The Relationship between Spiritual Intelligence and Organizational Citizenship Behavior
(Case Study: Isfahan Taamin Ejtemaee Organization)

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Abstract: The Main purpose of this study is investigating the relationship between spiritual intelligence and organizational citizenship behavior of Isfahan Tameen Ejtemaee organization. This research is descriptive and a kind of correlational research. The study population consisted of all official and contract staff in Isfahan Tamin Ejtemaee Organization and the sample size according to statistical population (n = 145) were selected 105 people by simple random sampling and using Morgan and Gorjesi and they answered to Hildebrandt's spiritual intelligence questionnaires and Podsakoff's et al organizational citizenship behavior (2000) questionnaires. In order to data analysis, correlational test and Pearson's correlational coefficient and multivariate regression were used. Results showed that there is a significant positive relationship between spiritual intelligence and organizational citizenship behavior and also there is a significant relationship among the subscales of spiritual intelligence with organizational citizenship behavior (Existential critical thinking, personal sense production, transcendental awareness and expansion of consciousness). The results of multivariable regression analysis showed that the spiritual intelligence increases organizational citizenship behavior variable up to 0.26**.**

Keywords: Spiritual Intelligence, Organizational Citizenship Behavior, Isfahan Behzisti Organization.

Introduction

In the past, the criterion for evaluating employee behavior was their performance adaptation with the job description, while today behaviors beyond them have been considered such as extra-role behavior and organizational citizenship behavior (Hosni Kakhki & Gholipour, 2007). Applicable importance of the organizational citizenship behavior concept stems from the assumption that organizational citizenship behavior is beyond the formal requirements of the job and if this extra role behaviors and voluntary cooperation of employees are repeated over time, the amount of organizational effectiveness will be increased. Attention to this point is necessary that the organizational citizenship behavior does not occur under any circumstances and some individual and organizational features helps to emergence and spread of these behaviors (Rajabbaigy et al., 2003). Organizations require employees with deep intelligence to maintain their working life and function in order to fulfill their obligations in effective way. Now (IQ) and (EQ) do not meet the requirement anymore but they need to the third factor that called spiritual intelligence (Nadaf et al., 2010). Spiritual intelligence structure is one of the concepts that grow under the attention and interest of psychologists in the field of religion and spirituality. Introducing concepts such as morality, truth, believe in extra or superior force, honesty, conscience, magnanimity and forgiveness, trust, forgiveness,

kindness, seek meaning at work, correlation with colleagues, altruism at working environment and increase new research with new concepts, all suggests the emergence of a new paradigm (Shaygan, 2002). This study considers the relationship between intelligence and organizational citizenship behaviors.

Men entered in to the new and unprecedented era in his life; a period in which the world is highly evolving. During the past four hundred years, west distinguished between the outer world and the inner world and it has separated worldly activities from things like religion, spirituality and mysticism utterly. On the other side, this separation takes away human beings from the greatest aspects of human existence in many ways. In fact, spirit share and needs of the inner man has not been attended in the modern paradigm. Modern paradigm, only consider the legal, political and economic framework of human beings and life inner aspect considers as private affairs that everyone should pay them according to their taste. In other word, modern paradigm that spread in all over the world and undertaken welfare of human beings, abandoned vast areas of human sensitivity territory and provide a platform to human beings and especially western people have a sense of dissatisfaction and restlessness. That is why they show a tendency to fill their spiritual vacancy with the spiritual, religious and spiritual rituals, especially rites of East Asia. Organizational citizenship behavior in the literature on the organization and management has drawn particular attention to definitions, determinants and consequences of this phenomenon were considered in the workplace. Organizational citizenship behavior is optional and beyond the duty that is effective in efficient performance increase of the organization and organized directly or indirectly by formal reward system of organization. According to that increase of effectiveness always is one of the issues and concerns of managers, organizational citizenship behavior recognition can be accounted an effective and useful step in this direction. Some of these behaviors including be volunteer to do things that are not necessary, present a new offer to improve the organization, do not violate the rights of workers, voluntary participation in committees and expert groups (Podsakoff et al., 2000). Isfahan Behzistee Organization is an Iranian governmental organization. The organization has several sub-organizations that include a wide range of medical services, health, educational and outreach. Behzistee Organization in Isfahan province, according to the type of activity and scope of work and constant communication with clients who have various problems and demands, cultural and ethical differences patients, congestion and crowded visitors and also type of employment and lack of job security and etc. should emerge ultra-job behaviors with transcendental look in order to organizational goals advancement. So, in this study, we want to consider that: Is there a significant relationship between spiritual intelligence and organizational citizenship behavior of Behzistee Organization employees in Isfahan province?

Spiritual intelligence tremendous impact on management important variables such as, leadership, motivation, self-control, the ability to change, communication, performance, and etc. and also its relation to other types of intelligence cause to spirituality and spiritual intelligence became an important topic in the field of management and organization. Managers and employees, who have a spiritual perspective, are more receptive toward change, and looking for purpose and meaning for their organization. They understand the importance of connecting to a larger whole and they have a perception and individual expression of their spirituality. These people have an abundance mentality, it means that they belief that there are sufficient resources for all and do not need to compete. As result individuals to trust each other easier, they share their information and work and coordinated with colleagues and members of their group to achieve their ultimate goals. Individuals, in the hierarchy of organizations who have spiritual orientation, help to disseminate knowledge with trust to staff and trying to empower each other. In situations of conflict, they use win - win co-operational strategies. The OCB can improve employees' productivity and efficient operations of groups in organization, for example employees' involvement in the auxiliary or dedication behaviors cause that they learn require knowledge to improve quality of service. So OCB speed up delivery and improve the quality of the services. On the other hand civic engagement leads to improvement and increase the interaction between managers and staff and if there is any problem, it will be resolved quickly. High levels of behavior, reinforces attention, respect and sportsmanship of team spirit among colleagues rather than argue with colleagues, managers may have more time to spend on efficiency organization or group goals. In addition, job environment that improve supportive and friendly relations among the coworkers, may lead to high levels of workers maintenance and high level of stability in the customer service significantly help continuously the position of customers (Ahmad and Khademi, 2009). Therefore, the relationship between these variables and factors related to organizational citizenship is important.

Research objectives
The main objectives

Recognize the relationship between spiritual intelligence and staff's organizational citizenship behavior of Behzisti Organization in Isfahan province.

Secondary objectives

1. Recognize the relationship between critical thinking and staff's organizational citizenship behavior of Behzisti Organization in Isfahan province.

2. Recognize the relationship between a person's meaning products with staff's organizational citizenship behavior of Behzisti Organization in Isfahan province.

3. Recognize the relationship between transcendental consciousness's with staff's citizenship behavior of Behzisti Organization in Isfahan province.

4. Recognize the relationship between consciousness and staff's organizational citizenship behavior of Behzisti Organization in Isfahan province.

Literature review of the research

Intelligence: The first people who noted the characteristics of intelligence, are philosophers, no psychologists or educators, but its discuss such as today's psychological sketch is particular for the twentieth century. With reference to texts of Plato's Republic book, we find that the ancient Greeks consider intelligence as the basis for selection of appropriate person for critical jobs. In proximate centuries, Immanuel Kant, by writing some book like critique of pure Reason, Critique of scientific wisdom and judgment criticism, attempted to express its nature in philosophical term and makes clear its different levels. Traditionally, in eastern countries, wisdom is placed again emotion and its approaches were described abominable without love emotion. Teachers of education and disciplinary and vice versa thought that excitements should be controlled with reasonable appliance in order to damage human social life less (Bahrami, 1998). The first basic steps to the scientific study of intelligence, with a tendency to measure it, was done by two French scientists Alfred Bine and Theodore Simon at the beginning of the twentieth century with the request of the French government to identify children with special needs. They discussed a concept called Intelligent Quotient. The results of finding show that some students are able to answer some question that are for students in higher level and it means that this group has more chance to success in education, albeit opposite of this theorem was observed. Based on these observations, Bine with the help of his colleague Simon discussed the concept of "mental age" as a measure of intelligence based on the average ability of a particular age group, and this was the basis for the intelligence tests that is used up to today. Of course at the end of the nineteenth century, British scientist Sir Francis Galton, by studying family tree, understand that intelligence is influenced by heredity, and his research was published a book called hereditary Genius. Bine disagreed with sensory - moving approach of people such as Galton and Cattell and believed that the intelligence assessment of cognitive functions such as memory, attention, imagination and concept understanding can be provide a better means than intelligence. In definition of intelligence word, there is no consensus among psychologists. The exact definition of intelligence is very difficult and often contentious professionals. Today, psychologists believe that intelligence is the ability of a person by which one understands a thing, and think and behavior logical. However, there are elements of the intelligence that is agreed upon by most researchers:

1. Ability to deal with abstractions: people with intelligence dealt with abstractions (ideas, symbols and concepts) rather than objective (mechanical devices, sensory activity)

2. Ability to solve problems: the ability to deal with new situations, not only the pre-learned responses to familiar situations.

3. Ability to learn: in particular, the ability to learn abstractions including existence abstractions in words and other symbols as well as the ability to use them.

Spirituality

Spirituality is a great wealth and a different structure that cannot be expressed with a simple definition. Spirituality as a dimension of humanity, including knowledge and self-examination and it needs to go beyond their everyday life and integration with someone other than ourselves. This knowledge may lead to an experience that is beyond us (Qubari bonab, 2007). In other words, spirituality is something universal and had various effects and degrees like excitement, and so that it may be conscious or unconscious, developed or non-developed, healthy or sick, simple or complex, useful or dangerous. Imons tried to discuss spirituality based on Gardner's definition of intelligence in the context of the intelligence. He believed that spirituality can be considered a form of intelligence because it can predict the performance and compatibility of the individual (e.g. more health) and can also provide capabilities that enable people to solve problems and achieve goals. While Gardner criticized Imons and believes that should be divided aspects of spirituality that are related to the phenomenological experience (including experience of the sacred or transcendent states) from aspects of rational, problem-solving and information processing.

Vegan expressed some characteristics of spirituality as follow:

1. Including the highest level of growth in different cognitive, moral, emotional and interpersonal area.

2. It is a separate growth areas.

3. It is considered as an attitude more (such as openness to love).

4. Including peak experiences.

In general, spirituality taken from the term Spiritus or spirit that refer to the life journey in discovery of personal meaning and concept and it is a term derived from the Latin word for breath and breathing, and indicate the dynamic and living base creature in existence i.e. the sense of life preserving. By definition the spirit is what gives life or creature to life.

On the other hand, spirituality has three dimensions:

1. Meaning: spirituality including the search for meaning and purpose in a way that is linked to the existence of holly creature or ultimate reality. Usually this leads to the question how my view about holly creature or ultimate reality gives meaning to my life? Meaning might also involves morality and noble values, particularly the sacred aspects of life originated from our perspective, the existence or the ultimate reality.

2. Excellence: This word refers to extra personal or unifying experience that provides a communication beyond our personal and includes holy being or ultimate reality.

3. Love: Love reflects the ethical dimension of spirituality, especially when motivated by beliefs about ultimate reality or sacred existence. In Hartz opinion, that able to love or not, reflects the fact that how much we consider two other aspects of spirituality seriously (meaning and excellence). The "love" is not just a feeling, love can do something that requires the greatest benefit for them and others cause. According to the above definitions, the concept of spirituality is concern with the most vital quality of life and ensured that non-material characteristics in life that distinct from the object or other material and tangible things including five senses.

Spiritual Intelligence

In Imons's opinion Spiritual Intelligence is adaptive use of spiritual information to facilitate the resolution of everyday problems and achieve objectives. Since then a group of authors and researchers like (Zohar & Marshall, 2000) attempts to define the spiritual intelligence concept according to the different theoretical principles and identify its components. What cause to intelligence structures conceptualize as the spiritual is a set of scientific observations and findings that reflect the fact that the application of specific patterns of thoughts, emotions and behavior (which is usually dealt with the concept of religion and spirituality in below) can be increased adaptation and human well-being in everyday life (Anandarajah & Hight, 2001). There is a different definition of the concept of intelligence, emphasized on ability to understand relationships, adapting to new situations, learning capacity and power of abstract thought (Faramarzi, 2009). Spiritual intelligence was used to increase well-being and the adaptability of person. Spiritual intelligence combines spirituality and intelligence structures within a new structure. While the spirituality peaks with search for experience of the sacred, meaning, consciousness and excellence in communication, spiritual intelligence involves the ability that uses to match of spiritual issues and effective action and the consequences of high-value products.

Spiritual intelligence position in the organization

As passed, spiritual intelligence combines the concepts of spirituality and intelligence in a newer combination and gives people the opportunity to be sensitive about the material and spiritual realities and follow excellence to mingle with everyday objects, places, communications and roles (Sohrabi, 2008). The distinction suggests distance between practical knowledge and theoretical knowledge. Therefore, should not consider having extensive knowledge about spiritual matters and their exercise them in a row of spiritual intelligence to achieve this through prayer and meditation, to solve moral issues, however, can be said knowledge theory and action is necessary for the effective enjoyment of spirituality. Spiritual intelligence and inner life of the mind and the soul related to its relationship with the world, including significant capacity for deep understanding and insight into the question of multiple levels of intelligence. Self-awareness involves context or creative evolutionary life force. Spiritual intelligence appears like consciousness and formed like an ever growing awareness of the life, body, mind, soul and spirit. So, spiritual intelligence is something more than person's mental abilities and it related person to the soul and the beyond the individual. Moreover, spiritual intelligence is beyond the conventional psychological growth. Thus, self-consciousness includes awareness of the relationship with a higher being, other people of the earth and all the creatures. Spiritual intelligence was used to solve problems related to the meaning of life and the values and questions like these, raised in mind, am I participate in the happiness and mental peace of people? And does my job make my evolution in life? It seems, spiritual intelligence go beyond the one's physical and cognitive relationships with their surroundings and entered to the scope of intuitive and transcendent vision of the person in his life. This

view includes all events and experiences of the people were affected as a whole view. One can use this intelligence to the benefit of their experience and reinterpretation. This process enables to give personal meaning and value to the individual phenomenological events and experiences (Qubari bonab, 2009). Features that is necessity of spiritual intelligence, possibly place aside with the capabilities and other activities, which include prayer, deepening, dreams and dream analysis, religious and spiritual beliefs and values, knowledge and skills in understanding and interpretation of the sacred concepts and the ability to have the states of transcendence. For example, some of the old truths such as do not harm moral that consider ethical virtues that may be proposed as ways to strengthen the spiritual intelligence. As well as spiritual matters may include items such as thinking about the existence question, as there is life after death, searching for meaning in life, interest in effective worship and deepen, targeted sense of life growth, relationship with himself growth, co-ordination with superior power and its role in his life (Ibid.)

Organizational citizenship behavior

Although the word Organizational Citizenship Behavior introduced for the first time by Bateman & Organ to science world in the early 1980s, but this concept stems from Barnard articles about willingness to cooperate and Katz and Kahn studies on the performance and spontaneous behaviors and extra-role behavior expectations. The study was primarily to identify the behaviors that despite the obvious impact on organizational performance were ignored in job evaluation systems. In fact, the initial interpretation, organizational citizenship behavior including behavior outside of the job domain. However, it was gradually determined with the development of the concept of organizational citizenship behavior that the distinction between activities within the scope of the job and outside of job scope is not very explicit. It should be defined flexible organizational citizenship behavior (Bienstock et al., 2003). Early researches were done in the field of organizational citizenship behavior to more identification of responsibility or behaviors that employees have in organization but often ignored. Despite, these behaviors were measured in the traditional evaluation of job performance incompletely or sometimes were neglected, but were effective in improving organizational effectiveness. These actions that occur in the workplace are defined as: A set of optional voluntary behaviors that is not a part of the official duties performed by him, but nevertheless done by him and cause to effective and improve the functions and duties of the organization. For example, a worker may do not need over time work and stay in work place late, but however he stays more in organization in order to improve current affairs and facilitate work current of organization and helps other employees (Ahmadi and Khademi, 2009).

Conceptual model of the research

According to expressed opinions in the literature review and history of past researches can be stated that the relationship between spiritual intelligence as a main independent variable can study organizational citizenship behavior (the dependent variable). Therefore, we consider the relationship between spiritual intelligence and spiritual intelligence is examined how much can be related to the OCB. King Spiritual Intelligence (2008) was used that including four dimensions (existence critical thinking, personal sense, transcendental consciousness and the development of self-awareness) and we examine the relationship of each dimension with organizational citizenship behavior.

Apart from the intelligence, several factors impact on organizational citizenship behavior, such as: spirituality in the workplace, leadership style, organizational structure, resources and facilities, strategy of organization, etc. In this study, apart from spiritual intelligence and spirituality in the workplace, other factors that impact on OCB has been assumed fix.
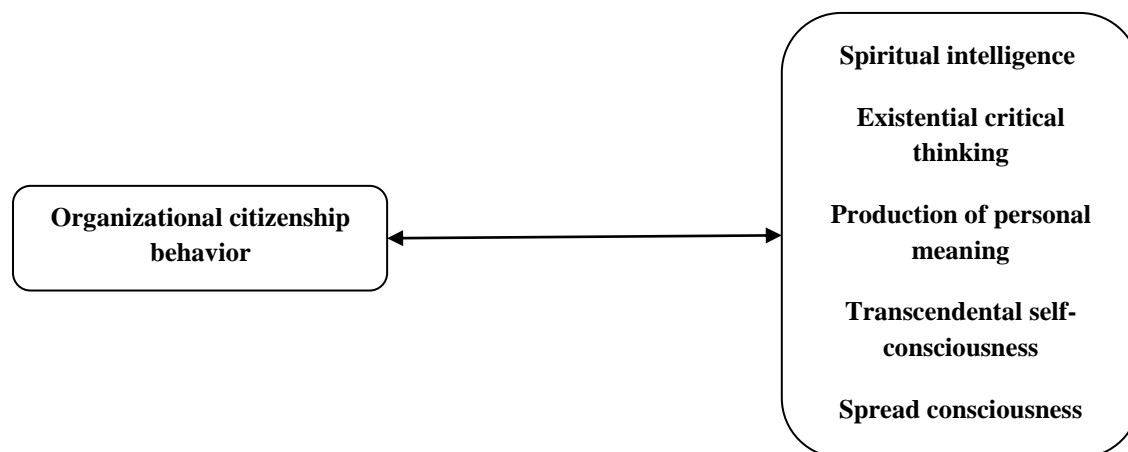
Figure 1. conceptual model of research.

Hypotheses

The main hypothesis: There is a significant relationship between spiritual intelligence and organizational citizenship behavior in Isfahan Behzistee Organization.

*Secondary hypotheses:*1. There is a significant relationship between existence critical thinking and staff's citizenship behavior in Behzistee organization of Isfahan province.

2. There is a significant relationship between personal senses of staffs of citizenship behavior in Behzistee organization of Isfahan province.

3. There is a significant relationship between transcendental consciousness and staff's citizenship behavior in Behzistee organization of Isfahan province.

4. There is a significant relationship between self-consciousness and staff's citizenship behavior in Behzistee organization of Isfahan province.

Materials and Methods

Current research is a kind of applied research in term of purpose and it is a survey method in terms of data collection and also data collection is field study.

Statistical population: According to the latest obtained statistics (May 2015) the statistical population is 145 employees of Behzistee Organization in Isfahan province.

Sampling method: By using Morgan and Cargesy's table in proportion to population size (n = 145) the Staff of Behzistee Organization in Isfahan province, sample size was calculated equals to 105 persons that due to the risk of not being able to complete a number of respondents, the number 110 was distributed. In this study, simple random sampling was used to select samples.

Data collection method: In this study, in order to operational definition and determine research variables, library method was used and field method used to collected information and survey. Generally, one of the important tools in descriptive-survey research is questionnaire.

The data collection tools: Normally one of the most important tools in descriptive-survey research is questionnaire. In this research, spiritual intelligence variable tested by Hildebrandt's intelligence questionnaire that contains 24 questions and valued based on five-point of Likert scale. With this questionnaire dimensions of spiritual intelligence measured includes existential critical thinking, personal sense production, transcendental awareness and self-consciousness expansion.

Table 1. Categories questionnaire

Variables examined	Number of questions	Question of questionnaire
Existential critical thinking	7	1, 20, 17, 13, 9, 5, 30
Production of personal meaning	5	22, 19, 15, 11, 7
Transcendental consciousness	7	18, 14, 10, 6, 2, 21, 24
Self-Conscious State Expansion	5	23, 16, 12, 8, 4

And also organizational citizenship behavior variable made a scale by Podsakoff's et al (2000) questionnaire of organizational citizenship behavior based on Oregon's five dimensions, namely, altruism, conscientiousness, sportsmanship, courtesy and social mores. It contains 20 questions. Altruism has five questions, five questions about work ethic, five questions about sportsmanship, five questions about civility, social customary into account four questions, which is used in this paper as a total score.

Validity and reliability of research tools

Evaluating validity of questionnaire: In this study, according to the standardized questionnaire the following tools were used in order to increase the validity of the questionnaire.

1. Investigating and study questionnaire and questions that have been used in similar research.
2. Studying numerous books and articles on the subject, the models and all related issues.
3. Consulting with experts and advice from professors and advisors.

Evaluating reliability of questionnaire: To ensure the reliability of the distributed questionnaire among employees, Cronbach alpha coefficient of spiritual intelligence and organizational citizenship behavior was calculated by SPSS software that the number 0.84 were obtained for questionnaires of spiritual intelligence and 0.78 organizational citizenship behavior. So it is concluding that the questionnaires have necessary reliability.

Research domain: The research in term of domain refers to three thematic, time and place domain. The thematic scope, the study includes topics related to organizational behavior. In terms of place scope, this research has been done on Behzistee organization in Isfahan province. In term of time scope, the study began in February 2014 and finished until 25 June 2015. Interval of sending and receiving the questionnaire is between 15 and 30 May 2015.

Results

Inferential analysis: Kolmogorov – Smirnov test used to investigate the normality of data:

Table 2. Kolmogorov - Smirnov test for normality of data.

Variable	Number of Item scores	Average of Total Score	SD	Kolmogorov - Smirnov	**Sig.**
Existential critical thinking	7	23.6	2.2	1.078	0.196
Production of personal meaning	5	15.9	2.1	1.328	0.059
Transcendental consciousness	7	21.37	2.2	1.280	0.075
Conscious State Expansion	5	17	1.7	1.303	0.067
OCB	20	67.9	5.1	0.918	0.369

Computerized detailed output show that according to the values of all variables of value Sig is more than 0.05, assuming normal distribution of the variables is not rejected. So we would apply parametric tests. Therefore, we used a test used, in this study, including the Pearson correlation coefficient.

The main hypothesis testing: In the first hypothesis, claimed that there is a significant relationship between spiritual intelligence and organizational citizenship behavior of employees in Isfahan Behzistee Organization.

H_0: There is no relationship between spiritual intelligence and organizational citizenship behavior.
H_1: There is a relationship between spiritual intelligence and organizational citizenship behavior.

Table 3. Pearson's correlation coefficient between spiritual intelligence and organizational citizenship behavior.

Statistical Indicators / Variable	Correlation coefficient	Significance level	α
Spiritual intelligence with organizational citizenship behavior	0.678	0.000	0.05

According to reliably coefficient 0.95 and significance level of Pearson's correlation coefficient (0.000) is less than default value (0.05). The null assumption (no correlation between spiritual intelligence OCB) is rejected and the alternative hypothesis (existence of the relationship between spiritual intelligence OCB) is confirmed. The amount of correlation coefficient (0.678) showed that there is a significant positive correlation between spiritual intelligence and organizational citizenship behavior.

Test of sub-hypothesis 1: In the first sub-hypothesis, it claims that there is a significant relationship between critical thinking existence and organizational citizenship behavior of staff in Isfahan Behzistee organization.

H_0: There is no relationship between existence critical thinking and organizational citizenship behavior.

H_1: There is a relationship between existence critical thinking and organizational citizenship behavior.

Table 4. Pearson correlation coefficient test between existence critical thinking and organizational citizenship behavior.

Statistical Indicators Variable	Correlation coefficient	Sig.	α
Existential critical thinking and organizational citizenship behavior	0.453	0.000	0.05

According to reliably coefficient 0.95 and a significance level of Pearson correlation coefficient (0.000) that is less than the default value (0.05). The null hypothesis (No relationship between existence critical thinking and OCB) is rejected and the alternative hypothesis (the relationship between existence critical thinking OCB) is confirmed. The correlation coefficient (0.453) indicates that there is a significant positive relationship between the existence of critical thinking and with organizational citizenship behavior.

Test of sub- hypothesis 2: In the second sub-hypothesis, it claims that there is a significant relationship between the sense of personal and organizational citizenship behavior of staff in Isfahan Behzistee organization.

H_0: There is no relationship between the personal meaning production and organizational citizenship behavior.

H_1: There is a relationship between the personal meaning production and organizational citizenship behavior.

Table 5. Pearson correlation coefficient test between existence critical thinking and organizational citizenship behavior.

Statistical Indicators Variable	Correlation coefficient	Sig.	α
Means of personal and organizational citizenship behavior	0.458	0.001	0.05

According to reliably coefficient 0.95 and a significance level of Pearson correlation coefficient (0.001) the default value assumption is lower than (0.05). The null hypothesis (absence of the sense of personal and organizational citizenship behavior) is rejected and the alternative hypothesis (relationship between means of personal and organizational citizenship behavior) is confirmed. The correlation coefficient (0.458) shows that there is a significant positive relationship between personal sense and organizational citizenship behavior.

Test of sub-hypothesis 3: The third hypothesis claims that there is a significant relationship between the transcendental consciousness citizenship behaviors of staff in Isfahan Behzistee organization.

H_0: There is no relationship between transcendental consciousness and organizational citizenship behavior.

H_1: There is a relationship between transcendental consciousness and organizational citizenship behavior.

Table 6. Pearson correlation coefficient between transcendental consciousness and organizational citizenship behavior.

Statistical Indicators Variable	Correlation coefficient	Sig.	α
Transcendental consciousness and organizational citizenship behavior	0.494	0.000	0.05

According to reliably coefficient 0.95 and a significance level of Pearson correlation coefficient (0.0000) the default value assumption is lower than (0.05). The null hypothesis (no correlation between the transcendental self-consciousness with OCB) is rejected and the alternative hypothesis (correlation between the transcendental self-consciousness with OCB) is confirmed. The positive correlation coefficient (0.494) showed that there is a significant positive correlation between the transcendental consciousness and organizational citizenship behavior.

Test of sub-hypothesis 4: The fourth hypothesis claims that there is a significant relationship the expansion of self-consciousness and organizational citizenship behavior staff of Isfahan Behzistee organization.

H_0: There is no relationship between the expansion of self-consciousness and organizational citizenship behavior.

H₁: There is a relationship between the expansion of self-consciousness and organizational citizenship behavior.

Table 7. Pearson correlation coefficient between the expansion of self-consciousness and organizational citizenship behavior.

Variable / Statistical Indicators	Correlation coefficient	Sig.	α
Spread consciousness and organizational citizenship behavior	0.312	0.000	0.05

According to reliably coefficient 0.95 and a significance level of Pearson correlation coefficient (0.0000) the default value assumption is lower than (0.05). The null hypothesis (no correlation between the expansions of consciousness with OCB) is rejected and the alternative hypothesis (the relationship between the expansions of consciousness with OCB) is confirmed. The positive correlation coefficient (0.312) showed that there a significant positive correlation between the expansion of consciousness and organizational citizenship behavior.

Conclusion

Recommendations based on the research findings

1. According to the conformation of main hypothesis of the research indicate that there is a significant positive correlation between spiritual intelligence and organizational citizenship behavior, recommended:

• Their spiritual intelligence test is a valid measure during the hiring of new employees.

• In leadership, expertise and key posts that require significant training and costs for operator training the spiritual intelligence is considered.

• Business development through teaching and modeling moral intelligence and spiritual intelligence also the factors influencing the growth of the personality dimensions, the sublime looking to work, relationships within the organization, and the type of leadership were emphasized.

• In order to develop spiritual intelligence of staff paid more attention to their emotions and feelings. For example, listen to business problems, financial concerns, family issues and other issues that will help to relief workers.

• In order to implement spirituality in the organization, spiritual charter developed in organization.

2. According to the significant positive relationship between critical thinking and organizational citizenship behavior, recommended that:

• Managers of organization by providing training courses to provoke questions such as: Who am I? And where do I go? And the main purpose of life? In staff, and encourage them to delve into finding answers to questions with the help of psychologists. In Zohar and Marshall's opinion (2000), the responses examined significance of one stage of life to another stage, according to Lichfield's research; it increases commitment, dedication and faith.

• In addition to considering the religious aspects of spiritual intelligence, consider non-religious aspects such as love, finding meaning in work, total system-oriented thinking, sense of holiness in all parts of the organization to this issue do not look only in the context of Religious.

• welcoming from differences and valuing to others and their beliefs, i.e. the differences can be seen as an opportunity and there is practical believe that does not exist only "one best way". This feature also helps managers when talking to those who disagree with him or even oppose, they obtained the ability to see things from the perspective of others.

3. According to the significant positive relationship between the means of personal and organizational citizenship behavior, recommended that:

• Staff's loyalty of to the organization increased by a sense of the significance of daily work activities of employees through targeted activities and strengthen a sense of obligation in dealing with the problems in the workplace.

• Job enrichment and show effectiveness of all jobs at every level in the organization's success can increase employee's commitment.

• Create a central vision and core values of the organization makes staff base on deep personal beliefs and principles, make decision, have behavior and live. Employees like these with ideas such as helping others or serving the noble objectives were motivated and live with their ideals.

• developing a sense of mission in staff causes that they work with such love that everyone will feel the love in

jobs that is ordinary and small in other point of view, the love that motivated force within the person who says, "I should do so". ̔deep sense of mission give calm and happy to the career live of a man, and makes it shine in him a passion that inspires others.

4. With regard to positive and significant relationship between excellence self-consciousness and organizational citizenship behavior, recommended that:

• Development of a range of intuitive and transcendent vision of the person's working life, which includes all the events and experiences that have been affected by a general view and one person, can use the ability to give a framework to their experiences and the reinterpretation. Also, this process is able to give more personal value and sense in term of phenomenological events and experiences of individual.

• Encourage an attitude of worship and noble causes that employees instead of wasting time and work schedule to spend time at work, spent time on duties and contribute in the success of the organization.

• Expansion the culture that works is worship.

5. With regard to the hypothesis a positive and significant relationship between consciousness and organizational commitment and creativity, recommended that:

• To improve corporate citizenship elements and smoothing goals and organizational success, to help staff to recognize the talents and desires, values, needs and recognize their unique features.

• Awareness of the breath, as the context that gives it a creative force for the evolution of life and including awareness of the relationship with a excellence being, other people, the earth and all the creatures up staff to strengthen this dimension of consciousness and the desire to find that virtues emerged such as forgiveness, gratitude, humility, compassion and wisdom. So, religious ceremony, read prayers, development the promotion of spiritual experiences, the religious affairs offices and the creation or strengthening of competition involving intellectual property issues in the organization can help it matter.

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