CHAPTER-TWO

ORGANIZATIONAL CITIZENSHIP BEHAVIOUR
ITS PROBABLE RELATIONSHIPS WITH SEVERAL SIGNIFICANT VARIABLES
identification and OCB is positive and significant. Yoon and Suh (2003) indicate in their research on the contact employee of travel agencies that the more trust employees have in their managers the more OCB they demonstrate. Moreover, Turnely et al.'s (2003) study suggests that the extent of psychological contract fulfillment is positively related to OCB. Variables, novel in nature have also been considered as antecedents to OCB like TQM (Jung & Hong, 2008), Ecology (Boiral, 2008), Knowledge Management (Cope et al., 2006)

2.1 PERSONALITY AND OCB:-

It has been empirically suggested that personality as an explanation of the OCB-satisfaction correlation requires the identification of specific dimensions of personality that plausibly relate not only to satisfaction but also to OCB. Personality allows individuals with different profiles to react differentially to different work situations (Costa, 1996).

Since the Barrick and Mount (1991) meta-analysis, a considerable increase in the use of the Five Factor Personality model (FFM) in organization research has occurred. This increase was due to the utility of the FFM in organizational research over other cumbersome personality inventories (Costa, 1996). Personality variables have been linked to a number of organizational variables, and OCB has been no exception (Organ and Lingl, 1995; Organ and Ryan, 1995). The most commonly studied personality domains utilized in this research have been agreeableness and conscientiousness. Borman et al. (2001) conducted a meta-
analysis to determine the extent to which personality influences extra role behavior. Agreeableness was shown to exhibit a correlational effect size of $r=0.13$. Of the individual studies using OCB rather than contextual performance, the largest reported correlations in this meta-analysis came from Neuman and Kickul (1998), and these correlations were highly significant between agreeableness and altruism ($r=0.25$), civic virtue ($r=0.25$), conscientiousness ($r=0.34$), courtesy ($r=0.21$), and sportsmanship ($r=0.24$). Furthermore, conscientiousness demonstrated the same tendency.

An empirically derived five-factor model of personality, described by McCrae and Costa (1987) and often referred to as the "Big Five" (Barrick & Mount, 1991), contains promising leads for identifying two dimensions of personality that have strong overtones suggestive of OCB-like inclinations. As Barrick and Mount noted, a compelling body of evidence supports the robustness of this five-factor model, with data marshaled from a variety of samples, from numerous raters, and from varied rating formats. The Agreeableness factor is defined by loadings on opposite pairs such as rude-courteous, selfish-selfless, uncooperative-helpful, irritable-good natured, callous-sympathetic, and stingy-generous. This factor suggests the Altruism factor found in supervisor-rated OCB (e.g., Smith, Organ, & Near, 1983), that is, those discretionary contributions that take the form of help rendered to a specific person who has an immediate work-related problem, as well as the more general tendency toward prosocial behavior. Agreeableness also suggests the dimension of personality that involves getting along with others in pleasant, satisfying relationships. One would suspect that this
dimension would be related to those facets of satisfaction that involve relationships with others, such as co-workers and supervisor.

McCrae and Costa (1987) also identified a factor they called Conscientiousness, defined by adjective pairs such as negligent-conscientious, sloppy-neat, late-punctual, careless-careful, weak-willed-self-disciplined, disorganized-well organized, and lax-scrupulous. This factor has much in common with that part of OCB that has a more impersonal focus (Smith et al., 1983), defined as going beyond the enforceable minimum on such matters as attendance, punctuality, neatness, and protection of organization property, or adhering to the spirit, and not just the letter, of rules and policies. The connection between conscientiousness and satisfaction is not as obvious as that between agreeableness and satisfaction. Still, one could imagine that a "conscientious" disposition would indirectly contribute to satisfaction in a number of ways: as a generalized work-involvement tendency (i.e., a liking for rule-governed behavior that probably is more characteristic of work in organizations than in other life domains); from a "virtue is its own reward" ethic; or from informal rewards (recognition, respect, compliments) generated from others who admire (even if they do not themselves emulate) this characteristic. To the extent that practitioners and researchers place substantial value on OCB, it would be possible to allow for some means of identifying the requisite dispositions of individuals at the selection stage, whether by means of interviews, references, biodata, or some form of measurement; alternatively, identifying these characteristics of individuals would facilitate placement of persons according to the relative importance of OCB in particular areas of operations (e.g., the degree to which teamwork is essential). Empirical research results have successfully shown that there are linkages between personality and OCB.
Conscientiousness was a significant negative personality predictor of satisfaction with co-workers when the effect of agreeableness was controlled for. Conscientious people demand much of themselves, and perhaps of others as well, even in mundane matters that others might not consider important. When others do not meet lofty standards for adherence to rules, reliability, and involvement, the conscientious type, who does meet such standards, might well react with criticisms of co-workers and pressures on them to mend their ways. The result could be strained relationships with peers and disinclination to join in the task-irrelevant forms of fraternization.

Only the conscientiousness personality dimension has showed a reliable connection to OCB, and there only in respect to the impersonal Compliance factor of OCB, which conceptually bears such an obvious parallel to that personality factor.

It is interesting that the personality dimension, which had a negative coefficient in predicting coworker satisfaction, showed a positive link to the more impersonal aspect of OCB (Organ & Lingl, 1995). The two personality traits which Eysenck (1967) believes capture much of an individual’s personality, extroversion and neuroticism, are conceptually and empirically related to organizational citizenship behaviour. Extroversion refers to the degree to which an individual has an outward orientation. Extroverts tend to be sensitive to their immediate environment and in fact, focus more on external events and others than on themselves. Research has provided evidence to the fact that extroverts are likely to engage in altruistic behaviour (Krebs, 1970). Based on the work by Smith et al., (1983) and by Krebs (1970), extroversion is predicted to display a direct, positive effect on altruistic citizenship behaviour.
Neuroticism refers to emotional instability (Eysenck, 1975). Neurotics, who tend to be preoccupied with their own problems, are unlikely to be sensitive to the needs of others and therefore unlikely to frequently engage in citizenship behaviours. While research on altruistic behaviour has found neuroticism to be negatively related to altruism (Krebs, 1970), Smith et al., (1983) found only indirect negative effects of neuroticism on altruistic citizenship through job satisfaction.

2.2 MOTIVATION AND OCB:

According to Bolino (1999), there are two main motivational forces behind OCB: traditional motivators and impression management motivators. Traditional motive is an individual’s genuine desire to help the organization or another individual at work, and this desire could be based on social exchange or his/her personality/disposition (Organ & Ryan, 1995). However, previous research based on dispositional variables or social exchange theory had resulted in inconsistent findings and/or low predictive powers, so Bolino tried to develop a model to explain OCB by adding the impression management motive. In other words, an individual might be motivated to perform OCB because he/she desires to be perceived as a good citizen for creating positive interpersonal relationships and/or enabling some type of influence. Although Bolino (1999) mentioned that ingratiators may be more sensitive to the target of their citizenship behaviors than the type or timing of their OCBs, there is still no clear theoretical basis for predicting differential correlations between impression management motive and specific OCB dimensions (Rioux & Penner, 2001).
Organ (1997) called for a greater attention in research foci on the predictors of OCBs, noting that employee motives may offer an empirical explanation of the phenomena. At the time, there were no strong measures of employees' sources of motivation. Barbuto and Scholl (1998; 1999) developed an instrument to measure employees' work motivation and used it to predict leaders' behaviors. Subsequent work also has demonstrated the strong predictive value of the Motivation Sources Inventory (Barbuto, Fritz, & Marx, 2000).

And a subsequent study (Barbuto et al., 2001) sought to explore the relationships between employees' sources of motivation and their organizational citizenship behaviors. The search for other reliable predictors of organizational citizenship behaviors has been increasing during the past ten years, during which time researchers have used, with varying degrees of predictive merit: personality (Organ, 1990; Organ, 1994; Organ & Lingl, 1995; Penner, et al., 1997), procedural justice (Moorman, 1993; Aquino, 1995; Skarlicki & Latham, 1996; Farh, Earley, & Lin, 1997; Schappe, 1998), leadership characteristics (Deluga, 1994; 1995; Podsakoff, Mackenzie, & Bommer, 1996), motivational theories (Kemery, Bedeian, & Zacur, 1996; Tang & Ibrahim, 1998), and interview styles (Latham & Skarlicki, 1995). Most of these studies provided more questions than answers, with low correlations and little variance accounted for in the data. Organ (1990) proposed that an employee's individual dispositions would provide the most valuable explanation of organizational citizenship behaviors to researchers and practicing managers. Recent research using motivation to measure an individual's disposition has renewed interest in examining Organ's (1990) model proposing that an individual's motives may relate to his or her organizational citizenship behaviors (Kemery, et al., 1996; Tang & Ibrahim, 1998).
Penner, et al. (1997) explored the impact of personality and motivation on OCB. Since no previous research had used motivation to predict OCB, they developed their propositions from the volunteerism research. They proposed that several types of motivation cited in volunteerism research are related to OCB: value expressiveness (Goal internalization), social adjustment (Self-concept - external), knowledge (Self-concept - internal), and career (Instrumental). However, they were unable to offer any empirical support for their propositions. Therefore, it may be stated that the OCB field was left with a call for more succinct measures of work motivation for the prediction of organizational citizenship behaviors. Several researchers have suggested an individual's motivation will be significantly related to his or her organizational citizenship behaviors (Penner, et al., 1997; Tang & Ibrahim, 1998). Tang and Ibrahim (1998) noted statistically significant relationships between three measures of motivation and organizational citizenship behavior.

Previous research also has reported significant relationships between the sources of motivation and leaders' behaviors (Barbuto & Scholl, 1999; Barbuto, et al., 2000). These studies found significant relationships between the sources of motivation and leader-used influence tactics, transformational leadership behaviors, and follower compliance. Finally, research has shown that leaders rely on their perceptions of follows' motives to rate the employees' organizational citizenship behaviors. Thus, it is to be reasonably expected that an employee's sources of motivation will share some relationship with the organizational citizenship behaviors he or she displays.
2.3 OCB WITH MOTIVATION AND PERSONALITY:

OCB has been conceptualized as behaviour that go beyond the stringent description or interpretation of job requirements and that do not lay claim to contractual recompense from the formal reward system.

Attempts to measure the construct and relate it empirically to other variables date from about 1980. Compared to performance of most core job tasks, OCB is less likely to be constrained by the design of the job, the technology that drives the work process, the ability of the person doing the job, or the instructions and orders of the person’s boss.

According to Weiss and Adler (1990), there are certain “strong” situations, characterized by uniform encoding that generates uniform expectancies, and offer compelling incentives for performance. On the contrary, there are certain “weak” situations bearing opposite characteristics. It has been empirically seen that OCB as a behaviour occurs in “weak” as opposed to “strong” situations. The current research stance demonstrates that attitudes and dispositions come to fore in weak situations (Lee, Ashford & Bobko, 1990; Mischel, 1973; Monson, Hesley & Chernick, 1982). Neither attitudes nor personality variables predict behaviour well in situations marked by strong incentives, societal norms, or pressures to behave in a particular fashion. Nor do attitudes or individual traits score well in predicting any one specific behaviour in a single time and place. These two variables, namely, personality and motivation fare better at predicting cumulative patterns or trends of behaviour (Epstein, 1980) overtime, in situations in which
external compulsions on behaviour are weak or ambiguous. Therefore, it is apt to link OCB with that of the two variables, namely, personality and motivation.

2.4 JOB SATISFACTION AND OCB:

Job satisfaction has been identified as a correlate of OCB by numerous studies: Bateman & Organ, (1983), Organ (1988), Podsakoff, et al. (1996), Podsakoff, et al. (1993), Podsakoff, et al. (1990), and Smith et al. (1983), reported positive links between satisfaction and citizenship behavior. However, Moorman, et al. (1993), Mayer and Schoorman (1992), and Morrison (1994) found non-significant positive correlations between work satisfaction and OCB, while Schnake, Cochran, & Dumler (1995) argued that "...job satisfaction is not strongly related to OCB" (p. 219).

The discrepancies in prior studies may be due to the type of satisfaction tested. Examples include satisfaction with growth opportunities (Mayer & Schoorman, 1992), job satisfaction (Morrison, 1994; Smith, et al., 1983) work satisfaction (Moorman, et al., 1993; Bateman & Organ, 1983), and satisfaction with peers, supervisors, and overall satisfaction (Bateman & Organ, 1983).

Recent reviews of literature regarding the relationship of job-performance and job-satisfaction are quite contradictory. A recent meta-analysis concluded that, while many researchers seem to logically expect the two variables to be correlated, in fact they are not (Iaffaldo & Muchinsky, 1985). On
the other hand, a recent meta-analytic review of previous research inferred that the relationship between individual overall job satisfaction and individual job performance may be stronger than reported in earlier reviews (Petty et al., 1984), suggesting that there is still something more that can be delved in with respect to the relationship between job performance. According to Organ (1977), a partial explanation of the failure of previous research to provide strong indication regarding the relation between the two variables may be due to the manner in which performance has been operationalized. Job-satisfaction does not appear to cause job performance when the latter is defined narrowly as quantity of output. However, other forms of job performance, such as citizenship behaviours, may exhibit a stronger relation with job-satisfaction and may in fact be produced by it. Bateman & Organ (1983) found that certain dimensions of job-satisfaction were more strongly related to organizational citizenship than the others. Satisfaction with supervision and satisfaction with promotional opportunities were more strongly correlated with OCB than other dimensions of job-satisfaction ('satisfaction with the work itself', 'pay' and 'coworkers'). Bateman & Organ (1983) argued that there are two reasons to expect job-satisfaction to lead to citizenship behaviours. First, there is a norm of reciprocity. People tend to reciprocate those who benefit them. If one's satisfaction stems largely from work, the individual may be motivated to reciprocate with helping behaviours at the workplace. Second, people who experience a positive affect state tend to engage in prosocial behaviours (Roscham, Underwood & Moore, 1974; Clark & Isen, 1982). Job-satisfaction is a type of positive affect; therefore, satisfied employees would be expected to more likely engage in prosocial activities such as OCB. Though Bateman & Organ (1983) provided correlational evidence that job-satisfaction and citizenship behaviours are strongly related, a path analysis failed to identify a causal direction
between job-satisfaction and citizenship. However, evidence of causal directionality was provided by Smith et al. (1983). She found significant direct effects of job-satisfaction on altruism, but not generalized compliance. Thus, it appears that job-satisfaction may increase only citizenship behaviours directed towards helping specific persons. These behaviours may emerge only in response to a situation where a specific individual has a problem or makes a request for help. Various dimensions of job-satisfaction are causally related to some types of citizenship behaviour, but not others.

2.5 WORK ENVIRONMENT AND OCB:

Organ and Konovsky (1989), argue that important work related behaviour would be likely to be more deliberate than expressive qualities indicating an important role of the workplace. The OCB factors were positively related to work environment variables that are organizationally positive; of the ten work environment variables assessed by the WES, only work pressure and control were not related to OCB. The workplace variables contributing significantly to OCB were involvement and task orientation, with involvement (the extent to which employees are concerned about and committed to their jobs) being the single most important factor. This validates the general OCB premiss of "extra-role" behaviour; being concerned and committed to the organization is clearly beyond contractual obligations. Also, a high degree of organizational involvement is likely among persons predisposed to altruistic personal behaviour. "Altruistic compliance" was linked to task orientation. An environment characterized by high task orientation is characteristic of individuals going beyond contractual job requirements, and
engaging in "extra-role" behaviour; such behaviour being consistent with the goals of the organization suggests "altruistic behaviour" (Turnipseed & Murkison, 1996).

2.6 ORGANIZATIONAL VALUES AND OCB:

Organizations are comprised of individuals with unique ideas, beliefs, attitudes and perceptions which collectively comprise the members' values. Rokeach (1973) defines a value as: an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conduct or end states among a continuum of relative importance. Every profession and every organization is guided by a set of beliefs and values. It is these "organizational values" that communicate what an organization believes and what it considers to be important (Hitt, 1988). The values held by the members of an organization determine the organizational culture, which according to Simmerly (1987) is the most powerful internal force affecting any organization. Simmerly (1987) states that "organizational culture defines expectations about behavior, how work is done, how decisions are made, how social interactions are structured and how people communicate." Safrit (1990) indicated that before any organization begins to plan strategically for change within the organization, the organizational values held by its members must be identified, clarified and validated.

Organizational culture is an idea in the field of organizational studies and management which describes the psychology,
attitudes, experiences, beliefs and values (personal and cultural values) of an organization. It has been defined as "the specific collection of values and norms that are shared by people and groups in an organization and that control the way they interact with each other and with stakeholders outside the organization." (Charles & Gareth, 2001).

This definition continues to explain organizational values also known as "beliefs and ideas about what kinds of goals members of an organization should pursue and ideas about the appropriate kinds or standards of behavior organizational members should use to achieve these goals. From organizational values develop organizational norms, guidelines or expectations that prescribe appropriate kinds of behavior by employees in particular situations and control the behavior of organizational members towards one another." (Charles & Gareth, 2001). Johnson (1988) described a cultural web, identifying a number of elements that can be used to describe or influence Organizational Culture. The Paradigm is one such element which portrays the organization's nature, its activities and its mission and values. Thus, organizational culture represents an active, living, phenomenon by which key members of the organization such as employees, create shared meaning (Morgan, 1997). Members continuously interpret aspects of their work environment and these interpretations as well as the ways in which they are enacted, form the culture of the organization. (Martin, 1992). Among the manifestations of culture are rituals, group norms, habits of thinking and espoused values (Deal & Kennedy, 1982; Trice & Beyer, 1993).
Values are conceptualized as explicit or implicit formulizations of the 'desirable' that influence individuals' means and ends of action (Kluckhohn, 1951). They are said to consist of 'enduring beliefs with a specific mode of conduct or end-state of existence' (Rokeach, 1973). Furthermore, they embody personal, trans-situational, sets of priorities that differ across individuals and act as guiding principles in people's lives (Hitlin & Piliavin, 2004). Super (1995) has defined values as an objective (a psychological state, a relationship, or material condition), that one seeks to attain. According to Hofstede (1980), value is a broad tendency to prefer certain states of affairs over others. Schwartz (1999), defines values as 'desirable states, objects, goals or behaviours, transcending specific situations and applied as normative standard to judge and to choose among alternative modes of behaviour.' In other words, he defines values as conceptions of the desirables that guide the way social actors (e.g. organizational policy-makers, or individuals) select actions, evaluate people, and events and explain their actions and evaluations. Thus, Schwartz interprets values as trans-situational criteria or goals, ordered by importance as guiding principles in life. All of these and other definitions treat values as a latent construct that refers to the way in which people evaluate activities or outcomes (Roe & Ester, 1999). The impact of values is pervasive in that they influence the most basic ways in which people perceive their environments (Meglino & Ravlin, 1998). Values influence how events are interpreted; individuals are motivated to perceive events in a manner that is consistent with their personal value system (Hitlin & Piliavin, 2004). Of the numerous ways in which any objective situation can be interpreted, individuals tend to adopt the interpretation that maintains their value perspective.
However, it is important to distinguish between individuals’ personal values and the espoused values that are characteristic of organizational cultures. Whereas personal values involve stable and deeply embedded structures that exist within individuals and are not necessarily conscious (also known as ‘latent values’ (Erez, 1988)), espoused values are ‘articulated, publicly announced principles and values that the group claims to be trying to achieve, such as product quality’ (Schein, 1992). These cultural elements represent the shared perceptions and orientations in the specific domain of work, which are relatively dynamic and sensitive to external influences, and should be distinguished from the mere aggregation of members’ trans-situational personal values.

A culture consists of the totality of assumptions, beliefs, values, social systems and institutions, physical artifacts and behaviour of people, reflecting their desire to maintain continuity as well as to adapt to external demands. Assumptions and beliefs may be the essence of a culture, but values, by virtue of their intermediate position, provide the focal point for analyzing and understanding human and organizational behaviour.

Schwartz (1999) has developed a theory of the types of values with the help of which cultures can be compared and validated. Using data from forty-nine (49) nations from and around the world, seven (7) types of values were identified in the study, which were then structured along three (3) polar dimensions. These dimensions according to Schwartz are ‘Conservatism versus Intellectual and Affective Autonomy’; ‘Hierarchy versus Egalitarianism’; ‘Mastery versus Harmony’ and thus nations were placed in an organized manner on the basis of their cultural value priorities. Sinha & Sinha (1990) argued that wherever the work
forms remained essentially social, goals and objectives of organization were compromised due to social habits, values and extraneous considerations. Once such an organizational value is established, other social values develop a tendency to reorganize themselves to help realize the 'master value'. Taking reference to the 'nurturant task leaders', Sinha & Sinha (1990) observe that the warmth, affection and consideration displayed by these leaders for their subordinates, make the 'workplace more humane and the employees become more receptive to each other, and the organizations evolve to be more effective.' (Sinha & Sinha, 1990).

Roe & Foster (1999) presented an integrative model that basically covers three (3) elements- 'general values', 'work values' and 'work activities' and three (3) levels- 'country', 'groups' and 'individuals.' Randall (1993) however, holds that Hofstede's classification and Values Survey Module (VSM) offers an overarching theoretical framework for research but feels that a number of other value approaches may be useful to researchers in this field as they seek to understand variation in organizational commitment across countries. Realizing the cultural heterogeneity even within a single nation and presence of organizational subcultures, it has been felt that the nature of those outcomes (e.g. turnover, absenteeism or performance) and the foci of commitment (e.g. the organization itself, top management or organizational values) may vary by culture and needs to be further researched. Schwartz (1999) has suggested some implications of cultural values for organizational settings, norms about work and organizational goals in different societies. It is felt that Schwartz's approach can help to predict and interpret national differences in areas including risk-taking innovation in work; managers' behaviour towards workers, decision-making styles of reliance etc.
Work organizations are concrete forms of society’s systematic efforts to realize its goals and objectives. Society fashions them in its own image, with the prototypical properties of its culture. Organizations are like mini-cultures within a larger culture, although in the process of formation, they acquire additional properties that are necessary to enable them to realize their objectives. They too have (a) physical artifacts in terms of structure and technology; (b) systems and procedures; (c) social and work relationships; (d) patterns of behaviour of employees and (e) underlying all these a set of values, beliefs and assumptions about how people organize themselves, relate with each other and perform their roles. Sinha (1990) identifies the following components of organizational culture:

(i) Organizational mission, goals, objectives and underlying philosophy of management

(ii) Organizational structure, systems, work forms, technology, financial resources and other physical artifacts.

(iii) Role relations, power and authority structures, leadership and other concepts of work and social relations.

(iv) Employees’ work and non-work behaviour inside the organization.

(v) Employees’ beliefs and values regarding family, society, leisure, community and religion.

It may be noted that beliefs and values regarding how work is and should be performed and how members of an organization do and should relate with each other constitute the core of the culture of that organization. Work culture comprises the meanings, beliefs and values attached to work. Sinha(1990) observes that by ‘work culture’ is meant work related activities
and the meanings attached to such activities in the framework of norms and values regarding work. These activities, norms and values are generally (but not always) contextualized in an organization. An organization has its boundaries, goals and objectives, technology, managerial practices, material and human resources as well as constraints.

Employees of each organization have skills, knowledge, needs and expectations. These ‘two’ sets of factors—‘organizational’ and ‘organismic’—interact, and overtime establish roles, norms and values pertaining to work. It is this totality of the various levels of interacting factors around the focal concern for work which is labeled as ‘work culture’.

The Meaning of Work (MOW) as conceptualized by International Research Team (1987) views ‘work culture’ as ‘the degree of general importance that working has in the life of an individual at any given point of time.’ It has two components: value orientation and decision orientation. Value orientation indicates whether working is perceived as central or peripheral to one’s self-image. When working is perceived as central, the person feels involved in his work and seeks his identity in work. The defining properties of work culture do not include contextual variables, although, as reported earlier, the latter determine the value placed upon work by an individual.

At a cultural level, individualism and collectivism have been conceptualised as two opposite poles of a continuum (Hofstede, 1980; Triandis, 1995). At a psychological level, the two also lie on
opposite poles (Moorman & Blakely, 1995; Wagner, 1995). As an individual difference construct, psychological collectivism refers to a syndrome of attitudes and behaviors based on the belief that the smallest unit of survival lies in collectives and not individuals (Hui, 1988; Hui & Triandis, 1986). On the other hand, individualism is a syndrome of attitudes and behaviors based on the belief that the smallest unit of survival is in the individual self. To collectivists, being in a group is essential to success and well-being. Therefore, at the workplace, collectivists would strive to maintain harmony with coworkers. Moorman and Blakely (1995) found a positive relationship between collectivism and helping behavior.

2.6.1 ORGANIZATIONAL VALUES WITH SRIMAD BHAGAVAD

GITA IN PERSPECTIVE:

The message contained in SRIMAD BHAGAVAD GITA provides an insight into a theory of self-development that is conducive to holistic living and social improvement. During recent years, the relevance of GITA incorporate certain significant contexts (Chakraborty, 1998; Sharma & Bhal, 2004; Brown & Chatterjee, 1999; Panda & Gupta, 2002; Sanghvi, 2002; Kejriwal & Krishnan, 2004) which have been highlighted time and again. But majority of the empirical research works in this context has been conceptually dependent on the philosophical concept of the 'Guna Theory' and 'Karma vada', the latter being very different from 'Karma Yoga'. However, it seems much relevant, especially a cluster of important verses (slokas) from the GITA as providing the conceptual pedestal for its empirical validation in Indian organizational settings, with respect to OCBs. In other words, our object, then, while studying OCB, the inherent message of GITA will not be a scholastic or academical scrutiny of its
thought, nor to place its philosophy in the history of metaphysical speculation, nor shall we deal with it in the manner of the analytical dialectician. We, rather, approach it for help and light and our aim must be to distinguish its essential and living message, that in it on which humanity has to seize for its perfection and its highest form of welfare.

"Indian Management" as a distinctive branch of study and the GITA in particular, have found corporate applications both in the West and in the East in the following dominant research arenas:

1. Stress Management.
2. Psycho-spiritual improvement in the work environment.
4. Enlightened leadership.

2.6.1.1 LOK SANGRAHA OR ENLIGHTENED COLLECTIVE INTEREST:

Obviously, the present researcher considered the key ideas in the following verses (slokas):

"Karmnai' va hi sansiddhim
Lokasangraham eva pi
Sampasyam kartum arhasi." (3:20, The Gita)

This means:

"It was even by works that Janaka and the rest attained to perfection. Thou shouldst do works regarding also the holding together

1 Karma means work.
of the peoples.” (3:20, The Message of The Gita). In other words, supporting the necessity of work/action, the renowned king Janak and many other well-known personalities attained the pinnacle by deeds alone; moreover, even for the maintenance of the world order, one should perform actions. Such an idea can be exemplified with the yagneya “Sanyasi” – whose actions are for universal benefit. His very life will therefore promote the welfare of all.

The said idea was further clarified in the verses or slokas 3.25 of The Gita:

"saktāḥ karmāṇy avidvāṁso
yathā kurvanti bhārata
kuryād vidvāṁs tathāsaktāḥ
cikārsur loka-saṅgraham”

This means:

“As those who know not act with attachment to the action, he who knows should act without attachment, having for his motive to hold together the peoples.” (3.25, The Message of The Gita). In other words, it conveys that just as ignorant men perform actions through attachment, the enlightened one must perform the same actions but without attachment.

The above two ‘slokas’ or verses correspond to the philoso-spiritual concept of ‘Lok Sangraha’. It implies that actions should be performed keeping in view the welfare of the society as a whole. Thus, actions should be guided by enlightened collective interest and not by selfish interest or self-interest alone. In organizational parlance, it refers to the fact that organizational behaviour should be guided by larger collective interest, thus underlining the need for sacrifice of one’s own personal, selfish interests.
2.6.1.2. PARASPARAM BHAVYANTAHA OR MUTUALITY AND INTERDEPENDENCE:

"devān bhāvayatānena
te devaḥ bhāvayantu vah
parasparam bhāvayantah
śreyah param avāpsyatha" (3.11, The Gita)

This means

"Foster by this the Gods and let the Gods foster you; fostering each other, you shall attain to the supreme good.” (3.11, The Message of The Gita) The above sloka corresponds to the concept of ‘Parasparam Bhavyantaha’ or Mutuality and Interdependence, which happens to be the crux of the mutuality model. According to this model, this can be achieved through mutual cooperation rather than through the intensification of conflicts between various strata of the society. Thus, in order to produce a coherent result, the various segments of the society should interact on the basis of mutuality and cooperation rather than through conflict. This notion also provides a basis for harmony in organizational contexts.

2.6.1.3 NISHKAM KARMA OR THEORY OF POSITIVE ACTION:

"karmaṇy evādhikāras te
mā phalesu kadācana
mā karma-phala-hetur bhūr
mā te saṅgo 'stv akarmaṇi" (2:47, The Gita)

This means

"Thou hast a right to action; but only to action, never to its fruits; let not the fruits of thy works be thy motive, neither let there be in thee any attachment to inactivity.” (2:47, The Message of The Gita).

2 God.
3 Together.
4 Result.
"yoga-sthaḥ kuru karmāṇi
saṅgāti tyaktvā dhanañjaya
siddhy-asiddhyoḥ samo bhūtvā
samatvāṁ yoga ucyate."

This means

"Fixed in Yoga do thy actions, having abandoned attachment, having become equal in failure and success; for it is equality that is meant by Yoga." (2:48, The Message Of The Gita).

The above two verses correspond to the concept of Nishkam Karma or the theory of positive action or fruitless action. Nishkam Karma or action without attachment to fruits of action is a cornerstone in The Gita. In today's organizational context, positive action implies an emphasis on creating ethical organizations and on introducing the ethicality dimension in decision-making.

More verses/slokas, pertaining to the concept of Nishkam Karma, are:

"dūreṇa hy avarāṁ karma
buddhiḥ-yogāḥ dhanañjaya
buddhau śaraṇam anvāṣaḥ
krpaṇāḥ phala-hetavāḥ." (2:49, The Gita)

This means

"Works are far inferior to Yoga of the intelligence, O Dhananjaya; desire rather refuge in the intelligence; poor and wretched souls are they who make the fruit of their works the object of their thoughts and activities." (2:49, The Message of The Gita).

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5 Intelligence
“tasmād asaktah satatam kāryam karma samācara asakto hy ācara karma param āpnoti pūrṣaḥ” (3:19, The Gita).

This means

“therefore without attachment perform ever the work that is to be done (done for sake of the world, Lok Sangraha, as is made clear immediately afterward); for by doing work without attachment man attains to the highest.” (3:19, The Message of The Gita).

Slokas or verses 4:16 and 4:23 also highlight on the concept of Nishkam Karma. They convey:


This means

“What is action and what is inaction, as to this even the sages are perplexed and deluded. I will declare to thee that action by the knowledge of which thou shalt be released from all ills.” (4:16, The Message of The Gita).

According to sloka 4:23,


This means

“When a man liberated, free from attachment, with his mind, heart and spirit firmly founded in self-knowledge, does works as sacrifice, all his work is dissolved.” (4:23, The Message of The Gita).
It is worthwhile to mention here that *Karmayoga* represents the essence of The Gita through the principle of Nishkam Karma, that is, action without attachment to the fruits of action. *Karmayoga* is the theory of positive action as well as a theory of detached action. Its correlate, *Karmavada*, however suggests that intentionality of action is crucial to the moral results of actions. To put it in other words, bad intentions lead to bad results and good intentions create conditions for good results. It may be mentioned that *Karma* is not to be confused with fate.

The impetus regarding the relevance of The Gita in the corporate sector, has been provided by many spiritual teachers, for example, Swami Rangnathanananda, Swami Jitatmananda, Swami Bodhananda and Swami Someshwarananda. Hence, published work by management scholars and practitioners can be classified in terms of the following four approaches:

I. Empirical Testing:

This refers to the empirical applications of The Gita's concepts. The pioneering work by Chakraborty (2005) provides the empirical information on corporate applications of several concepts from The Gita, through the applicability of OD interventions.

II. Corporate Slokas:

Many scholars from diverse fields, have interpreted relevant slokas and ideas from The Gita, and shown their relevance in corporate contexts, for example, Narayana, M.B.Athreya, Ajanta Chakravarty, Brig. Naib
and Justice Sundaram (Sharma, 1999). Most of these slokas concentrate on self-
development and decision making under stressful conditions.

III. Revisioning The Gita:

Under this approach, concepts from The Gita have been
revisited and reinterpreted in the contemporary context. Ranchan in his work on
The Gita provides interesting insights on ‘ideas and images for active
imagination’ and highlights the importance of The Gita for psychospiritual
analysis and psycho-spiritual therapy.

IV. New Age Management Models:

This approach aims at developing new management
models with their origins in The Gita. The examples of these models include –
the OSHA (Sharma, 1999), the negergy-synergy grid (Sharma, 1999), the MBA
(Sharma, 1999), TQOM (Sharma, 1999) etc. Some of these ideas have been
tested in the organizational context and have been found useful by corporate
managers in the analysis of causes for high negative energy or negergy in
organizations.
2.7 THOUGHT THAT CONSTITUTES THE PRELUDE OF THE PRESENT INVESTIGATION:

Little work has been conducted to date in India. However, OCB has been considered to be an important variable for researchers and managers alike. OCB has been righteously referred to as the "glue which holds collective endeavours together" (Organ, 1977). Katz & Kahn (1966) refer to these behaviours as "vital to organizational survival and effectiveness." Without OCB, that is, "if employees were to follow the precise letter of job descriptions and organizational protocol, things would soon grind to a halt (Katz & Kahn, 1966). Moreover, as organizations expand globally, more attention has been given to socio-cultural factors operating in them (Fedor & Werther, 1995). Erez (1997) notes that OCB, organizational commitment are forms of work behaviour that have their roots at least in part, in cultural values and norms. Previous research has provided some empirical support for this concept (Kwantes, 2000; Meyer & Allen, 1997; Moorman & Blakely, 1995), but as yet no fine-grained analyses have been carried out in India to examine the impact of organizational (indigenous) values on OCB. Most of the Indian studies have highlighted and delved into the relationship of OCB with just one or two antecedents in their research. Thus, the empirical research on OCB in India presented a very fragmented view of the conceptualization of OCB. This converges to the point that 'we know little about citizenship behaviour in a global context' (Farh et al., 1997), and 'examination of OCB outside of the context of the United States is rare' (Lam et al., 1999). Even though OCB may exist to an equal extent, the antecedents to these behaviours may be very different in different cultural contexts, suggesting that
OCBs involve both emic and etic dimensions (Kwantes, 2003). Empirical support for the existence of both universal and culturally specific aspects of OCB comes from studies in Taiwan (Farh et al., 1997), the People’s Republic of China (Chen, 1998; Sun, 2001; Farh et al., 2002), Romania (Turnipseed & Murkison, 2000), Bangladesh (Begum, 2006), Nepal (Gautam et al., 2004). It has been empirically observed that the determination of whether behaviours are in-role or extra-role appears to differ across cultures. Lam et al. (1999) found that employees in Hong Kong and Japan were more likely to define OCBs as part of expected job behaviour than employees in Australia and the United States (Kwantes, 2003).

The interaction between cultural values as represented in an individual’s self-conception and motivational practices is one of the determinants of work behaviour. Meyer & Allen (1997) suggested that cultures, specifically collectivist cultures, might influence both the development of normative commitment and its relationship with behavioural outcomes. Kwantes (2003), in her comparative study drawing samples from the United States and India, found that the relationship between the components of organizational commitment and that of the dimensions of OCB, namely, ‘loyal boosterism’, ‘interpersonal helping’, ‘individual initiative’, and ‘personal industry’ vary depending on the cultural differentiation of the two organizational settings.

Indian organizations have attempted to implement management practices that worked elsewhere and in many cases have met
with poor results (Parikh, 1986). Sinha (1997) has pointed out that organizational behaviour in India is affected by traditionally idealized psycho-spiritual values and by operative values formed on the basis of India's socioeconomic situation. Western management practices may exist in a formal sense in many Indian organizations but do not necessarily function similarly (Virmani & Gupta, 1991). Moreover, India has been shown in several studies to differ from the United States on a number of dimensions of different variables, providing an opportunity to examine the validity of western management theories in a context quite different from that in which they were developed. These differences construe to variables like individualism/collectivism, uncertainty avoidance, and power distance (Hofstede, 1980; 2000); work values (Jayawardane, 1995); work motivation (Akhilesh & Mathew, 1991); the meaning of work (Dhar, 1994); job satisfaction (Gupta & Sahay, 1995); OCB and its relationship with organizational commitment as a predictor (Kwantzes, 2003). Most of the differences have been accrued to the emphasis of Indian organizations on personalized relationships (Dhar, 1994; Gupta, 1991; Singh, 1990) - an emphasis which holds to be salient for citizenship behaviours in an organization. It would be justifiably supported to mention here that the term 'culture' is not synonymous with the term 'country'. The results of studies of Farh, Earley & Lin (1997) and that of Farh et al. (2002) argue strongly for considering societal culture in the process of operationalizing OCB. Organ (2006) has also suggested to consider other kinds of contexts, even for studies in the United States, preferably, that of significant forms of OCB in non-profit organizations might take a somewhat different form or emphasis.
and therefore require variations in operationalization-from what can be seen in the private sector.

The purpose of the present research is therefore to explicate the relationship of OCB and a cluster of antecedents of OCB (at both the individual and organizational levels) in an integrated way. Couple to that, the present investigation attempts to testify the 'slokas' encoded in the spiritual dictionary of the Hindus i.e., The Bhagavad Gita, with respect to OCB in organizational settings of Indian origin. In other words, such cluster of valuable ideas initiated the present investigator to conduct further exhaustive investigation of which the present one is the initial milestone.