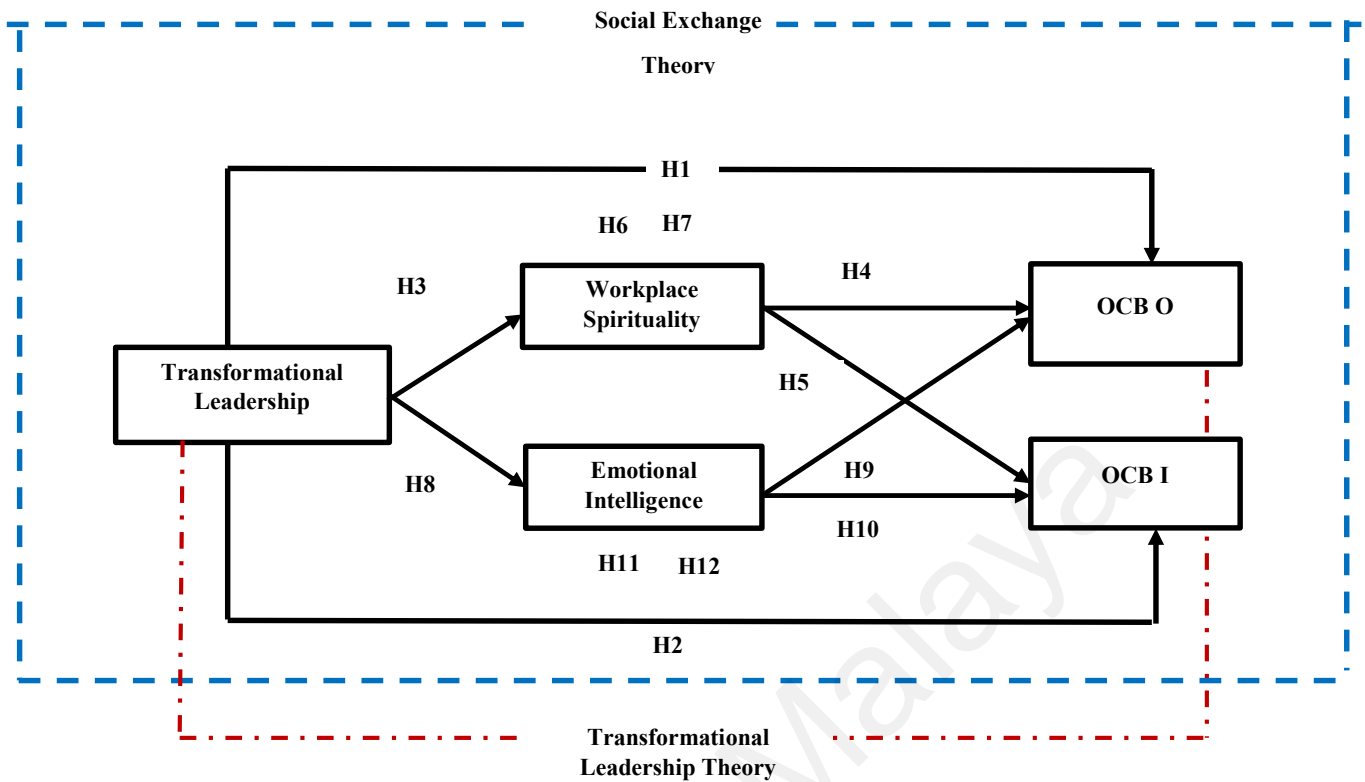
Figure 3-2 : Research Model with hypotheses

3.3.1 Relationship between Transformational Leadership and Organizational Citizenship Behaviour

Paine and Organ (2000) argues that leaders can perform a significant role in heightening citizenship behaviour of employees. Bolino et al. (2002) argue that organizations can induce more behaviour by developing formal human resources practices that emphasize additional role behaviours. Organizations can also do the same through the help of informal systems. Formal human resource practices include hiring and development, performance evaluation and reward management. A study by Tepper et al. (2017) revealed that subordinates need more transformational leadership when they experience more challenge, face greater uncertainty at work and perform more meaningful work. If the leader shows such behaviours, then organization may lead to enriched organizational citizenship behaviours. Therefore, it is inferred that, just a competent and shining leader is not enough to get proficient performance by the

employees, until or unless organizational citizenship behaviours helps them to achieve organizational goals. Transformational leadership has a strong and positive impact on OCB. Employees engage more in OCB and are able to perform extra role behaviours not defined in their regular job responsibilities (Khalili & Khalili, 2017).

Bryant (2003) proposes that transformational leaders have created an atmosphere which is conducive to the formation, sharing, searching and exploration of information. If employees have the autonomy to work on their own choice of ideas, the staff will become more efficient and prolific and therefore have the opportunity to implement these ideas. By demonstrating personalized qualities, transformational leaders encourage the individuals to share their experience and knowledge. Through the development of difficult and challenging goals, transformational leaders attract talented individuals and can replicate their innovative ideas (Palmer et al., 2001).

Transformational leaders also promote employees' satisfaction through intellectual stimulation and by giving them difficult goals (Ronit Kark & Boas Shamir, 2002). Transformational leaders can also develop the employees to exhibit organizational citizenship behaviours with the help of inspirational motivation and individualized consideration. Brief proposes that there exist passion and vivacity among the transformational leaders, which lead to bring this energy to the followers. They use their own emotions to surpass in their supporters.

Masi and Cooke (2000) point out that transformational leaders have created and nurtured a culture that enables employees to improve their motivation and productivity. The motivational concept in this case is catalyzed by transformational leaders who urged their subordinates to carry out additional efforts. Transformational leadership impacts not only the in- role behaviour of employees but also additional organizational roles (Wang et al., 2011). Since organizational citizenship is critical to the promotion of organizational

knowledge sharing and supportive relationships. Thus, transformational leadership gains special attention from the scholars (Kirkman, Chen, Farh, Chen, & Lowe, 2009).

As, the employees are subordinates of leaders, so as dependent on them. Thus, it is appreciative for the followers when they seek captivating visions of their leaders, and see them to take work challenges. Subordinates feel motivated when they get personal consideration and attention while dealing different tasks. Such supervisory behaviours may hearten the followers to adopt leaders' values and principles, and established a better social relationship with them (Wang et al., 2005).

According to the theory of social exchange (Cropanzano & Mitchell, 2005), followers will be more likely to react their feelings through internal and external behaviour. Employees engage in social exchange relationships with transformational leaders and reciprocate their behaviours by engaging in OCB (Nohe & Hertel, 2017).Contemporary meta-analysis researches explores that transformational leadership is strongly correlated with the in- and extra role behaviours (organizational citizenship behaviours) (G. Wang et al., 2011).Successful educational leadership is the basic ground of motivation and encouragement for institutions' workforce, the organization's driving force to attain educational goals, emerging employees' communication, creating positive school atmosphere, enhancing climate of enthusiasm and organizational stability (Fullan, 2005; Hargreaves, Moore, Fink, Brayman, & White, 2003; Harris, 2002).

In addition to leadership, another significant factor which influences the operation, improvement and effective management of schools is the organizational citizenship behaviours (DiPaola & Tschannen-Moran, 2014; Somech & Drach-Zahavy, 2000). Literature reveals that this sort of educational leadership has deep effect not only the functions of teachers, but also to the informal performance, or Organizational Citizenship Behaviour (OCB) (Nasra & Heilbrunn, 2016).

Transformational leadership is considered as positively correlated with the overall behaviour of the organization's citizens, particularly among the education institution. For example, Koh et al. (1995) and Nguni et al. (2006) point out that there is high level of organizational citizenship behaviours observed among the mentors who work as a subordinate to the principal which possess transformational leadership style, rather than transactional (Nasra & Heilbrunn, 2016).

However, as far as we know, only a few researchers have analyzed the factors that influence the relationship between transformational leadership and OCB, and their research does not involve the education system (Podsakoff et al., 1990). Podsakoff et al. (1990) studied the effects of trust and employee satisfaction on OCB and explores that transformational leaders is not directly proportional to OCB. He implies that Transformational leadership did not affect trust and satisfaction of employees. It also proposes that trust also impacts on organizational citizenship behaviours but job satisfaction did not. Transformational leadership has a potential to influence employees work behaviour and job engagement (Gorman & Gamble, 2016).

The current study is similar to the study of Podsakoff et al. (1990) in the context of concepts and their interrelations, the difference is that we use variables in very different organizational environments. The current study is similar to Podsakoff et al. (1990)in the context that it examines the correlation amongst transformational leadership and organizational citizenship behaviours. Contrary to, Podsakoff et al. (1990) did the reach on non-profit organizations, rather the current study examines the relationship between educational sector of the higher education system which is not done before. Moreover, it also takes organizational citizenship behaviours' both aspects as OCBI and OCBO.

Literature regarding OCB implies that only willingness of staff to perform their duties and prescribed job description roles are not adequate to envisage the effectiveness the

effectiveness of the organization (Likert, 1961). As, OCB is a voluntary aspect of the employees where their citizenships' behaviour is predictive of organizational effectiveness, and achieve efficient leadership (Finkelstein & Penner, 2004).There are only few literature found which examined the impact of organizational citizenship on educational sector (specifically schools), particularly in schools, and noted that organizational citizenship would affect the effectiveness of these organizational environments and enhance their development and management (Bogler & Somech, 2004). Thus, there is a literature gap that stimulates the current study to examine the transformational leadership impact on OCBO and OCBI in the education setting of higher education system.

Organizational Citizenship Behaviour rests conceptually on two theories: the theory of social exchange and the theory of Fairness and Social Justice. The theory of fairness and social justice argues that the mutual assistance among employees in the organization is due to the fairness perception of the employees. As, employees viewed the proportion of their investment in the job (in form of hard work and helping others) and their compensation which they get from prism of equality. Like, what they invest and get in return and what their colleagues invest and get from the organization (Adams, 1965). The employee's opinion on equity increases as employees compare with their colleagues to assess the investment and compensation ratio. If the employees perceive unfair view, then they prevent themselves from helping others (Walster, Walster, & Berscheid, 1978), so that the concept of equity is a necessary prerequisite for OCB.

The second theory which is also encompassed in the framework of current study is theory of social exchange and is explained earlier in chapter 2.The theory of social exchange refers to the interrelationship between the organization and the personnel (Blau, 1964). As a result, there is a social and economic exchange system between employees

and certain officials in the organization. Thus, OCB is one of the positive outcomes based on justice and fair exchange (Moorman, 1991). Economic and material swap is of general aspect, which includes economic compensation for employees. It deals with the personal benefit and based on temporary or short term dealings (Blau, 1964; Walumbwa, Cropanzano, & Goldman, 2011). Whereas, social exchange is the other facet of this theory which is embedded with trust, fairness, commitment and long-term relationships with the organization. Therefore, social exchange deals with the emotional facet of the employees in the organization (Blau, 1964; Walumbwa et al., 2011).

It is inferred from the literature discussed above that the construct of OCB includes all activities that are voluntary beyond the work which described in the job description. Moreover, it do not necessarily depend directly on the reward system, and it contributes to the organization and its growth (Podsakoff et al., 2000). According to the organ OCB is referred as "contributions to the maintenance and enhancement of the social and psychological context that support task performance" (Organ, 1997, p. 91).

In the context of education aspect, OCB is defined as a commitment of teachers with institution, and teachers and students in activities that go beyond formal work, for promoting the aims and vision of the firm. The teacher's OCB improves the institutions' level of education because it allows the leaders or supervisors to concentrate on education and teaching problems rather than management (DiPaola & Tschannen-Moran, 2014), support changes in the work place (Somech & Drach-Zahavy, 2000) and reducing organizational conflicts (DiPaola & Tschannen-Moran, 2014).

According to a study done by Optalka (2007). The study examines organizational citizenship behaviour on the schools' settings of Israel. In that study, he mentions some aspects of Israeli teachers. According to that, there are certain aspects of Israeli teachers. These are: helping their pupil as well as other teachers, promotes and accept academic

variations, alternations and innovations, highly committed to the school and gives their utmost loyalty to their work. According to Oplatka (2007) teachers' loyalty will strive to improve the level of school education (Nasra & Heilbrunn, 2016).Numerous studies of community organizations focus on the factors that foster OCB. It has been found that numerous co-studies have shown that leadership has an imperative effect on employees in exhibiting citizenship behaviour (Vigoda-Gadot, 2007).

Transformational leadership, as already discussed, Bass (1999, p. 11) outlined as "*moving the follower beyond immediate self-interests through idealized influence (charisma), inspiration, intellectual stimulation, and individualized consideration*". Transformational Leadership gains great attention among the literature of leadership (Dvir et al., 2002; G. Wang et al., 2011). Moreover, literature also posits that transformational leadership is positively associated to OCB (Piccolo & Colquitt, 2006).

Transformational leaders motivate the individuals for accepting the organizational change by convincing them the need of prioritizing organizational gain over personal gain. Intrinsic motivations can lead subordinates to participate to the organization's goals and they keep the organization interest in front of tangible rewards. Therefore, they are eager to perform better than expected by formal organizational roles. H. Wang et al. (2005) argue that the positive correlation between transformational leadership and OCB is expected and supported by literature (Podsakoff et al., 1990). Recent researches, such as Judge, Piccolo, and Ilies (2004), G. Wang et al. (2011), Majeed et al.(2017) also provides empirical evidence for the support of positive correlation between transformational leadership and OCB. Furthermore, Nguni et al. (2006) also propose and upkeep the same relationship between transformational leadership and OCB. The affirmative impact on organizational citizenship behaviours is backed by the transformational leadership.

In a nut shell, transformational leaders can inspire and motivate their supporters and improve the organizational citizenship behaviours of the followers. Therefore, the purpose of this study is to explore the relationship between transformational leadership and OCB. Organizational Citizenship Behaviour is critical in the education system because schools cannot predict the general behaviour required to achieve the goal by a formal representation of the role profile (Belogolovsky & Somech, 2010).

Keeping in view the above discussion the proposed hypotheses are as under:

H1: Transformational leadership has significant positive relationship with Organizational Citizenship Behaviour (OCBO).

H2: Transformational Leadership has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).

3.3.2 Relationship between Transformational Leadership and Workplace Spirituality

Transformational leadership and spirituality have intense effects on the individual and the organizational climate. The link between transformational leadership and spirituality has raised a novel heredity of leadership (Majeed et al., 2017). The fundamental principles of transformational leadership theory exhibit that effective leadership must be in touch with their subordinates at a deeper level. In such a way, leaders and followers will complement each other the higher levels of motivation and morality (Burns, 1978). Effective leaders motivate their dependents to transcend their own interests, achieve higher collective goals, and find hidden and insight meaning in their lives (Fairholm, 1997). This description of transformational leadership theory is coherent with the insight of spirituality, and it allows the employees to relinquish their personal interests for the sake of bigger benefits of all (Fry, 2003; S. King & Nicol, 1999). A simple principle of

transformational leadership theory endorses that effective leadership must involve and associate with followers on a more profound level, " *in such a way that both leaders and followers raise one another to higher levels of motivation and morality*" (Burns, 1978, p. 20).

In addition, the idea of seeking a deeper meaning or supremacy at work is also connected to spirituality in the workplace and the aspiration to develop an authentic relationship with a higher level (Bhindi & Duignan, 1997; Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988). Transformational leadership and workplace spirituality have a deep effect on personal and organizational culture. Their nexus has created new level of leadership. This leadership incorporates the multifaceted cohesion of inspiration, inspiration, truthfulness, morality, enhanced relationships, honesty and spiritual renewal (Fairholm, 1997).

However, presently there is inadequate research to authenticate assertions of an association between transformational leadership behaviours and workplace spirituality. Keeping in view the above discussion, the proposed hypotheses is as under;

H3: Transformational leadership has significant positive relationship with workplace spirituality.

3.3.3 Relationship between Workplace Spirituality and Organizational Citizenship Behaviours

The area of organizational citizenship behaviours continues to inspire scholars and practitioners. Given this importance that organizational citizenship behaviour deeply effects the individuals as well as organizational performance, the interest of scholars not surprising at all.

As, organizational citizenship behaviour are discretionary, and these are extra-role behaviours of workers which are outside the boundaries of prescribed roles and these are not directly or explicitly acknowledged by the formal compensation system but contribute significantly to the organizational performance (Organ et al., 2005).

Recently Afsar, Badir, and Kiani (2016), examined the relationship between workplace spirituality and organizational citizenship behaviours. According to this research article, Workplace spirituality includes assimilated values, beliefs, ethics, and behaviours, which are required to arouse and encourage employees. The spirituality at work catalyze the employees and give them a hope that they can make a difference by their work. They will be appreciated by the organization and their actions come from their inner, which inspires individuals to influence the sustainable development and corporate social responsibility (Fry, 2003).

By taking into account the role of spirituality in increasing the pro-social behaviour in the workplace, it is inferred that workplace spirituality is associated with the intrinsic motivation. Intrinsic motivation influences pro-social behaviours and is proven by empirical evidence in the literature (De Groot & Steg, 2010; Kollmuss & Agyeman, 2002). Fry (2003) proposes that workplace spirituality is the underlying source of intrinsic motivation. Chalofsky and Krishna (2009) show a positive relationship between meaningful work and intrinsic motivation (Afsar et al., 2016).Workplace spirituality provides relevance, power-sharing, flexibility, and trust, which helps motivate individuals and build intrinsic motivation to use talent and ability which is currently lost by the employees (Afsar et al., 2016).

Thus, according to the above theoretical point of view and previous literature, the link between the workplace spirit and the intrinsic motivation is shown (Milliman et al., 2003).

As organizational citizenship behaviours refer to the extra role behaviours which are performed by the employees. The three fundaments of OCBs include, employees, must perform beyond their job descriptions, they must work other than formal rewards, or they must work unrewarded and they contribute effectively to the organizational effectiveness (Rose, 2016).Thus, it can be inferred that the individuals cannot do all the extra-role behaviours without intrinsic motivation. So, as the literature discussed above refers a direct relationship between intrinsic motivation and workplace spirituality. Therefore, there exists a literature gap and due to the relationship between organizational citizenship behaviour and workplace spirituality which is not discussed in detail in the past, the current study will examine the link between the two.

Despite the findings of workplace spirituality, at least one fundamental issue deserves further examination—specifically, how does workplace spirituality influence employees' behaviours especially Organizational Citizenship Behaviours (OCBs)?

Among the contemporary management trends, workplace spirituality seems to be significantly discerned from management's traditional functional orientation. While the effect of spirituality on a few parts of management, for example, leadership has gotten a closer investigation, spirituality suggestions for advancing OCB have not been an obvious attention to the research. The study reveals that workplace spirituality is positively associated with the organizational citizenship behaviours (Shekari, 2014). In other words, a higher level of workplace spirituality will prompt better execution in the performance of OCBO and OCBI.

The questions for measuring OCB were classified under five constructs: Altruism, courtesy, Civic virtue, Sportsmanship, and Conscientiousness. The Variable Workplace spirituality was measured directly. A positive and statistically meaningful association was found amongst workplace spirituality and OCB concluding that spirit at work can nurture citizenship behaviours. Of the five dimensions of organizational citizenship behaviours,

Altruism and Courtesy are more affected by workplace spirituality. Therefore it is imperative to know the extent to which OCBO & OCBI is affected. The study by (Shekari.H.2014) reveals that workplace spirituality is positively associated with the organizational citizenship behaviours backing the concept that higher level of workplace spirituality will prompt better execution in the performance of citizenship behaviours.

Keeping in view the above discussion, the proposed hypotheses are as under;

H4: Workplace spirituality has a significant positive relationship with Organizational Citizenship Behaviour (OCBO).

H5: Workplace spirituality has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).

3.3.4 Workplace Spirituality as a Mediator

The investigation by Kazemipour and Mohd Amin (2012) surveyed the effect of workplace spirituality on OCB through the interceding role of institutional commitment among nursing staff in health care institutions of Iran.This study proved the impact of workplace spirituality on organizational citizenship behaviour. Workplace spirituality augments human wholeness, which leads to employee cheerfulness and satisfaction, which in turn lead to OCB. Individuals who possess workplace spirituality often have strong relationships with other staff. Thus, there is a strong coherence between their own personal goals and organizational values. They begin to work not only at a job but also engages in outside activities. Thus, the relationship between the workplace spirituality and OCB is proved practically. But the current study facilitates the literature by actually evaluating this relationship in practical terms too (Kazemipour & Mohd Amin, 2012; Kolodinsky, Giacalone, & Jurkiewicz, 2008).

Porshariati et al. (2014) assessed the connection between spirit at work and OCB of Tehran's' physical educations instructors. They found a positive correlation between these variables. Sparks and Schenk (2001) empirically specify and analyze a model, believing that a higher work purpose mediated the between transformational leadership and employee outcome variables, such as efforts.

The literature review demonstrates numerous research studies that exhibit the connection between the leader's behaviour and its impact on employee benefits and well-being. It has a greater effect on the mental health of employees, instead of other factors, including stress, work events and so on. McKee et al. (2011) show that the workplace spirit mediates the relationship between transformational leadership and employee well-being.Moxley (1999) argue that leadership is most influential in the existence of spirit among the entrepreneurship of US. According to him, the more the relationship of leadership is explored, there becomes more need to deal with the spiritual values and its dimensions. These include: sense-making, connection-building, choice making, vision inspiring, and reality-creating roles of leaders (Boorstin, 1999).

J. Turner (1999) highlighted the following in his speech at the Workplace Work Conference in June 1999 by Mr. Burnett, Chief Executive Officer of the Toronto Hospital. He convinced that leadership has a great deal to do with spirit at work, yet numerous leaders today are so impeccable and consistent that they don't lift their hearts and can't mellow their spirit to nourish the soul of their employees. However, some companies recognize the need to develop their spiritual power. Boeing and Xerox are among those Fortune 500 companies that strive to cultivate these positive energies in the workplace. In order to do so, they also hire a consultant to help them to cultivate these energies (spirituality at the workplace) in the workplace. This trend may increase (Harrington et al., 2001).

It is imperative to identify that individuals in the organization may not share these spiritual values and aspirations due to spiritual ethnicity and other differences. Pierce (2001) also points out that the idea is to make the workplace more conducive to the moral and human nature that believers and non-believers both can adjust and fulfill their tasks. While promoting spirituality and targeting employees, take should be taken as all the employees will not get motivated by spirituality at workplace. There exist some non-believers too, who can be inspired without spirituality (Harrington et al., 2001). Workplace spirituality outlined as "*a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy*" (Giacalone & Jurkiewicz, 2003a, p. 398). The workplace spirituality comprehends that the employees are steered by their inner life which gives them the feeling of integrity, meaning to their work and happiness in the workplace (Ashmos & Duchon, 2000).

Duchon and Plowman (2005) argue that Spiritual leaders always penetrate into the heart of the subordinates who call and belong to them, learn more about the spirit of the individual. They find the meaning and purpose of their work, connection with the community, and motivates their subordinates to do so. Conceptually, although this research is limited, there can be a close relationship between leadership and the spirituality of work (Milliman et al., 2003). So, it can be inferred that there is literature gap between the leadership of transformational leadership and workplace spirituality (Afsar et al., 2016).

First, spiritual leaders assist individuals to become a whole person by seeking meaningful work. They motivate their followers to develop connections with others, society, self and transcendence, and motivating them to achieve higher goals (Hudson,

2014). Second, spiritual leaders encourage their employees to transcend self-regulation by taking into account the concerns of society, land, and nature. For example, Kaya (2015), demonstrating organizational citizenship, found unity between spiritual leadership and employee cohesion with other classmates at work (Afsar et al., 2016).

Third, the spiritual leadership assimilates basic values, procedures, and organizational systems with the individual's fundamental values and ambitions to make it more sensitive to the organization (Benefiel, 2005). Finally, spiritual leaders tend to permit their followers to pursue more important goals of life, work, transcendence, altruism, and community awareness. This process may make the organization spiritual and personal spirit more harmonious, increase the meaning of self-transcendence and interrelatedness. Thus, there is a reason to believe that spiritual leadership is a reflection of subordinates' views on the spirituality of the workplace (Afsar et al., 2016).

The literature discussed above posits the positive relationship between workplace spirituality and spiritual leadership (Afsar et al., 2016). So, it can be inferred that if spiritual leadership impact workplace spirituality then there will be a link between transformational leadership and workplace spirituality, which is not discussed in the literature yet. So, the current study will examine the relationship between the two.

It is shown by the literature that transformational leadership influences workplace spirituality by creating a sense of community at the workplace. Spiritual integration at workplace greatly affects employee satisfaction and well-being (Porshariati et al., 2014). Thus, transformational leaders increase the meaning of the work and the commitment of employees and encourage them to fulfill their role beyond their expectations. Hence, this study aims to assess whether workplace spirituality mediates the relationship between transformational leadership and OCB.

Ahmadi, Nami, and Barvarz (2014), also explores the positive linkage between workplace spirituality and organizational citizenship behaviour. The study was conducted on the high school teacher in Jerusalem. According to Ahmadi et al. (2014), workplace spirituality opens new valves in the organization, with the help of organizational citizenship behaviours. Thus, organizational citizenship behaviour is sort of creative ideas and innovations to the organization. Through organizational citizenship behaviours, employees take additional responsibilities, follow principles of the organization, build and construct positive energies, like patience and tolerance to odd scenarios, and solve them with positive energies. Therefore, it is evidenced in the research that there exist a direct and direct relation between workplace spirituality and organizational citizenship behaviour (Ahmadi et al., 2014).

Spiritual leadership, as a comprehensive leadership approach, gains universal traction as an effective model for measuring the interaction between leaders, followers and organizational outcomes (Benefiel, Fry, & Geigle, 2014; Fry & Nisiewicz, 2013). Spiritual leadership encompasses and combines the interactions with organizational performance and outcomes (Fry, 2008). Hunsaker (2016) in his recent research examined the Fry's theoretical model of spiritual leadership. He depicts that it is one of the best models until now which beautifully explains the workplace spirituality with other constructs like spiritual leadership and organizational citizenship behaviours. The model is based on the leadership values, such as transformational leadership (Bernard M Bass & Avolio, 1993), charismatic leadership (House & Shamir, 1993), principle-centered leadership (Covey 1991), and servant leadership (Greenleaf, 2002). Thus, from the Fry's spiritual model, the relationship between spiritual leadership and transformational leadership can be inferred.

Organ illustrates OCB in the following words, "*individual behaviour that is discretionary, not directly or explicitly recognized by the formal reward system, and that in the aggregate promotes the effective functioning of the organization*" (Organ, 1988, p. 4). The characteristics which are usually associated with the OCB includes helping attitude, activeness, loyalty, personal initiative, civic virtue and self-development (Podsakoff et al., 2000). Williams and Anderson (1991) found that OCBs can be divided into behaviours for organizations within an organization (OCBI) and for organizations or groups (OCBO) (Hunsaker, 2016).

In addition, at the institutional level, OCB contributes to the performance and effectiveness of enterprises by creating social capital, enabling employees not only to help each other in official works but also assist them in their personal problems too (Bolino & Turnley, 2003). Within the organization, leadership behaviour related to visual production, modeling and goal setting is a positive contribution to the OCB dimension (e.g. Altruism, courtesy and civic virtue) (Podsakoff et al., 2000). The study also shows that leaders are essential for influencing OCBs by accentuating and simulating the anticipated expectations, approaches and customs of organizational principles (Schein, 2010) and by encouraging and supporting behavioural and interrelated relationships (Podsakoff et al., 2000).

Researchers began to study the links between workplace spirituality, organizational leaders, and organizational citizenship behaviours. Theoretically, workplace spirituality motivates the employees to participate more frequently in the behaviours which are associated with organizational citizenship, by raising awareness of the needs of other workers and encouraging help behaviour (Tepper, 2003). It can also support the personnel to transcend personal interests and take on more roles by connecting with each other

(Pawar, 2009a). In addition to, spirituality could also increase concerns about the well-being of others (Dávila & Finkelstein, 2013; Ryff, Singer, & Love, 2004).

Literature also proposes that workplace spirituality augments the coherence between personal and organizational values, which will lead to the feeling of connectedness by the employees to their work and colleagues and they get willing to take an additional role in behaviour (Kazemipour et al., 2012). According to a research done by Chen and Yang (2012). There exists a positive relationship between the spiritual leaders of Taiwan and organizational citizenship behaviours. The research further added that spiritual leadership arouse the feeling of altruism among the individuals and develop a sense of responsibility among them (Hunsaker, 2016).

It is concluded from the above discussion that when the leaders coupled with a model of spirituality (values of workplace spirituality), then the exchange relationship between leader and follower can positively influence individual and organizational outcomes such as organizational citizenship behaviours (Fry & Nisiewicz, 2013; Hill, Jurkiewicz, Giacalone, & Fry, 2013).

Based on above discussion, it is proposed that workplace spirituality mediates the relationship between transformational leadership and organizational citizenship behaviour. It has been discussed that transformational leadership leads to workplace spirituality and workplace spirituality leads to organizational citizenship behaviour. Hence, this study assesses whether workplace spirituality mediates the relationship between transformational leadership and organizational citizenship behaviour.

Keeping in view the above discussion, the proposed hypotheses are as under;

H6: Workplace spirituality mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBO).

H7: Workplace spirituality mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBI).

3.3.5 Relationship between Transformational Leadership and Emotional Intelligence

In the contemporary era, most organizations are about to change; any kind of change needs talented personnel and leaders as a prerequisite. Social cooperation is a key factor in managing and adopting change. Keeping in mind the ultimate goal of survival in the today's' world with the highly unstable era, the organization should be equipped with modern business strategies and continuous improvement. Making such an association is a subtle and complex problem; this sensitivity increases rather than technological change, and the leader must manage a multifaceted change. Through professional information and traditional forms of problem-solving, you can understand technical issues and multifunctional issues that require various arrangements. In order to combat with these changes, organizational leadership requires certain attributes and capabilities to adapt to certain changes and survive under new business conditions. Research shows that managers who can effectively communicate human resources will dominate. In this respect, emotional intelligence is one of the factors that affect the relationship between managers and members (RaesIi et al., 2016). Though all influential leaders have a high degree of emotional intelligence, which is very common among them. There is no doubt that IQ and work skills are also needed, but they are mostly regarded as basic skills. In other words, these are the necessary conditions for becoming leaders. However, the recent literature reveals that emotional intelligence is an important part of leadership. Moreover, without emotional intelligence one could not possess the best education on the planet, a confirmed and diagnostic personality, and boundless sources of brilliant and splendid ideas, yet incapable of turning into a great leader (RaesIi et al., 2016).

Y. Hong et al. (2011, p. 321) outline leadership as, "*an intrinsically emotional process in which leaders display certain emotions and attempt to evoke and control other emotions in their followers*". In many leadership theories, Transformational Leadership has been considered the most influential leadership theory in recent years. Literature suggests that employees who possess high-level transformational leadership style affect the sentiments, attitudes, emotions and their productivity (Bono, Foldes, Vinson, & Muros, 2007; Judge & Piccolo, 2004). Leaders who possess transformational leadership qualities will practice individualized thought, scholarly motivation, and rousing inspiration to their zealots. In other words, transformational leadership constructs a visionary work setting that creates an environment which is helpful for creativity and innovation. At the same time, transformation leaders also provide exclusive norms for their enthusiasts and followers, as well as personal demands for their progress and accomplishments (Chen, Bian, & Hou, 2015).

In such an organizational climate, personnel augments their personal development (Jung & Sosik, 2002), which leads to greater satisfaction (Trottier, Van Wart, & Wang, 2008), raising their awareness of finding meaning and purpose of work (Epitropaki & Martin, 2005), Thus, improving job performance. As a result, the supervisor who possesses transformational leadership style is considered as to affect personnel's' EI performance. It portrays that transformational leaders use emotions to motivate their supporters.

The emotional intelligence of leaders promotes positive energies, attitude, optimism and cheerfulness (Ashkanasy & Daus, 2002; Dasborough, 2006; Liu & Liu, 2013). Researchers believe that effective leadership behaviour depends to a large extent, on the ability of leaders to address complex social problems that arise in organizations (Wong & Law, 2002). In addition to, emotional intelligence also improves the decision-making

power of the leaders. Moreover, emotionally intelligent leaders arouse the emotional sense and realization among its subordinates, which enable the employees to tackle with scenarios.

The analysis of Sivanathan and Cynthia Fekken (2002) illustrates that leaders' subordinates believe that the leader which possess high EI is more efficient and transformational. They found that EI was conceptually and empirically related to transformational leadership's behaviour. Thus, they conclude that the increase in emotional intelligence increases the behaviour of transformational leadership. Barling, Slater, and Kevin Kelloway (2000) argue that the three aspects of EI are associated with the three aspects of transformational leadership (i.e. idealized influence, inspirational motivation, and individualized consideration).

A leader which possess emotional intelligence enjoys a variety of traits like they got a clear vision, they are highly motivated to achieve the difficult tasks as well. They also have the ability to apprehend the uncertain situations with their self-confidence abilities (Azouzi & Jarboui, 2013) According to Clarke (2010b, p. 128): "*The outcome of this emotional exploration in conjunction with critical reflection leads to greater self-trust, inner strength, and feelings of courage. By recognizing the interdependent relations of feelings and critical reflection there are significant implications for transformative learning*".

This suggests that emotionally intelligent leaders exhibit the characteristics of self-confidence, trust, and courage. By integrating EI into modern leadership theory, Hooijberg, Hunt, and Dodge (1997) represented the advanced structure of cognitive, social and behavioural complexity of leadership. Social aspects of leadership include social differentiation and social integration. Similarly, good leaders should be responsible for their own emotions and others, also they regulate their emotions when collaborating

with other people. Individuals who possess emotional intelligence are not only sensitive to their emotions, but also others' emotions at workplace too. They allow them to adjust their psychological well-being, develop positive emotional expression and self-control (Angela et al., 2015). In this manner, managers with high emotional intelligence are viable leaders who accomplish institutional objectives with the greatest profitability, worker fulfillment, satisfaction and responsibility (Iraj et al., 2016).

According to Wong and Law (2002, p. 245), ''*specific examples of the type of intrapersonal competence associated with leader development initiatives include self-awareness (e.g., emotional awareness, self-confidence), self-regulation (e.g., self-control, trustworthiness, adaptability), and self-motivation (e.g., commitment, initiative, optimism).*'' These are emotional abilities that show emotions are linked to the effective performance of the leader. A study conducted by Erkutlu and Chafra (2012) illustrates that it is expected that emotionally intelligent leaders contain charismatic vision, supportive enthusiasm and they influence subordinates by understanding and managing their emotions. Moreover, they are also friendlier towards organizational culture values.

Riggio and Reichard (2008), advocates that emotional intelligence skills like emotional expressiveness, emotional control and sensitivity are strongly correlated to the leadership. In which, emotional expressiveness refers to the capability to communicate with others. So, it leads to building the inspiration of subordinates. Whereas, emotional sensitivity deals with the interpretation of others' emotions. Finally, emotional control indicates the adjustment of emotional display. Emotional intelligent leaders are certain, alluring, confident and have a wide system of social connections. Emotional articulation enables leaders to make a positive climate in the workplace, bringing about high team performance and execution.

Emotional intelligence is vital in leadership in light of the fact that EI can impact the style of leadership and decision making. Scholars are also interested in the emotionality of organizational personnel. As, in a stressful situation, if the personnel is emotionally intelligent then it will handle the situation well, whereas, in other situations, it creates a negative impact on the organizational performance. Moreover, it is also proved from the literature that when the leader becomes emotionally intelligent, it can also combat with the negative scenarios and keep the personnel motivated to face all the difficult situations (Chemers, Hays, Rhodewalt, & Wysocki, 1985). EI is a determining factor in leadership because leaders have a deep influence on employees by stimulating them, and it can happen only when leaders are passionate and enthusiastic (JGeorge & Brief, 1992). If their leaders show negative emotions, then it will lead to the negative influence on the personnel performance (George, 2000).

Literature regarding transformation leadership also reveals that EI is an important factor, where leaders stimulate the feelings of their team by managing their emotions at the workplace (Bass, 1985a; Conger & Kanungo, 1988). Overseeing emotions and expressiveness is a vital ability and skill for leaders who becomes noticeably successful leaders in the institutions. (Riggio & Reichard, 2008).Emotional expression is the ability to express their behaviour or ability, leading to leadership success and efficiency. Some studies (Barbuto & Burbach, 2006; Rosete & Ciarrochi, 2005; Sy, Tram, & O'Hara, 2006; Wong & Law, 2002) have experimentally tested the positive correlation between leadership and emotional intelligence, in general, EI is the significant element for management effectiveness and performance as well.

A research study conducted by (Rosete & Ciarrochi, 2005), explored the relationship between transformational leadership, organizational citizenship behaviours and

emotional intelligence depict that effectiveness of leadership is positively correlated with the emotional intelligence.

Wong and Law (2002) reveal that emotionally intelligent leaders have a positive impact on the extra-role behaviours of their subordinates, and emotional intelligent employees have a positive correlation to the job satisfaction and job performance. Moreover, a research study conducted by Côté, Lopes, Salovey, and Miners (2010) iterated that generally emotional intelligence and the capacity to distinguish and understanding emotions is intensely associated with transformational leadership, and transformational leadership is an imperative competence of a leader. These outcomes are also measured and tested through ability assessment of managers. Contrary to, emotional intelligence also found having a significant difference from transformational leadership (Ashkanasy & Daus, 2005; Barbuto & Burbach, 2006). As, many studies refers that there is no significant relationship present between emotional intelligence and transformational leadership (Brown & Keeping, 2005; Sosik & Megerian, 1999). The study conducted by Abraham (2004) found that EI is the mutual component that impacts people in different ways in their lives, social abilities, work, stress, control and emotional composition management.

An individual who possesses high level of emotional intelligence become more successful than the person who possesses low level of emotional intelligence (López-Domínguez, Enache, Sallan, & Simo, 2013). Different people treat others in a different way, so emotional intelligence is seen as an essential element for the leaders of the organization to improve the efficiency and performance of their teams. A study by Tsui, Pearce, Porter, and Tripoli (1997) stated that EI is a significant aspect which contributes not only to personal but also professional life.

Taking into account the potential relationship between emotional intelligence and transformational leadership, Brown and Moshavi (2005) take into account three possibilities. First, the emotional and social intelligence is assumed as the antecedent of transformational leadership. People with higher EI abilities will better understand the social and emotional state of themselves and others and are therefore expected to select behaviour that is steady with transformational leadership. The second possibility is that the EI indirectly supports or increases the transformational leadership rather than directly predicting behaviour. The third possibility is that emotional intelligence is directly related to the anticipated outcome, but are independent of transformational leadership. A review of the literature shows that the first and second possibilities described by Brown and Mossavi are the same or more likely than the third possibility.

Numerous research work of this decade advocate the positive correlation between transformational leadership and emotional intelligence. Palmer et al. (2001) reveals that a fundamental aptitude of transformational leadership is the ability of an individual to accomplish and observe emotions of self and others. These abilities are related to the dimensions of transformation leadership which are, Inspirational Motivation and Individualized Consideration. Gardner and Stough (2002) also reveals similar results and illustrates that transform transformational leadership and emotional intelligence with understanding and management of emotions as a powerful predictor of transformational leadership, especially in the context of motivational inspiration and idealized influence. Furthermore, the literature found that one of the key components of personalized consideration was the ability to understand the needs of followers and respond accordingly.

Therefore, it can be advocated from the above discussion that emotionally intelligent leaders promote the strategic goals and vision of the organization, motivate

employees to accept the challenges. Transformational leaders build their emotional interaction with the employees through the imperative meeting and align the employees' interest with the organization's goal (Chen et al., 2015).

Keeping in view the above discussion, the proposed hypotheses is as under:

H8: Transformational leadership has a significant positive relationship with Emotional Intelligence.

3.3.6   Relationship between Emotional Intelligence & OCB

Organizational Citizenship Behaviours and emotional intelligence are extensively accepted constructs, and they are also a significant part of personnel performance (Rotundo & Sackett, 2002).Emotional intelligence itself has the special potential to improve the emotional and cognitive aspects of human emotions and it creates an environment where personnel work is more likely to affect the employees' OCB, which may be the promotion of citizenship behaviours by the supervisors (Organ, 1988). Regarding emotional intelligence, Modassir and Singh (2008) reveal that managers have a strong positive correlation with OCB of employees (altruism, awareness and civic virtue). So it can be inferred that organizational citizenship behaviour is associated with emotional intelligence, and can predict the leaders' EI as well. Similarly, Chang (2011) also observed the association between OCB's altruism and the dimensions of emotional intelligence, and its dimensions like self-awareness, self-motivation and social skills have had a tremendous impact on personnel citizenship behaviour of citizenship, which are top predictors of OCB (Shahtalebi & Naghdi, 2013).

A study by Turnipseed and Vandewaa (2012) on the relationship between emotional intelligence and OCB evaluated positive linkages between dimensions of Emotional intelligence and OCB. EI is also linked to OCB dimensions of Altruism and compliance

(Carmeli & Josman,2006).Research examining the relationship between EI of University leaders and OCB of academicians is lacking.People high in emotional intelligence are more averse to lose control of their feelings emotions: they can control their emotions, and additionally those of others. A person with high emotional intelligence is fit for harnessing feelings—both constructive and adverse—and overseeing them to accomplish wanted outcomes (Salovey and Grewal, 2005). In an institutional setting, this might be viewed as citizenship behaviour, recommending that, administration of emotion is positively associated to OCB.

It is inferred from the above literature that there exits literature gap in measuring the relationship between Emotional Intelligence and OCBO & OCBI dimensions. Thus, the relationship between emotional intelligence and organizational citizenship behaviour is not well established in different work settings. However, there exist few studies (discussed above), through which it can be predicted that there exits strong relationship between them. Thus, the following hypothesis will examine the relationship between emotional intelligence and Organizational Citizenship Behaviours (OCBO & OCBI).

H9: Emotional Intelligence has a significant positive relationship with Organizational Citizenship Behaviour (OCBO).

H10: Emotional Intelligence has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).

3.3.7   Emotional Intelligence as a Mediator

Emotions and spirituality are usually considered as "black boxes". Like these are the topics about which we do not possess in-depth understanding, so, either we exclude them or talk regarding them in our theories and models (Tischler et al., 2002). Despite the reluctance of researchers to cope with emotional or spiritual problems, recent researchers

have begun to discuss the importance of exploring their relationship with job performance. For instance, contemporary research has shown that emotional intelligence has a positive association with the triumph of the workplace. Likewise, it seems that spirituality is related to the performance or effectiveness of the workplace.

Tischler et al. (2002) also explored the effects of emotional intelligence and spirituality on work efficiency, as also represented by several theoretical models. They also examined the possible links between these variables and finally proposed several ideas for extracting possible future studies of the model. The emotional intelligence and spirituality of the workplace are closely linked to each other. But both of these lack explicit meaning and measurement. Literature also reveals that people with higher levels of emotional intelligence tend to signify the sense of well-being and transcendence (Tischler et al., 2002). Tischler et al. (2002) proposed five future research models. One of these models provides emotional intelligence as a mediator between the workplace spirituality and work outcomes.

Leaders' emotional intelligence, Organizational Citizenship Behaviour (OCB) and leadership style, all these acts as a central role in the success of the organization. A study by Irshad and Hashmi (2014) examined the mediating role of emotional intelligence, in relation to OCB and transformational leadership (TL). The results demonstrate the mediating effect of emotional intelligence on the relationship between TL and OCB.

Making such a study in a different functional environment is very important, such as between for-profit and nonprofit organizations. Similarly, it is necessary to examine how various organizational variables regulate or mediate the relationship between the spirituality of workplace and employee's attitude and effectiveness (Milliman et al., 2003). For instance, it would be important to know whether extrinsic workplace factors, like human resource management practices, leaders and managers, organizational culture,

and employees' citizenship behaviours mediate the relationship between workplace spirituality and employees' workplace behaviours (Milliman et al., 2003).By using the discussion above, the current study suggests that emotional intelligence is a mediator between transformational leadership and OCB. In addition, the literature also shows the strong correlation between emotional intelligence and organizational citizenship behaviour (Barling et al., 2000; Carmeli & Josman, 2006; Fisk & Friesen, 2012; Korkmaz & Arpacı, 2009; Sivanathan & Cynthia Fekken, 2002).

Balouch, Fathollahzadeh, Amiri, and Kadkhodaei (2015) demonstrated there exist a positive relationship between emotional intelligence and organizational citizenship behaviour. They illustrate that emotions assist individuals to manage and control scenarios of stress and negative emotions, thereby improving job performance. Employees with high emotional intelligence have created sympathy, mutual understanding, trust and ideal communication, thus affecting job performance.

Similarly, there is another study by James, Velayudhan, and Gayatridevi (2010) in which they evaluate the relationship between organizational citizenship behaviours and emotional intelligence. They conducted the research on an executive class of corporate sector and draw positive results. Day and Carroll (2004) found that EI's high-quality staff interact with colleagues more easily and can better monitor the feelings of team members and take appropriate action. As the brain continues to grow and learn, emotional intelligence becomes develops correspondingly (Goleman, 1995).The promotion of emotional intelligence in higher education sector of Asia is appropriate because it provides training for future professionals and parents and leaders as well as leaders too in the field of education (Moore, 2009; Vandervoort, 2006).

However, the literature reviews that there is literature gap which explains the mediating role of emotional intelligence between transformational leadership and

organizational citizenship behaviour, among the higher education sector. Thus, based on the above discussion, it is proposed that emotional intelligence mediates the relationship between transformational leadership and organizational citizenship behaviour.

Keeping in view the above discussion, the proposed hypothesis is as under:

H11: Emotional Intelligence mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBO).

H12: Emotional Intelligence mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBI).

3.4 Control Variables

A control variable is a variable that is held consistent in a research investigation. In data analysis, the term control variable alludes to factors that are not of essential interest (i.e., neither the presentation nor the result of interest) and along these lines constitute a superfluous or third factor whose impact is to be controlled or dispensed with. The utilization of control variables is by and large done to answer four fundamental sorts of inquiries: (1) Is an observed connection between two factors only a measurable mischance? (2) If one variable causally affects another, is this impact an immediate one or is it backhanded with another variable interceding? (3) If a few factors all having causal effects on the dependent variable, how does the quality of those impacts differ? (4) Does a specific connection between two variables appear to be identical under different conditions? In this study, the effect of control variables e.g. organizational tenure, a position held and education level has also been considered while measuring the relationships.

3.5   Summary

The current chapter presented the research model and hypotheses developed in addressing the problem statement and research questions. First section deals with the development of research model and justification of incorporating the constructs. The research model is developed based on five constructs: (1) Transformational leadership, (2) Workplace spirituality, (3) Emotional Intelligence, (4) Organizational Citizenship Behaviour (Organization) and (5) Organizational Citizenship Behaviour (Individual). The second section presents hypotheses development according to research objectives of this study following which twelve major hypotheses are developed and reflected in the research model. The following Chapter 4 elaborates the research design, where research paradigm associated with this study and the methodology used in this study are discussed in detail.

CHAPTER 4: RESEARCH METHODOLOGY

4.1 Introduction

The aim of this chapter is to present the methodology of research utilized as a part of this investigation. It incorporates the exploration approach and technique utilized by this examination, the instrument utilized and the reliability of the review instrument, the information accumulation, and data collection strategy, unit of analysis, use of sampling method. Furthermore, the techniques of data analysis are presented in depth.

The research design consists of the following parts:

4.2 Research Design

Each research has a purpose, and an appropriate research method must be chosen in order to achieve the study purpose. There are different forms of research: (1) exploratory, (2) explanatory and (3) descriptive. Exploratory research concentrates on examination of new phenomenon and helps to grow better comprehension of the idea. Descriptive research gives the depiction of the perceptions about a phenomenon. Explanatory research endeavors to clarify why a specific phenomenon occurs(Saunders, Lewis, & Thornhill, 2009).

As an endeavor has been made to define the association among the four variables, therefore, this research can be distinguished as a descriptive research by explaining the characteristics, attitudes and behaviour of the participants involved in the study. This examination intended to investigate the connection between transformational leadership and OCB specifically and indirectly through workplace spirituality and emotional intelligence by hypothesis testing.

4.3   Research Philosophy and Approach

At the point when a researcher influences his insight to assert and claim his knowledge, he decides the methods to lead the exploration work by following some particular assumptions with respect to the inquiry of work(Creswell, Plano Clark, Gutmann, & Hanson, 2003). Three commonly accepted research paradigms and schools of thought regarding knowledge claims are: (1) Constructivism, (2) Positivism/Post-Positivism and (3) Pragmatism. Philosophical views are mostly hidden in a research endeavor and researchers use them as guidelines whenever they conduct their research project (Creswell & Clark, 2007).It is the way the researcher see the world which will effect on the topics of research and the phenomenon. Creswell and Clark (2007) use the term word views as meaning, "a basic set of beliefs that guide action" (p.6), whereas other scholars have called them as research paradigms (Crotty, 1998; Lincoln & Guba, 2000; Mertens, 2003).

A paradigm or a worldview comprises the following segments: (1) ontology, (2) epistemology, (3) methodology, and (4) methods. According to Crotty (1998, p. 10) Ontology refers to "*the study of being, ontological assumptions are concerned with what constitutes reality, in other words, what is reality*". Keeping in view the researcher's paradigm a stable stance is required to be taken of how things truly are and how things truly function. According to (Cohen, Manion, & Morrison, 2007, p. 7), "*Epistemology is concerned with the nature and forms of knowledge* and e*pistemological assumptions are concerned with how knowledge can be created, acquired and communicated, in other words, what it means to know"*. Guba and Lincoln (1994, p. 108) explain that "*epistemology asks the question, what is the nature of the relationship between the would-be knower and what can be known*"? Each worldview or paradigm depends on its own ontological and epistemological assumption. Since all beliefs are speculation, the

philosophical underpinnings of every worldview can never be exactly demonstrated, empirically proven or disproven. Distinctive paradigms naturally contain varying ontological and epistemological perspectives; along these lines, they have contrasting presumptions of reality and knowledge which support their specific research approach. The research paradigms are discussed accordingly.

Table 4.1: Philosophical Assumptions of the Study

Sr. No.	Philosophical Assumption	Positivism (Quantitative)
1	**Ontology** What is the idea and of reality? Or, then again what is information and knowledge? Ontology is related with a focal inquiry of whether social elements should be seen as objective or subjective	Singular reality existing separated from researchers Perception and social inclinations. (Objectivism). Researcher rejects or fails to reject the hypotheses. Social phenomena and their implications have a presence that is OBJECTIVE and INDEPENDENT of social performing artists
2	**Epistemology** What is the connection between the researcher and that being investigated? What is viewed as adequate knowledge and how we know it? What is the Source of Knowledge? The analyst's view with respect to what establishes acceptable knowledge	Distance, impartiality and fairness (e.g. researchers equitably gather information on instruments.) Acceptable learning is increased through sense and is unbiasedly genuine. (Objective). Intuitive Knowledge is utilized in order to choose a particular issue to be investigated inside a selected research area. Authoritative Knowledge is picked up amid the procedure of writing literature review. Logical knowledge is created after examining essential information, data analysis and primary findings and Empirical Knowledge : Conclusions of the exploration will be seen as empirical knowledge.
3	**Axiology** What role does values play? Connected with assessment of the role of researchers own values on all phases of the research process	Research is attempted in a value free manner, the researcher being independent from the data is autonomous from the information and keeps an objective position. Very organized, highly structured substantial samples, estimation, quantitative. Impartial and unbiased(Researchers utilize checks to wipe out predisposition).

Sr. No.	Philosophical Assumption	Positivism (Quantitative)
4	**Rhetoric** What is the language of research? Art of speaking or writing effectively. How language is employed?	Formal style (e.g. researcher utilize concurred meanings and agreed definitions of variables). Being a QUANTITATIVE STUDY specific set of variables and procedure for measuring is defined. Persuade the use of established procedures. Strong RHETORICAL connection between method, type and paradigm of study exists.
5	**Methodology** What is the process of research?	Deductive (e.g. researchers test a priori theory) Building up a hypotheses in light of existing theory, and afterward outlined a strategy of research to test the hypotheses.
6	**Strategies of Inquiry**	Through Survey. The spirit of survey method was clarified as individuals were questioned on a subject and afterward depicting their actual responses.
7	**Methods**	Questions asked, predetermined approaches numerical data, statistical analysis.(Quantitative) Conducted with a specific end goal to accumulate extensive size of data in a brief timeframe.

4.3.1   Research Approach

According to Saunders et al (2009), the two noteworthy research methodologies are deduction, and induction. The main approaches of research are characterized as quantitative, qualitative and mixed method. A deductive procedure that is utilized to examine pre-determined ideas and theory through measurable tests is characterized as quantitative research strategy, whereas, an inductive procedure where researcher gathers the information and create theories from information investigation is characterized as the subjective research strategy (Muijs, 2010).Quantitative approach is utilized in this research to study the association amongst the variables.

According to Muijs (2010), "*the distinction amongst quantitative and qualitative research techniques originates from two fundamental research philosophies named as subjectivism and positivism*".   Positivism identifies with the perspective, to boost

objectivity researcher needs to limits his/her association with the participants and focus on realities. This study falls into the positivist domain of social science by following the norms of objective epistemology.

Given the observational nature of the study, the 'Quantitative Approach' (Positivism) is viewed as the most suitable research system for accomplishing the results. The method of reasoning for choosing quantitative approach is twofold. To begin with, it best serves the goal of the study which is to determine the effect of Transformational leadership on OCB and to test the proposed intervention. Besides since the reason for this investigation is to determine the Impact of Transformational leadership on OCB, along these lines associational approach will be used for analyzing the data. Associational research is more concentrated on examining the connection between the variables (Fraenkel & Wallen, 2000). While utilizing this outline, information will be gathered through a survey in which items in the questionnaire are correlated with other items.

4.3.2 Research Strategy

Keeping in mind the particular requirements for the method to be utilized as a part of the research outline, it is fundamental to settle on the technique of inquiry (Creswell, 2003). The two generally related systems in quantitative viewpoint are survey research and experimental design. Researchers can utilize different methodologies to gather information, for example, overview, perceptions, interview meetings and investigations. This investigation has used survey method in the cross sectional setting. This is on the grounds that study technique does not just best serve the goals of present research yet additionally enable researchers to accumulate information from a large sample. By using survey method being moderately economical method for gathering a huge amount of data in lesser time

limit, a vast number of responses can be acquired (Saunders et al., 2009). Considering its noteworthiness, the survey procedure is utilized in this research for gathering data. The data collection has been done through questionnaires using mail/postal means and on-site personal visits to access respondents because postal surveys and personal visits provide significantly higher coverage as compared to other survey methods.

4.3.3 Time Horizon

This study is a cross-sectional examination as it includes investigation of information gathered from the respondents at one particular point in time. The study being conducted in natural environment ensured the least obstruction by the researcher.

4.3.4 Research Model and Measure

In order to identify research gap and accordingly to develop a research model a systematic grounded theory literature review was conducted. The research gap identified in this study was discussed thoroughly in Chapter 2. The following sections presented the development and validation of the measures used in this study.

4.4 Measure Development and Validation

The researcher has utilized a methodical approach to build up the study constructs. The past literature review shaped the establishment of all proposed constructs, operationalization and a causal connection between them. In this manner, the constructs and the related estimations were adopted from the past literature. This study used multi items and multi-dimensions measure to evaluate the constructs employed in the research model, discussed in Chapter 3. The scales

were developed and adopted from existing scales validated in the past Studies. For further validation, the constructs went through construct – measurement approval stage by conducting an expert panel comprising of academicians and practitioners.

Survey questionnaires are the ways to gather information and data from a large population (Babbie & Mouton, 2001).The main objective of the questionnaire in this study is to collect data on the variables of Transformational Leadership, OCB, Emotional Intelligence and workplace spirituality. The questionnaire utilized for this research study consisted of 68 items and contained five sections (see Appendix B). The initial section secured the statistic perspectives including the respondent's position held in the institution, department, gender, age and total number of years served.

Remaining variables were measured by the response from academicians based on five to seven-point Likert-type scale (1= strongly disagree to 7= strongly agree). Transformational leadership was measured as an independent variable in the second section using the short form of Bass and Avolio (1995) multifactor leadership questionnaire. The scale comprised of 20 items related to behavioural aspects of transformational leadership. OCB behaviours were measured in the third section through scale developed by Lee and Allen (2002). Lee and Allen (2002) constructed a scale designed to operationalize OCBI and OCBO.OCBO and OCBI were assessed utilizing the scale comprised of 16 items.

The fourth and fifth sections measured the mediating variables of workplace spirituality and emotional intelligence. This study utilized McKee et al. (2011) 16 item scale comprised of three dimensions which were developed for assessing workplace spirituality. Emotional Intelligence behaviour was assessed using sixteen items adopted from work by Wong and Law (2002).

4.4.1 Operationalization of variables (Measures)

4.4.1.1 Transformational Leadership

By utilizing Multifactor Leadership Questionnaire (MLQ) containing twenty items transformational leadership was measured. This scale was given by Bass and Avolio (1995) comprising of four dimensions and 20 items. These four dimensions constitute (1) idealized influence, (2)inspirational motivation, (3)intellectual motivation, and (4)individualized consideration. Respondents rated their leader's transformational behaviours using a 5 point Likert scale ranging from (1) "strongly disagree" to (5) "strongly agree".

4.4.1.2 Organizational Citizenship Behaviour

OCB was evaluated by utilizing scale given by Lee and Allen (2002) consists of 16 items. It is one of the most widely used scales for measuring OCBO and OCBI behaviours. Lee and Allen (2002) constructed a scale designed to operationalize OCBI and OCBO. Respondents rated their organizational citizenship behaviours using a 7-point Likert type scale ranging from "1 (*strongly disagree*) to 7 (*strongly agree*)".

4.4.1.3 Workplace Spirituality

Workplace spirituality was assessed by utilizing the scale consists of three dimensions and 16 items developed by Mckee et al. (2011). The scale having three dimensions was rated by the respondents of their workplace spirituality behaviour using a 5-point Likert type scale ranging from "1 (*strongly disagree*) to 5 (*strongly agree*)".

4.4.1.4 Emotional Intelligence

Emotional Intelligence was evaluated by utilizing sixteen items scale comprising four dimensions adopted from work by Wong and Law (2002).Respondents rated the emotional intelligence of leader using a "7-point Likert type scale ranging from 1 (*strongly disagree*) to 7 (*strongly agree)*".

The list of the constructs used in the research models, measurements and relevant sources are shown in Table 4.2.

Table 4.2: Measurements and relevant sources

Variables	Scale	Dimensions	Items	Likert Scale	Sources
Transformational Leadership	"Measured using Multifactor Leadership Questionnaire (MLQ) given by Bass and Avolio (1995)".	4	20	"5 points ranging from (1) strongly disagree to (5) strongly agree".	"*Avolio, B. J., & Bass, B. M. (1995). Individual consideration viewed at multiple levels of analysis: A multi-level framework for examining the diffusion of transformational leadership. The Leadership Quarterly, 6(2), 199-218*".
Organizational Citizenship Behaviour OCBO OCBI	"Assessed using the scale given by Lee and Allen (2002)"	2	16	"7-point ranging from 1 (*strongly disagree*) to 7 (*strongly agree*)".	"*Lee, K., & Allen, N. J. (2002). Organizational citizenship behaviour and workplace deviance: The role of affect and cognition. Journal of Applied Psychology, 87(1), 131–142*".
Workplace Spirituality	"Measured using the scale developed by Mckee et al. (2011)".	3	16	"5-point ranging from 1 (*strongly disagree*) to 5 (*strongly agree*)".	"*McKee, M. C., Driscoll, C., Kelloway, E. K., & Kelley, E. (2011). Exploring linkages among transformational leadership, workplace spirituality and well-being in health care workers. Journal of Management, Spirituality & Religion, 8(3), 233-255*".
Emotional Intelligence	"Assessed using the scale developed by wong and law (2002)".	4	16	"7-point ranging from 1 (*strongly disagree*) to 7" (*strongly agree*)".	"*Wong, C., & Law, k. (2002). The effects of leader and follower emotional intelligence on performance and attitude: An exploratory study". Leadership Quarterly, 13, 243-274*".

4.5   Expert Panel

Researchers much of the time solicit a group from specialists to audit and review the questionnaires as a strategy for recognizing question issues, breakdowns in the inquiry noting process, and other potential estimation mistakes in review reports. In a review by an expert, review methodologists, survey experts, psychologists, sociologists, or other individuals acquainted with the design of the scale distinguish potential issues with an overview survey. Albeit numerous ranges of surveys exist (Rothgeb, Willis, & Forsyth, 2007), two essential objectives of an expert review are to uncover issues with a study instrument so they can be helped before going into the field or to sort things into bunches that are pretty much prone to show estimation mistakes. For instance, experts have been utilized as a pretesting strategy (Esposito & Rothgeb, 1997; Presser & Blair, 1994), to distinguish problems in linguistic structure of a questionnaire (Holbrook, Krosnick, & Pfent, 2007), and for order of items identified with interviewer effects (Mangione, Fowler, & Louis, 1992; Schnell & Kreuter, 2005). The number of expert reviewers has to be small ranging between two to three experts (Holbrook et al., 2007; Jansen & Hak, 2005; Presser & Blair, 1994) to more than 20 reviewers (Willis et al. 1999). Since this study has employed survey instrument for data collection, it has few limitations in terms of validity and reliability. In order to improve the validity and reliability of the survey instrument, the study constructs and related measurements have passed through several reviews, via the expert panel, pretesting and pilot testing. To check the validity, the instrument was validated from a panel of three experts working in the field of higher education institutions of Pakistan (see Appendix C). A cover letter along with the evaluation set that contained study purpose and instructions for validating the study constructs associated with the measurement items and description were emailed to the selected members of the panel. The expert panel consisted of 3 senior academicians and practitioners with more than 20 years of experience in the related field. Their feedback

regarding the validation of instrument is attached in the Annexure A. Their opinions were considered to improve the validity of the survey instrument by either including reverse scored items or correcting the wording of the items in order to make it as simple as possible. No further significant changes were made in the measurements.

4.6   Pre-testing

Before dispensing the survey instrument, it is critical to executing pre-testing of the survey questionnaires by some experts (Babbie, Halley, & Zaino, 2007). It assists the researcher to get feedback on survey instrument prior to distribution. Due to limitations of the survey instrument, it had to clear through a pre-testing phase. The pre-test is performed to guarantee that the measures utilized are reliable, consistent and lies under the satisfactory level of reliability and validity. Therefore, a panel of 5 senior academicians from University of The Punjab, Lahore, Pakistan were selected to assess the content cogency of the constructs. The main objectives of pre-testing the survey are 1) To know whether questions are easy to comprehend, grammatically free from error, simple. Clear and free from jargons. 2) To examine the meaningfulness of language and reliability of the question.3) To ensure technical feasibility of the survey instrument such as the length, format, and flow of the survey.

After incorporating the suggestions into the survey instrument, a pilot study within the target population of the current study was conducted with the purpose of examining the measurement issues by applying statistical techniques.

4.7   Pilot study

To check dependability and internal consistency of the survey instrument a pilot test was directed. A pilot study is an experiment done in a planned way. Surveys are pretested to expand precision of results before beginning the investigation on a huge scale (Saunders et al., 2009). While carrying out the pilot study, 40 questionnaires were

circulated among the academicians working permanently in two universities. The reliability coefficients for transformational leadership, OCBO, OCBI, Workplace spirituality and emotional intelligence were 0.90, 0.81, 0.73 0.88 and 0.89 respectively. These outcomes showed that the scales utilized have a high reliability as the estimations of Cronbach Alpha are over the required level of 0.70 (George and Mallery, 2003). Table 4.3 presents the values of Cronbach alpha for each construct.

Table 4.3 : Internal Consistency of Constructs

Construct	Cronbach Alpha	No. of items
Transformational Leadership	.90	20
OCBO	.81	8
OCBI	.73	8
Workplace Spirituality	.88	16
Emotional Intelligence	.89	16

4.8   Phase II: Survey

4.8.1   Determination of Research Sample

In order to construct a survey sample, two parameters are required to be studied. The population of interest and sample size. The target population alludes to the entire group of people or associations that the researcher is intrigued to research on, though the subset of the population is alluded to as a sample (Saunders et al.,2011). To collect data from the whole population is not only difficult but expensive and time-consuming. Therefore, the more suitable way is to collect data from a sample of an adequate number of people from the target population. The following subsections present the characteristics of the target population, unit of analysis, sampling frame, sampling method and sample size employed in this study.

4.8.1.1 Target population

The study population includes academicians working in public sector universities of Pakistan. Details are mentioned in table 4.4.

Table 4.4 : Study Population

Total Universities in Pakistan	177 (103 public & 74 private sector)
Public Sector Faculty members	25908
Private Sector Faculty members	11034
Distance Learning Faculty members	455
Total Faculty members	**37379**

4.8.1.2 Unit of Analysis

Data can be gathered from different sources (1) individuals, (2) groups or (3) organizations. In this study, the unit of analysis is individual (academicians), as this study aimed at collection of data from academicians who are employed on a permanent basis in public sector universities of Pakistan.

4.9 Sampling Frame and Sampling Method

A sampling frame is a depiction of components of the target population containing a list or a set of direction for recognizing the target population (Malhotra, 2010). According to Saunders et al. (2009) the two broad types of sampling techniques used in research are : (1) probability and (2) non-probability sampling .The non-probability sampling technique of quota sampling is employed in this study. On the basis of respondents approachability to the researcher the respondents were selected. Academicians were invited to complete an anonymous and confidential survey which asked questions regarding transformational leadership, emotional intelligence, workplace spirituality and OCBO & OCBI. Quota sampling requires that representative individuals are chosen out of a specific sub group. In this study the quota of population is divided by level of education to meet a quota of 27% of PhD respondents.

4.9.1 Sampling Size

Determining sufficient sample size is important for research which rests on certain features, such as recommended data analysis techniques (Malhotra, 2010). Eight universities among the public sector were chosen from higher education institutions of Pakistan as the study sample. Academicians from the level of professors to lecturers were approached guaranteeing that the sample was varied and illustrative of every university. Questionnaires through quota sampling were distributed among selected full-time permanent academicians employed at each university. Before collection of data, it is basic to decide the minimum sample required for the investigation so the adequate statistical power could be accomplished (McQuitty, 2004). Details of sample size are mentioned in table 4.5.

Table 4.5 : Sample Size

Total Universities in Pakistan	177 (103 public & 74 private sector)
Total Faculty members	37397
Public Sector	25908
Private Sector	11034
Distance Learning	455
Total Universities in Punjab	51
Full-Time faculty in Punjab	13530
Public Sector Universities	9846
Private Sector Universities	3935
Sample Size	**375**

The size of sample directly affects the power of statistical analysis and the generalizability of results (Hair, et al; 1998). These studies go in their proposals from N of 50(Barrett & Kline, 1981) to 400(Aleamoni, 1976). Where the target population is finite the formula recommended by(Krejcie & Morgan, 1970) might be utilized to decide the exact size of the sample.

$S = X^2NP(1-P) / d^2(N-1) + X^2P(1-P)$

Where :

S = Required Sample size

X= Z value (e.g. 1.96 for 95% confidence interval)

N= Population size

P= Population proportion expressed as decimal assumed to be 0.5(50%)

d = Degree of accuracy (5%) expressed as a proportion (.05), its margin of error.

4.9.2   Table for determining sample size for finite population

To streamline the way toward deciding the sample size for this study for a population which is finite, Krejcie and Morgan (1970), the table is being utilized. The size of the sample for this study is 375 academicians from 8 public sector universities of Pakistan.

Table 4.6 : Determining Sample size of a known population

N	S	N	S	N	S	N	S	N	S
10	10	100	80	280	162	800	260	2800	338
15	14	110	86	290	165	850	265	3000	341
20	19	120	92	300	169	900	269	3500	346
25	24	130	97	320	175	950	274	4000	351
30	28	140	103	340	181	1000	278	4500	354
35	32	150	108	360	186	1100	285	5000	357
40	36	160	113	380	191	1200	291	6000	361
45	40	170	118	400	196	1300	297	7000	364
50	44	180	123	420	201	1400	302	8000	367
55	48	190	127	440	205	1500	306	9000	368
60	52	200	132	460	210	1600	310	10000	370
65	56	210	136	480	214	1700	313	15000	375
70	59	220	140	500	217	1800	317	20000	377
75	63	230	144	550	226	1900	320	30000	379
80	66	240	148	600	234	2000	322	40000	380
85	70	250	152	650	242	2200	327	50000	381
90	73	260	155	700	248	2400	331	75000	382
95	76	270	159	750	254	2600	335	100000	384

Source: Krejcie and Morgan (1970)

By utilizing a sample of adequate size the sampling error was controlled. Through ordering of questions and careful selection of items from well-developed scales, measurement error was addressed along with significant consideration

being given to validity and reliability of the instrument. On - response error was reduced by follow up the procedure of data collection.

Table 4.7 : Number of Staff and University Ranking

Sr. No.	Name of University	Location	Sector	Faculty staff	Total Employees	HEC Ranking/Category
1	Quaid – I – Azam University	Islamabad	Public	650	2900	1st – Large Universities
2	University of The Punjab	Lahore	Public	950	4200	3rd - large Universities
3	University of Engineering & Technology	Lahore	Public	857	3500	6th – Large Universities
4	National University of Science & Technology	Islamabad	Public	675	3000	2nd - Large Universities
5	Lahore College of Women University	Lahore	Public	370	910	1st - Medium Universities
6	National Defense University	Islamabad	Public	135	650	8th - Medium Universities
7	University of Sargodha	Lahore Campus	Public	150	900	15th - Medium Universities
8	University of Education	Lahore	Public	210	720	10th - Medium Universities
	TOTAL			3997	16780	

Source:List of HEC Recognized Universities and Degree Awarding Institutions 2014-15. www.hec.gov.pk

4.10 Data Collection Method

A sum total of 1000 surveys were circulated among the academicians employed in eight public sector universities of Pakistan. An introductory letter (see Appendix A) was arranged and joined with the surveys to clarify the aim of research and confidentiality of the responses. For a gathering of information, the workers in HR Departments, registrar offices were reached face to face and were asked for information accumulation from their separate offices. From there on, surveys were dispersed face to face among the academicians in different faculties of eight universities. A portion of questionnaires was likewise disseminated through email.

Information gathering method through composed overviews require least assets (staff, time, and cost) and are most appropriate to influence confidential data (Dillman, 2000; Salant, Dillman, & Don, 1994).Before information accumulation, the consent from the administration of the respective faculty was taken to permit their academicians to take part in this research survey. Next, a bundle was sent to every respondent comprising; 1) an introductory letter depicting the significance and reason for pondering, and requesting their help, 2) the survey with guidelines for consummation and 3) a self-tended stamped return envelope. The respondents were made a request to answer within two weeks. A reminder update email was sent two weeks after the first mail.

In order to address any ethical inadequacy that may shorten the results of this study, serious consideration was given to three previously mentioned critical areas. It was guaranteed that the respondent had complete information and understanding with respect to the reason and strategies for the study. In the information accumulation process the component of voluntarism was kept. The members at any time had the privilege to pull back from the research. The data received from the respondents will genuinely adhere to the security factor through anonymity and will be kept confidential. Subsequent to getting the responses, 408 substantial reactions were entered in SPPS and SmartPLS (Version 3 m 3) for analyzing the data. Table 4.8 demonstrates the insights about aggregate response rate of the distributed questionnaires.

4.11   Response Rate

Table 4.8 demonstrates that aggregate 1000 survey questionnaires were circulated in the eight universities. 426 surveys were returned yielding a reaction rate of 42.6%. From 426 responses, 408 were found to be valid responses which yield a completion rate of 40.8%.

Table 4.8 : Questionnaires distributed and response rate

Universities	Distributed	Received	Valid Responses	Response Rate
University of the Punjab	125	70	69	56%
Lahore College for Women, University	125	28	25	22.4%
University of Education	125	58	56	46.4%
University of Sargodha	125	54	52	43.2%
Quaid – I – Azam University	125	63	61	50.4%
National University of Science & Tech (NUST)	125	44	43	35.2%
University of Engineering & Tech	125	55	51	44%
National Defence University (NDU)	125	54	51	43.2%
Total	**1000**	**426**	**408**	**42.6%**

4.12   Data Analysis Technique

For data analysis, appropriate software and techniques were selected. In this study, the following two software were chosen for data analysis: SPSS (Version 22) and SmartPLS (version 3 M3). SPSS was used to complete the following tasks: (1) to prepare the data for analysis (checking and treating missing values), (2) to calculate descriptive statistics for demographic analysis,(3) and to conduct common method bias analysis.(CMB). SmartPLS was used to assess the confirmatory factor analysis (CFA), reliability and validity of the measurements and to test the hypotheses by evaluating the structural model. The current study employed structural equation modeling, which is discussed in the following section. Researchers more often than not concentrate on the structural model more than the connections amongst measures and their related constructs (Jarvis, MacKenzie, & Podsakoff, 2003). Therefore they treat all constructs similarly paying little attention to whether a specific construct is formative or reflective. The connections in fact amongst constructs and their measures are seen as hypotheses which require assessment along with the structural paths. In this

manner, the misidentification of these constructs may prompt type – I and type – II error that may adversely impact the hypothesis advancement because of inappropriate outcomes (Edwards & Bagozzi, 2000). Keeping in mind the end goal to decide on the type of construct, Jarvis et al. (2003) recorded the significant four guidelines as delineated in table 4.9.

Table 4.9 : Decision Rules for Determining Whether a Construct Is Formative or Reflective

Sr. No.	Criterion	Formative model	Reflective model
1	• Should a change in one of the indicators be associated with changes in the other indicators? • Covariation among the indicators.	• Not necessarily • Not necessary for indicators to covary with each other	• Yes • Indicators are expected to covary with each other
2	• Would changes in the construct cause changes in the indicators? • Are the indicators (items) (*a*) defining characteristics or (*b*) manifestations of the construct? • Direction of causality from construct to measure implied by the conceptual definition • Would changes in the indicators/items cause changes in the construct or not?	• Changes in the construct do not cause changes in the indicators • Indicators are defining characteristics of the construct • Direction of causality is from items to construct • Changes in the indicators should cause changes in the construct	• Changes in the construct do cause changes in the indicators • Indicators are manifestations of the construct • Direction of causality is from construct to items • Changes in the indicator should not cause changes in the construct
3	• Are the indicators/items expected to have the same antecedents and consequences? • Nomological net of the construct indicators	• Indicators are not required to have the same antecedents and consequences • Nomological net for the indicators may differ	• Indicators are required to have the same antecedents and consequences • Nomological net for the indicators should not differ

Sr. No.	Criterion	Formative model	Reflective model
4	• Do the indicators share a common theme? • Interchangeability of the indicators/items • Should the indicators have the same or similar content?	• Dropping an indicator may alter the conceptual domain of the construct • Indicators need not be interchangeable • Indicators need not have the same or similar content/indicators need not share a common theme.	• Dropping an indicator should not alter the conceptual domain of the construct. • Indicators should be interchangeable. • Indicators should have the same or similar content/indicators should share a common theme.

Source: Jarves et al (2003)

4.12.1 Structural Equation Modelling

This research study has utilized Partial Least Squares (PLS) analysis of path modeling which is a branch of Structural Equation Modelling (SEM). According to Ghozali (2008), "*SEM is classified as a second generation of multivariate analysis that has higher flexibility compared to the first generation of multivariate analysis such as principal component analysis, factor analysis, discriminant analysis or multiple regression*". According to Joseph F Hair, Black, Babin, Anderson, and Tatham (1998), "*SEM can also examine multiple relationships simultaneously as compared to other techniques that can only examine a single relationship between the dependent and independent variables at one time*". For instance, a dependent variable in a condition may turn into an independent variable in another condition. SEM has the ability to analyze these associations simultaneously at the same time in one model. Hair et al. (1998) define SEM as "*a multivariate technique that combines aspects of multiple regression and factor analysis to estimate a series of interrelated dependence relationships simultaneously*". In management accounting research, which frequently utilizes studies as a technique for information gathering and collection of data, the utilization of composite measures to gauge constructs may prompt estimation mistake or a measurement error. These

constructs or latent variables can't be measured straightforwardly. They should be operationalized into quantifiable and recognizable factors, which are called indicators or manifest variables.

Incorrect grouping of indicators for measurement of a latent variable, data entry mistakes, disparate understandings between the researcher and the respondent, information accumulation and estimation methods are common errors in measurement that happen, particularly in survey research (Smith & Langfield-Smith, 2004).Accordingly, it is proposed that SEM is more suitable for management and accounting research because of its capacity to represent the impacts of latent variables estimated measurement error (Smith & Langfield-Smith, 2004).

By and large, there are two sorts of SEM models that are broadly utilized as a part of management research, i.e. Covariance Based SEM and Component-Based SEM. Covariance Based SEM is signified by programming, for example, AMOS and Linear Structural Relation (LISREL), though Variance Based SEM or Component-Based SEM is signified by SmartPLS, PLSGraph, and visuals. As indicated by Ghozali (2008), there are a few presumptions that should be satisfied before Covariance Based SEM can be utilized. For instance, data shall be distributed normally, the model of indicator to be reflective, the variable measurement scale should be continuous, and a substantial size of a sample is required. Interestingly, Component-Based SEM overlooks all the assumptions because of its non-parametric nature. The data is not required to be normally distributed, the indicator model can be reflective and/or formative. Nominal, interval or ratio measurement scale can be utilized. A complex model with 100 indicators can still be analyzed with only 50 samples.

Moreover, Covariance Based SEM involves the causal association to be centered on theory and it should be supported strongly by theory for testing or confirming the theory

along with model by utilizing empirical data. Interestingly, Component-Based SEM concentrates on the prediction model explaining the relationships amongst variables. Along these lines, the theory isn't so pivotal in Component-Based SEM despite the fact that it can still be utilized to endorse the theory. Distinction between Component-Based SEM (PLS) and Covariance Based SEM (CBSEM) is demonstrated in table 4.10.

Table 4.10 : Rule of thumb for selecting PLS – SEM or CB - SEM

	PLS-SEM	CB-SEM
Research Objective	Select PLS-SEM if the research is exploratory or an extension of an existing structural theory. If the objective is identifying key "driver" constructs or predicting key target constructs select PLS-SEM.	Select CB-SEM if the objective is, theory confirmation, theory testing or comparison of alternative theories.
Data Characteristics and Algorithm	If the sample size is relatively low, and non-normal data distribution selects PLS-SEM.	Large data set and/or normal data
Measurement Model Specification	Select PLS-SEM if formative constructs are part of the structural model.	Select CB – SEM if error terms require additional specification, such as covariation.
Structural Model	Select PLS-SEM if the structural model is complex (many constructs and many indicators).	Select CB – SEM if the model is non-recursive.
Model Evaluation	PLS-SEM is the best approach if a researcher needs to use latent variable scores in subsequent analyses.	CB-SEM is the preferred approach if research requires a global goodness-of-fit criterion. If researcher needs to test for measurement model invariance, use CB-SEM

Source: Hair et al (2011)

After contrasting between PLS-SEM, and CB – SEM based on five decision criteria, the researcher decided to utilize the PLS-SEM method due to following reasons. *First,* PLS-SEM is an appropriate preference where a study is exploring or extending a prevailing structural theory. This study develops an integrated research model which

extends previous models by integrating social exchange theory, transformational leadership theory, and emotional intelligence theory. *Second* PLS-SEM is recommended for those studies whose research models have formative constructs. This study also has three formative constructs and additional reflective latent variables. *Third,* PLS-SEM is preferably more suitable for describing complex relationships. The research model of this study has second-order constructs considering complex relationships. In this study, the focus is on a second-order hierarchical latent variable model that include formative relationships. It is critical to recognize the nature of dimensions as well as items of the constructs. Edwards and Bagozzi (2000) stressed that wrongly identified reflective and formative constructs may prompt type I and type II errors. In this study typology of (second-order), a hierarchical latent variable model with a focus on the repeated indicator approach is used. The benefit of the repeated indicator approach is its capacity to estimate all constructs at the same time as opposed to estimating lower-order and higher-order dimensions independently. Hence, it takes the entire nomological network, not just the lower level or the higher level model into account, in this manner avoiding interpretational perplexing. This operationalization of constructs by using repeated indicator approach makes this study analysis and findings unique. *Fourth,* PLS-SEM can deal with both small and large sample size, as well as non − normal data distribution (Vinzi, Chin, Henseler, & Wang, 2010). However, the study sample size is adequate and non − normal. *Fifth,* PLS-SEM is more suitable if a researcher needs to use latent construct score. However, in this study latent score was utilized to examine the second order constructs such as transformational leadership, workplace spirituality, and emotional intelligence. *Sixth* PLS-SEM is better- known and widely used for examining the path models much more than other disciplines Saunders et al. (2009). Therefore it is appropriate to use PLS-SEM in testing the research model of this study.

4.12.2 Assessing the PLS-SEM Path Model

Chin (1998) has identified benchmark criteria to assess partial model structures. This criterion is connected deliberately in two-stage process: (1) the evaluation of the measurement/outer model and (2) the assessment of the structural/inner model. Figure 4.1 demonstrates a two-step procedure of PLS path model evaluation.
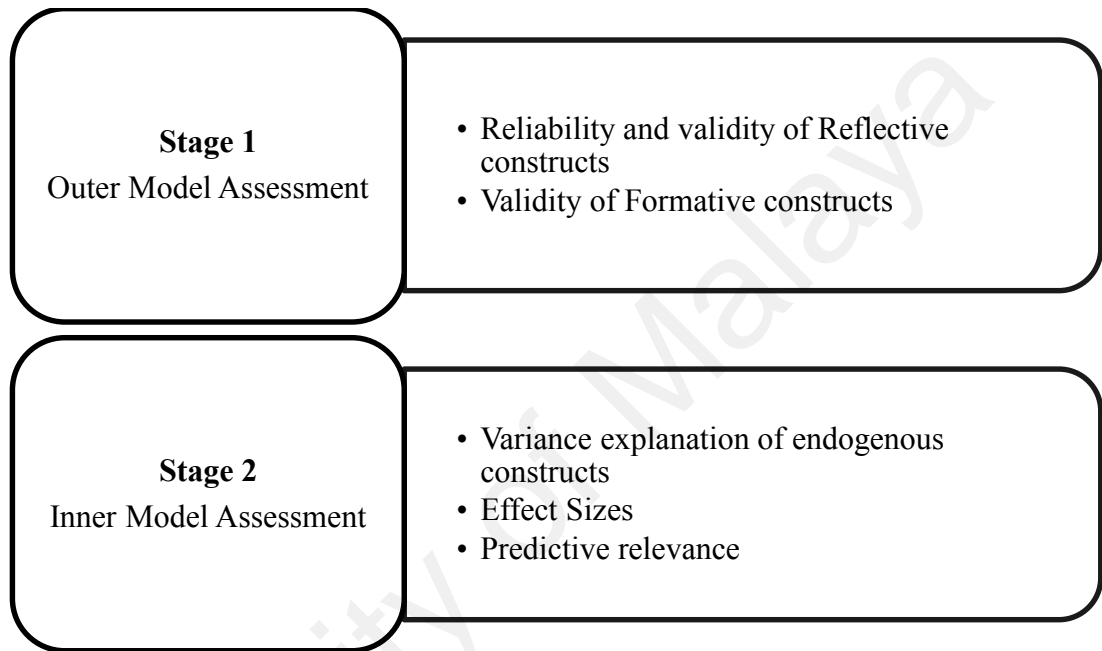
Source: Henseler et al (2009)

Figure 4-1: Two-stage procedure of PLS path model assessment

For reflective measurement model, Henseler, Ringle, and Sinkovics (2009) argued that the reflective measurement models should be examined with respect to their reliability and validity. Table 4.11 demonstrates the conditions for assessing the reflective measurements.

Table 4.11 : Assessing Reflective Measurement Models

Criterion	Description
Composite Reliability (CR)	Being a measure of internal consistency the value of CR must not be lower than 0.6.
Indicator Reliability	The outer loading absolute standardized values for each indicator should be 0.7 or above.
Average Variance Extracted (AVE)	The minimum threshold AVE value should be 0.5.
Fornell-Larcker criterion	The AVE of each latent variable should be higher than the squared correlations with all other latent variables In order to ensure discriminant validity. Thereby each latent variable shares more variance with its own block of indicators than with another latent variable representing a different block of the indicator.
Cross - Loadings	The appropriateness of the model should be reconsidered if an indicator has a higher correlation with another latent variable then with its respective latent variable.

Source: Henseler et al (2009)

For formative measurements Bagozzi and Heatherton (1994) underline that customary validity evaluations as traditional test theory don't have any significant bearing to manifest variables that are utilized as a part of formative measurement models and that the ideas of reliability (i.e. internal consistency) and construct validity (i.e. convergent and discriminant validity) are not much meaningful when a formative model is utilized. Table 4.12 clarifies the four basic conditions for evaluating the formative measurements.

Table 4.12 : Assessing Formative Measurement Models

Criterion	Description
Multicollinearity	Manifested variables in a formative block should be tested for multicollinearity. The variance inflation factor (VIF) can be used for such tests. As a rule of thumb, a VIF greater than 10 indicates the presence of harmful collinearity. However, any VIF substantially greater than one indicates multicollinearity.
External Validity	The formative index should explain a big part of the variance of an alternative reflective measure of the focal construct
Nomological Validity	The relationships between the formative index and other constructs in the path model which are sufficiently well known through prior research should be strong and significant
Significance of Weights	Estimated weights of formative measurement models should be significant

Source: Henseler et al (2009)

4.12.3   Assessing the Structural model

After checking the reliability and validity of the outer model an evaluation of the inner path model is permitted. Figure 4.2 demonstrates criteria for assessing the structural model. The structural model is evaluated by using the coefficient of determination (R^2) and estimation of path coefficients. In addition to that, a more in-depth analysis of the structural model may be done by observing the values of the size f and predictive relevance Q^2 and q^2. In order to give confidence intervals to all parameter gauges, assembling the reason for statistical inference the non- parametric bootstrap procedure Davison and Hinkley (1997) may be utilized in PLS path modeling. In general, bootstrapping provides an estimate of the shape, spread, and bias of the sampling distribution of a particular statistic. Representation of the population is treated by bootstrap in the observed sample.

Criterion	Description
Endogenous latent variables R² values	• According to Chin (1998, p.323), for endogenous latent variable in the inner path model R^2 values of 0.67, 0.33, 0.19 are termed as substantial, moderate, weak by Chin (1998, p.323)
Effect Size f^2	• $f^2 = (R^2\ included - R^2 excluded)/(1 - R^2 included)$: values of 0.02, 0.15 and 0.35 can be viewed as a gauge for whether a predictor latent variable has a weak, medium or large effect at the structural level.
Path coefficient estimates	• The estimated values for path relationships in the structural model should be evaluated in terms of sign, magnitude and significance (the later via bootstrapping)

Source: Henseler et al (2009)

Figure 4-2: Assessing Structural Model

4.12.4 Blindfolding

Blindfolding is a sample re-use technique. It allows calculating Stone-Geisser's Q² value (Geisser, 1974; Stone, 1974), that represents an evaluation criterion for the cross-validated predictive relevance of the PLS path model. Researchers may also want to analyze Stone-Geisser's Q² value (Geisser, 1974; Stone, 1974) as a basis of predictive relevance other than assessing the magnitude of the R² values as a criterion of predictive accuracy. By using blindfolding procedure the Q² value of latent variables in the PLS path model is acquired. According to Hair, Hult, Ringle, and Sarstedt (2016), "*Blindfolding is*

a sample re-use technique, which systematically deletes data points and provides a prognosis of their original values".

Blindfolding is an iterative and systematic process in which every data point has been omitted and predicted. At the point when PLS-SEM displays predictive relevance, it well predicts the data points of indicators. A Q^2 value higher than zero for a specific endogenous latent variable demonstrates that the PLS path model has predictive relevance for this construct.

4.13   Summary

In this chapter, the research design along with paradigm adopted is presented. Thereafter, research methods that are used for validating and developing the research are discussed. 408 valid responses from academicians working in higher education institutions of Pakistan have been incorporated in software for further analysis is a quantitative study. For a selection of the participants for the study quota sampling method has been employed. To check the reliability of the research measurement instrument this chapter also includes the results of the pilot study. The values of Cronbach's Alpha were 0.90, 0.81, 0.73,0.88 and 0.89 for, transformational leadership, OCBO, OCBI Workplace spirituality and emotional intelligence respectively. In addition, the chapter presented the measurement development and validation process through the expert panel. After that research sample determination consisting target population, unit of analysis, sampling frame and sample size are presented. Finally, data analysis techniques were discussed in detail.

CHAPTER 5: RESULTS AND DATA ANALYSIS

5.1   Introduction

In this chapter, a comprehensive discussion of the results is presented from the analysis of the questionnaire survey. This chapter is divided into five sections. (1) Data preparation process, (2) analysis of multivariate assumption, (3) evaluation of the measurement model,(4) analysis of proposed research model, and (5) analysis of the structural model. Data preparation process includes coding of data, cleaning of data, handling of missing data, monotone response pattern analysis, analysis of the demographics, evaluation of non – response bias, and examination of outliers. Analysis of multivariate assumptions is done by conducting a test of normality, a test of multicollinearity and common method bias. Utilizing Partial Least Square Structural Equation Modelling (PLS-SEM) further analysis is conducted. In addition to confirmatory factor analysis (CFA), PLS-SEM is used to observe the reflective measure reliability and validity Along with formative measure validity. Thereafter, the proposed research model is examined using PLS-SEM by offering and observing alternative models. In the end, the final structural model is used to test the hypotheses. Additionally, this section also presents the comparison between theoretical model, control model, and the full model. Finally, results are available for interpretation and discussion. The chapter is closed with analysis summary.

5.2   Data Preparation

Data preparation process includes coding of data, cleaning of data, handling of missing data, monotone response pattern analysis, analysis of the demographics, evaluation of non – response bias, and examination of outliers. Following subsections provide the details of data preparation process.

5.2.1   Data Coding and Cleaning

Coding of data is the main step in the process of preparation of data preparation for empirical researchers. Data coding refers to the feeding of the data which is collected into a statistical software package e.g. SPSS. A 68 items study questionnaire is utilized as the measurement scale for this study of the proposed constructs. For the purpose of data analysis, each item was assigned with a code for depiction. A total of 426 respondents participated and 408 responses were found to be valid that contributed in the survey. Their response was entered in SPSS (version 22) to examine the completeness and consistency of the data.

Once the respondents restored the survey questionnaire booklet, the appropriate responses were checked for fulfillment, accuracy, and precision. On the off chance that there was any missing information and if the respondent had given their contact data, they were reached to get the data required. For the situation where no contact data had been given, at that point, the missing data were dealt with as missing values. The following section describes the missing data analysis and handling.

5.2.2   Missing Data

Missing information is regularly an issue in investigations that uses empirical survey approach. When a respondent purposefully or inadvertently does not answer at least one inquiries in the review survey missing data occurs. Hair Jr et al. (2016) expressed that when the missing information in one record surpasses 15% then the record is said to be inappropriate. As per Hair et al. (1998), missing information could happen in a few ways. For instance, while data entry the errors that make invalid codes, inability to finish the whole survey, the apprehensions of the respondents, exposure limitations, the inappropriateness of the questions, refusal to answer certain inquiries, lacking learning

about specific inquiries, etc. Despite the fact that the missing information couldn't be stayed away from, their existence could be limited, minimized and treated.

Two options are offered by Smart PLS to deal with missing values: (1) mean replacement and (2) casewise deletion. This study has utilized the mean replacement method to deal with missing data keeping in view the sample size. A lot of useful information may be discarded utilizing case wise deletion leading to lesser efficiency (Temme, Kreis, & Hildebrandt, 2006).The information was additionally verified whether any errors happened, particularly amid the process of data entry. This was ensured by utilizing the descriptive statistical analysis to identify the presence of any invalid codes. Through SPSS descriptive statistics comprising of mean, median, standard deviation, frequency analysis, minimum and maximum values were shown. This test was additionally helpful to identify any exceptions in the information or outliers in the data. All errors were adjusted before continuing to advance for analyzing the data statistically.

After screening out the data files, the researcher found that 18 responses were unnatural by more than 15% of missing data, and accordingly, those responses were erased from the data file. As a result, 408 responses out of 426 were further examined to treat the non – significant missing values. In this study, SPSS (Version 22) was used to further increase screen the data by calculating the frequency. The frequency revealed that a number of indicators of the study constructs had missing values up to maximum 3 cases. There are different ways to treat the missing values such as mean value replacement, case wise deletion (Henseler et al., 2014)and expectation maximization (EM) approach (Lauritzen, 1995). This study used mean value approach for treating the missing data. After treating the missing values, the researcher likewise separated the pattern for all reactions which is clarified in next section.

5.2.3   Monotone Response Pattern

In this study, screening is done to check the pattern for the responses. In survey-based research the issue occurs is the straight lining of the pattern. When a respondent answers all the questions by selecting the same opinion it leads to occurring of this issue. For example, on the Likert scale of 5 or 7 points, the respondent has chosen 4 in his answers for all the questions. In this situation, the answer is reflected as biased and it is essential to discard such like response (Hair Jr, Sarstedt, Hopkins, & G. Kuppelwieser, 2014). After screening all responses one by one, three (3) responses were found to be falling on the issue of the straight lining of pattern and therefore had to be rejected and deleted from the data file.

Out of 426 collected responses, 15 were removed as more than 15% of the data was found to be missing and 3 were further excluded as they fall in monotone response pattern making the final number of the usable questionnaire as 408. These 408 responses were used for testing the measurement and structural models. The next section presents the demographic analysis of respondents.

5.2.4   Demographic Analysis

The demographic profile of the survey respondents included their gender, age, occupation, experience, and education. The sample of the study consisted of 408 academicians employed in public sector universities of Pakistan. The categories of age, gender, department, a position held, level of education, organizational tenure and name of the university were included in the demographic section of the study.

The highest percentage of academicians (43.2%) specified that they were between 31 and 40 years of age with age analysis as follows: 18-25 (6.1%), 26-30 (23%), 40 and above (20.9%). By gender males (54.46%) participated more than females (43.42%).Majority of the participants were lecturers (44.4%) under the category of the

position held which was followed by assistant professors (35.5%), associate professors (9.1%) , and professors (7.5%). Majority of the participants (69.7%) hold an M.Phil/ MS degree, 25.1% participants hold a doctoral degree followed by 1.2% participants who hold a master's degree. The following tables show the summary and personal characteristics of the survey respondents:

Table 5.1 : Summary of Personal Characteristics - Age

Frequency Distribution of Age		
Characteristic	Frequency	Percentage
<u>Age</u>		
18-25	26	6.1
26-30	98	23.0
31-40	184	43.2
40 years & above	89	20.9
Total	397	93.2
Missing	29	6.8

Table 5.2 : Frequency Distribution of Gender

Characteristics	Frequency	Percentage
<u>Gender</u>		
Male	232	55
Female	185	43
Total	417	98
Missing	9	2

Table 5.3 : Frequency Distribution of Education

Characteristic	Frequency	Percentage
<u>Education</u>		
Master's degree	5	1.2
M.Phil/MS	297	69.7
Doctoral degree	107	25.1
Total	409	96.01
Missing	17	3.99

Table 5.4 : Frequency Distribution of Organizational Tenure

Characteristic	Frequency	Percentage
Organizational Tenure		
Less than 1 year	1	0.2
1-5 years	122	26.63
6-10 years	151	35.44
11 or more years	124	29.1
Total	398	93.42
Missing	28	6.57

Table 5.5 : Frequency Distribution of University

Characteristic	Frequency	Percentage
University		
LCWU	25	5.9
National Defense University	51	11.9
NUST	43	10.1
Quaid-e-Azam University	61	14.3
University of the Punjab	69	16.2
UET	51	11.9
University of Sargodha	52	12.2
University of Education	56	13.14
Total	408	100.0

5.2.5 Assessment of Non-Response Bias

One of the real difficulties for studies utilizing survey method as an information collection system is nonresponse bias and inclination. It is an imperative concern in the field of social sciences research. It happens when genuine review respondents are not quite the same as sampling respondents which might be the respondents who declined to take an interest in the survey (Malhotra, 2010). When the response rate is sufficiently high generally researchers do not focus on non-response bias. Regardless how high or how low response rate is achieved statisticians and experts (Barriball & While, 1999) propose to assess the non – response bias. Non-response bias can be controlled in different ways such as (1) comparing respondents to population, (2) double – dipping non respondents, (3) ignoring non – respondents, (4) comparing respondents to non – respondents and (5) comparing early to late respondents(Miller & Smith, 1983).

The issue of non-response bias happens in studies if the appropriate responses of respondents contrast in significant courses from the individuals who did not reply. The genuine issue of non-response errors are derived from reactions to questions, and data given by respondents being unique in relation to the individuals who denied or declined to respond(Armstrong & Overton, 1977). To check the response bias test in this study the respondents have been separated into two groups, early respondents, and late respondents. An independent Sample t-test is carried out to test all variables. Mann Whitney U test for equality of variance was utilized to find out if the variance between early and late responded vary. This study has utilized nonresponse bias analysis through contrasting the responses of early (308) and late (100) respondents. The respondents are classified early and late respondents seeing initial 100 and last 100 survey questionnaires received (Karahanna et al., 1999). Table 5.6 presents the results for non – response bias.

Table 5.6 : Results of early and late response

Variables	Response	N	Mean	Std. Deviation	Std. Error Mean
TL	Early	308	4.0469	.43345	.02470
	Late	100	4.1420	.40984	.04098
WS	Early	308	4.0281	.40705	.02319
	Late	100	4.0587	.40726	.04073
EI	Early	308	5.6867	.72721	.04144
	Late	100	5.8288	.68883	.06888
OCBO	Early	308	5.8590	.64437	.03672
	Late	100	6.0071	.80104	.08010
OCBI	Early	308	5.5376	.55393	.03156
	Late	100	5.5643	.70290	.07029

Note: TL= Transformational leadership, WS= Workplace Spirituality, EI= Emotional Intelligence. OCBO= Citizenship Behaviours directed towards the organization, OCBI= Citizenship Behaviours directed towards Individuals.

Table 5.7 : Results of Early and Late Response

Variables	Response Time	N	Mean Rank	Sum of ranks	Mann-Whitney U	Sig. (2-tailed)
Transformational Leadership	Early	308	197.63	60870.04	12992.000	0.069
	Late	100	222.01	22201.00		
Workplace Spirituality	Early	308	199.97	61590.76	14005.000	0.173
	Late	100	218.45	21845.00		
Emotional Intelligence	Early	308	198.74	61211.92	13349.500	0.083
	Late	100	220.39	22039.00		
OCBO	Early	308	197.37	60789.96	12670.500	0.054
	Late	100	223.83	22383.00		
OCBI	Early	308	199.61	61479.88	13770.000	0.101
	Late	100	219.20	21920.00		

Note: TL= Transformational leadership, WS= Workplace Spirituality, EI= Emotional Intelligence. OCBO= Citizenship Behaviours directed towards the organization, OCBI= Citizenship Behaviours directed towards Individuals.

Table 5.6 represents that there is not much difference in group mean and standard deviation for an early and late response. Whereas Table 5.7 Mann Whitney U test reveals the same variance between early and late response. The minimum acceptable value of significance in Mann Whitney test is 0.05 that detect the non – response bias. The results demonstrated that there is no significant difference between two groups.

5.3 Multivariate Assumptions Assessment

5.3.1 Testing for Normality

One of the critical assumptions in multivariate data analysis is normality referring to a curve that is bell-shaped and symmetrical. The highest shown frequency is shown in the middle, while lower scored frequency is depicted at the left and right extremes. By examining the variable levels of skewness and kurtosis (Hair, Black, Babin, Anderson & Tatham, 2006) normality can be determined. The balance of distribution is referred as skewness and if it is found to be unbalanced, then it would be positively or negatively skewed. Peakedness or flatness of the distribution is referred to kurtosis. In this study, SPSS (Version 22) was used to calculate the values of skewness and kurtosis. The ideal point for symmetrical distribution is zero (Hair et al., 2010). If the empirical Z value lies

between $\pm$ 2.58 at 0.01 significance level; or $\pm$ 1.96 at 0.05 significance level, then the data is distributed normally. Lack of normality in data distribution can affect the results of the multivariate analysis. However, the lack of normality is not severe with PLS-SEM. Table 5.8 presents the values of skewness and kurtosis for normality assessment. Some values of skewness and kurtosis are above the range which shows negatively skewed and more peaked than a normal distribution. Hair et al, (2013) stated that this pattern is less severe with PLS-SEM.

Table 5.8 : Descriptive Statistics (Skewness and Kurtosis)

Constructs	N	Min	Max	Mean	SD	Skewness	Kurtosis
Transformational Leadership	408	2	5	4.02	0.413	-1.483	3.861
Workplace Spirituality	408	2	5	4.06	0.4	-0.97	1.895
Emotional Intelligence	408	2	7	5.72	0.72	-1.928	5.566
OCBO	408	3	7	5.86	0.677	-1.153	1.289
OCBI	408	3	7	5.57	0.609	-0.9	1.487
Idealized Influence	408	1	5	4.17	0.516	-1.579	4.265
Inspirational Motivation	408	2	5	4.03	0.483	-1.024	2.13
Intellectual Stimulation	408	2	5	3.94	0.484	-0.954	1.845
Individualized Consideration	408	1	5	3.95	0.546	-1.171	2.569
Meaningful Work	408	2	5	4.37	0.529	-1.174	1.776
Value Alignment	408	2	5	3.97	0.441	-0.527	1.471
Sense of Community	408	2	5	3.88	0.513	-0.766	0.886
Self-Emotion Appraisal	408	1	7	5.72	0.879	-1.556	4.1
Others–Emotion Appraisal	408	1	7	5.6	0.826	-1.559	4.391
Use Of Emotion	408	2	7	5.85	0.812	-1.685	4.555
Regulation-Of Emotion	408	1	7	5.72	0.92	-1.434	2.864

5.3.2   Common Method Bias

According to Podsakoff, MacKenzie, Lee, and Podsakoff (2003, p. 879), common method bias (CMB) is "*variance that is attributable to the measurement method rather than to the constructs the measurement represents*". It contributes greatly to systematic

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measurement error. Like different types of measurement errors, incorrect deductions may be drawn about hypothesized relationships if common method bias is adequately high. For reducing common method biases there is a number of suggested procedures and techniques. These procedures comprise (1) preventive procedures intended at decreasing common method bias before collecting data and statistical procedures utilized for recognizing and controlling or decreasing the result of bias during the phase of data analysis (Chin, Thatcher, & Wright, 2012).This study used preventive procedures to address common method bias.

5.3.2.1 Preventive Procedural Techniques

Podsakoff et al. (2003) recommended diverse strategies for decreasing and controlling common method bias(CMB). (1) attaining indicators of the predictor and criterion variables from various sources,(2)methodological separation of the measurement,(3) counterbalancing the order of questions,(4) securing the confidentiality of the respondents, (5) use of reverse score items. These precautionary measures usually take place during the design phase of the study and during the development phase of the survey instrument. Keeping in view the temporal and measurement separation guidelines this study has followed stepwise procedure (i) using different response format/scales; a combination of Five and Seven point Likert scales.(ii) biases were also minimized through the careful construction of items themselves (iii) by protecting the respondent's anonymity (iv) by using reversely coded statements. (v) by reducing item ambiguity (vi) explaining ambiguous/unfamiliar terms (vii) keeping questions specific and simple (viii) avoiding vague concepts and double-barreled statements and (ix) avoiding the use of Jargons. To diminish the biases these guiding principles were adopted in the design and development phase of the survey.

5.4   Descriptive Statistics

5.4.1   Mean and Standard Deviation

Table 5.9 represents the scores of means and standard deviations of scales of variables under study. The descriptive statistics demonstrates mean score for transformational leadership as 4.02 with a standard deviation of .413. The mean score for organizational citizenship behaviour is 5.71 (SD = .585). The mean score for OCBO is 5.86 (SD = .677) and OCBI is 5.57 (SD = .609). Moreover, the mean score for workplace spirituality variable is 4.06 (SD = .400) and for emotional intelligence variable is 5.72 (SD = .720).

The descriptive statistics show that the mean score for transformational leadership is 4.02 (SD = .41) which delineates that dominant part of reactions falls between the class of "agree" and "strongly agree". The mean score for participant's OCB is 5.71 (SD = .58) which delineates that dominant part of reactions falls between the class of "moderately agree" and "agree". The mean score for participant's OCBO is 5.86 (SD = .67) which delineates that dominant part of reactions falls between the class of "moderately agree" and "agree". The mean score for participant's OCBI is 5.57 (SD = .61) which delineates that dominant part of reactions falls between the class of "moderately agree" and "agree". Moreover, the mean value of participant's Workplace spirituality is 4.06 (SD = .40) which delineates that dominant part of reactions falls between the class of "agree" and "strongly agree". The mean value of participant's Emotional Intelligence is 5.72 (SD = .72) and which delineates that dominant part of reactions falls between the class of "moderately agree" and "agree".

Table 5.9 : Mean and Standard Deviation of Variables

Variables	Minimum	Maximum	Mean	Std. Deviation
Transformational Leadership	2	5	4.02	0.413
Organizational Citizenship Behaviour	3	7	5.71	0.585
OCBO	3	7	5.86	0.677
OCBI	3	7	5.57	0.609
Workplace Spirituality	2	5	4.06	0.400
Emotional Intelligence	2	7	5.72	0.720

5.4.2 Response Rate

Table 5.10 demonstrates that 1000 questionnaires were circulated amongst eight selected universities. 426 questionnaires were reverted back which yields a response rate of 42.6%. Out of returned questionnaires, 408 were found to be valid demonstrating a completion rate of 40.8%.

Table 5.10 : Questionnaires distributed and response rate

Universities	Distributed	Received	Valid Responses	Response Rate
University of the Punjab	125	70	69	56%
Lahore College for Women, University	125	28	25	22.4%
University of Education	125	58	56	46.4%
University of Sargodha	125	54	52	43.2%
Quaid – I – Azam University	125	63	61	50.4%
National University of Science & Tech (NUST)	125	44	43	35.2%
University of Engineering & Tech (UET)	125	55	51	44%
National Defense University (NDU)	125	54	51	43.2%
Total	1000	426	408	42.6 %

5.4.3 Reliability Analysis

The reliability coefficients for transformational leadership, Organizational Citizenship Behaviour (OCBO & OCBI), workplace spirituality and emotional intelligence are given are given in table 5.11.

Table 5.11 : Reliability Coefficients

Construct	Cronbach Alpha
Transformational Leadership	.88
Organizational Citizenship Behaviour	.85
OCBO	.78
OCBI	.72
Workplace Spirituality	.83
Emotional Intelligence	.92

As per George and Mallery (2003) values of Cronbach alpha under 0.5 are not satisfactory while values more prominent than 0.7 are adequate, values more noteworthy than 0.8 are viewed as good and values over 0.9 are viewed as excellent. As the scores of transformational leadership, OCB and workplace spirituality scales are higher than 0.8 with OCBO & OCBI 0.78 & 0.73 and score of emotional intelligence scale is higher than 0.9, it demonstrates that the instrument utilized for this study shows higher internal consistency of items further indicating high reliability of the scales used as the values of Cronbach Alpha are greater than the threshold level of 0.70.

5.5   Structural Equation Modelling – PLS – SEM Analysis

For evaluation of measurement and structural model, this study has utilized partial least square (PLS) techniques to analyze data using SmartPLS (Version 3 M3). The advantage of using this technique is that it permits the latent construct to be modeled as formative or reflective constructs (Chin, Marcolin, and Newsted,2003). As per Jarvis et al. (2003) four different types of models are used depending on the relationship among (1) first-order latent variables and their manifest variables, and (2) the second – order latent variables and the first- order latent variables.These four types are as follows.

a) Type I: Reflective – Reflective

b) Type II: Reflective – Formative

c) Type III: Formative – Reflective

d) Type IV: Formative – Formative

In the PLS path model, there are two sets of linear equations : (1)the inner model and (2) the outer model. According to Chin (1998) and Henseler et al. (2009), "*the inner or structural model specifies the relationships between unobserved or latent variables and the outer or measurement model specifies the relationships between latent variables and their observed or manifest variables*". The outer model contains two types of specific models: (1) the reflective measurement and (2) the formative measurement models. The reflective model has a causal relationship from the latent variable to the manifest variables, whereas the formative model has a causal relationship from the manifest variables to the latent variable. According to Chin (1998), three considerations facilitate the decision to employ a particular type of model: (1) theory/substantive knowledge, (2) research objectives,(3) and empirical conditions. In light of these criteria, the reflective – formative model is considered to be more reasonably appropriate for this study. Furthermore, Bisbe, Batista-Foguet, and Chenhall (2007, p. 800) contended that "Most constructs in the management literature and virtually all constructs reported in the extent management accounting and control systems (MACS) survey-based literature are based on reflective models". As indicated by Chin (1998) the reflective model requires both validity and reliability tests. Interestingly only the validity test is relevant for the formative model. Henseler et al. (2009) contended that "the reliability tests are considered irrelevant and inappropriate in the formative model due to the assumption of error-free measures and the indicators do not covary". Another vital point is that PLS path model does not entail goodness of fit measures (Henseler et al., 2009; Hulland, 1999). Also, since the normality evaluation is of no concern for PLS, the normality test is considered to be insignificant.

Another reason of using the PLS technique is that the proposed research model consists of reflective – formative constructs (Type II). This study takes precise steps in a systematic manner utilizing PLS technique to evaluate measurement and structural models. In Step, I of the measurement model assessment various reliability and validity measures are examined Vinzi et al. (2010). For the purpose of examining the limitations of the measurement boundaries, it is important to draw every single significant connection between the constructs and their respective items. In this step, it is essential to differentiate among reflective and formative constructs. They should not be treated as same in the assessment of outer model. Reflective constructs are pertinent to be evaluated for reliability and validity using Confirmatory factor analysis (CFA), whereas, formative constructs are not applicable for reliability except validity (Henseler et al,2009). In line with past studies all multi-item first-order constructs in this study are conceptualized as reflective. However, Transformational Leadership is conceptualized as second-order formative construct consisting of four dimensions: Idealized Influence, Inspirational motivation, Intellectual stimulation and Individualized consideration. Workplace Spirituality is also conceptualized as second-order formative construct consisting of three dimensions: Meaningfulness of work, Sense of Community and value alignment. Emotional Intelligence is also conceptualized as second-order formative construct consisting of four dimensions: Self-emotional appraisal, others emotional appraisal, regulation of emotion and use of emotion. OCBO and OCBI are conceptualized as multi-item first – order reflective constructs.

In step 2, evaluation of the research model will be done along with the validation of second-order formative construct. The research model will further be observed using uni-dimensional and multi-dimensional construct and their results will be compared. Lastly, the research model will be confirmed and presented based on this step's result.

In step 3, evaluation of the structural model will be carried out after arriving at the final research model. Numerous evaluations will be conducted on the structural model by evaluating the path coefficients, coefficients of determination (R^2), mediation analysis, effect size (f^2) and examining the goodness of fit of the model (GoF). Assessment of measurement model is presented in next section.

5.5.1   Assessment of Measurement Model

In PLS-SEM the first step is an analysis of measurement model. It is also known as an outer model. It shows how indicators load theoretically with latent variables. Individual item reliability depends upon composite reliability (CR), convergent validity of the measures associated with average variance extracted (AVE) and discriminant validity using Fornell -larcker criterion and outer loading. It focuses on reliability and validity of the final constructs. Confirmatory Factor Analysis (CFA) was used to examine the measurement model for all constructs in order to explain how measured indicators logically represents the constructs in the model (J. Hair Jr, 2006). There are two types of assessing models under PLS-SEM : assessment of reflective model and assessment of formative model. According to Joseph F Hair, Ringle, and Sarstedt (2013) " the assessment of reflective model is based on the evaluation of internal consistency, convergent validity, and discriminant validity and the assessment of formative model is based on the evaluation of collinearity testing, the significance of weights and nomological validity". The following subsections present the assessment of measurement model.

5.5.1.1   Reflective Measures Reliability

In this study, the evaluation of the measurement model is based on the reflective model. In this part, the outer model is analyzed to check the reliability and validity of

variables used in this study. Figure 5.1 depicts the measurement model with the first order

and second order constructs and number of items.
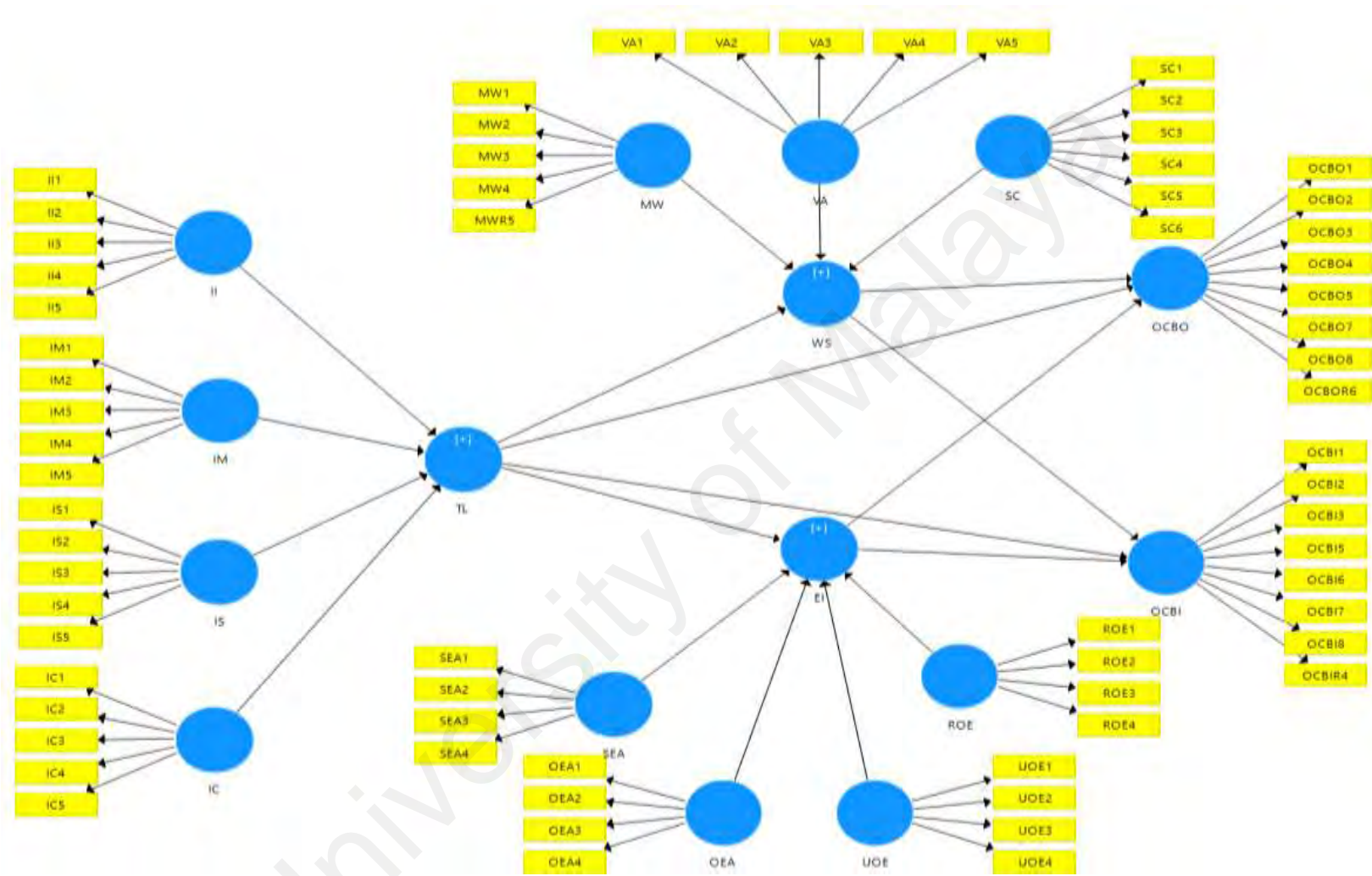
Figure 5-1: Measurement Model with Constructs and Indicators

According to Joseph F Hair et al. (2013) "in order to retain an item in the measurement model, it must have significant outer loading and should be greater than 0.708 and the items that have outer loadings less than 0.7 should be deleted only if the deletion leads to the increase of AVE and composite reliability". Figure 5.2 presents the measurement model of the study and also the outer loadings of the construct.
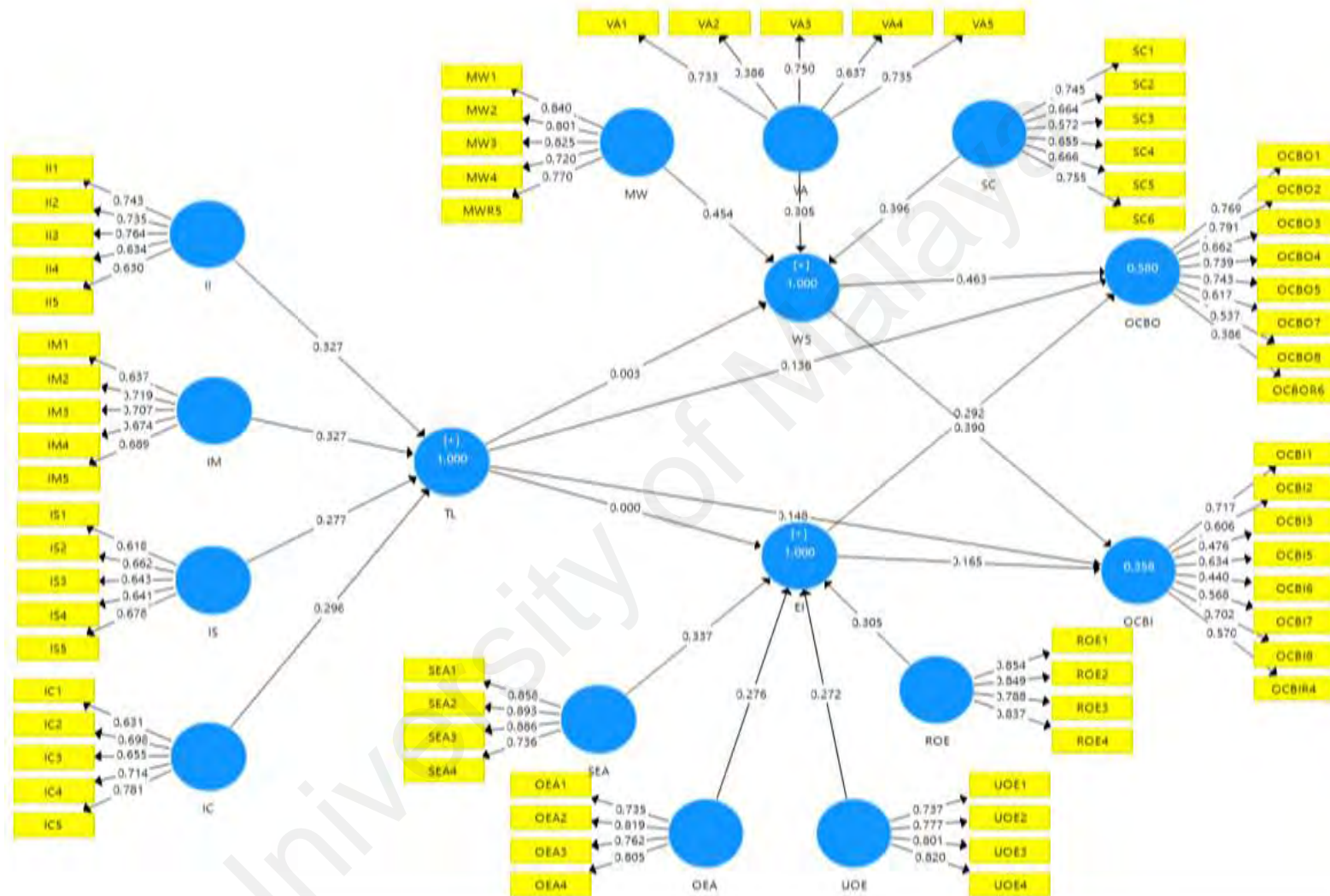
Figure 5-2: Measurement Model with Factor Loadings

As shown in figure 5.2 all indicator outer loadings are not above the threshold value of 0.708 which is also affecting the convergent validity (AVE values of the first order latent constructs). The rule of thumb for convergent validity is that the AVE values must exceed 0.50 (Joseph F Hair et al., 2013). Therefore the items having loadings less than 0.708 were deleted in cases where it leads to the increase in AVE values above 0.50.
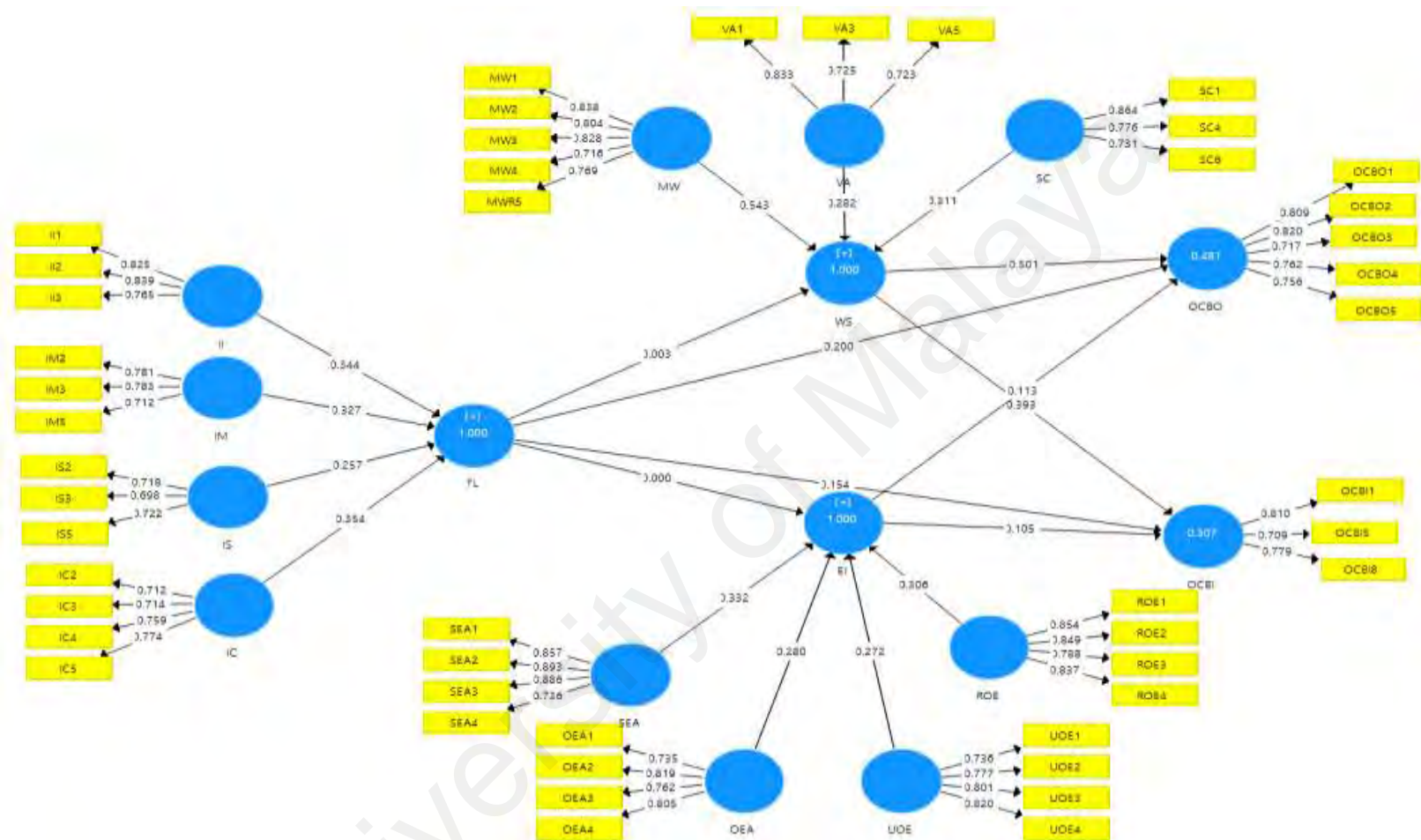
Figure 5-3: Measurement Model with Factor loadings after deletion of Items

In order to enhance the values of AVE the stepwise deletion of items of each latent variable with loadings lesser than 0.708 were carried out. Details are discussed in the section under convergent validity. Next, assessment of reflective measure reliability was examined. In PLS methodology, Chin (1998) suggests the use of composite reliability instead of Cronbach's α to assess the internal consistency of indicators as "*Cronbach's α tends to provide a severe underestimation of the internal consistency reliability of latent variables in PLS path models*" (Henseler et al., 2009, p. 299). Therefore, as suggested this study has utilized composite reliability as a measure of internal consistency. Hair Jr and Lukas (2014) contented "*the commonly used threshold for reliability is 0.70, where the value above 0.70 indicates high reliability and the value below 0.70 implies a lack of reliability*". The results of reliability are reported in Table 5.12. Consequently, all reflective items are within the tolerable range of reliability.

Table 5.12: Reflective Construct Reliability

Constructs	Type	Cronbach's Alpha	Composite Reliability
Transformational Leadership	**Second-order Formative**	0.882	0.899
IC	First-order reflective	0.735	0.825
II	First-order reflective	0.742	0.830
IM	First-order reflective	0.718	0.816
IS	First-order reflective	0.714	0.808
Organizational Citizenship Behaviour Individual (OCB-I)	First-order reflective	0.738	0.812
Organizational Citizenship Behaviour (OCB-O)	First-order reflective	0.814	0.861
Emotional Intelligence	**Second-order Formative**	0.922	0.932
OEA	First-order reflective	0.786	0.862
ROE	First-order reflective	0.852	0.900
SEA	First-order reflective	0.864	0.909
UOE	First-order reflective	0.791	0.865
Workplace Spirituality	**Second-order Formative**	0.881	0.901
MW	First-order reflective	0.851	0.894
SC	First-order reflective	0.765	0.836
VA	First-order reflective	0.764	0.824

5.5.1.2 Reflective Measures Validity

According to Hair, Ringle, and Sarstedt (2011), validity refers "to which a measure correctly signifies what it is expected to measure or how well the concept is defined by the measure(s)". There are two types of tests that measure validity :(1) convergent validity and (2) discriminant validity. This study considers both in order to examine the validity of the reflective measure.

(a) *Convergent Validity*

According to Hair et al (2014), "convergent validity assesses the degree to which two measures of the similar concept are correlated and if the scale correctly measures the intended concept, the correlation will be high". Hair et al (2014) contended that, "*there are two approaches to evaluate convergent validity: (1) factor loading for each indicator should be significant and exceed 0.70; and (2) the value of average variance extracted (AVE) for each construct should be at least 0.50*". This study runs CFA using PLS-SEM in order to examine the inter-factor and cross-factor loadings. Table 5.13 shows the factor loadings for each indicator in the outer model and AVE values for all reflective constructs. As shown in figure 5.3 the stepwise process of item deletion to exceed the minimum level of AVE value threshold of 0.50. After deletion of the items with lower loadings then the threshold the value of average variance extracted (AVE) for each construct are reported in Table 5.13.

Table 5.13: Items deleted to improve AVE values

Construct	Dimension	Items	AVE (Before)	Items deleted & Loadings	Final AVE
Transformational Leadership (TL)	Idealized Influence (II)	5	0.495	II – 4 (0.627) II – 5(0.630)	0.656
	Inspirational Motivation (IM)	5	0.470	IM – 1(0.633) IM – 4(0.689)	0.577
	Intellectual Stimulation (IS)	5	0.421	IS – 1(0.622) IS – 4(0.641)	0.508
	Individualized Consideration (IC)	5	0.487	IC – 1(0.628)	0.548
Workplace Spirituality (WS)	Value Alignment (VA)	5	0.439	VA – 2(0.385) VA – 4(0.650)	0.585
	Sense of Community (SC)	6	0.461	SC – 2(0.642) SC-3(0.566) SC-5(0.623)	0.628
Organizational Citizenship Behaviour OCB - O	OCB – O (Organization)	8	0.446	OCBO-R6(0.390) OCBO -7(0.618) OCBO-8(0.535)	0.598
Organizational Citizenship Behaviour OCBI	OCB – I (Individual)	8	0.356	OCBI-2(0.650) OCBI-3(0.474) OCBI-R4(0.569) OCBI-6(0.440) OCBI-7(0.568)	0.589

As shown in the table 5.13, the loadings of deleted items lead to increase in AVE values of the constructs and also loadings of all items achieved the cut- off point threshold of 0.70 (figure 5.3). Subsequently, the convergent validity is attained amongst all the constructs.

Table 5.14: Items Outer loadings and AVE for Constructs

Variable	Items	Loadings	Composite Reliability	Average Variance Extracted	T- Statistics	P value
Transformational Leadership						
Individualized Consideration	IC2	0.712	0.829	0.548	54.721	0.000
	IC3	0.714				
	IC4	0.759				
	IC5	0.774				
Idealized influence	II1	0.839	0.851	0.657	61.751	0.000
	II2	0.839				
	II3	0.765				
Inspirational motivation	IM2	0.781	0.803	0.577	48.972	0.000
	IM3	0.783				
	IM5	0.712				
Intellectual Stimulation	IS2	0.718	0.756	0.508	34.672	0.000
	IS3	0.698				
	IS5	0.722				
Workplace Spirituality						
Meaningfulness of work	MW1	0.838	0.894	0.628	80.299	0.000
	MW2	0.804				
	MW3	0.828				
	MW4	0.716				
	MW5	0.769				
Sense of Community	SC1	0.864	0.834	0.628	65.658	0.000
	SC4	0.776				
	SC6	0.731				
Value Alignment	VA1	0.833	0.805	0.581	44.446	0.000
	VA3	0.725				
	VA5	0.733				
Emotional Intelligence						
Self-emotional Appraisal	SEA1	0.857	0.909	0.714	84.776	0.000
	SEA2	0.893				
	SEA3	0.886				
	SEA4	0.736				
Others Emotion appraisal (OEA)	OEA1	0.735	0.862	0.610	53.321	0.000
	OEA2	0.819				
	OEA3	0.762				
	OEA4	0.805				
Use of emotions (UOE)	UOE1	0.737	0.865	0.615	54.087	0.000
	UOE2	0.777				
	UOE3	0.801				
	UOE4	0.820				
Regulation of emotion (ROE)	ROE1	0.854	0.900	0.693	75.749	0.000
	ROE2	0.849				
	ROE3	0.788				
	ROE4	0.837				
OCBI	OCBI1	0.810	0.811	0.589	49.488	0.000
	OCBI5	0.709				
	OCBI8	0.779				
OCBO	OCBO1	0.809	0.881	0.598	82.832	0.000
	OCBO2	0.820				
	OCBO3	0.717				
	OCBO4	0.762				
	OCBO5	0.756				

(b) *Discriminant Validity*

According to Hair et al (2011), "*discriminant validity refers to the degree to which two conceptually similar concepts are distinct and can be assessed in two ways: (1) cross-loadings, where the loading for each indicator should be higher than all of its cross-loadings; and (2) The Fornell-Larcker criterion (Fornell and Larcker, 1981), where the value of AVE for each construct should be higher than its highest squared correlation with any other construct*". The discriminant validity can be assessed on the indicator level as well as at the construct level (Henseler at al., 2009). Cross loadings for all indicators are presented (see Appendix D) fulfilling the first criteria of achieving the discriminant validity. The shaded area comprises of loadings for all indicators in each construct. The first criteria of the discriminant validity are fulfilled when the items load higher on their own block (construct) than on other blocks (constructs). It further implies that the construct component score of each indicator in its own block is better than indicators in other blocks.

The second technique to evaluate discriminant validity is to compare the value of AVE for each construct with its highest squared relationship with any other construct or to contrast the square root of AVE with the correlation. The outcomes show that all AVE values are more noteworthy than the square of inter construct correlation values. Subsequently, the outcomes affirmed the accomplishment of discriminant validity

Table 5.15: Correlation Matrix of the Constructs

	IC	II	IM	IS	MW	OCBI	OCBO	OEA	ROE	SC	SEA	UOE	VA
IC	**0.698**												
II	0.504	**0.704**											
IM	0.577	0.610	**0.686**										
IS	0.479	0.520	0.604	**0.649**									
MW	0.202	0.351	0.316	0.335	**0.792**								
OCBI	0.255	0.347	0.407	0.390	0.534	**0.596**							
OCBO	0.335	0.439	0.473	0.476	0.526	0.584	**0.668**						
OEA	0.424	0.418	0.405	0.376	0.415	0.328	0.480	**0.781**					
ROE	0.409	0.393	0.437	0.438	0.447	0.433	0.552	0.581	**0.832**				
SC	0.396	0.358	0.393	0.368	0.574	0.451	0.593	0.398	0.420	**0.679**			
SEA	0.342	0.413	0.434	0.445	0.468	0.423	0.636	0.681	0.609	0.415	**0.845**		
UOE	0.427	0.487	0.484	0.451	0.362	0.412	0.453	0.660	0.516	0.337	0.593	**0.784**	
VA	0.279	0.364	0.240	0.255	0.640	0.420	0.543	0.380	0.452	0.652	0.452	0.333	**0.662**

Note: The diagonal values are more than the square of inter construct correlation values.

(c) *Heterotrait-Monotrait (HTMT) Analysis*

In the PLS path model to ensure that a reflective construct has the strongest relationships with its own indicators in comparison with any other construct is the goal of discriminant validity assessment (Hair Jr et al., 2016) . According to Henseler et al. (2014), these approaches do not consistently identify the lack of discriminant validity in common research situations as shown by means of a simulation study. Therefore, the **heterotrait-monotrait ratio of correlations (HTMT)** is proposed by these authors as an alternative approach to evaluating discriminant validity. Henseler, Ringle, and Sarstedt (2015) suggested detailed explanations of the HTMT criterion for discriminant validity assessment in variance-based structural equations modeling. HTMT values need to be less than 0.85(Kline, 2011) or 0.90 (Gold et al., 2001). The HTMT criterion is normed between 0 and 1 in Smart-PLS and no issues result from negative correlation.

Table 5.16: Heterotrait-Monotrait ratio of correlations (HTMT)

	IC	II	IM	IS	MW	OCBI	OCBO	OEA	ROE	SC	SEA	UOE	VA
IC													
II	0.587												
IM	0.767	0.791											
IS	0.645	0.720	0.894										
MW	0.240	0.437	0.432	0.418									
OCBI	0.303	0.441	0.559	0.579	0.695								
OCBO	0.357	0.501	0.632	0.566	0.708	0.779							
OEA	0.543	0.507	0.581	0.515	0.507	0.428	0.480						
ROE	0.493	0.486	0.629	0.613	0.515	0.474	0.576	0.707					
SC	0.572	0.486	0.593	0.491	0.773	0.595	0.725	0.551	0.543				
SEA	0.416	0.489	0.582	0.614	0.542	0.473	0.555	0.830	0.707	0.541			
UOE	0.522	0.521	0.623	0.631	0.442	0.542	0.435	0.834	0.621	0.436	0.715		
VA	0.314	0.446	0.288	0.309	0.810	0.495	0.669	0.453	0.566	0.837	0.570	0.392	

Note: HTMT values need to be less than 0.85 (Kline, 2011) or 0.90 (Gold et al., 2001)

5.5.1.3   Formative Measures Validity

Validity should not be examined in the same way for formative measures as for reflective measures in view of the difference between both the constructs, Petter, Straub, and Rai (2007). According to Hair et al.(2014), the formative measurements can be examined in three stages. This study utilizes through assessing the multicollinearity issue.

(a) *Formative Measures Multicollinearity*

Hair et al.(2014) stated that the weights and statistical significance of the indicators are influenced by the presence of collinearity between formative indicators. The level of collinearity can be assessed by tolerance value and variance inflation factor (VIF) value. To examine the collinearity, tolerance value should be 0.10 or lower, and VIF value should not be greater than 10, otherwise, it would indicate a collinearity problem (Hair Jr, 2006). Table 5.17 presents the results of multi collinearity check for formative second-order constructs: Transformational leadership, workplace spirituality, and emotional intelligence.

Table 5.17: Multi Collinearity Check for formative constructs

| Formative Constructs	Dimensions	Collinearity statistics	
		Tolerance	VIF
Transformational Leadership (TL)	IC	.575	1.739
	II	.513	1.949
	IM	.545	1.836
	IS	.545	1.836
Workplace Spirituality(WS)	MW	.648	1.544
	SC	.592	1.689
	VA	.564	1.774
Emotional Intelligence(EI)	SEA	.418	2.392
	OEA	.402	2.489
	UOE	.472	2.118
	ROE	.519	1.926

The results of collinearity analysis revealed the problem of multicollinearity is not an issue in this study as all the tolerance values are 0.402 or higher and VIF values are less than 5.

5.5.2   Assessment of Second - Order Models

In this study, transformational leadership, workplace spirituality, and emotional intelligence are three hypothesized second-order formative constructs consisting of four dimensions, three dimensions and four dimensions respectively. Such measurement models are suitable for multidimensional composite constructs because each dimension emphasizes on various aspects in terms of outcomes. The measurement properties of first-order constructs have been tested in terms of reliability, convergent validity, and discriminant validity prior to evaluating the validity of second-order constructs in the previous section. Reliable and valid multiple item measurements of all first-order constructs have been found in the results. For validating the second – order formative constructs of transformational leadership, workplace spirituality, and emotional intelligence, three individual measurement models are established for analyzing the significance of their relative fit. The three models are proposed based on their dimensions. These models are presented in figure 5.4.
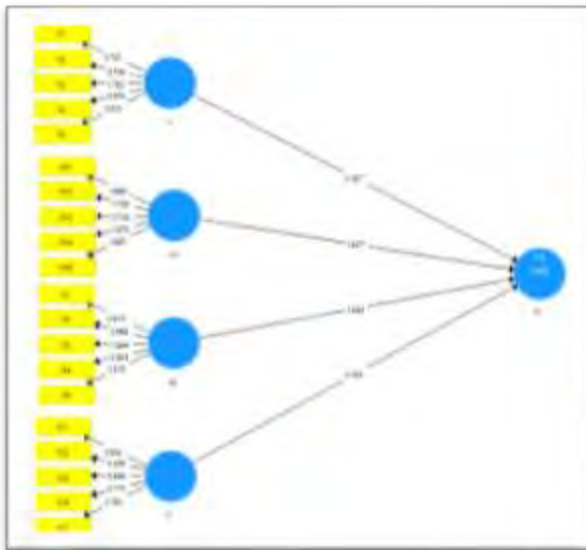
Measurement Model A 1

Direct connection between First – Order Constructs and Second – Order Transformational Leadership Construct
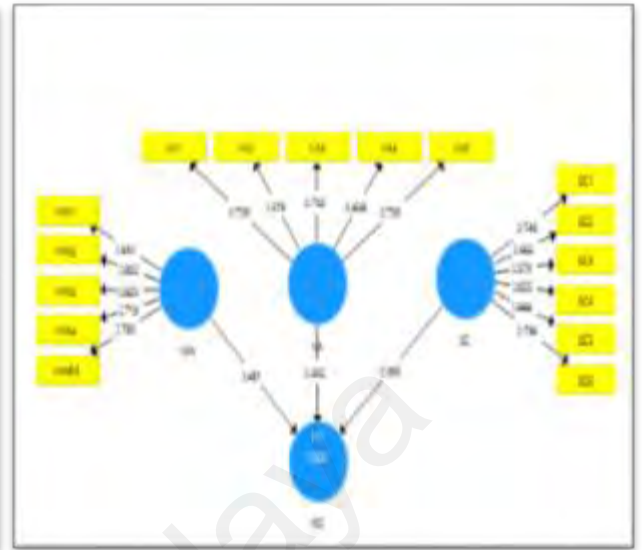
Measurement Model Model A 2

Direct connection between First – Order Constructs and Second – Order Workplace Spirituality Construct
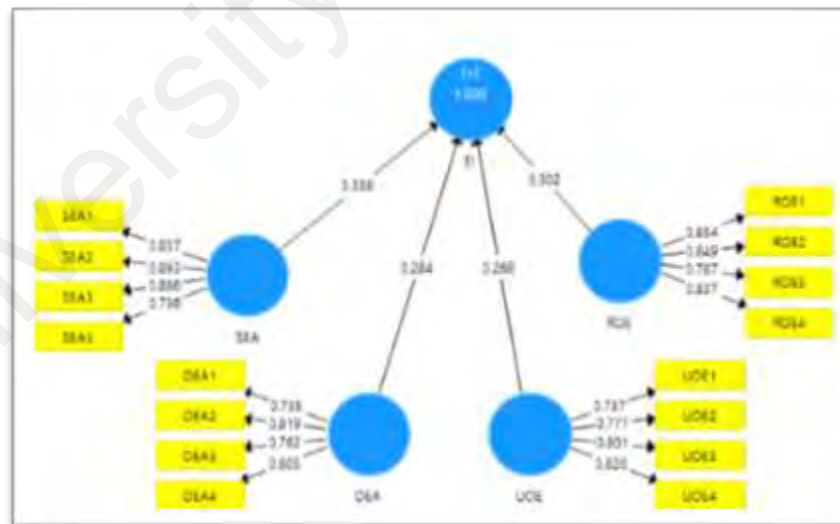
Measurement Model A 3 : Emotional Intelligence Construct

Figure 5-4 : Direct connection between First – Order Constructs and Second – Order

Legend: EI: Emotional Intelligence, SEA : Self Emotion Appraisal, OEA : Others Emotion Appraisal, UOE : Use of Emotion, ROE : Regulation of Emotion.

Table 5.18: Analysis of Direct connection between First – Order and Second – Order Constructs
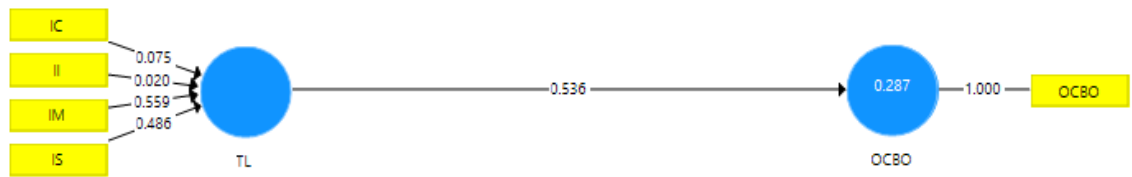
Model	Second–Order Formative (Dependent Construct)	First – Order Reflective (Independent Construct)	No of Items	Path Coefficients	R^2
Model –A1	**Transformational Leadership**	Idealized Influence	5	0.327	1.000
		Inspirational Motivation	5	0.327	
		Intellectual Stimulation	5	0.264	
		Individualized Consideration	5	0.309	
Model –A2	**Workplace Spirituality**	Meaningful Work	5	0.461	1.000
		Value Alignment	5	0.302	
		Sense of Community	6	0.393	
Model –A3	**Emotional Intelligence**	Self -Emotion Appraisal	4	0.336	1.000
		Others- Emotion Appraisal	4	0.284	
		Use of Emotion	4	0.268	
		Regulation of Emotion	4	0.302	

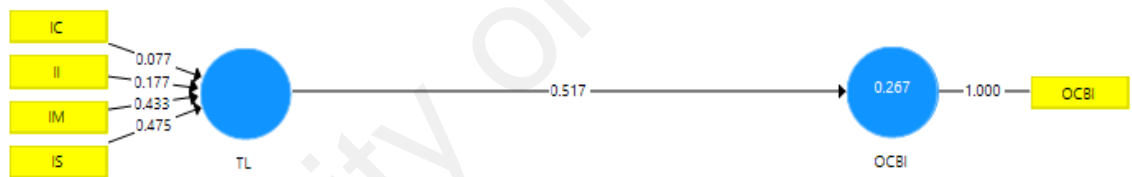## 5.5.3 Direct Connection between Independent Constructs and Dependent Constructs

Another eight models are established by creating relationships between independent constructs and dependent constructs. These eight, second order models are based on one –to – one relationship between the constructs investigating the relationships between higher order formative – formative and formative – reflective constructs. These eight models are described in following sub-sections.

Model – B1, demonstrates that there is a direct connection of second-order formative transformational leadership as an independent construct with first-order reflective OCBO as a dependent construct. The result shows a positive and significant path coefficient of 0.536 amongst the constructs. The model reports R^2 of 0.287 and in addition, model

demonstrates that all outer weights are significant between four indicators and their formative construct.

Model – B2, presents the direct connection of second-order formative transformational leadership as an independent construct with first-order reflective OCBI as a dependent construct. The result shows positive and significant path coefficient of 0.517 among these constructs. The model reports R^2 of 0.267 and in addition, model demonstrates that all outer weights are significant between four indicators and their formative construct.

Model – B3, presents the direct connection of second-order formative transformational leadership as an independent construct with second-order formative workplace spirituality as a dependent construct. The result shows positive and significant path coefficient of 0.572 amongst the constructs. Th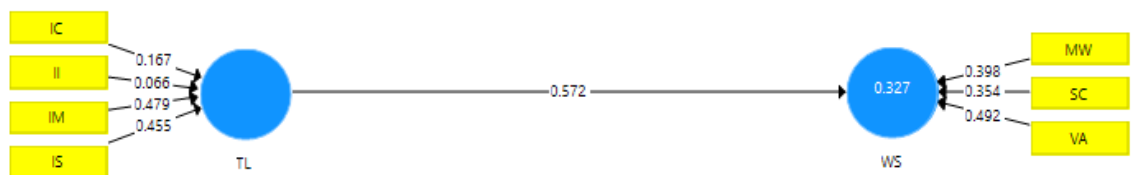e model reports R^2 of 0.327 and in addition, model demonstrates that all outer weights are significant between four indicators and their formative construct.
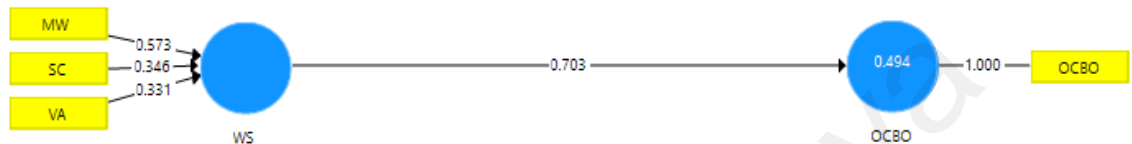

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Model – B4, demonstrates the direct connection of second-order formative workplace spirituality as an independent construct with first-order reflective OCBO as a dependent construct. The result shows positive and significant path coefficient of 0.703 amongst the two constructs. The model reports R^2 of 0.494 and in addition, model demonstrates that all outer weights are significant between three indicators and their formative construct.

Model – B5, demonstrates the direct connection of second-order formative workplace spirituality as an independent construct with first-order reflective OCBI as a dependent construct. The result shows positive and significant path coefficient of 0.772 between these two constructs. The model reports R^2 of 0.596 and in addition, model demonstrates that all outer weights are significant between three indicators and their formative construct.
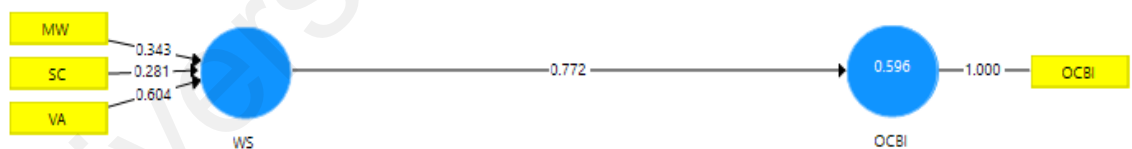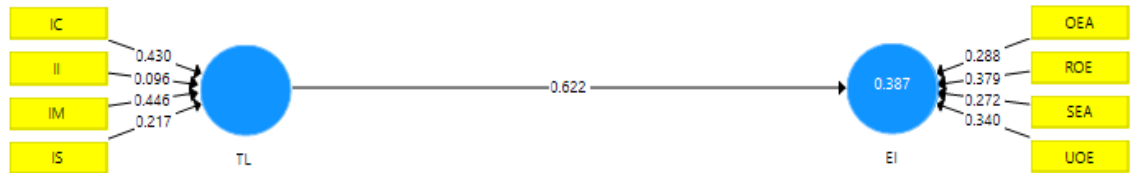

Model – B6, demonstrates the direct connection of second-order formative transformational leadership as an independent construct with second-order reflective emotional intelligence as a dependent construct. The result shows positive and significant path coefficient of 0.622 amongst two constructs. The model reports R^2 of 0.387 and in addition, model demonstrates that all outer weights are significant between four indicators and their formative construct.

Model – B7, indicates the direct connection of second-order formative emotional intelligence as an independent construct with first-order reflective OCBI as a dependent construct. The result indicates positive and significant path coefficient of 0.396 amongst the two constructs. The model reports R^2 of 0.157 and in addition, model demonstrates that all outer weights are significant between four indicators and their formative construct.

Model – B8, indicates the direct connection of second-order formative emotional intelligence as an independent construct with first-order reflective OCBO as a dependent construct. The result indicates positive and significant path coefficient of 0.511 between these two constructs. The model reports R^2 of 0.261 and in addition, model demonstrates that all outer weights are significant between four indicators and their formative construct.
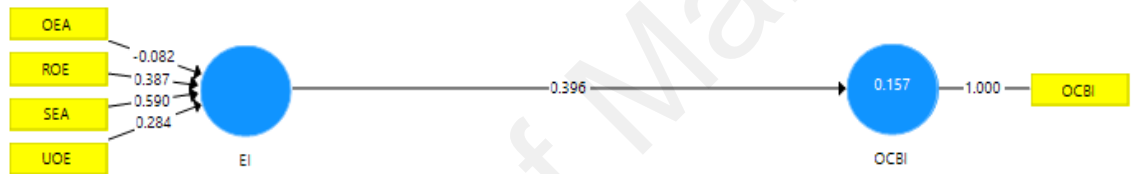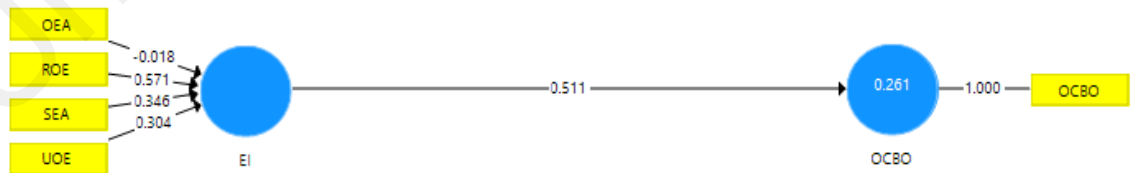
Table 5.19: Analysis of Direct Connection between Independent and Dependent Constructs

Model	Independent Construct	Dependent Construct	Path Coefficients	R^2
Model –B1	Transformational Leadership	OCBO	0.536	0.287
Model –B2	Transformational Leadership	OCBI	0.517	0.267
Model –B3	Transformational Leadership	Workplace Spirituality	0.572	0.327
Model –B4	Workplace Spirituality	OCBO	0.703	0.494
Model –B5	Workplace Spirituality	OCBI	0.722	0.596
Model –B6	Transformational Leadership	Emotional Intelligence	0.622	0.387
Model –B7	Emotional Intelligence	OCBI	0.396	0.157
Model –B8	Emotional Intelligence	OCBO	0.511	0.261

5.5.4 Direct Connection between Independent Constructs and Multiple Dependent Constructs as one model

Further four models are established by creating relationships between independent constructs and multiple dependent constructs. These four models are based on one –to – one relationship between the constructs investigating the relationships between independent and multiple dependent variables. These three models are described in following sub-sections. Table 5.20 presents the analysis of the connection between independent constructs and multiple dependent constructs.

Model – C 1, presents the direct connection of transformational leadership as independent variable with OCBO and OCBI as multiple dependent variables. The result reveals positive and significant path coefficient between these variables of 0.535 with OCBO and 0.516 with OCBI. The model reports R^2 of 0.286 (OCBO) and 0.266(OCBI).
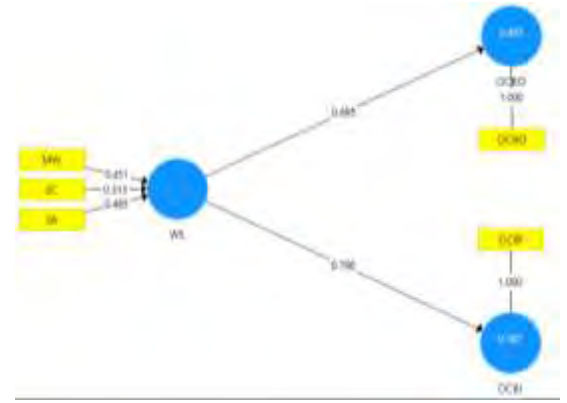
Model – C 2, presents the direct connection of workplace spirituality as independent variable with OCBO and OCBI as multiple dependent variables. The result reveals positive and significant path coefficient between these variables of 0.695 with OCBO and 0.766 with OCBI. The model reports R^2 of 0.483 (OCBO) and 0.587(OCBI).
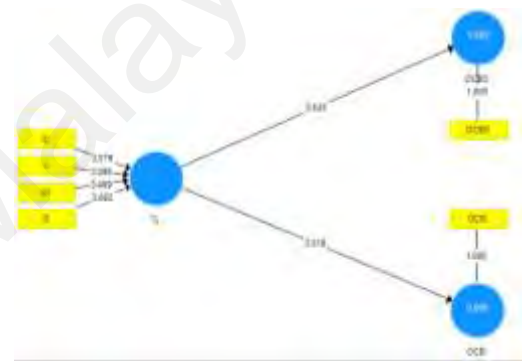
Model – C 3, presents the direct connection of emotional intelligence as independent variable with OCBO and OCBI as multiple dependent variables. The result reveals positive and significant path coefficient between these variables of 0.510 with OCBO and 0.392 with OCBI. The model reports R^2 of 0.260 (OCBO) and 0.154(OCBI).

Model – C 4, presents the direct connection of transformational leadership as independent variable with emotional intelligence and workplace spirituality as multiple dependent variables. The result reveals positive and significant path coefficient between these variables of 0.568 with WS and 0.619 with EI. The model reports R^2 of 0.322 (WS) and 0.383 (EI).
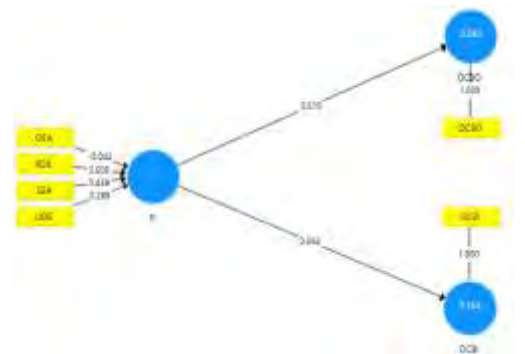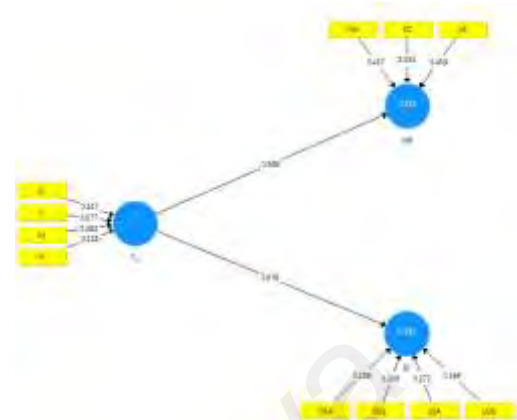
Table 5.20: Analysis of connection between Independent constructs and multiple dependent constructs

Model	Independent Construct	Dependent Construct	Path Coefficients	T Statistics	R^2
Model –C1	Transformational Leadership	OCBO	0.535	6.342	0.286
		OCBI	0.516	5.438	0.266
Model –C2	Workplace Spirituality	OCBO	0.691	8.654	0.478
		OCBI	0.764	12.497	0.584
Model –C3	Emotional Intelligence	OCBO	0.510	10.734	0.260
		OCBI	0.392	7.270	0.154
Model -C 4	Transformational leadership	WS	0.568	7.513	0.322
		EI	0.619	11.314	0.383

5.6   Assessment of Structural Model

To answer the research questions by testing the proposed research hypotheses is the main objective of the structural model. This study has proposed twelve hypotheses based on the research model; H 1 – H 12, which were developed and discussed in chapter 3. Once the variables have achieved sufficient validity and reliability only then the structural or inner model should be evaluated. According to Hair Jr et al. (2016) the evaluation of

structural model indicates how empirical data proves and supports the underlying theories used in the study Furthermore, it also permits to study the model's predictive abilities and the associations amongst hypothesized constructs. According to (Hulland, 1999) "the main objective of PLS is to minimize error or maximize the variance explained in all endogenous (dependent) constructs, thus, the degree to which the PLS model achieves its objective can be determined by examining the coefficient of determination (R^2) values for the endogenous construct or latent variables". The inner (structural) model can also be evaluated by another method by examining the individual path coefficients. It is defined as "standardized beta coefficients of ordinary least squares regressions that provide a partial empirical validation of the theoretically assumed relationships between latent variables" (Henseler et al., 2009, p. 304).Through the resampling technique, the assessment of inner model was performed to control the statistical inference and confidence intervals of the path coefficients. This is done by the bootstrapping procedure in PLS. Bootstrap samples of 5000 were utilized in this study. For hypotheses testing the results for path coefficients (β estimates), path significances (p values), and variance explained (R2) for dependent variables are utilized. The following sections evaluate the structural model which is based on these criteria.

5.6.1   Relevance and Significance of the path coefficients

The evaluation of magnitude and significance level of path coefficients is permitted by the structural model. However, the execution of bootstrapping is required for evaluation of structural model in PLS-SEM. The configuration and setting used to run the bootstrapping are presented in Table 5.21.

Table 5.21: Bootstrapping Settings

	Selected Option	Source
Sign Changes	No Sign Changes	(Hair et al., 2013)
Cases	408	
Samples	5000	

Using PLS different hypotheses that were developed are tested by examining path coefficients (β estimates), path significances (p-values), and variance explained (R^2) for dependent variables. To ensure that the model obtains adequate validity and reliability test of convergent validity, discriminant validity and reliability are done prior to testing the hypotheses. After running the bootstrapping procedure, the structure model with results is shown in figure 5.5 and in addition, the results of path coefficients, t – statistics, and significance level are presented in table 5.22. Path coefficients are assessed based on significance level, magnitude, and sign. Their standard values are between - 1 to + 1. The path coefficients close to +1 represent a strong relationship, and the ones closed to -1 reveals the strong negative relationship. The path coefficients that are close to zero are considered a weak relationship. Furthermore, based on t – statistics the significance level is examined. When the t – value is above 1.96 then it can be assumed that path coefficient is significantly different from 0 at a significant level of 5 percent (α = 0.05: two-sided test). Similarly, for 1 percent and 10 percent, the probabilities of error are 2.57 and 1.65 respectively. As shown in table 5.22, the results reveal that all path coefficients are reported to be at a significant level of 0.001 except for hypotheses H 10 which is not significant at P > 0.05.
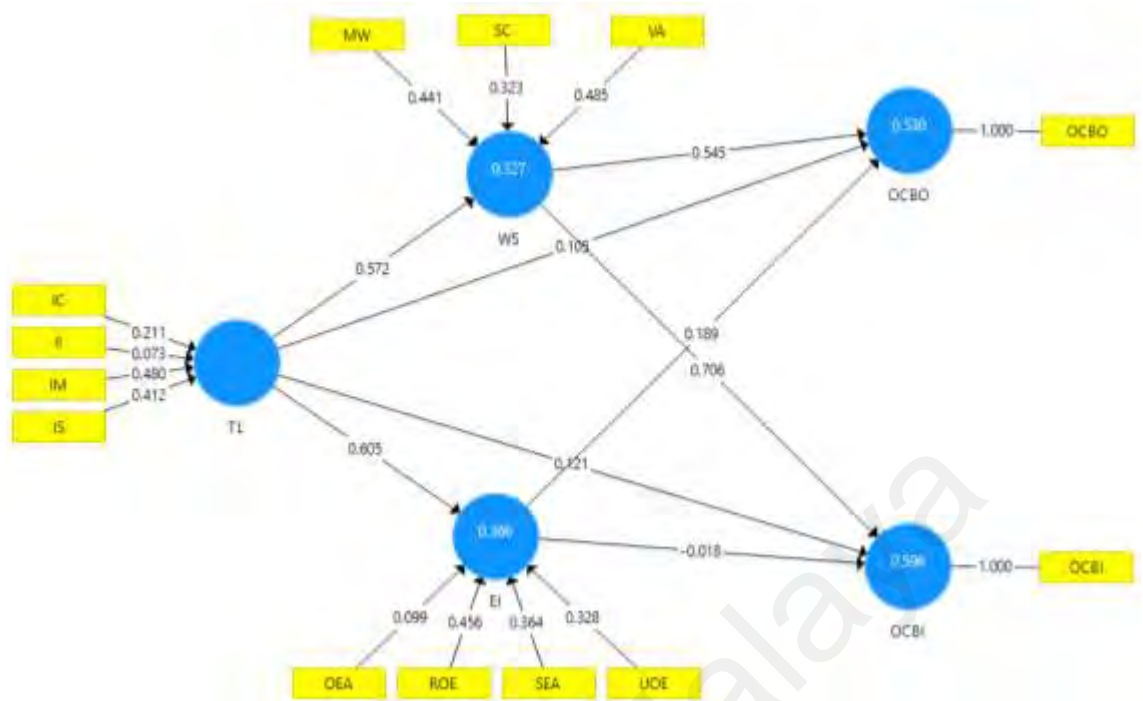
Figure 5-5: Structural Model with Path Coefficients

Table 5.22: Path Coefficients

Hypothesis	Relationships	P Values	Significance Level	T Statistics (|O/STDEV|)	Path Coefficients	Decision
H10	**EI -> OCBI**	0.062	*	0.377	-0.018	Not Supported
H9	**EI -> OCBO**	0.000	***	3.682	0.189	Supported
H8	**TL -> EI**	0.000	***	12.508	0.605	Supported
H2	**TL -> OCBI**	0.000	***	2.587	0.121	Supported
H1	**TL -> OCBO**	0.000	***	2.171	0.105	Supported
H3	**TL -> WS**	0.000	***	11.049	0.572	Supported
H5	**WS -> OCBI**	0.000	***	17.402	0.706	Supported
H4	**WS -> OCBO**	0.000	***	11.860	0.545	Supported

Level of significance: *** p<0.001,* nc : not significant at p>0.05.

Note: TL= Transformational leadership, WS= Workplace Spirituality, EI= Emotional Intelligence. OCBO= Citizenship Behaviours directed towards the organization,OCBI= Citizenship Behaviours directed towards Individuals.
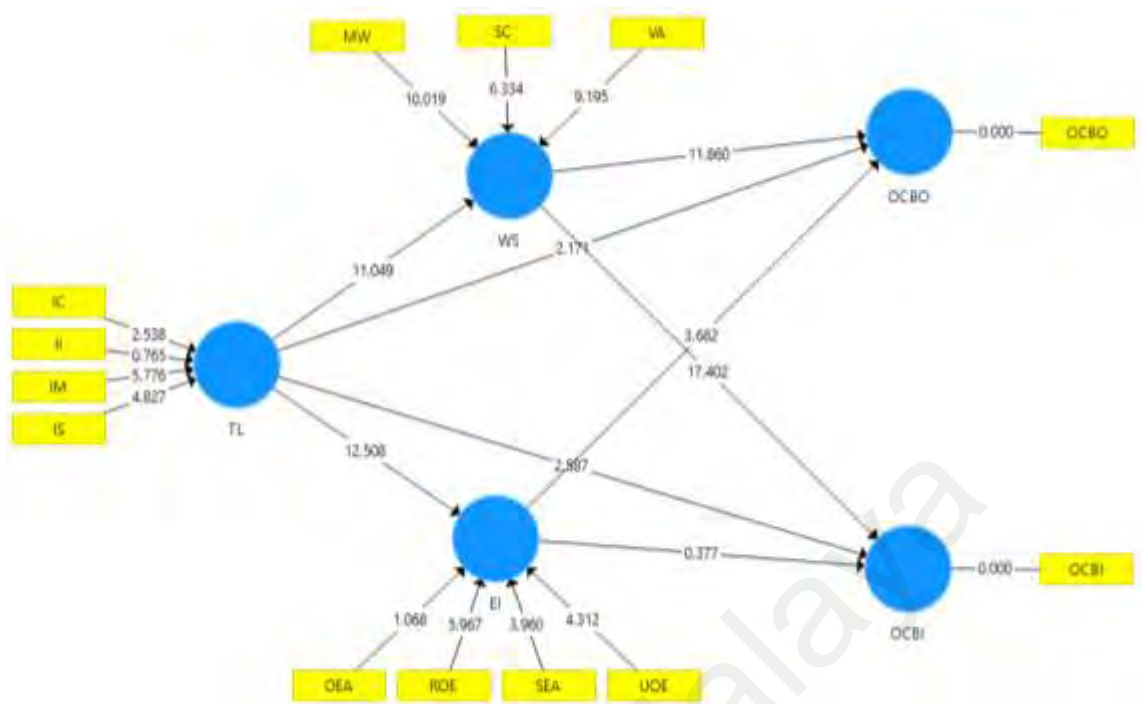
Figure 5-6: Structural Model with T - Statistics

5.6.1.1 Alternative Path Models

Alternate path models are established in order to fulfill the objectives of this study. Different structural models were analyzed assuming uni-directional and bi-directional causal relationships amongst the study constructs. PLS path models can be understood as full-fledged SEM method. These alternate path models consist of exogenous and endogenous constructs as well as the relationship between them. The size and significance of path relationships are explained in this study keeping in view the focus of empirical endeavor. The models presented are based on theory with a prime focus on research questions and hypothesized relationships amongst the latent constructs. The paths specified as arrows represents directional linear relationships between proxies. The following section presents four alternate path models in addition to previously explained

full structural model. Figure 5.7 shows the alternate path models. Table 5.23 presents the values of alternate path models.

First Alternate Model
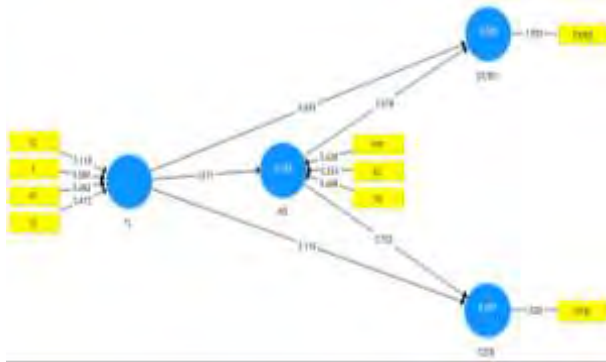
Second Alternate Model
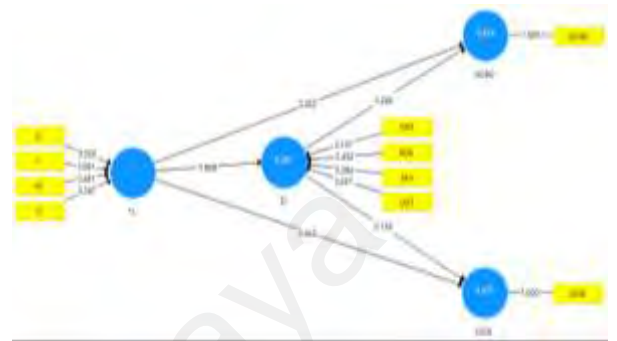
Third Alternate Model
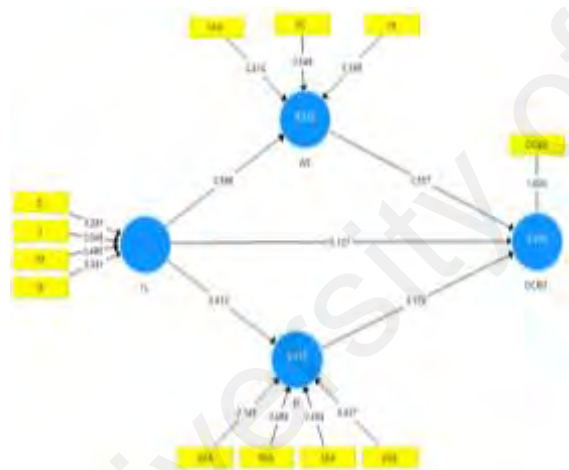
Fourth Alternate Model
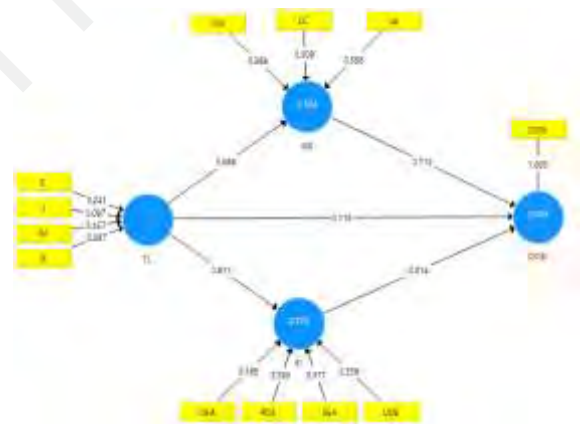
Figure 5-7: Alternate Path Models

Table 5.23: Alternate Path Model Values

Model	Dependent construct	Independent construct	Path co-efficients	T-statistics	R^2
First Alternate Model	OCBO	Transformational Leadership	0.205	4.71	0.509
		Workplace Spirituality	0.576	13.535	
	OCBI	Transformational Leadership	0.115	2.671	0.597
		Workplace Spirituality	0.702	18.461	
	Workplace Spirituality	Transformational Leadership	0.571	7.279	0.326
Second Alternate Model	OCBO	Transformational Leadership	0.352	5.38	0.336
		Emotional Intelligence	0.294	4.258	
	OCBI	Transformational Leadership	0.442	6.414	0.272
		Emotional Intelligence	0.118	1.535	
	Emotional Intelligence	Transformational Leadership	0.606	12.552	0.367
Third Alternate Model	OCBO	Transformational Leadership	0.107	2.381	0.535
		Workplace Spirituality	0.557	12.756	
		Emotional Intelligence	0.172	3.581	
	Workplace Spirituality	Transformational Leadership	0.568	11.161	0.322
	Emotional Intelligence	Transformational Leadership	0.612	13.145	0.374
Forth Alternate Model	OCBI	Transformational Leadership	0.116	2.264	0.603
		Workplace Spirituality	0.712	15.903	
		Emotional Intelligence	-0.014	0.279	
	Workplace Spirituality	Transformational Leadership	0.569	10.331	0.324
	Emotional Intelligence	Transformational Leadership	0.611	12.285	0.373

5.6.2 Mediation Analysis

In the PLS path model, a situation in which a mediating variable to some extent absorb the effect of an exogenous on an endogenous construct represents mediation (Hair et al., 2014). Instead of the traditional Sobel (1982) test, this study has utilized Preacher and Hayes (2008) procedure for mediation analysis because it does not have strict distributional assumptions (Hair et al., 2013). Preacher & Hayes (2008) procedure use bootstrapping techniques in two steps. First, the significance of direct effect is checked utilizing bootstrapping in which mediator is not present in the model. Thereafter, utilizing

the path coefficients when the mediator is included in the model, the significance of the

indirect effect and associated T – values are checked. Results of mediation test are shown

in Table 5.24.

Table 5.24: Results of Mediation Test

Hypothesis	Relationships	P Values	Significance Level	T Statistics	Path Coefficients	Decision
H6	TL>WS>OCBO	0.000	***	9.331	0.333	Supported
H7	TL>WS>OCBI	0.000	***	9.727	0.404	Supported
H11	TL>EI>OCBO	0.000	***	4.747	0.179	Supported
H12	TL>EI>OCBI	0.078	*	1.419	0.068	Not Supported

Level of significance: *** p<0.001, *nc : not significant at p>0.05.
Note: TL= Transformational leadership, WS= Workplace Spirituality, EI= Emotional Intelligence
OCBO= Citizenship Behaviours directed towards the organization,
OCBI= Citizenship Behaviours directed towards Individuals

5.6.2.1 Comparison of Mediated Models

This study has considered simple mediation model with latent predictor, mediator and

response variables with significant and sizable indirect effect. The estimate of an indirect

effect is used as a measure of mediation with the adoption of modern procedure in PLS-

SEM by challenging the conventional approach to mediation analysis and providing more

accurate four alternative mediated models. Figure 5.8 shows the comparison of mediated

models. Table 5.25 presents the analysis of comparative mediated models.

Mediated Model – D1
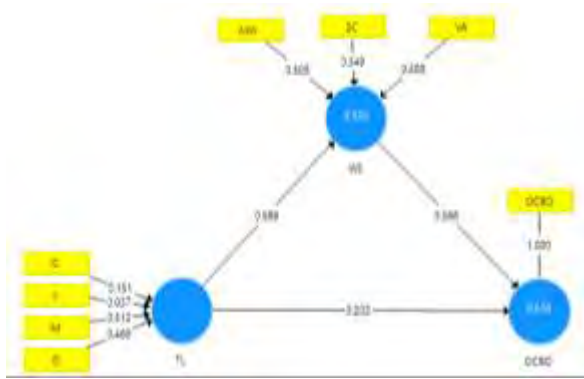
Mediated Model – D 2
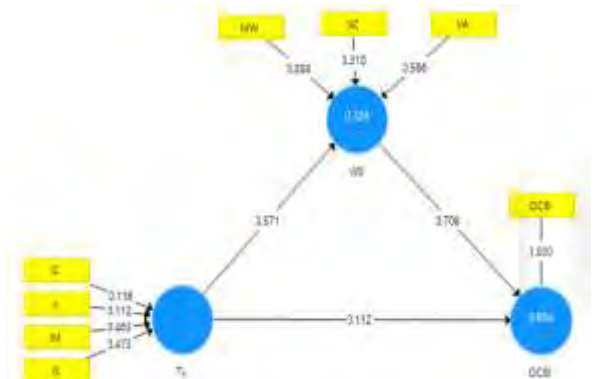
Mediated Model D – 3
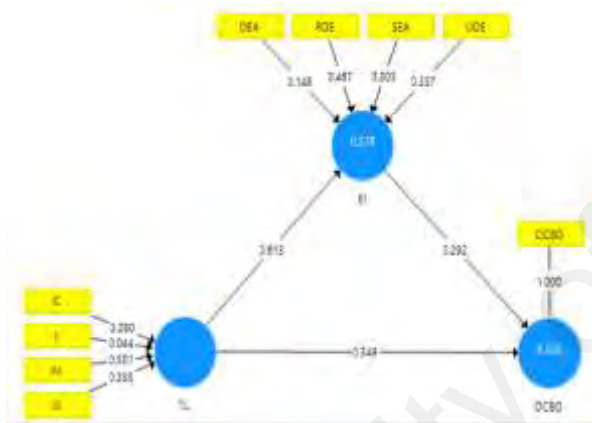
Mediated Model D - 4
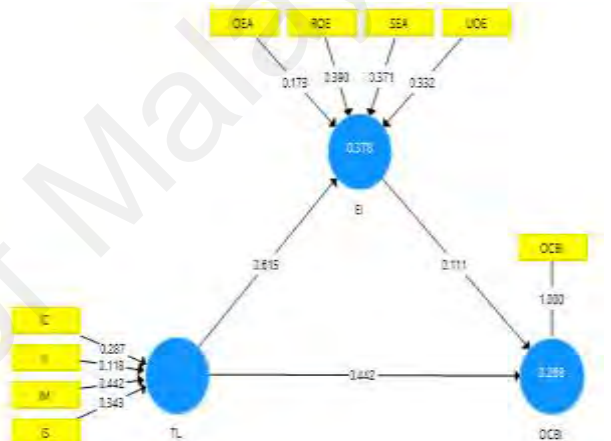
Figure 5-8 : Comparative Mediated Models

Table 5.25: Analysis of Comparative Mediated Models

Mediation Model	Independent Construct	Mediator	Dependent Construct	Relationship	Path Coefficients	T Statistics	R^2
Model –D1	Transformational Leadership	Workplace Spirituality	OCBO	TL – OCBO	(0.202)	4.736	0.518
						11.037	
				TL – WS	(0.568)	15.039	0.323
				WS – OCBO	(0.586)		
Model –D2	Transformational Leadership	Workplace Spirituality	OCBI	TL – OCBI	(0.112)	2.531	0.604
						11.022	
				TL-WS	(0.571)	18.162	0.326
				WS-OCBI	(0.708)		
Model –D3	Transformational Leadership	Emotional Intelligence	OCBO	TL-OCBO	(0.349)	5.194	0.332
						12.655	
				TL-EI	(0.613)	4.061	0.376
				EI-OCBO	(0.292)		
Model- D4	Transformational Leadership	Emotional Intelligence	OCBI	TL-OCBI	(0.442)	6.091	0.268
						12.734	
				TL-EI	(0.615)	1.347	0.378
				EI-OCBI	(0.111)		

5.6.3   Coefficient of Determination (R^2)

The coefficient of determination (R^2) refers to a measure of model's predictive accuracy (Hair et al., 2013). It represents the combined or joint impact of independent constructs on dependent constructs. It can be explained as the amount of variance explained in the dependent variable by all the independent variables which influence it. (Hair Jr et al., 2013). The R-squared (R^2) value ranges from 0 to 1 with 1 defines perfect predictive accuracy. Since R^2 value is adopted in various research discipline, there is no standard guideline to determine the level of predictive acceptance.

Although the acceptable level of R^2 value depends on the research contexts. Joe F Hair et al. (2011), Falk and Miller (1992) propose "the R^2 value of 0.10 as a minimum acceptable threshold level". According to Chin (2010), "R^2 values of 0.67, 0.33 or 0.19 for dependent variables are considered as substantial, moderate or weak respectively". Sometimes R squared value around 0.3 is also considered valuable depending upon

research variables and model complexity. R Square at times can be misleading as it is affected by sample size and biases. The structural model of this study and coefficient of determination (R^2) is presented in figure 5.8. However, the R^2 values of OCBO (0.530), and OCBI (0.596) can be considered as moderate or near to substantial. R^2 values of Workplace Spirituality (0.327) and Emotional Intelligence (0.366) can be considered moderate. Based on path coefficients and coefficient of determination (R^2) after evaluating the structural model the following section present analysis of blindfolding Q^2 size (f^2).

5.6.4 Blindfolding

Blindfolding is a sample re-use technique. It allows calculating Stone-Geisser's Q^2 value (Stone, 1974; Geisser, 1974), that represents an evaluation criterion for the cross-validated predictive relevance of the PLS path model. Researchers may also want to analyze Stone-Geisser's Q^2 value (Stone, 1974; Geisser, 1974) as a basis of predictive relevance other than assessing the magnitude of the R^2 values as a criterion of predictive accuracy. By using blindfolding procedure the Q^2 value of latent variables in the PLS path model is acquired. According to J. F. Hair Jr et al. (2016), "*Blindfolding is a sample re-use technique, which systematically deletes data points and provides a prognosis of their original values*". Blindfolding is an iterative process in which every data point has been omitted and predicted through a systematic process. At the point when PLS-SEM displays predictive relevance, it well predicts the data points of indicators. A Q^2 value higher than zero for a specific endogenous latent variable demonstrates that the PLS path model has predictive relevance for this construct.

The results of blindfolding are presented in Table 5.26. All the values of endogenous latent variables Q^2 are greater than Zero indicates the PLS path model has predictive

relevance for the constructs. After evaluating the blindfolding Q^2 the following section present analysis of effect size (f^2).
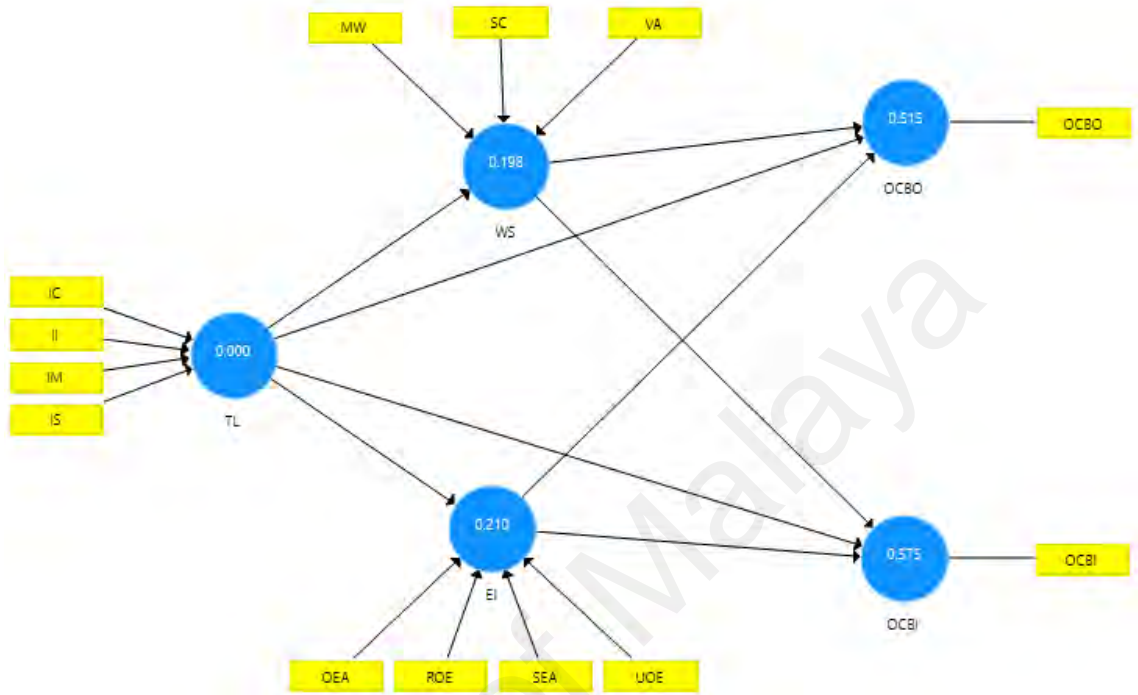
Figure 5-9: Blindfolding and Q^2

Table 5.26 : Results of Blindfolding

Constructs	SSO	SSE	Q^2 (=1-SSE/SSO)
EI	1,632.000	1,288.88	0.21
OCBI	408	173.439	0.575
OCBO	408	197.796	0.515
WS	1,224.000	981.099	0.198
TL	1,632.00	1,632.00	

Note: TL= Transformational leadership, WS= Workplace Spirituality, EI= Emotional Intelligence
OCBO= Citizenship Behaviours directed towards the organization,
OCBI= Citizenship Behaviours directed towards Individuals

5.6.5   Analysis of the Effect size f^2

According to Joseph F Hair et al. (2013) "*the effect size f^2 is the evaluation of R^2 in a case where a particular independent variable is removed from the research model , subsequently, it examines the effect size of the removed independent variable on the dependent variable*". The effect size f^2 is computed based on the following formula.

$$f^2 = R^2 \text{ included} - R^2 \text{ excluded} / 1 - R^2 \text{ included}$$

According to Chin(1998), "*the values of f^2 can be compared to 0.02, 0.15, 0.35 to identify whether the independent variables have small, medium, or large effect respectively*". Table 5.27 presents the values of R^2 and f^2 for all independent variables on dependent variables. The results revealed that f^2 values of Transformational leadership on Emotional Intelligence, OCBO, OCBI and Workplace Spirituality are 0.58, 0.012, 0.02 and 0.485 identifying large, small, small and large effects respectively. The f^2 values of Workplace spirituality on OCBO and OCBI are 0.412 and 0.803 identified as a large and large effect. The f^2 values of Emotional Intelligence on OCBO and OCBI are 0.046 and 0.001 identified as small and no effect respectively. Thus it can be concluded that all independent variables predict OCBO & OCBI, except Emotional intelligence does not predict OCBI.

Table 5.27: Construct Effect Size Results: R^2 and f^2 Values

Independent Construct	Dependent Construct	R^2 Included	R^2 excluded	f^2
Transformational Leadership	OCBO	0.530	0.419	0.012
	OCBI	0.596	0.284	0.02
	Workplace Spirituality	0.327		0.485
	Emotional Intelligence	0.366		0.58
Workplace Spirituality	OCBO	0.478	0.260	0.412
	OCBI	0.584	0.301	0.803
Emotional Intelligence	OCBO	0.260	0.478	0.046
	OCBI	0.154	0.584	0.001

5.6.6 Control Model

Utilization of control variables assumes a focal part in organizational research studies because of few practical difficulties related to use of control variables. " *Inclusion and exclusion of control variables have important implications for theory and practice as such decisions can change substantive study results* (Rode et al., 2007) *as well as limit the*

ability to extend and generalize study findings"(Carlson & Wu, 2012). In this study level of education, position held and organizational tenure are used as control variables.
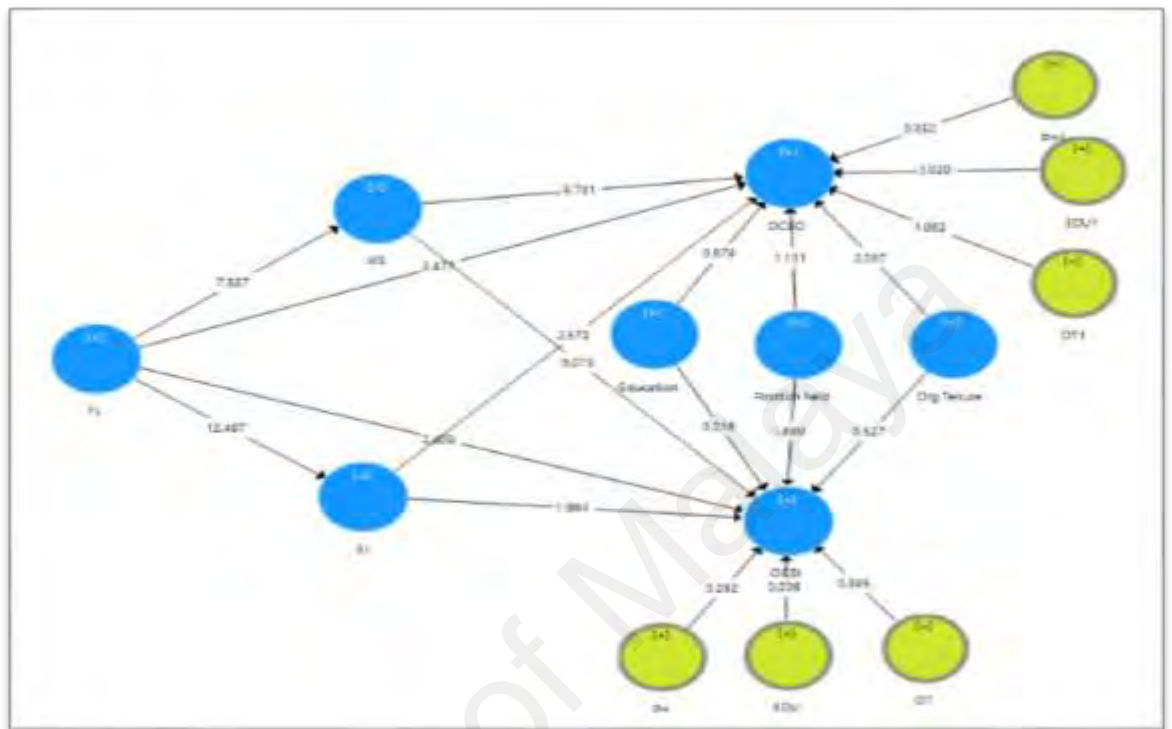
Figure 5-10: Control Model

Previous empirical research has shown inconsistency between these control usage and their association. These controls backed by theory relates to this study. These selected controls are used in order to find anticipated relationships between Transformational Leadership and Organizational Citizenship Behaviours. Figure 5.10 indicates statistically non- significant relationships between the selected controls and the focal variables under investigation. The values of position held (0.352), education (0.020) and organizational tenure (1.062) is non-significant on the relationship between Transformational Leadership and OCBO, similarly the values of position held (0.292), education (0.016) and organizational tenure (0.395) are non-significant on the relationship between Transformational Leadership and OCBI.

5.6.7 Final Research Model

In this study, the overall model comprises of all main variables which were used. The overall purpose of this study is to examine the association between the study main variables, which comprise transformational leadership, OCB (OCBO & OCBI), Workplace spirituality and emotional intelligence. The relations amongst these variables are tested along with all hypotheses. The adequacy of the measurement model is also evaluated prior to that by examining convergent validity, discriminant validity, and reliability.
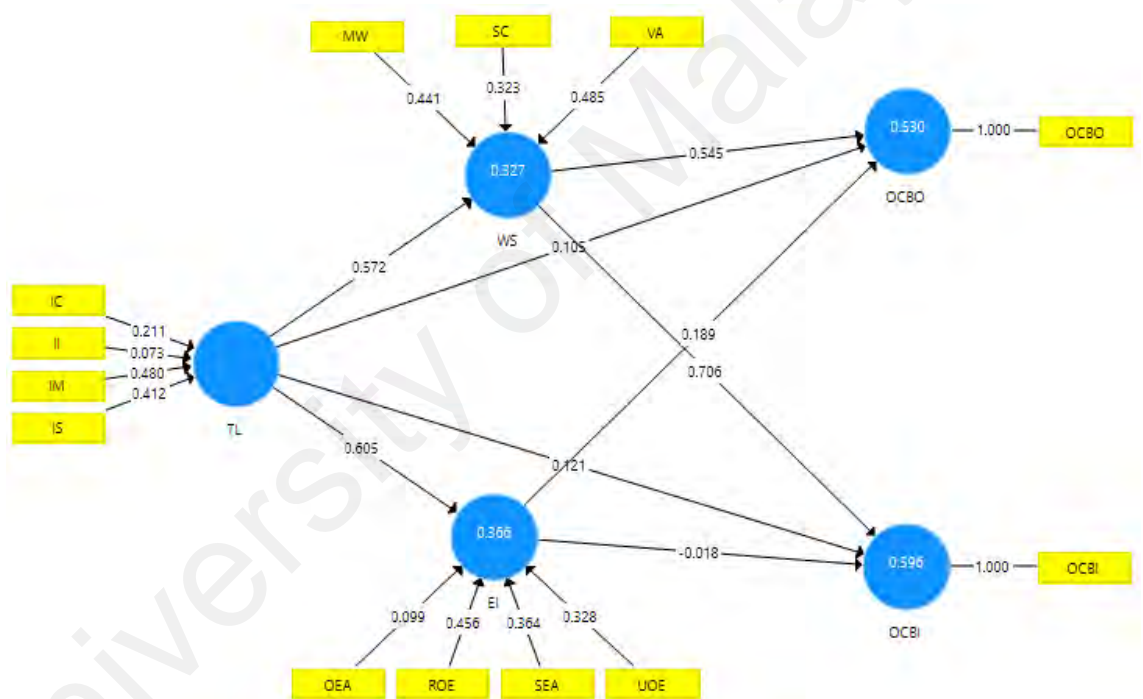
Figure 5-11: Final Research Model

5.6.8 Goodness of Fit (GoF)

According to Hair Jr et al., (2013), "*contrary to covariance-based SEM which possess the ability to apply the goodness of fit measures, PLS-SEM is evaluated according to heuristic criteria, for prediction capabilities of the conceptual/theoretical model*". The starting point of the model assessment should be the overall goodness of fit (GoF) of the model. The data contains more information than the model conveys if the model does not fit the data. The conclusions drawn from them becomes meaningless and doubtful and the estimates attained may be pointless. Tenenhaus, Vinzi, Chatelin, and Lauro (2005) reported that "*PLS path modeling does not optimize any global scalar function so that it normally lacks an index that can provide the user with a global validation of the model (as it is instead the case with and related measures in SEM-ML). The GoF represents an operational solution to this problem as it may be meant as an index for validating the PLS model globally*" (Tenenhaus et al., 2005). GoF can be realized by computing the geometric mean of the average communality and the average R^2 using the following equation.

$$GoF = \sqrt{Average\ Communality * Average\ R^2}$$

The indices for R^2 and communality are presented in Table 5.28. R^2 value is not to be calculated for independent variables. The goodness of fit (GoF) index is computed as follows.

$$GoF = \sqrt{0.805 * 0.454} = 0.604$$

According to Wetzel, Odekerken-Schroder, and Van open (2009), GoF values less than 0.1 indicates not fit. GoF between 0.1 to 0.25 indicates small fit. GoF between 0.25 to 0.36 indicates Medium fit. GoF greater than 0.36 shows large global validity for PLS models. It can be concluded that the GoF of this study is 0.604 which is large enough to

be considered as sufficient global PLS model. It indicates that theoretical model is able to take into account 60.4% of the achievable fit and it is indicative of the fact that model is satisfactory.

Table 5.28: Communality and R^2

Constructs	Communality	R^2
Transformational leadership	0.777	
Workplace Spirituality	0.871	0.327
Emotional Intelligence	0.840	0.366
OCBO	0.773	0.530
OCBI	0.766	0.596
Average	**0.805**	**0.454**

Lastly, summary of the hypotheses testing is presented in Table 5.29. PLS-SEM results showed that all hypotheses are supported, except H 10 and H 12.

Table 5.29: Summary of the Hypotheses Testing & Findings of Research

Research Hypotheses	Path Coefficients	T Statistics	f^2	Results
H1: Transformational leadership has significant positive relationship with Organizational Citizenship Behaviour (OCBO).	0.105	2.171	0.012	**Supported**
H2: Transformational Leadership has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).	0.121	2.587	0.02	**Supported**
H3: Transformational leadership has a significant positive relationship with workplace spirituality.	0.572	11.049	0.485	**Supported**
H4: Workplace spirituality has a significant positive relationship with Organizational Citizenship Behaviour (OCBO).	0.545	11.860	0.412	**Supported**
H5: Workplace spirituality has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).	0.706	17.402	0.803	**Supported**
H6: Workplace spirituality mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBO).	0.333	9.331		**Supported**
H7: Workplace spirituality mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBI).	0.404	9.727		**Supported**
H8: Transformational leadership has significant positive relationship with Emotional Intelligence.	0.605	12.508	0.58	**Supported**
H9: Emotional Intelligence has a significant positive relationship with Organizational Citizenship Behaviour (OCBO).	0.189	3.682	0.046	**Supported**
H10 : Emotional Intelligence has significant positive relationship with Organizational Citizenship Behaviour (OCBI).	-0.018	0.377	0.001	**Not Supported**
H11: Emotional Intelligence mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBO).	0.179	4.747		**Supported**
H12: Emotional Intelligence mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBI).	0.068	1.419		**Not Supported**

5.7   Chapter Summary

In this chapter data analysis is presented into five parts; data preparation process, analysis of multivariate assumption, assessment of measurement model, analysis of proposed research model and analysis of the structural model. Data preparation was done with the use of SPSS (Version 22) that includes coding of data, cleaning of data, handling of missing data, monotone response pattern analysis, demographic analysis, evaluation of non – response bias and examination of outliers. The analysis of multivariate analysis was done by using the test of normality, a test of multi-colinearity and common method bias. Thereafter, to examine the reflective measure reliability and validity as well as formative measure validity Partial Least Square Structural Equation Modelling (PLS-SEM) was used. In addition, Confirmatory Factor analysis (CFA) was also carried out. Then the proposed research model was tested by using PLS-SEM. Finally to test the research hypotheses the structural model was utilized. Mediation analysis was also done to check the indirect effect of exogenous variables on endogenous variables. Alternate path models and alternate comparative mediated models are also presented. The Goodness of Fit (GoF) of the model was also tested in order to assess the models PLS global fit validity. All hypotheses are accepted except hypotheses (H 10 & H 12) that the relationship between EI & OCBI is not significant and EI does not mediate the relationship between Transformational Leadership and OCBI. The following Chapter 6 presents the interpretation and discussion on the results.

CHAPTER 6: DISCUSSION AND CONCLUSION

6.1   Introduction

This chapter incorporates the discussion about findings, the study conclusions and is separated into five segments. The first segment introduces the overview of research and research process is summarized. The second segment provides the dialog and understanding of the study main findings. The implication of research for theory, methodology and practice are presented in the third section. Whereas, the fourth section includes the study limitations and incorporates suggestions for future research. Finally, the conclusion is presented in the fifth section of this chapter.

6.2   Research Overview

The main objective of this study is to determine the effects of workplace spirituality and emotional intelligence on the association between transformational leadership and organizational citizenship behaviours among academicians in public sector higher education institutions of Pakistan. Following research questions are posed in alliance with the main research objective.

i.   RQ 1: What is the relationship between transformational leadership and OCB?

ii. RQ 2: What is the relationship between transformational leadership and workplace spirituality?

iii. RQ 3: What is the relationship between workplace spirituality and OCB?

iv. RQ 4: What is the relationship between transformational leadership and emotional intelligence?

v.   RQ 5: What is the relationship between emotional intelligence and OCB?

vi. RQ 6: Does workplace spirituality acts as a mediator of the relationship between transformational leadership and OCB?

vii. RQ 7: Does emotional intelligence acts as a mediator of the relationship between workplace spirituality and OCB?

The following seven research objectives are stated in consonance with the research questions

viii. RO 1: To determine the relationship between transformational leadership and Organizational Citizenship Behaviours (OCBO & OCBI).

ix. RO 2: To examine the relationship between transformational leadership and workplace spirituality.

x. RO 3: To investigate the relationship between workplace spirituality and Organizational Citizenship Behaviours (OCBO & OCBI).

xi. RO 4: To explore the relationship between transformational leadership and emotional intelligence.

xii. RO 5: To assess the relationship between emotional intelligence and Organizational Citizenship Behaviours (OCBO & OCBI).

xiii. RO 6: To examine the mediating effect of workplace spirituality on the relationship between transformational leadership and organizational citizenship behaviours.

xiv. RO 7: To examine the mediating effect of emotional intelligence on the relationship between transformational leadership and Organizational Citizenship Behaviours (OCBO & OCBI).

Based on research objectives, this study investigated the influence of workplace spirituality and emotional intelligence on the relationship between transformational leadership and organizational citizenship behaviours. This research was conducted in three phases: (1)To answer the research questions (2) to fulfill the research objectives of the study and (3) to empirically test the hypotheses. The first phase starts with a

systematic review of the literature on the latest and past peer-reviewed articles, books, journals, and dissertations in order to critically examine their findings in relation to transformational leadership, organizational citizenship behaviours, workplace spirituality and emotional intelligence. The analysis of the literature was carried out in accordance with the "*Five Steps Grounded Theory Literature Review Method*". However, research gap was identified based on the literature and thereafter in accordance with the research objectives, theoretical underpinnings and scholars recommendations a research model was developed that represents the study constructs and their relationships.A detailed content analysis was done relevant to the variables. In accordance with the variables, two related theories such as Social Exchange Theory (SET) and Transformational Leadership theory were identified to investigate the relationships between study constructs.

The second stage includes survey instrumentation, determining a sample of the study, and collection of the data. The sample of the study was drawn from a population of academicians employed in public sector universities of Pakistan.Data collection was done through emails, onsite visits and in-person distribution of questionnaires to the respondents. Whereas, a survey questionnaire was adopted from previous studies. In order to endorse the face and content validity of the survey questionnaire, an expert panel consultation and a pre-testing of the survey questionnaire was conducted in 2 public sector universities in Pakistani setting. Subsequently, necessary suggestions were taken into consideration. Thereafter a pilot study was conducted with the target population of this study and the internal consistency was examined to confirm the reliability of the suggested constructs. Finally, 1000 questionnaires were distributed to the respondents.426 responses were produced after sixteen weeks of data collection, resulting in a return rate of 42.6 %. Out of 426 responses, 408 were used for the data analysis.

Finally, the last phase focuses on the analysis of the collected data. Since this is a quantitative study with a deductive approach the data was prepared using SPSS (version 22) that included data coding, data cleaning, missing data handling, and deleting monotype response. The SPSS was also used for demographic analysis and descriptive statistics. By using Partial Least Square Structural Equation Modelling (PLS-SEM) further, analysis was conducted. Partial Least Square Structural Equation Modelling (PLS-SEM) was used to examine both reliability and validity of the reflective measure and validity of the formative measure. Confirmatory Factor analysis (CFA) was also carried out. Then the proposed research model was tested by using PLS-SEM. Finally, the structural model was used to test the research hypotheses. Mediation analysis was also done to check the indirect effect of exogenous variables on endogenous variables. Empirical answers to the research questions were provided. Out of total 12 hypotheses, all were supported statistically and significantly except hypotheses 10 & hypotheses 12 where the relationship between Emotional Intelligence and OCBI is not significant and Emotional Intelligence does not mediate the association amongst Transformational Leadership and OCBI. Summary of the research findings is presented in Table 6.1.In-depth the findings of the research will be discussed in the following section.

Table 6.1: Summary of the Hypotheses Testing & Findings of Research

Research Questions	Research Objectives	Research Hypotheses	Research Findings
What is the relationship between transformational leadership and OCB?	To determine the relationship between transformational leadership and organizational citizenship Behaviours (OCBO & OCBI).	*H1: Transformational leadership has a significant positive relationship with Organizational Citizenship Behaviour (OCBO).* *H2: Transformational Leadership has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).*	**Supported**
What is the relationship between transformational leadership and workplace spirituality?	To examine the relationship between transformational leadership and workplace spirituality.	*H3: Transformational leadership has a significant positive relationship with workplace spirituality.*	**Supported**
What is the relationship between workplace spirituality and OCB?	To explore the relationship between workplace spirituality and Organizational Citizenship Behaviours (OCBO & OCBI).	*H4: Workplace spirituality has a significant positive relationship with Organizational Citizenship Behaviour (OCBO).* *H5: Workplace spirituality has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).*	**Supported**
Does workplace spirituality mediate the relationship between transformational leadership and OCB?	To examine the mediating effect of workplace spirituality on the relationship between transformational leadership and Organizational Citizenship Behaviours (OCBO & OCBI).	*H6: Workplace spirituality mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBO).*	**Supported**

Research Questions	Research Objectives	Research Hypotheses	Research Findings
		H7: Workplace spirituality mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBI).	**Supported**
What is the relationship between transformational leadership and emotional intelligence?	To investigate the relationship between transformational leadership and emotional intelligence.	*H8: Transformational leadership has a significant positive relationship with Emotional Intelligence.*	**Supported**
What is the relationship between emotional intelligence and OCB	To determine the relationship between emotional intelligence and Organizational Citizenship Behaviours (OCBO & OCBI)	*H9: Emotional Intelligence has a significant positive relationship with Organizational Citizenship Behaviour (OCBO).* *H10: Emotional Intelligence has a significant positive relationship with Organizational Citizenship Behaviour (OCBI).*	**H 9 : Supported** **H10:Not Supported**
Does emotional intelligence mediate the relationship between workplace spirituality and OCB?	To examine the mediating effect of emotional intelligence on the relationship between transformational leadership and Organizational Citizenship Behaviours (OCBO & OCBI).	*H11: Emotional Intelligence mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBO).* *H12: Emotional Intelligence mediates the relationship between transformational leadership and Organizational Citizenship Behaviour (OCBI).*	**Supported** **H 12: Not Supported**

6.3   **Discussion on Research Results**

6.3.1   **Relationship between Transformational Leadership and Organizational Citizenship Behaviour (OCB)**

The critical findings of this study are that leaders can assume an imperative part in boosting OCB of the employees. Consequently, it ends up noticeably imperative to see how a leader of a public sector university especially in the education sector in this investigation, makes a situation that motivates and rouses behaviours that go beyond formal requirements of the job and are practically functional for accomplishing desirable results. This study result provide empirical evidence concerning the impact of transformational leadership on OCB of academicians. Leaders who practice transformational leadership behaviour can perform a significant role in heightening citizenship behaviour of employees. If employees have the autonomy to work on their own choice of ideas, the staff will become more efficient and prolific and therefore have the opportunity to implement these ideas. By demonstrating personalized qualities, transformational leaders encourage the individuals to share their experience and knowledge may produce followers who tend to engage in self-sacrificial behaviour in the form of organizational citizenship behaviour. Transformational leaders can also develop the employees to exhibit organizational citizenship behaviours with the help of inspirational motivation and individualized consideration. Henceforth, guaranteed that followers might be persuaded by transformational leaders to perform beyond and above the normal expectations. Transformational leadership is considered as positively correlated with the overall behaviour of the organization's citizens, particularly among the education institution. The results of this study revealed that Transformational Leadership is related to OCBO and OCBI significantly. This study confirmed that Transformational Leadership has an effect on subordinates OCB which is an important finding in public sector organization studies.

The findings featured the way that the positive advantages of a strong workplace appreciated by employees commit them to respond and reciprocate with practices that advantage the organization. In this manner, in view of the above observational proof, one can reason that OCB is unquestionably a critical determinant for the effectiveness of an organization, all the more so in the education sector. The target respondents of this investigation which incorporate academicians are certainly the key people who should be persuaded and motivated to a certain level to work past requirements of the job in light of the fact that exclusive with such ability, organizational prosperity and development will stick to this same pattern.

In this study, the direct effect of Transformational leadership on OCBO & OCBI behaviours were tested. The results of the study verified that transformational leadership style is positively related to OCB of academicians. The current study extends the study of Podsakoff et al. (1990) in the context that it examines the relationship amongst transformational leadership and organizational citizenship behaviours. Contrary to, Podsakoff et al. (1990) did the reach on non-profit organizations, rather the current study examines the relationship between educational sector of the higher education system which is not done before. Moreover, it also takes organizational citizenship behaviours' both aspects as OCBI and OCBO.

However, as far as we know, only a few researchers have analyzed the factors that influence the relationship between transformational leadership and OCB, and their research does not involve the education system (Podsakoff et al., 1990). In a study by Podsakoff et al (1990) studied the effects of trust and employee satisfaction on OCB and explores that transformational leaders are not directly proportional to OCB. He implies that Transformational leadership did not affect trust and satisfaction of employees. It also proposes that trust also impacts on organizational citizenship behaviours but job

satisfaction did not. The present study enhanced the previously established linkage between transformational leadership and OCB. Thus, findings of this study go along with the conclusion of several researchers concerning the effect of the leadership style of organizational citizenship behaviour (Rossmiller, 1992). The analysis results are supportive of the hypothesized relationships. Firms may provoke organizational citizenship behaviours if leaders exhibit such behaviours. It's not sufficient to just have bright and competent people.

According to a study done by Baratz, Reingold, and Abuhatzira (2013) and Optalka (2007) organizational citizenship behaviour on the schools' settings of Israeli teachers are mentioned as helping their pupil as well as other teachers, promotes and accept academic variations, alternations and innovations, highly committed to the school and gives their utmost loyalty to their work. Teachers' loyalty will strive to improve the level of school education (Nasra & Heilbrunn, 2016).Numerous studies of community organizations focus on the factors that foster OCB. It has been found that numerous co-studies have shown that leadership has an imperative effect on employees in exhibiting citizenship behaviour (Vigoda-Gadot, 2007).Transformational leadership, as already discussed, Bass (1999, p. 11) outlined as "*moving the follower beyond immediate self-interests through idealized influence (charisma), inspiration, intellectual stimulation, and individualized consideration*". Transformational Leadership gains great attention among the literature of leadership (Dvir et al., 2002; G. Wang et al., 2011). Moreover, literature also posits that transformational leadership is positively associated to OCB (Piccolo & Colquitt, 2006).OCB refers to the behaviours of going beyond the minimum job or role requirement (Özduran & Tanova, 2017). Employees become more productive and prolific if they are given the option of developing ideas by themselves and then consequently a chance to implement those ideas. By displaying the qualities of individual consideration, charismatic transformational leaders encourage the workers to share the knowledge. By

developing difficult and challenging goals, transformational leaders attract competent individuals and can reproduce innovative ideas from them (Palmer et al., 2001). Transformational leaders boost the satisfaction of employees through intellectual stimulation and challenging goals (Kark & Shamir, 2002). Through the traits of inspirational motivation, individualized attention, transformational leaders develop willingness in employees to exhibit citizenship behaviours. Brief and Weiss (2002) demonstrate that transformational leaders get enthusiastic and lively, and subsequently will give this energy to followers too. They use their own emotions and transcend in their followers. Masi and Cooke (2000) stated that transformational leaders create and provokes a culture that empowers the employees, enhance the intrinsic motivation of employees and the level of productivity. The concept of motivation in this scenario is triggered by transformational leaders who inspire followers to do extra effort. In other words, transformational leaders heighten the citizenship behaviour of followers through inspiring and motivating them.

Consistent with the past findings of Choudhary, Kumar, and Philip (2016) , this study adds to the existing literature on OCB and leadership that aims to investigate the relationship between transformational leadership and OCB of academicians. OCB has been explored and researched by scholars and continues to be an area of interest for scholars (Tambe & Shanker, 2014).The results of this study also extend the findings of (Ozduran & Tanova. 2017) on coaching and employee OCB. OCB is essential in the education system because schools cannot anticipate through formally stated in-role job descriptions the entire array of behaviours needed for achieving goals (Belogolovsky & Somech, 2010).Transformational leaders motivate the individuals for accepting the organizational change by convincing them the need of prioritizing organizational gain over personal gain. Intrinsic motivations can lead subordinates to participate in the organization's goals and they keep the organization interest in front of tangible rewards.

Therefore, they are eager to perform better than expected by formal organizational roles. H. Wang et al. (2005) argue that the positive correlation between transformational leadership and OCB is expected and supported by literature (Podsakoff et al., 1990). Displaying of transformational leadership style expands the workers' OCB level and enhances their ability to perform OCB. Particularly with regards to educational institution instructors' dedication towards the establishment is of critical significance. Hence, this investigation discoveries likewise bolster the transformational leadership theory, focusing on the significance of common conditions in social exchange. All the more particularly, this kind of connection between the head of faculty and academician makes the teacher put extra resources into their work and add to the association well beyond formal part desires, along these lines displaying a higher level of OCB.

Recent research studies, such as Judge et al. (2004), G. Wang et al. (2011), Majeed et al.(2017) also provides empirical evidence for the support of positive correlation between transformational leadership and OCB. In a nutshell, the findings of this study provide an evidence on the significant impact of transformational leadership on OCBO & OCBI.

6.3.2 Relationship between Transformational Leadership and Workplace Spirituality

This study empirically tested the impact of transformational leadership on workplace spirituality which has not gained much attention in the past. The fundamental principles of transformational leadership theory exhibit that effective leadership must be in touch with their subordinates at a deeper level. In such a way, leaders and followers will complement each other the higher levels of motivation and morality (Burns, 1978). Effective leaders motivate their dependents to transcend their own interests, achieve higher collective goals, and find hidden and insight meaning in their lives (Fairholm, 1997). This description of transformational leadership theory is coherent with the insight

of spirituality, and it allows the employees to relinquish their personal interests for the sake of bigger benefits of all (Fry, 2003; S. King & Nicol, 1999). A simple principle of transformational leadership theory endorses that effective leadership must involve and associate with followers on a more profound level, " *in such a way that both leaders and followers raise one another to higher levels of motivation and morality*" (Burns, 1978, p. 20).Thus, our findings also support the studies of (McKee et al., 2011, Burns;1978; Fairholm,1997) that the basic tenet of transformational leadership theory suggests that effective leadership must engage and connect with followers on a deeper level. In addition, the idea of seeking a deeper meaning or supremacy at work is also connected to spirituality in the workplace and the aspiration to develop an authentic relationship with a higher level (Bhindi & Duignan, 1997; Elkins et al., 1988). Transformational leadership and workplace spirituality have a deep effect on personal and organizational culture. Their nexus has created a new level of leadership. This leadership incorporates the multifaceted cohesion of inspiration, inspiration, truthfulness, morality, enhanced relationships, honesty and spiritual renewal (Fairholm, 1997).

The results of this study are also consistent with theoretical and empirical evidence (Duchon & Plowman, 2005; Giacalone & Jurkiewicz, 2003a; Tischler et al., 2002) suggesting that when people find meaning in their activities and, in general, feel involved in richly spiritual organizational climates, they act in a more engaged and collaborative manner, apply their full potential to work and bring their whole selves to the organization. They thus become more productive over the long run compared with employees in organizations where spirituality is ignored or disrespected. The study suggests that neglecting spirituality at work can lead employees generating fewer organizational citizenship behaviours, higher absenteeism and turnover (Allen & Meyer, 1996; Meyer & Herscovitch, 2001), which in turn can lead to lower organizational performance. Spirituality is about the employee well-being and quality of life (Karakas, 2010). So, it

can be stated that the more the workplace is spiritual based, the more the benefits realized by organizations.

6.3.3 Relationship between Workplace spirituality and Organizational Citizenship Behaviours

The findings of this study provide evidence on the significant impact of workplace spirituality on OCB. The result of this study showed that there was a positive and significant relationship between employees' spirituality in the workplace and Organizational Citizenship Behaviour (OCBO & OCBI) of the teachers working in public sector universities of Pakistan. Despite the findings of workplace spirituality, at least one fundamental issue deserves further examination specifically, *how does workplace spirituality influence employees' behaviours especially organizational citizenship behaviours (OCBs)*?

Recently Afsar et al. (2016), examined the relationship between workplace spirituality and organizational citizenship behaviours. According to this research article, Workplace spirituality includes assimilated values, beliefs, ethics, and behaviours, which are required to arouse and encourage employees. The spirituality at work catalyze the employees and give them a hope that they can make a difference by their work. They will be appreciated by the organization and their actions come from their inner, which inspires individuals to influence the sustainable development and corporate social responsibility (Fry, 2003).

By taking into account the role of spirituality in increasing the pro-social behaviour in the workplace, it is inferred that workplace spirituality is associated with the intrinsic motivation. Intrinsic motivation influences pro-social behaviours and is proven by empirical evidence in the literature (De Groot & Steg, 2010; Kollmuss & Agyeman, 2002). Fry (2003) proposes that workplace spirituality is the underlying source of intrinsic motivation. Chalofsky and Krishna (2009) show a positive relationship between

meaningful work and intrinsic motivation (Afsar et al., 2016).Workplace spirituality provides relevance, power-sharing, flexibility, and trust, which helps motivate individuals and build intrinsic motivation to use talent and ability which is currently lost by the employees (Afsar et al., 2016). Thus, according to the above theoretical point of view and previous literature, the link between the workplace spirit and the intrinsic motivation is shown (Milliman et al., 2003).

The findings of this study support the argument of Shekari, H. (2014).The study by (Shekari.H.2014) reveals that workplace spirituality is positively associated with the organizational citizenship behaviours backing the concept that higher level of workplace spirituality will prompt better execution in the performance of citizenship behaviours.

As organizational citizenship behaviours refer to the extra role behaviours which are performed by the employees. The three fundaments of OCBs include, employees, must perform beyond their job descriptions, they must work other than formal rewards, or they must work unrewarded and they contribute effectively to the organizational effectiveness (Rose, 2016).Thus, it can be inferred that the individuals cannot do all the extra-role behaviours without intrinsic motivation. So, as the literature discussed above refers a direct relationship between intrinsic motivation and workplace spirituality. The findings of this study relationship between workplace spirituality and organizational citizenship behaviour are confirmed by the argument of prior studies (e.g. Shekari.H.2014, Afsar et al,2016, Afsar, Badir, & Kiani, 2016; Majeed et al., 2017) which specifies this point that in order to increase citizenship behaviour the spirituality in the workplace must strengthen and workspace that can boost spirituality must be created. This study findings illustrate that there was a significant and positive relationship between workplace spirituality and organizational citizenship behaviours.

6.3.4 Relationship between Transformational Leadership and Emotional Intelligence

The findings of this study specified that there is a significant association between transformational leadership and emotional intelligence. In a literature review of transformational leadership, Emotional intelligence is an important factor, where leaders arouse feelings in their team members.

Research shows that managers who can effectively communicate with human resources will dominate. In this respect, emotional intelligence is one of the factors that affect the relationship between managers and members (RaesIi et al., 2016). Though all influential leaders have a high degree of emotional intelligence, which is very common among them. There is no doubt that IQ and work skills are also needed, but they are mostly regarded as basic skills. In other words, these are the necessary conditions for becoming leaders. However, the recent literature reveals that emotional intelligence is an important part of leadership. A number of studies (e.g. Barbuto & Burbach, 2006; Rosete & Ciarrochi, 2005; Sy et al., 2006; Wong & Law, 2002) empirically test the positive association between leadership and emotional intelligence, which mostly supported the view that emotional intelligence is an essential factor for managerial effectiveness and performance.

Hong et al. (2011, p. 321) outline leadership as, "*an intrinsically emotional process in which leaders display certain emotions and attempt to evoke and control other emotions in their followers*". In many leadership theories, Transformational Leadership has been considered the most influential leadership theory in recent years. Literature suggests that employees who possess high-level transformational leadership style affect the sentiments, attitudes, emotions and their productivity (Bono et al., 2007; Judge & Piccolo, 2004). Leaders who possess transformational leadership qualities will practice individualized

thought, scholarly motivation, and rousing inspiration to their zealots. In other words, transformational leadership constructs a visionary work setting that creates an environment which is helpful for creativity and innovation. At the same time, transformation leaders also provide exclusive norms for their enthusiasts and followers, as well as personal demands for their progress and accomplishments (Chen et al., 2015; Chen & Yang, 2012).

The emotional intelligence of leaders promotes positive energies, attitude, optimism and cheerfulness (Ashkanasy & Daus, 2002; Dasborough, 2006; Liu & Liu, 2013). Researchers believe that effective leadership behaviour depends to a large extent, on the ability of leaders to address complex social problems that arise in organizations (Wong & Law, 2002). In addition to, emotional intelligence also improves the decision-making power of the leaders. Moreover, emotionally intelligent leaders arouse the emotional sense and realization among its subordinates, which enable the employees to tackle with scenarios.

This study has also tested the direct effect of Transformational leadership on emotional intelligence. The outcomes of the study confirmed that transformational leadership style is positively associated with emotional intelligence. The present study enhanced the earlier proven relationship between transformational leadership and emotional intelligence and consequently, the outcomes of the study go along with the assumption of quite a few researchers regarding the influence of transformational leadership on emotional intelligence.

A leader which possess emotional intelligence enjoys a variety of traits like they got a clear vision, they are highly motivated to achieve the difficult tasks as well. They also have the ability to apprehend the uncertain situations with their self-confidence abilities (Azouzi & Jarboui, 2013) According to Clarke (2010b, p. 128): "*The outcome of*

this emotional exploration in conjunction with critical reflection leads to greater self-trust, inner strength, and feelings of courage. By recognizing the interdependent relations of feelings and critical reflection there are significant implications for transformative learning".

This suggests that emotionally intelligent leaders exhibit the characteristics of self-confidence, trust, and courage. By integrating EI into modern leadership theory, Hooijberg et al. (1997) represented the advanced structure of cognitive, social and behavioural complexity of leadership. Social aspects of leadership include social differentiation and social integration. Similarly, good leaders should be responsible for their own emotions and others, also they regulate their emotions when collaborating with other people.Individuals who possess emotional intelligence are not only sensitive to their emotions, but also others' emotions at workplace too. They allow them to adjust their psychological well-being, develop positive emotional expression and self-control (Chen et al., 2015). In this manner, managers with high emotional and spiritual intelligence are viable leaders who accomplish institutional objectives with the greatest profitability, worker fulfillment, satisfaction and responsibility (Izadpour & Iraj, 2016).

These study outcomes are reassuring of the posited relationships. Consistent with these studies, the findings of this study support the argument that there is a significant positive relationship between transformational leadership and emotional intelligence.

6.3.5   Relationship between Emotional Intelligence and OCB

The findings of this study support the relationship between emotional intelligence and OCBO and provide empirical evidence on the significant impact of emotional intelligence on OCBO. However, the relationship between emotional intelligence and OCBI is found to be not significant.

Organizational Citizenship Behaviours and emotional intelligence are extensively accepted constructs, and they are also a significant part of personnel performance (Rotundo & Sackett, 2002).Emotional intelligence itself has the special potential to improve the emotional and cognitive aspects of human emotions and it creates an environment where personnel work is more likely to affect the employees' OCB, which may be the promotion of citizenship behaviours by the supervisors (Organ, 1988). Regarding emotional intelligence, Modassir and Singh (2008) reveal that managers have a strong positive correlation with OCB of employees (altruism, awareness and civic virtue). So it can be inferred that organizational citizenship behaviour is associated with emotional intelligence, and can predict the leaders' EI as well. Similarly, Chang (2011) also observed the association between OCB's altruism and the dimensions of emotional intelligence, and its dimensions like self-awareness, self-motivation and social skills have had a tremendous impact on personnel citizenship behaviour of citizenship, which are top predictors of OCB (Shahtalebi & Naghdi, 2013).

Results of this study suggest that there is a significant, positive relationship between emotional intelligence and Organizational Citizenship Behaviour organization (OCBO) only. Emotional intelligence has an extraordinary potential to augment human emotional indulgent and intellectual facets and the atmosphere in which an individual's work is more likely to impact the level OCB of employees to elevate their citizenship behaviour (Organ, 1998). EI has become widely accepted notion and is a particularly essential part for individual performance (Rotundo & Sackett, 2002). With regard to EI, Modassir and Singh (2008) have viewed that the leaders significantly correlated to the OCB of employees wherein the altruism, conscientiousness and civic virtue dimensions of OCB were found to be related to EI and can predict EI of leaders as well. Similarly, Chang (2011) observed an association between altruism dimension of OCB and EI whereas its dimensions, that is, self-awareness, self-motivation and social skills have a colossal effect

on personal citizenship behaviour and these are the top forecasters of OCB (Naghdi & Shatalebi, 2013).This study has included the novel dimensions of OCBO & OCBI.

A study by Turnipseed and Vandewaa (2012) on the relationship between emotional intelligence and OCB evaluated positive linkages between dimensions of Emotional intelligence and OCB. EI is also linked to OCB dimensions of Altruism and compliance (Carmeli & Josman,2006).Research examining the relationship between EI of University leaders and OCB of academicians is lacking. People high in emotional intelligence are more averse to lose control of their feelings emotions: they can control their emotions, and additionally those of others. A person with high emotional intelligence is fit for harnessing feelings—both constructive and adverse—and overseeing them to accomplish wanted outcomes (Salovey and Grewal, 2005). In an institutional setting, this might be viewed as citizenship behaviour, recommending that, administration of emotion is positively associated to OCB.

This study supported the concept of the relationship between EI & OCBO and relationship between EI and OCBI is not supported, where it was overlooked in the past or belittled. The study suggests and supports the argument that abandoning EI can lead employees producing less organizational citizenship behaviours, high turnover rate, more absenteeism, neglecting behaviours and inferior capacity to gratify customers (Meyer and Herscovitch, 2001), which in turn may lead to lesser organizational enactment. The studies conducted by Antony (2013), Ying and Ting (2013),Karimi, Leggat, Donohue, Farrell, and Couper (2014), VandeWaa and Turnipseed (2012), Choi, Ilies, and Lin (2017), and (Balouch et al., 2015) partially match the results of this study as these researchers looked for overall OCB. However, this study examined OCB in terms of OCBO and OCBI which is the unique contribution of this study.

6.3.6 Workplace spirituality as a mediator

The findings of this study provide evidence the workplace spirituality acts a mediator between the relationship of transformational leadership and OCB. The relationship was found to be positively significant although very few studies have been conducted where OCBO & OCBI dimensions were used as criterion variables. According to a study by Belwalkar and Vohra (2016) on understanding the concepts of workplace spirituality, one of the most studied correlates of workplace spirituality is OCB.

Sparks and Schenk (2001) empirically specify and analyze a model, believing that a higher work purpose mediated the between transformational leadership and employee outcome variables, such as efforts. The investigation surveyed the effect of workplace spirituality on OCB through the interceding role of institutional commitment among nursing staff in health care institutions of Iran. This study proved the impact of workplace spirituality on organizational citizenship behaviour. Workplace spirituality augments human wholeness, which leads to employee cheerfulness and satisfaction, which in turn lead to OCB. Individuals who possess workplace spirituality often have strong relationships with other staff. Thus, there is a strong coherence between their own personal goals and organizational values. They begin to work not only at a job but also engages in outside activities. Thus, the relationship between the workplace spirituality and OCB is proved practically. But the current study facilitates the literature by actually evaluating this relationship in practical terms too (Kazemipour & Mohd Amin, 2012; Kolodinsky et al., 2008).

Employees who bring spirituality to workplace tend to have strong interconnectedness with other workers. As a result of this, strong alignment occurs between their own personal goals and organizational values. They started taking their job as more than a work and tend to engage in the extra-role behaviour. The relationship between workplace

spirituality and OCB has been proved theoretically (Kazemipour et al., 2012; Kolodinsky et al., 2008).This study contributes to literature through assessing this relationship practically The study by Porshariati et al. (2014) assessed the relationship between workplace spirituality and organizational citizenship behaviour among physical education teachers in Tehran. They found a positive relationship between these variables.

According to Ahmadi et al. (2014), workplace spirituality opens new valves in the organization, with the help of organizational citizenship behaviours. Thus, organizational citizenship behaviour is sort of creative ideas and innovations to the organization. Through organizational citizenship behaviours, employees take additional responsibilities, follow principles of the organization, build and construct positive energies, like patience and tolerance to odd scenarios, and solve them with positive energies. Therefore, it is evidenced in the research that there exist a direct and an indirect relation between workplace spirituality and organizational citizenship behaviour (Ahmadi et al., 2014; Majeed et al., 2017).

Sparks and Schenk (2001) specified and empirically examined a model with belief in higher work purpose as a mediating construct between transformational leadership and employee outcome variables such as effort. A sense of purpose is an aspect of workplace spirituality. This study has taken into account the recommendations of Sparks and Schenk (2001) indicating the possibility of including workplace spirituality as a mediator in OB models for future research and filled an important knowledge gap.

The present study enhanced the previously established linkage between transformational leadership and OCB where it was concluded that when the leaders coupled with model of spirituality (values of workplace spirituality), then the exchange relationship between leader and follower can positively influence individual and

organizational outcomes such as organizational citizenship behaviours (Fry & Nisiewicz, 2013; Hill et al., 2013).

Mckee et al. (2011) proved that workplace spirituality mediate the relationship between transformational leadership and employee well-being. Hence, this study is consistent with the findings of Mckee et al. (2011) in assessing whether workplace spirituality mediates the relationship between transformational leadership and OCB. The analysis results are supportive of the hypothesized relationships.

6.3.7 Emotional Intelligence as a mediator

The findings of this study provide empirical evidence on the influence of emotional intelligence on the relationship between Transformational leadership and OCBO. Emotions and spirituality are usually considered as "black boxes". Like these are the topics about which we do not possess in-depth understanding, so, either we exclude them or talk to them in our theories and models (Tischler et al., 2002). Despite the reluctance of researchers to cope with emotional or spiritual problems, recent researchers have begun to discuss the importance of exploring their relationship with job performance. For instance, contemporary research studies have shown that emotional intelligence has a positive association with the triumph of the workplace. Likewise, it seems that spirituality is related to the performance or effectiveness of the workplace.

Tischler et al. (2002) also explored the effects of emotional intelligence and spirituality on work efficiency, as also represented by several theoretical models. They also examined the possible links between these variables and finally proposed several ideas for extracting possible future studies of the model. The emotional intelligence and spirituality of the workplace are closely linked to each other. But both of these lack explicit meaning and measurement.

Literature also reveals that people with higher levels of emotional intelligence tend to signify the sense of well-being and transcendence (Tischler et al., 2002). Tischler et al. (2002) proposed five future research models. One of these models provides emotional intelligence as a mediator between the workplace spirituality and work outcomes. Leaders' emotional intelligence, Organizational Citizenship Behaviour (OCB) and leadership style, all these acts as a central role in the success of the organization. A study by Irshad and Hashmi (2014) examined the mediating role of emotional intelligence, in relation to OCB and transformational leadership (TL). The results demonstrate the mediating effect of emotional intelligence on the relationship between TL and OCB.

Making such a study in a different functional environment is very important, such as between for-profit and nonprofit organizations. Similarly, it is necessary to examine how various organizational variables regulate or mediate the relationship between the spirituality of workplace and employee's attitude and effectiveness (Milliman et al., 2003). For instance, it would be important to know whether extrinsic workplace factors, like human resource management practices, leaders and managers, organizational culture, and employees' citizenship behaviours mediate the relationship between workplace spirituality and employees' workplace behaviours (Milliman et al., 2003). These study findings have shown emotional intelligence as a mediator between transformational leadership and OCBO, however, emotional intelligence does not mediate the relationship between transformational leadership and OCBI.

A research conducted by Irshad and Hashmi (2014) investigated the mediating role of EI on the relationship between OCB and transformational leadership (TL). The results provide an evidence for the mediating effect of EI on the relationship between transformational leadership and OCB. It is important to conduct such research in different institutional environments, such as differences in for-profit versus non-profit

organizations. Along with this same line, this study was conducted on how emotional intelligence mediates the relationship between transformational leadership and OCB.

Balouch et al. (2015) demonstrated there exist a positive relationship between emotional intelligence and organizational citizenship behaviour. They illustrate that emotions assist individuals to manage and control scenarios of stress and negative emotions, thereby improving job performance. Employees with high emotional intelligence have created sympathy, mutual understanding, trust and ideal communication, thus affecting job performance. Similarly, there is another study by James et al. (2010) in which they evaluate the relationship between organizational citizenship behaviours and emotional intelligence. They conducted the research on an executive class of corporate sector and draw positive results. Day and Carroll (2004) found that EI's high-quality staff interact with colleagues more easily and can better monitor the feelings of team members and take appropriate action. As the brain continues to grow and learn, emotional intelligence becomes develops correspondingly (Goleman, 1995).

The promotion of emotional intelligence in higher education sector of Asia is appropriate because it provides training for future professionals and parents and leaders as well as leaders too in the field of education (Moore, 2009; Vandervoort, 2006).However, the literature reviews that there is literature gap which explains the mediating role of emotional intelligence between transformational leadership and organizational citizenship behaviour, among the higher education sector.

This study has successfully utilized the past suggestions and proposes emotional intelligence as a mediator between transformational leadership and OCBO and proposes that emotional intelligence does not mediate the relationship between Transformational leadership and OCBI. Consistent with the past studies (Barling et al., 2000; Carmeli &

Josman, 2006; Fisk & Friesen, 2012; Korkmaz & Arpacı, 2009; Sivanathan & Cynthia Fekken, 2002) this study proved the relationship between emotional intelligence and OCBO as well as utilized emotional intelligence as mediator. The study by Balouch et al. (2015) proved the relationship between emotional intelligence and organizational citizenship behaviour. Promoting emotional intelligence in higher education in Asia is appropriate because it is a training ground for future professionals and parents as well as leaders in educational settings (Moore, 2009; Vandervoort, 2006).

Therefore, our deductions also upkeep the transformational leadership theory, emphasizing the standing of reciprocation in social exchange. Further, the connection between emotional intelligence and OCB postulates this point that in order to upsurge spirit at work and engaging employee more, emotional intelligence can play a significant role that can boost loyalty. Promoting emotional intelligence in organization offers a framework for increasing the level of OCB. The outcomes of the current study are comparable to the result of the study of Anwar et al. (2017) testified that the emotional intelligence and its complete aspect had a significant relationship with OCB. Moreover, the result of the study of demonstrated that there was a noteworthy and constructive association between emotional intelligence OCBO and emotional intelligence is one of the key determinants of OCBO, whereas emotional intelligence is not a determinant of OCBI. The results of the study are also constant with hypothetical and empirical evidence (Duchon & Plowman, 2005; Tischler et al., 2002) signifying that when people catch sense in their doings and, in general, feel tangled in splendidly spiritual organizational environments, they act in higher involved and concerted manner.

After presenting and discussing the findings of this study, the following section presents the study implications for research, methodology, and practice.

6.4 Implications of the Study

The findings of this study have implications for both theory and practice. The following section presents theoretical and practical contributions to the existing literature.

6.4.1 Implications for Theory

These study findings has various implications for theory as follows: First, this investigation adds to knowledge and information by coordinating two sets of theoretical models: Social Exchange and Transformational Leadership theory models. These theories have been autonomously and broadly used to analyze the proposed connections in various past studies (Blau,1964, Burns,1978, Baron and Kreps, 1999). However consolidating these theories together have by and large given more in-depth comprehension of the intellectual procedures and practices identified with proposed variables than when every hypothesis is considered alone.

Second, the contribution is the development and validation of the proposed research model. Twelve hypotheses based on the model were developed and tested empirically. All hypotheses were found statistically significant except two. Additionally, the integrated research model offers a theoretical lens to understand how transformational leadership can increase the citizenship behaviours of the faculty members of public sector universities.

Third, in literature, a little consideration is shown towards modeling workplace spirituality and emotional intelligence as mediators of the relationship between transformational leadership and OCB behaviours. Consequently, current study successfully investigated the influence of workplace spirituality and emotional intelligence on the association amongst transformational leadership and OCB. However, the findings of this study help in bridging the gaps in existing organizational behaviour literature.

Finally, the current findings support, Sparks and Schenk (2001) and Giacalone and Jurkiewicz (2003b) calls to assimilate workplace spirituality with the conventional organizational literature in general and specifically with organizational behaviour. Another opportunity for future research is the continuous development in enhancing the research model.

6.4.2   Implications for Methodology

The present study takes a positivist worldview and quantitative deductive approach to deal with exploring the proposed relations as a type of human behavioural reaction and one of the social realities, which can be equitably inspected by utilizing standard logical strategies and scientific methods.

The current study has significant methodological implications as it operationalizes the constructs as second-order reflective - formative constructs as discussed in Chapter 4 of Methodology. The focus of this study is on a second-order hierarchical latent variable model that include formative relationships. Moreover, to pinpoint the nature of dimensions and/or items of the construct is vital. Edwards and Bagozzi (2000) highlighted that type I and type II errors may occur if the formative and reflective constructs are misidentified. This study has focused on repeated indicator approach by utilizing the typology of (second - order) hierarchical latent variable model. The benefit of the repeated indicator approach is its capacity to gauge all constructs simultaneously instead of estimating lower-order and higher-order dimensions separately. In this way, it takes the entire nomological network, not just the lower level or the higher level order model into account, along these lines avoiding interpretational jumbling. This operationalization of constructs by using repeated indicator approach makes the analysis and findings of the study unique.

6.4.3 Implications for Practice

In addition to the theoretical and methodological contributions, this study also provides a number of implications for practice. Results of this study make several practical contributions. This study offers empirical and practical confirmation that transformational leadership is positively associated to OCBO & OCBI directly and indirectly through mediating mechanism of workplace spirituality and emotional intelligence. The results indicate that superiors must be vigilant about their actions as it stimuli employees' OCB. Universities should offer official training to the head of departments to exercise transformational leadership behaviours which will, in turn, improve teachers' OCB. While considering the results of training programs, universities should display how the changed leadership behaviours affect the teachers (by collecting data from the teachers about their OCB levels) rather than only relying on changes in leaders' behaviours and attitudes. In addition, programs aimed at increasing teacher's workplace spirituality and enhancing their OCB must be hosted in the campuses. These programs should include both supervisors and teachers. This will facilitate in improving the efficacy of such programs to incorporate the lessons learned during these programs. In addition, programs aimed at enhancing teachers emotional intelligence must be hosted in the campuses. Besides, it is important to employ such research in diverse institutional environments, such as dissimilarities in for-profit versus non-profit organizations.

This unique theoretical model likewise has value added implication for university managers. Transformational leadership, Emotional Intelligence, and workplace spirituality are important to encourage academicians to display loyalty and citizenship behaviours. Consequently, managers ought to understand that in order to nurture OCB to the increased level display of leadership style and emotional intelligence is crucial. It enables employees to engage themselves fully in their work thus reciprocating organization through the extra role at work instead withholding effort on the job. The

university administrators/managers should understand that transformational leadership approach and high level of leader's emotional intelligence can engage the soul and lift the heart of employees.

Furthermore, the study provides imperative suggestions for practitioners. With reference to the hiring process, the researchers propose that organizations aim to advance and create a healthier organizational environment through OCB should place more importance on candidates selection who possess higher levels of emotional intelligence. Thus, appropriate tests should be conducted during the recruitment and selection process for finding potential candidates who hold ample traits of emotional intelligence. In addition, emotional intelligence training can be an influential package that organizations should consider as reported by Sturm, Rosen, Allison, Miller, and Levenson (2006). Individuals attended one year of emotional intelligence training and the participants who attended the training were found to possess increased and much higher levels of fellow feeling, tolerance, spiritual experience, patience and job satisfaction.

In conclusion, the study uniquely synthesizes theories of Transformational leadership, Emotional Intelligence and OCB can further build and test the potential impact of Transformational leadership and Emotional intelligence on OCB. In consequence, our hypothetical model that has received empirical backing and support sets the platform for supplementary research and progress, in theory, to understand how Transformational leadership can increase other organizational outcomes along with OCB.

6.5   Study Limitations and Future Research

Limitations are those features of an investigation plan or approach or a study design that set parameters on the application or elucidation of the consequences of the examination. Despite the fact that this examination has made a few contributions yet it has a couple of innate limitations too.

Firstly, in spite of the fact that study implications are significantly noteworthy for the higher education sector in perspective of a developing country yet the particular setting in which the examination is conducted limits the generalizability of results in different areas/associations and other sectors. The data was collected from 426 teachers working in eight public sector universities. Therefore, results need to be validated with large sample size including private sector universities as well to enhance the generalizability. Another restriction to this study which is also a limitation is simply the likelihood of the event report inclination leading to bias where respondents are probably going to react decidedly without anyone else information, convictions and capacities. The examination additionally incorporates confinement emerging from the utilization of cross-sectional data inherent in this approach. Cross-sectional data just gives a preview of the results and the circumstance may create diverse outcomes if examined in some other time period.

Hence, future research utilizing a longitudinal approach should be considered for deeper insight more profound knowledge of the subject and the more clear decision about the causal impact of every variable. As the researcher is an employee in one of the public sector university, researcher's biases also need to be addressed in this study.

A researcher ought to analyze and painstakingly examine her/his own particular nature with the point and its source for a conceivable predisposition (Creswell, 2008).Researchers in higher education sector share the issue of being insiders inside their range of research. The researcher and respondents might work in a similar field and all the time know each other. However much as could reasonably be expected, the researcher is deciphering information and making decisions from a researcher's position and not as a member of the organization. The aim is, however much as could be expected, to benefit by inside learning and, however much as could reasonably be expected, limit the inclination of studying one's own institution.

Secondly, to accomplish the objectives of the research quota sampling technique is employed. However, random sampling technique to increase the generalizability of the finding of the research is recommended for future research. Moreover, since the approach of self – report questionnaire was employed in this research it may be liable to few biases that are integral to the approach of self – reporting. Despite these limitations, the present study shows that transformational leadership workplace spirituality and emotional intelligence provide substitute means to increase OCB level of academicians in public sector.

Regardless of a couple of restrictions, the primary objective of the study is achieved. The key goal is to add to the organizational behaviour and leadership work by discovering the relationship between factors under its domain. This research has broadened learning and has played a valuable role in extending knowledge through which transformational leadership expands a person's OCB. Future research can concentrate on other intervening factors, for example, authoritative culture, information sharing. What's more, given the subjective and profoundly individual nature of the deep sense of being build, it would be perfect if different techniques for research to be utilized as a part of future to cross-approve these measures, including representative meetings, interviews with employees, supervisor's appraisals of workers, and through other subjective measures.

Thirdly, it is important to conduct such research in different institutional environments, such as differences in for-profit versus non-profit organizations. Along with this same line, it would be thought-provoking to grasp the factors such as the nature of the human-resource-management system, the supervisor, the organizational structure or culture, and factors in the employee's work environment that may moderate or mediate the relationship between workplace spirituality and OCB. While this is a promising study that has provided an empirical support, additional research is required on the broad nature

of the relationship between transformational leadership and OCB and workplace spirituality to both citizenship behaviours (OCBO & OCBI).

Finally, the study results are based on Pakistan public sector employees of higher education institutions and may not be generalizable to different settings. In any case, leadership studies are comprehensively predictable and consistent across various national settings (Avolio, Walumbwa, & Weber, 2009).

Likewise, in the spirit of substitutes-for-leadership theory, researchers ought to examine other authoritative elements connected with the public sector, for example, formality, administration and progressive structure, to pick up a more exact comprehension of the impacts of transformational leadership on behaviours of employees.

6.5.1   Delimitations

Delimitations refer to all those self-imposed limitations that precisely define and state the boundary of a research study with regard to its scope. The present study has demarcated its scope in the following ways:

1. This study is kept to a particular setting of public sector higher education institutions of 2 major cities of Pakistan. As such the findings shall be limited and applied to the public sector universities of Pakistan.
2. The model of transformational leadership and OCB, proposed in this study, is bounded to the leader's behaviour impact on followers OCB level and responses are taken from the teachers of higher education institutions only.

6.6   Conclusion

The main aim of this study is to investigate the influence of workplace spirituality and emotional intelligence on the relationship between transformational leadership and Organizational Citizenship Behaviours (OCBO & OCBI). In consonance with the research objectives, seven research questions of this study were posed. Twelve hypotheses based on the model were developed and tested empirically. All hypotheses were found statistically significant except two. Additionally, the integrated research model offers a theoretical lens to understand how transformational leadership can increase the citizenship behaviors of the faculty members of public sector universities.

Two main theoretical models: Social Exchange Theory Model and Transformational Leadership theory model were adopted and integrated to describe the causal linkages between transformational leadership and OCB. In order to test the hypotheses, this study uses a quantitative approach which is consistent with the positivist paradigm. A questionnaire consists of sixty-eight items that reflect the proposed research constructs is developed to collect the primary data for the study. The data was collected from 426 academicians working in eight public sector universities of Pakistan. Since this study is quantitative with the deductive approach, it employs partial least squares structural equation research modeling (PLS-SEM) to validate and confirm research model by testing the relationships being hypothesized.

The findings of this study provide empirical evidence for the significant influence of workplace spirituality and emotional intelligence on the relationship between transformational leadership and OCB. The PLS results showed that all evaluation factors have statistically significant impact on OCBO and OCBI. Furthermore, the study findings approve the influence of workplace spirituality and emotional intelligence on the relationship between transformational leadership and OCB. It has also indicated that

transformational leadership is a direct predictor of OCB. While this is a promising study that has provided an empirical support, additional research is required on the broad nature of the relationship between transformational leadership and OCB and workplace spirituality to both citizenship behaviors (OCBO & OCBI). This research has broadened learning and has played a valuable role in extending knowledge through which transformational leadership expands a person's OCB. The study results are based on Pakistan public sector academicians of higher education institutions and may not be generalizable to different settings. In any case, leadership studies are comprehensively predictable and consistent across various national settings.

In conclusion, the study uniquely synthesizes theories of Social exchange and Transformational leadership, and can further build and test the potential impact of Transformational leadership workplace spirituality and Emotional intelligence on OCB. In consequence, this study hypothetical model that has received empirical backing and support sets the platform for supplementary research and progress, in theory, to understand how transformational leadership can increase other organizational outcomes along with OCB.

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LIST OF PUBLICATIONS AND PAPERS PRESENTED

1/- Majeed, N., Nor, M. N. M., & Mustamil, N. M. (2017). Exploring Relationship Between Transformational Leadership and Organizational Citizenship Behaviours Through Lens of Workplace Spirituality. *International Online Journal of Educational Leadership, 1*(1), 5-33. doi:10.22452//iojel.vol1no1.2. (Published by Institute of Educational Leadership, Faculty of Education, University of Malaya).

2/- Majeed, N., Ramaya, T., Mustamil, N., Nazri,M. & Jamshed, S.(2017). Transformational Leadership and Organizational Citizenship Behaviour: Modeling Emotional Intelligence as Mediator", *Management and Marketing. Challenges for the Knowledge Society*, 12, (4),571-590. DOI**:**10.1515/mmcks-2017-0034. (*SCOPUS – Indexed, ESCI Clarivate Analytics and Web of Science Indexed*). Published by DE GRUYTER OPEN.

3/- Majeed, N., Mustamil, N., & Nazri,M. (2018), WHICH SPIRITUALITY AT THE WORKPLACE? IS CORPORATE SPIRITUALITY THE ANSWER. *Arabian Journal of Business and Management Review (Kuwait Chapter)*, 7(1), 49 – 60. DOI:10.12816/0043950.

4/- Conceptual Paper   WHICH SPIRITUALITY AT THE WORKPLACE ? IS CORPORATE SPIRITUALITY THE ANSWER ? presented at ISSDM Conference, UTM, Kuala Lumpur in October 2016