

For Creating Unity and Oneness in Organizations: Understanding Oneness Behaviors in Organizations from the Perspective of Integrative Self-Knowledge and Organizational Citizenship Behavior

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Abstract

For healthy and effective organizations, there has to be a unity in diversity which is sometimes termed as "Oneness", characterized by a mysterious spiritual and emotional bond between people (Hung, 2006). Related to Oneness principle, there is actually no "Other" but "We". In the same line of thought, when you see no other, you help and support the correspondent no matter what his or her position/race/religion. As a concept, Organizational Citizenship Behavior (OCB) seems to have common attitudinal and behavioral aspects (Organ & Ryan, 1995) such as Consideration of others and Altruism. There have been many attempts to understand OCB from dispositional and attitudinal perspectives. Usually, the personality factors have been argued to be indirect contributors to the construct. Instead, attitudinal contributors such as job satisfaction and commitment have been found to have a strong link. In this study, a personal attitudinal domain, integrative self-knowledge (Ghorbani, Cunningham, & Watson, 2010) which is said to include "an ongoing sense of self-awareness" and "stable mental representations" (Robins, Norem, & Cheek, 1999; as cited in Ghorbani, Watson, & Hargis, 2008) will be explored. As a feature of positive psychology, Ghorbani et al. (2008) argue that self-knowledge research has promise in promoting an understanding of psychological well-being across cultures. A psychologically healthy individual is said to be integrated in mind, body and soul; with no energy leakage from any disintegrated parts. Therefore, integrative self-knowledge will be treated as an independent variable regarding its predictive value for OCB and also the exploratory dependent variable Oneness Behavior in a sample of working population from different industries. By exploring the link between these concepts, this study will try to explain how individual variables contribute to the organizational effectiveness and healthiness as a whole, including our Global situation. As Ritchlin (2010) points out: "From the perspective of the global mind, our collective historical moment brings us to a bifurcation point of great magnitude and import that calls upon the inner integrity of each of us-our "inner sage"-to respond with care to the subtlest beginnings of what is to come".

Introduction

The Individual

“The individual”, coming from the root “indivisible” means united, integrated, whole, and actually One. Oneness is not the same thing as sameness, as sameness implies “no difference between the parts of a whole”. As Atkinson (2011) points out: “Unity in diversity is not just a slogan or buzz phrase. It is a way of explaining the principle of humanity's oneness with itself and the entire creation” p.3. As is already put forward many times in spiritual writings, the individual is composed of Body, Mind and Soul. And the well-being associated with the individual is reflected in those implications regarding the connection between those three parts which should be working in harmony with each other without any energy leakage from any of them. In one article, there was an analogy related with table to be in danger of falling over if one corner is missing (Moxley, 2000; as cited in Chen and Yang, 2012). For that not to occur, personal consciousness and self awareness are considered to be important assets (Hart, 2001; Arnold, 2010; Caldwell, 2009) including mindfulness (Brown, Ryan, & Creswell, 2007; Kostanski & Hassed, 2008; Childs, 2007).

Self-Awareness related terms

Those three terms related to the self have been defined separately, with very similar implications for the individual's healthy functioning in the world and also in his or her connection with the others. As an example, self awareness was defined to be the fundamental element of emotional intelligence and that it enables us to better communicate and trust others in relationships (Goleman, 2006; as cited in Caldwell, 2009). It also involves having a deep understanding of one's own emotions as well as one's strengths, weaknesses, values, and motives (Goleman, Boyatzis, & McKie, 2002; as cited in Caldwell, 2009). It is also deemed as necessary to discover oneself and to understand one's true nature and the freedom to choose how one consciously wishes to respond to life (Covey, 2004; as cited in Caldwell, 2009). In his analysis of consciousness from the Buddhist Perspective, Marques (2012) argued that each individual has his or her own continuum of consciousness which is not separate from all matter, sensations, perceptions and mental formations. Especially among emotional states, in his book called “Power vs. Force”, Dr. Hawkins (1995) has described different levels of human consciousness starting with shame (20) at the lowest, and gradually increasing with guilt (30), apathy (50), grief (75), fear (100), neutrality (250), willingness (310), acceptance (350), reason (400), love (500), joy (540), peace (600), and enlightenment (between 700 and 1000). Especially at the enlightenment level, he argues, there is no longer the experience of an individual personal self separate from others but there is an identification of the self with Consciousness and Divinity. This is actually the level of nonduality or complete Oneness.

Although Self-Awareness is still discussed more in the philosophical arena compared to empirical research, Mindfulness has been widely researched in the literature with many studies exploring the concept from both theoretical and practical perspectives. There have been findings related with mindfulness training, meditations as a tool for mindfulness, mindfulness as a state of mind, as a skill of staying in the moment...etc. Brown et al. (2007) have defined mindfulness as being rooted in the fundamental activities of consciousness: Attention and Awareness. Mindfulness was also associated with flexibility, being as actively engaged with the observed experience. In short, Mindfulness is noticing what is present, including noticing that one is no longer present. Recognizing that one is not being attentive and aware is itself is considered to be an indication of mindfulness which can be considered a quality of consciousness.

In close relation with the mindfulness term, integrative self knowledge (Ghorbani, Watson, & Hargis, 2008) was suggested as a way to measure 1. An ongoing self-awareness and 2. Stable mental representations. Integrative self knowledge was also associated with greater mindfulness and it was conceptualized as an awareness of more inward psychological dynamics of the self across time. This is in a way reminds us of a more intimate and deep self awareness taking place inside the individual.

Individual in Organizations

In their powerful analyses of empathy, connectedness and organization, Pavlovich & Krahnke (2012) argued that Connectedness can be one of the defining attributes of the 21st century, with organizational research shifting from an emphasis on competition and reductionism to partnerships, networks, matrix forms, stakeholder negotiations...etc. They reflect this to be the major paradigm shift from the individual to the collective. But they acknowledge the fact that how connectedness is experienced and how it can be enhanced remains very much underexplored. In relation to that, Chen & Yang (2012) argued that how individuals within organizations can maintain inner and outer balance is an important issue.

As for the inner balance, self awareness and related terms are being defined and studied. However, as for the outer balance, meaning how the individual functions healthily inside the organization, not much is said or discussed. Having said that, there are some related concepts and terms which are being explored mainly in the philosophical and practical domain. They will be outlined and summarized below.

Respect and Trust

Dr. Ichak Adizes (2011) has discussed two individual terms to be very valid for understanding the healthy functioning of the organizations: Respect and Trust. In relation to

root meanings, associated behaviors have also been defined: Respectful Behavior is the recognition of individual sovereignty of thought, in practical terms, to let people say or express what they want to say without any interruption. Respect includes behaviors such as empathic listening, active listening, taking perspectives, being patient with other views, not judging other's point of views...etc.

Trusting behavior is defined as sharing a common vision (which also can be specific common goals) and that a positive expectation of trustors on trustee's actions including a willingness of the trustor to take the risk by accepting the vulnerability associated with the relationship (Lau & Lam, 2008).

Empathy

Pavlovich & Krahnke (2012) define empathy as sensing and sharing of feelings of one person by another. They also cite many authors' definitions which include "taking perspective of another person", "feeling together the same things" and that empathy requires an ability to stop judging and to walk in another's shoes instead. This way, empathy becomes a passive acknowledgement and observation of the experience of another involving both affect and cognition. By saying that, the authors outline accumulating evidence that suggests that humans are able to experience the pain, suffering and joy of others. Thus, empathy is said to dissolve the barrier between the self and the others.

Altruism and Organizational Citizenship Behavior

As a result of Empathy for the other, concern for the others' wellbeing at the expense of one's own may happen. Specifically, Altruism has been defined as the consistent and enduring tendency to think about the welfare and rights of other people, to feel concern and empathy for them, and to act in a way that benefits them (Emmerik, Jawahar, & Stone, 2005). Also termed as prosocial behavior, Altruism is seen as one of the major ingredients in the concept of Organizational Citizenship Behavior. Organizational Citizenship Behavior (OCB) refers to the individual contributions in the workplace that go beyond role requirements and contractually rewarded job achievements (Organ & Ryan, 1995). Examples of OCB include extra-role behaviors, helping colleagues, meeting workplace rules, and acting according to organizational policies and procedures regardless of personal inconvenience. Regarding helping behavior, defined above as altruism, activities involving more commitment than spontaneous assistance in which time are given freely to benefit other person or the group.

For understanding Organizational Citizenship Behavior from both attitudinal and dispositional perspectives, a meta-analysis was performed by Organ and Ryan in 1995. As a result of the study, only a limited set of dispositional variables have been examined and only

one personality factor has been said to be linked with OCB: Conscientiousness which is defined as a tendency to show self-discipline, act dutifully, and aim for achievement; planned rather than spontaneous behavior. The authors concluded by saying that personality factors are indirect contributors to the construct instead of having direct effects such as job satisfaction, perceived fairness, organizational commitment, and leader supportiveness.

Organizational Oneness Behaviors and OCB

As the term Oneness is now mentioned in literature albeit in different terms such as Interdependence, Connectedness, and Wholeness...etc., “Oneness Behavior” and what that entails is yet to be defined especially operationally. Seeing the other as one, showing empathy for the other, helping the other, listening the other...etc. are all kinds of behaviors that are termed under Oneness principle including altruism factor of OCB. Especially interdependence among organization members is primarily associated with the context in which the outcomes for individual members are affected by each other's actions (Chen, Tang, & Wang, 2009).

To act in oneness, one has to be whole, and integrated inside. As self-awareness includes the ability to recognize and evaluate what is happening within oneself and with others, combined with the concept of empathy, it also includes building trusting relationships (Caldwell, 2010). In their analysis of consciousness at work from the Buddhist Perspective, Marques (2012) outlined some important values for us to consider: Impermanence, Karma, Non-harming, Ethics, Kindness and Compassion, Mindfulness, Right Livelihood, Interdependence and Interconnectedness, Wholesome View, Charity, Collaboration, and Fairness. These are mainly virtues to consider for all of us when thinking of conscious organizations. For those organizations to form, individuals need to exercise the capacity for bringing order out of chaos through their own integrity (Ritchlin, 2010).

Of course, endorsing values may not guarantee that the behavior will take place. Koys (2001) argued that employee attitudes cannot influence organizational effectiveness on their own, but that employees must also behave appropriately. He also talked about two employee behaviors that are important to managers: Job Performance and Retention. As an aspect for performance, he addressed OCB. And he outlined five aspects of OCB which are: Conscientiousness, Altruism, Civic Virtue, Sportsmanship and Courtesy. Among those aspects, especially Conscientiousness, Altruism, Sportsmanship, and Courtesy are especially remarkable in that they talk about helping others, respect, positive attitudes and extra role behaviors.

As Oneness implies seeing the other as not a separate entity, therefore showing empathy, respect, and support for the other can be considered as sample behaviors for Oneness in the Organization.

Aim of the Study and the Research Questions:

Ritchlin (2010), in her analysis of Oneness in the Global Mind, articulates that “Correlations are beginning to appear between the language and images of science, psychology and the classics of philosophical and religious traditions. What is still missing is a more directly articulated view of the role of human consciousness and conduct in these processes”. p.27. In line with her analysis, what will be tried out here is, to be able to understand the oneness principle as is applied in the organizations, via using behavioral domains, by also exploring its link with self awareness issues, and a well-known scientific variable: OCB.

Regarding this aim, we are asking the following Research questions:

- Does integrative self-knowledge have a predictive power for the Oneness Behaviors?
- Do Oneness Behaviors correlate with some, if not all, OCB factors?
- Do Citizenship behaviors predict Oneness behaviors via integrative self knowledge as an intervening variable?
- If the individual perceives the organization as one whole, is she or he more likely to demonstrate oneness behaviors?
- Under the same condition above, is he or she more likely to demonstrate citizenship behaviors?

Method

Sample: 143 individuals working as managers or employees in different sectors participated in the study. 51 Males and 90 Females with the mean age 35,5 and the age range 21 and 77.. The first group of participants (69 of them) was from a multinational organization having an official language as English. The rest were Turkish employees coming from different sectors. The industries the participants came from was: Finance (74 participants), Telecommunication (21), IT (3), Marketing (3), Construction (1), Health (3), Education (24), Government (1), Service (2), Non-profit (3), Other (4). 102 of the participants were holding non-managerial status and 37 were managers. The mean career tenure was 12,6 years and work tenure (in the current position) was 4,8 years. Except for the 4 participants who did not fill out the education level, all of the participants had undergraduate degree and above.

Procedure: The questionnaires were distributed to those individuals having a good knowledge and active use of English. The participants were distributed the questionnaires

through emails and part of them received the questionnaires via online link.

Measures:

Integrative Self-Knowledge Scale: Ghorbani, Watson, & Hargis (2008) developed the scale for measuring a temporarily integrated understanding of processes within the self. They have tested the internal reliability, along with convergent, criterion, discriminant and incremental validity in a study they carried out with 723 Iranian and 900 American samples. They have defined integrative self-knowledge as an adaptive and empowering attempt of the self to understand its experience across time to achieve desired outcomes. Therefore they have combined statements of both present and past-oriented self-knowledge without requiring that they load on temporarily distinct factors. They have also examined some statements expressing an orientation of the self toward the future. In this scale, they have also addressed a potential methodological problem outlined previously by Brown and Ryan (2003) in saying that individuals offer more insightful and thus more valid self-reports of the absence rather than the presence of self-awareness.

In this 12-item scale, the researchers have come up with 3 factors including: 1st: Past and Future oriented self-experience; 2nd: Present oriented self experience; 3rd: Present and Past oriented self-experience. In the original study, three factors with eigenvalues above 1.0 explained approximately % 49 of the variance. Nine of the 12 statements were reverse scored. The original response options were changing from 0 (largely untrue) to 4 (largely true) likert-type scale. In the current study the response format was changed to 1 Absolutely Untrue, 2 Mostly True, 3 Somewhat True, 4 Mostly True, 5 Absolutely True.

As a result of the study, it was found that items were in fact integrative and not reducible to clearly separate past, present and future dimensions of self-experience. Full-scale correlations also confirmed the mental health advantages of the construct. Integrative self-knowledge in both samples in the study has been associated with greater self-esteem, subjective well-being and vitality, basic need satisfaction, self-determination, and constructive thinking. It also predicted lower levels of depression, anxiety, perceived stress, obsessiveness, and social anxiety. In general, emotional regulation was found to be positively linked. In addition to these findings, convergent validity of the construct was evident as well. Integrative self-knowledge was associated with greater mindfulness, experiential self-knowledge, and reflective self-knowledge.

Organizational Citizenship Behavior Intention Scale: OCB has usually been measured via peers, supervisors, managers or other people. In their study with 139 employees from a variety of industries, Williams & Shiaw (1999) used the intention scale to measure the extent to which employees were likely to exhibit specific OCB actions. The items were intended to

measure the five OCB dimensions, by asking respondents to indicate along a 7-point interval scale the extent to which they were likely to perform the specific OCB described. Examples of the items were: Altruism-“A Colleague seems to be having some work problems. Your workload is rather heavy. How likely are you to volunteer your help?” Conscientiousness-“Your boss is not in the office and you can actually return from lunch late without him/her noticing. How likely are you to go back to work on time? Civic virtue-“The company's newsletter has just arrived. How likely are you to take a copy to read up on the latest developments in the company?” Sportsmanship-“Some co-workers are complaining about some trivial organizational matters with which you agree. How likely are you to join them? (Reverse item)”. In the current study, the response options have been changed to 5 point likert scale. Response options were from 5-Absolutely Likely to 1-Absolutely Not Likely. There were 4 factors that came out of the original study with factor loadings of each item over .50

Organizational Oneness Behavior Questionnaire: Based on the research findings, several dimensions demonstrating Oneness has been discussed above. Among those: Showing Empathy, Supporting the Other, Sharing Information/Resources, Helping, Agreeableness, Non-Harming, Conflict resolution/Solution orientation approach, Interdependence and Interconnectedness. Based on this list of values, a new scale was formed composed of items reflecting these constructs. The response format was again 5-point Likert scale ranging from Always, Mostly, Sometimes, Rarely to Never. Sample items from the Questionnaire are: “When he or she is in trouble, you listen to your colleague with true interest”; “You are able to hold back your view if that does not serve your group goals”; “In times of conflict, you think that resolution is more important than what you personally think”.

Organizational Oneness Perception Questionnaire: The scale was formed for the current study to measure how the participant perceived oneness inside the organization. There were 5 items with the same response format as the Organizational Oneness Behavior Questionnaire. Some of the sample items were: “Do you think people see each other as part of a big whole here?”, “Do you see everyone is focused on the same vision?”

Demographics form: After the questionnaires have been filled out, the demographics part was also required to be filled. The form included participant's age, sex, marital status, work and career tenure, education level, his or her position in the organization and the sector in which he or she works in.

Results

Reliability Analyses

Integrative self knowledge scale and Organizational Citizenship Behavior Intention scales were used in their original format and the Cronbach alpha of the total scales was .92 for Integrative Self-Knowledge scale and .63 for Organizational Citizenship Behavior Intention.

Organizational Oneness Behavior Questionnaire: After the scale, inter-item and item analysis, the two items having a very low alpha value have been removed from the scale. The items were 6 and 9. Item 6 was: “You feel that it is impossible to spend time in dialogues as there is so much to do” and Item 9 was “You do not respond to email when you do not know the answer, hold it till you know it”. The rest of the 11-items' Cronbach alpha reliability coefficient was found as 0.89, and the item-total correlation coefficients had ranges between 0.44 and 0.78. The results are presented in Table 5.

Table 1 Reliability Analysis of Organizational Oneness Behavior Questionnaire

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Squared Multiple Correlation	Cronbach's Alpha if Item Deleted
one1	44,92	47,150	,742	,715	,809
one3	45,08	46,412	,637	,526	,814
one5	45,09	47,701	,702	,641	,812
one7	45,25	47,251	,597	,394	,817
one9	46,53	57,357	-,084	,107	,863
one11	45,32	47,497	,658	,519	,814
one13	45,71	50,632	,412	,361	,831

Organizational Oneness Perception Questionnaire: After the scale, inter-item and item reliability analysis, the results revealed that all items were relevant for the total scale. The cronbach alpha reliability coefficient was 0.87, and the item-total correlation coefficients had ranges between 0.59 and 0.79.

Correlational Analyses

Integrative Self Knowledge and Citizenship Behavior have a significant positive correlation ($r = 0.29, p < 0.01$). However, when the effect of Organizational Oneness Behavior on these variables is statistically controlled and neutralized, the correlation between these two variables loses its significance ($r = 0.04, p = 0.62$). Therefore, we can say that Organizational Oneness Behavior promotes the relationship between Integrative Self Knowledge and Citizenship Behavior.

Table 2 Pearson Correlations between Integrative Self Knowledge, Citizenship Behavior, Organizational Oneness Behavior and Organizational Oneness Perception (n=143)

Variables		Integrative Self Knowledge	Citizenship Behavior	Organizational Oneness Behavior	Organizational Oneness Perception
Integrative Self Knowledge	r	1	0,289**	0,381**	0,113
	p		0,000	0,000	0,180
Citizenship Behavior	r		1	0,683**	0,421**
	p			0,000	0,000
Organizational Oneness Behavior	r			1	0,417**
	p				0,000
Organizational Oneness Perception	r				1
	p				

Integrative Self Knowledge and Organizational Oneness Behavior have a significant positive correlation ($r = 0.38, p < 0.01$). When the effect of Citizenship Behavior Intention on these variables is statistically controlled and neutralized, the correlation between these two variables is still statistically significant ($r = 0.26, p < 0.01$). Therefore, we can say that Citizenship Behavior does not have a determining effect on the relationship between Integrative Self Knowledge and Organizational Oneness Behavior.

Integrative Self Knowledge and Organizational Oneness Perception do not have a significant correlation ($r = 0.11, p = 0.18$). When the effect of Organizational Oneness Behavior on these variables is statistically controlled and neutralized, the correlation between these two variables is still statistically not significant ($r = - 0.06, p = 0.52$). Therefore, we can say that Organizational Oneness Behavior does not have a determining effect on the relationship between Integrative Self Knowledge and Organizational Oneness Perception.

Integrative Self Knowledge and Organizational Oneness Behavior have a significant positive correlation ($r = 0.38, p < 0.01$); when the effect of Organizational Oneness

Perception on these variables is statistically controlled and neutralized, the correlation between these two variables is still statistically significant ($r = 0.37, p < 0.01$). Therefore, we can say that Organizational Oneness Perception does not have a determining effect on the relationship between Integrative Self Knowledge and Organizational Oneness Behavior.

Organizational Oneness Behavior and Citizenship Behavior have a significant positive correlation ($r = 0.68, p < 0.01$). When the effect of Organizational Oneness Perception on these variables is statistically controlled and neutralized, the correlation between these two variables is still statistically significant ($r = 0.62, p < 0.01$). Therefore, we can say that Organizational Oneness Perception does not have a determining effect on the relationship between Organizational Oneness Behavior and Citizenship Behavior Intention.

Organizational Oneness Behavior and Organizational Oneness Perception have a significant positive correlation ($r = 0.42, p < 0.01$). However when the effect of Citizenship Behavior on these variables is statistically controlled and neutralized, the correlation between these two variables is still significant but with a lesser value ($r = 0.20, p < 0.05$). Therefore, we can say that Citizenship Behavior have a moderate lowering determining effect on the relationship between Organizational Oneness Behavior and Organizational Oneness Perception. Organizational Oneness Perception and Citizenship Behavior have a significant positive correlation ($r = 0.42, p < 0.01$).

The results are presented in Table 6.

Discussion

The results of the study revealed interesting findings regarding understanding Oneness Behaviors especially from the perspective of Self-awareness (measured as integrative self-knowledge) and Organizational Citizenship Behavior. As a personal construct, integrative self-knowledge had a significant correlation with the citizenship behavior, but this relationship was only influential through carrying out Organizational Oneness Behaviors. As Organ & Lingl (1995) state, personality factors are also important for explaining OCB. As an example, regarding OCB, conscientiousness was found to have a significant impact. Regarding Oneness Behavior, it seems that Integrative Self-knowledge has a very predictive power. As put forward in the beginning, diverse theoretical perspectives defined awareness of self-experience as a core process of psychological adjustment. As an example, directing attention to subjective mental, emotional, and physical experience is key to healthy self-regulation (Ghorbani, Cunningham, & Watson, 2010); including that a “willingness to look inside” is foundational to the development of self-knowledge from which regulated action proceeds (Brown, Ryan, & Creswell, 2007, p.216).

In terms of correlations between citizenship and oneness behaviors, it seems that organizational oneness perception does not have a determining value. This might lead to a suggestion that citizenship and oneness behaviors might have things in common that are not situational but more personal. Related to the current finding, in a study exploring the link between the organizational citizenship behavior and social loafing (should be the opposite of oneness behavior in this case); again, conscientiousness was found to be negatively related to social loafing (Tan & Tan, 2008). For a long time, social loafing has been associated with many contextual factors as it was a big topic in social psychology. Another finding of the same study was the responsibility was strongly related with social loafing. As is also evident in the current study, oneness behavior very much includes “felt responsibility” as in the sample items “When there is a newcomer, you do not hesitate to share related information about the work with him or her immediately after he/she is appointed” or “When there is a problem, meet in person to share openly what you think or feel and listen to him/her as well”.

Organizational oneness perception was also found to have a significant relationship with the oneness behaviors, however, citizenship behaviors had some determining value in that relationship. As OCB is said to be affected also by contextual factors (Organ & Ryan, 1995), there might be an organizational reason why seeing organization as a whole and behaving as one are related through OCB. In addition to this analysis, in the current study, there was no significant relationship found between Integrative self-knowledge and organizational oneness perception. Therefore, we might put forward that perception can be rooted in certain contextual factors such as the organizational make-up and the team formations.

Conclusion

This study can be said to be a preliminary research in terms of understanding oneness in the context of individual and organizational factors. The results gave some good points to start from. In positive psychology terms, focusing on self-reflective terms is very much needed to promote the realization of potentials and the development of human strengths (Caprara & Cervone, 2003; as cited in Tahmasb, Ghorbani, & Watson, 2008). And as Oneness is very much needed for our world today; which is in complete economic, political and psychological crisis. We must go beyond the “other” and “me only” type of approach to heal, grow, and to develop certain things. Human society, no matter what culture it is in, is suffering from all different sorts of illnesses in many different forms. Psychological dissociation, societal and cultural separation, not using potentials to their good limits, all produces so many different kinds of defects. In the short run, these are seen as the common problems cited above; but in the long run, they might turn into huge disasters where no remedial action can be adequate. Therefore, we feel it is the role of psychological transformation to take place first in the individual and then in the societies and cultures.

Limitations of the study

The study was carried out a mixed population (multinational and Turkish) so we cannot truly see what type of cultural issues would be taking place. The sample size should have been larger so as to generalize the findings more. The study is preliminary so certain analyses such as factor or regression analyses could not be carried out as the number of questions in each scale were not very high and when factor analyses was tried to be carried out, very few number of questions would be reflecting some sub-themes.

Suggestions for Future Research

The future research should be carried out with more participants and also the different languages of the scales should be tried out for their cultural validity. In addition, organizational oneness behaviors should be more encompassing of individual, organizational, communication, team-related, work-related...etc. concepts. Therefore, the current scale should be developed further. Each citizenship factor can be considered separately regarding their relationships with the oneness concept.

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