



SPIRITUAL INTELLIGENCE IMPACT ON THE NURSES' WORK PERFORMANCES: CASE OF CAPPADOCIA

*Hemşirelerin Sahip Olduğu Ruhsal Zekânın İş Performansları Üzerindeki Etkisi:
Kapadokya Örneği*

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ABSTRACT

Spiritual intelligence, which is considered within the context of human capital, has a potential to lay the groundwork for individual and organizational transformations. Due to this potential, spiritual intelligence can be regarded as an important antecedent for enhancing individual and organizational performance. This study was conducted to determine the effects of spiritual intelligence levels on the task and contextual performances of nurses working in public hospitals operating in the Cappadocia region. The result of the correlation analyses shows that there have been significant and positive relationships between spiritual intelligence and its all subdimensions and task performance and contextual performance. Following to correlation analyses, regression analyses have been carried out to test effects of independent variable spiritual intelligence and its subdimensions (critical existential thinking, individual's creation of meaning, metaphysics (abstract) awareness and expanded consciousness) on the dependable variables, task performance and organizational performance. The result of regression analyses shows that critical existential thinking, individual's creation of meaning and metaphysics (abstract) awareness have significant and positive effects on task performance. Similarly, individual's creation of meaning and expanded consciousness have significant and positive effects on contextual performance.

ÖZ

Beşeri sermaye kapsamında değerlendirilen ruhsal zekâ, bireysel ve örgütsel dönüşümlere zemin hazırlayacak bir potansiyele sahiptir. Bu potansiyel nedeniyle ruhsal zekâ, bireysel ve örgütsel performansın artırılmasında önemli bir öncül olarak değerlendirilebilir. Bu çalışma, Kapadokya bölgesinde faaliyet gösteren kamu hastanelerinde görev yapmakta olan hemşirelerin görev ve bağlamsal performansları üzerinde ruhsal zekâ düzeylerinin etkisini belirlemek amacıyla gerçekleştirilmiştir. Değişkenler arasındaki ilişkiyi belirlemek amacıyla yapılan korelasyon analizi neticesinde, ruhsal zekâ ve ruhsal zekânın tüm alt boyutları ile görev performansı ve bağlamsal performans arasında anlamlı ve pozitif yönlü ilişkiler bulunduğu tespit edilmiştir. Bağımsız değişkenlerin (ruhsal zekânın alt boyutları; eleştirel varoluşçu düşünce, bireysel anlam üretimi, metafizik farkındalık ve bilinç açılımı) bağımlı değişkenler (görev performansı ve bağlamsal performans) üzerindeki etkisini test etmek amacıyla regresyon analizi gerçekleştirilmiştir. Yapılan analizler sonucunda, eleştirel varoluşçu düşünce, bireysel anlam üretimi ve metafizik farkındalığın görev performansı üzerinde anlamlı ve pozitif yönlü bir etkiye sahip olduğu bulgusuna ulaşılmıştır. Benzer şekilde, bireysel anlam üretimi ve bilinç açılımı alt boyutlarının bağlamsal performans üzerinde anlamlı ve pozitif yönlü etki doğurduğu bulgusu ortaya konmuştur.

1. INTRODUCTION

Changes in the work life caused the change and transformation in the resources that provide competitive advantage. As a result of these transformations, though physical capital types that are accepted as traditional competition tools are needed for the sustainable competition, they lost their characteristic of being sufficient. In spite of that, the importance of capital types such as human and social capital, which are dominant on the human factor, gradually increases (Luthans and Youssef 2004: 145). Human capital is defined as a whole of mental, behavioral and skill-oriented resources owned by the individual (Coleman 1988: 100). In this frame; all types of intelligences owned by the individual can be assessed within the scope of human capital. Lucas (1988: 18) states that the increase of individual on his human capital has two different impacts on the productivity via internal and external means. The increase on an individual's human capital increasing his own productivity is called as internal impact and the contribution of all the production factors on their productivities is called as external impact. Internal impact will first of all cause the increase in work performance and the external impact will cause the increase in organizational performance. Due to these impacts it can be said that the impact of the investments to be made in the human capital, which includes spiritual intelligence as well, on the performance will be higher than the investments to be made in the physical capital tools.

Health sector has its unique features such as the impossibility to postpone health request, inclusion of patient's relatives to the process together with the patient, the necessity to keep the morale of the patient high for an effective treatment, the existence of stressful work conditions, the necessity to meet the physical, emotional and spiritual needs of the patients by the staff for an effective treatment. Due to these features, though employing individuals with high levels of spiritual intelligence is quite important for every sector, it has a privileged importance for the health sector. The performance to be given by the nurses in the health sector is accepted as an inseparable part of the provision of quality health care services (Greenslade and Jimmieson 2007: 602). The topic in question would not be surprising when the importance of the quality of the care given by the nurse throughout the treatment is taken into consideration (Larrabee et al. 2004: 262; Milutinovic et al. 2012: 598). Individual, organizational and environmental factors are determinant on the work performance of the nurses. Spiritual intelligence, being part of the individual factors, has a specific importance due to shaping and directing the other individual factors and also affecting the perceptions towards organizational and environmental factors. Due to this importance, this study is focused on the impact of spiritual intelligence on work performance (task performance and contextual performance).

The purpose of the study; to determine the impact of spiritual intelligence levels belonging to the nurses working at public hospitals in Cappadocia region on their task and contextual performances. As a result of the literature review, it is seen there has been no similar study regarding the health care personnel in Turkey. Therefore it is anticipated that the study results can lead the way to new studies by contributing to the literature.

2. CONCEPTUAL FRAMEWORK

2.1. *Spiritual Intelligence*

Before defining the concept of spiritual intelligence in order to make the subject more comprehensible, it would be to the point to emphasize the concepts of intelligence and spirituality. The concept of intelligence is defined by different scientists in different ways. The concept was defined by Chiu et al. (1994: 106) as "a level of knowledge and skill owned to solve problems"; by Badenhors and Smith (2007: 3) as "the capacity to obtain and apply information", by Walters and Gardner (1986: 165) as "a series of abilities that provide the opportunity for the individual to solve the problems or to produce valuable products in a certain cultural environment". The common share between the definitions can be argued as

the learning ability and finding solutions to the problems that can adapt to the environmental changes (Stenberg 2000: 8). The biggest problem encountered in the point of defining spirituality is the thought that religion and spirituality are synonymous. It is not possible to say that these two concepts mean the same phenomenon. Zohar and Marshall (2000: 8-9) stated that there is no connection between spirituality and religion, and though this relationship can be found in certain people, high religious belief does not always mean high spiritual intelligence. Spirituality, in regard to religion, is a broader concept (McGhee and Grant 2008: 62). The concept of spirituality in the literature is dealt in different ways such as orientation to abstract, awareness of transcendental dimensions, reaction given to deep truths, strong belief in eternity, recognition of high powers, dependence to high powers, transcendental source of energy, and a richer deeper and wider touch on the whole (Cowan 2005: 5-6). In this study, the concept of spirituality will be discussed as apprehending and transferring the knowledge in all its parts into the life as a whole.

Spiritual intelligence was put down on paper for the first time by Zohar and Marshall (2000). Zohar and Marshall (2000: 3), focused on spiritual intelligence as the third type of intelligence in addition to rational intelligence (IQ) that became popular through the studies conducted in the beginning of the 19th century and emotional intelligence (EQ) revealed by Daniel Goleman in the middle of the 1990s. Zohar and Marshall (2000: 4) regarded spiritual intelligence as necessary for the effective operation of rational intelligence and emotional intelligence. Singh and Sinha (2013: 2), on the other hand, evaluated spiritual intelligence as a type of central intelligence that is on the basis of all types of intelligences. Wigglesworth (2012: 8) defines spiritual intelligence as an ability to act with wisdom and compassion by protecting internal and external harmony and peace regardless of the conditions. Chin et al. (2011: 3) defines the concept as the usage of spiritual information in a way to solve the daily problems and to make the access to purpose easier. Vaughan (2002: 19), on the other hand, discusses spiritual intelligence as a phenomenon in relation to the inner life of mind and spirit and defines it as a capacity that enables the understanding of existential problems in a satisfactory way and an insight towards the different levels of consciousness. As it can be understood from these definitions, spiritual intelligence provides a potential that can help the structuring of emotional orientation that would create meaning towards relationships between persons, events, and ideas and the solution of the problems that are encountered (Howard et al. 2009: 54). Therefore spiritual intelligence is about individual's realization, regulation and management of the energy (potential) he possesses. This situation comprises of a potential that would provide a basis for individual and organizational transformations. In this sense, Cowan (2005: 8) underlines that spiritual intelligence has the potential that can create the leverage effect for the development of organizational effectiveness. That is why in order to increase the spiritual intelligences of their workers, the organizations must establish rational systems that are focused more on the consciousness of meaning, purpose, value and association without being too much overwhelmed by rules and principles (Venkatapathy and Anbugheetha 2012: 40).

Making the individual feel much stronger, spiritual intelligence (Scood et. al. 2012: 55) presents itself through values such as righteousness, honesty, responsibility, compassion, courage and respect. People with high levels of spiritual intelligences show determination and honesty throughout the process in overcoming the difficulties. Spiritual intelligence allows the individuals approach the events with their intuitions, and help them choose and analyze what is true and important. In that sense, it helps the individual overcome his ego, self-centeredness and passions, understand himself better and deeper and approach to all his attempts with strong meaning, determination and courage (Aydıntan 2009: 260).

2.2. Work Performance (Task Performance and Contextual Performance)

Whether they seek profit or not, all the organizations are established to realize certain purposes. The performance of the employees has a deterministic impact in order for the organizations to reach their aims and to improve their activity (Suliman 2001: 1049). Performance is defined as how and at what level the activities within a process are actualized or the effectiveness level of outputs reached as a result of the completion of a specific purpose (Pitt and Tucker 2008: 243). Relating to the achievement of organizational purposes and being the whole of activities that can be measured on the basis of the contribution level of the employee, performance (Campbell 2013) has a multidimensional structure (Befort and Hatrup 2003; 17; Whitaker et. al. 2007: 572). Work performance, being an individual variable, (Venkatapathy and Anbugeetha 2012: 39), can be defined as qualitative and quantitative level of effectiveness performed by an employee in succeeding the duties he undertook. High work performance is important both in terms of organizations and individuals. For organizations to gain competitive advantage and realize their corporate targets first of all depends on the existence of employees showing high performances at work. From the individual aspect however, completing his duty properly and displaying high levels of success at work become the source of pride, skill and satisfaction. At the same time high work performance in terms of individual aspect is the predecessor for many of the work results such as higher income, better career opportunities and a strong social reputation (Sonntag and Freese 2002: 4).

Within the framework of all these explanations, it can be said that work performance is dependent on many factors such as personal characteristics of a worker, his mental, emotional and spiritual abilities, level of integration with the organizational aims, openness to change, innovative point of view, faith and values. This multidimensional dependency can be evaluated as work performance's multidimensional structure. In that sense, Campbell (1990) stated that behaviors which cannot be determined formally and that are not based on command but are valuable for the organization (contextual performance), must be kept separate from the behaviors that are determined formally (task performance) (Jawahar et. al. 2008: 140). In the later studies, this separation between task and contextual performance became clearer (Borman and Motowidlo 1993; Motowidlo and Van Scotter 1994; Van Scotter and Motowidlo 1996). Task performance involves behaviors which contribute directly to the technical ability of the organization and are accepted as a part of the task performed by the employee. Task performance behaviors are shaped depending on the role necessities and ascertained with a detailed job analysis (Greenslade and Jimmieson 2007: 603). Patient follow-up, application of the treatment, helping the patient in daily life activities, sharing the improvements about the patient with those concerned, informing the patient's relatives about the treatment process and developments, developing a care plan towards the patient etc. can all be listed as behaviors which can be evaluated within the scope task performance in regard to nursing profession. Contextual performance, on the other hand, is the behaviors that aim to provide a broader organizational, social and psychological environment in order for the technical abilities to function healthily instead of contributing the technical processes of the organization directly (Motowidlo et. al. 1997: 75). Trying to keep the morale of the coworkers high, making special arrangements for the patient and patient's relatives, volunteering for sharing his knowledge and experiences with others, representing the hospital positively outside the hospital, working overtime to help the patients etc. in regard to nursing profession are all behaviors that can be evaluated within the scope of contextual performance.

2.3. Relation between the Variables and Research Hypotheses

Organizations are always in search to enhance and improve their work environments and workplace relationships. The most important factor for businesses that want to achieve sustainable competitive advantage in a competitive work environment is the human

resources applications. Generally, there is a parallelism between the individual characteristics and success levels of the employees and the organizational outputs. Employee performance is a result of a series of actions that were taken in order to reach targets which were determined in accordance with the specific standards. During the processes of presenting these actions and setting forth the work performance, spiritual intelligence can be seen as the determinant factor.

Nursing is a profession which is pursued with a holistic harmony created between body, mind, emotion and spirituality in a continuously changing environment. Nursing, at the same time, is a profession that has a close relationship with the health of the individuals and comprises some other activities in addition to interpersonal and intergroup communication. Due to many stress resources the nurses encounter in a work environment, they continue their professions under the threat of losing their mental and physical health and therefore they may lose their work motivation (Sahebalzamani et. al. 2013: 38). Because of creating a life purpose by making life meaningful, spiritual intelligence will help the nurses in dealing with this stressful environment in question (Faribors et. al. 2010: 1556). Nurses who have spiritual intelligence and can use it will feel better psychologically and they will eventually be more successful in self-realization. Thanks to this, they can analyze their problems correctly and solve them easily (Rani et. al. 2013: 48). Playing an effective role during the treatment process, the nurse can play the role he undertook successfully if he can accommodate himself to the mental states of the patients through internal wisdom and awareness – that is spiritual intelligence (Yang and Mao 2007: 1000). In this sense Kaur et. al. (2013: 3194) stated that a holistic health care necessitates a unique accord between body, mind and spirit and therefore there is a relationship between nursing and spirituality that is caused by the essence of the profession.

This relationship, which is articulated in the literature theoretically, is also tested through practical studies applied. Rani et. al. (2013: 52) reached a significant and positive correlation finding between spiritual intelligence and work performance in their study concerning the workers of the public hospitals situated in the east coast of Malaysia. Moonaghi et. al. (2013: 5) established in a research they conducted on the medical faculty of one of the universities in Iran a significant relationship between spiritual intelligence and professional responsibility performance. Venkatapathy and Anbugeetha (2012: 43) reached in a study they conducted on the sample of employees of three companies operating in a city of India called as Chennai, finding showing the existence of a significant and positive relationship between spiritual intelligence and work performance. Javaheri et. al. (2013: 551) set forth in a study they conducted between the employees of a company providing consultancy service, the result that spiritual intelligence has a positive impact on the service quality.

The hypotheses of this study created within this framework are as follows:

H1: The subdimensions of spiritual intelligence, critical existential thinking, individual's creation of meaning, metaphysics (abstract) awareness and expanded consciousness have a significant and positive effect on task performance.

H2: The subdimensions of spiritual intelligence, critical existential thinking, individual's creation of meaning, metaphysics (abstract) awareness and expanded consciousness have a significant and positive effect on contextual performance.

3. RESEARCH METHODOLOGY

Data used for the testing of the hypotheses set forth within the scope of the study were collected via the survey applied through face to face interview method with the nurses working in the three public hospitals that operate in Cappadocia region. The participants were asked to fill in the survey form which measured their spiritual intelligence, task performance and contextual performance levels. For the adaptation of the statements found

in the scales into the Turkish language, translation – retranslation method was used (Allen and Vandenberghe 2003). With this method, the statements in the scale were first of all translated by the researchers and then by another expert that had good command of the literature. These two translations in question were translated back into English again by a translator. Thanks to this, it was established whether the statements were translated into Turkish correctly and the final form of the survey was created with the feedbacks given. After the survey form at hand was analyzed content-wise by a scholar, who had an academic experience in this subject, the process for data collection started.

3.1. Participants and the Procedure

The main population of the research comprises of the nurses (315) working at three public hospitals that operate in Cappadocia region. In determining the framework of the sample, data provided by Nevşehir Provincial Directorate of Health were used. Total population sampling method was used for the application of the survey. During the survey application process, the administrators of the institutes were interviewed, explanations regarding the survey form were shared with them and survey forms equal with a number of nurses working at the institution were left. The number of filled surveys is 207. Therefore the rate of response took place as 65.7%. Five survey forms could not be included in the analysis for having some missing answers.

The majority of the participants (90.6%) is made up of women. A little more than half of the participants are married (53.6%) and 69.2% were aged 35 or below. Among the participants, majority (63,8%) have an education level of associate degree or bachelor's degree, the rate of persons with postgraduate education is only 1.5%. When the professional experiences of the participants are analyzed, the biggest share is comprised of the ones with a rate of 40.8% that have professional experience for 5 years or less. The rate of the participants who have a professional experience for 21 years or more is around 11.4%. The rate of the participants carrying on an administrative duty was determined to be 7.0%.

3.2. Scales

Spiritual Intelligence: In order to measure the spiritual intelligence levels of the participants, Spiritual Intelligence Self-Report Inventory developed by King (2008) was used. Spiritual intelligence self-report inventory is comprised of four dimensions, and 24 statements, which are critical existential thinking (7 statements), individual's creation of meaning (5 statements), metaphysics (abstract) awareness (7 statements) and expanded consciousness (5 statements). The participants were asked to express their thoughts on each statement on the 5 point scale that ranges from 1 (absolutely do not agree) to 5 (absolutely agree).

Work Performance: In order to measure the task and contextual performance levels of the participants Work Performance Scale, which was developed by Greenslade and Jimmieson (2007) towards the nurses, was used. The scale consists of two parts, namely task performance and contextual performance. Task performance consists of four dimensions, and 23 statements, which are information (7 statements), care coordination (5 statements), social support (6 statements) and technical care (5 statements). Contextual performance, on the other hand, comprises of four dimensions, and 18 statements, which are interpersonal support (6 statements), work-task support (6 statements), obedience (3 statements) and volunteering for additional tasks (3 statements). The participants were asked to state their opinions regarding each statement on the 5 point scale that ranges from 1 (never) to 5 (always).

4. RESEARCH FINDINGS

In this part, findings belonging to the analyses run towards testing the hypotheses established within the scope of the research are presented. Values relating to the descriptive statistics and

correlations of the study are given in Table 1.

Table 1. Descriptive Statistics, Cronbach Alpha Values and Correlations among Variables

Variables	Ort.	SS	1	2	3	4	5	6	7
1. Spiritual Int.	3,46	,458	(0,88)						
2. CET	3,40	,539	,849**	(0,76)					
3. ICM	3,61	,627	,857**	,648**	(0,81)				
4. MA	3,38	,477	,825**	,583**	,578**	(0,72)			
5. EC	3,52	,567	,825**	,554**	,673**	,605**	(0,77)		
6. Task Perf.	3,57	,496	,661**	,541**	,608**	,538**	,535**	(0,90)	
7. Contextual Perf.	3,40	,568	,609**	,472**	,549**	,486**	,549**	,744**	(0,92)

Note: ** $p < 0.01$ (two-sided). CET=Critical existential thinking, ICM=Individual's creation of meaning, MA=metaphysics awareness, EC=Expanded consciousness.

According to the results of correlation analysis; statistically significant and positive relations have been discovered between spiritual intelligence ($r=0,661$; $p < 0,01$) and its subdimensions, critical existential thinking ($r=0,541$; $p < 0,01$), individual's creation of meaning ($r=0,608$; $p < 0,01$), metaphysics (abstract) awareness ($r=0,538$; $p < 0,01$) and expanded consciousness ($r=0,535$; $p < 0,01$) and task performance. In addition, the results of correlation analysis show that there is a significant and positive relation between spiritual intelligence ($r=0,609$; $p < 0,01$) and its subdimensions, critical existential thinking ($r=0,472$; $p < 0,01$), individual's creation of meaning ($r=0,549$; $p < 0,01$), metaphysics (abstract) awareness ($r=0,486$; $p < 0,01$) and expanded consciousness ($r=0,549$; $p < 0,01$) and contextual performance.

The results of simple regression analysis, which was conducted in order to determine the effect of the spiritual intelligence on task performance and contextual performance along with their sub-dimensions, were presented in Table 2 and Table 3. Before regression analysis, it is required to analyze variance inflation factor (VIF) and tolerance to check if there is a multicollinearity among independent variables (O'Brien, 2007: 673). It has been seen that there is not multicollinearity among independent variables (see, Table 2 and Table 3). O'Brien (2007), states that multicollinearity occurs when VIF is five or higher than five. In addition, tolerans should be higher than 0,2 (Bozic, 2006: 117). Furthermore, it is understood that there is no serial correlation among the variables as Durbin-Watson values of the variables are close to 2 in the regression models (see, Table 2 and Table 3). Durbin-Watson values statistically change between 0 and 4. If the value is close to 2, there is no serial correlation, close to 0, there is a positive serial correlation and close to 4, there is a negative serial correlation (Norris et al. 2007: 22).

Table 2. Results of Regression Analysis Conducted towards the Impact of Spiritual Intelligence on Task Performance

Independent Variables	β	Standard Error	t Value	Sig.	Tolerance	VIF
CET	0,147	0,068	2,143	0,033	0,510	1,963
ICM	0,249	0,064	3,873	0,000	0,429	2,332
MA	0,198	0,076	2,615	0,010	0,533	1,877
EC	0,105	0,067	1,551	0,122	0,472	2,119
F			39,307			
Adjusted R ²			0,433			
R ²			0,444			
Std. Error of the Estimate			0,37326			
Durbin-Watson			1,885			
Significance Level			0,000			

Dependent Variable: Task Performance.

The results of regression analysis on Table 2 show that the model is significant as a whole ($F = 39,307$; $p < 0,01$). The subdimensions of spiritual intelligence, critical existential thinking, individual's creation of meaning and metaphysics (abstract) awareness have significant and positive effect on task performance, respectively critical existential thinking ($\beta = 0,147$), individual's creation of meaning ($\beta = 0,249$) ve metaphysics (abstract) awareness ($\beta = 0,198$).

On the other hand, expanded consciousness has a positive but insignificant effect on task performance, ($\beta = 0,105$). Briefly, critical existential thinking, individual's creation of meaning and metaphysics (abstract) awareness significantly effect task performance. So these subdimensions defines the 43,3% of the changes on task performance (adjusted $R^2 = 0,433$). The result of regression analysis shows that H1 is partially supported.

Table 3. Results of Regression Analysis Conducted towards the Impact of Spiritual Intelligence on Contextual Performance

Independent Variables	β	Standard Error	t Value	Sig.	Tolerance	VIF
CET	0,105	0,083	1,269	0,206	0,510	1,963
ICM	0,214	0,078	2,755	0,006	0,429	2,332
MA	0,167	0,091	1,820	0,070	0,533	1,877
EC	0,251	0,082	3,071	0,002	0,472	2,119
F			30,415			
Adjusted R^2			0,369			
R^2			0,382			
Std. Error of the Estimate			0,45145			
Durbin-Watson			1,572			
Significance Level			0,000			

Dependent Variable: Contextual Performance.

The results of regression analysis on Table3 show that the model is significant as a whole ($F = 30,415$; $p < 0,01$). The subdimensions of spiritual intelligence, individual's creation of meaning and expanded consciousness have significant and positive effect on contextual performance, respectively individual's creation of meaning ($\beta = 0,214$); expanded consciousness ($\beta = 0,251$). On the other hand, critical existential thinking and metaphysics (abstract) awareness have a positive but insignificant effect on contextual performance, respectively ($\beta = 0,105$); ($\beta = 0,167$). Briefly, individual's creation of meaning and expanded consciousness significantly effect contextual performance. So it can be inferred from the regression analysis that these subdimensions define the 36,9% of the changes on contextual performance (adjusted $R^2 = 0,369$). These findings show that H2 is partially supported.

5. CONCLUSION AND DISCUSSION

The current structure of business life made human resources owned and values created through this resource irreplaceable at a point of gaining competitive advantage. As a result of this development, the organizational performance has increasingly become dependent on positive individual characteristics and the skill to use these characteristics. The total of the positive personality characteristics in question are called by Coleman (1988: 100) as human capital. One of these positive personality characteristics is spiritual intelligence. Spiritual intelligence is described as the ability to act with wisdom and compassion by protecting the internal and external harmony regardless of the conditions (Wigglesworth 2012: 8) and it is emphasized to possess a potential that will pave the way for individual and organizational transformations (Cowan 2005: 8). In parallel with the increasing importance of the positive personality characteristics in work life, theoreticians and practitioners started to focus on the subject. This study was created in a way to determine the impact of spiritual intelligence, which is one of the positive personality characteristics, on the work performance. For this purpose, a study was conducted among the nurses and the impact of spiritual intelligence on the task performance and contextual performance was tried to be explained.

As a result of the conducted analyses, it was established that spiritual intelligence had a positive impact both on task performance and on contextual performance. Individuals with high spiritual intelligence level are stated in the literature to be more successful in subjects such as determining a life purpose, self-realization, coping with the stressful environments, determining and analyzing the problems and complying with the changes etc. in comparison to the other individuals (Biro 2012: 1008). Therefore the fact that spiritual intelligence has a

positive impact on task performance and contextual performance can be regarded as an expected result. This finding set forth as a result of the analyses shows parallelism with the study findings in the literature. Venkatapathy and Anbugeetha (2012: 43) came up with the finding, as a result of the study they performed in the sample of employees of three companies operating in Indian city of Chennai, that there is a significant and positive relation between spiritual intelligence and work performance. In a study of Rani et. al. (2013: 52) conducted on the public hospitals situated in the east coast of Malaysia; they determined that spiritual intelligence had a significant and positive impact on the work performance.

5.1. Managerial Implications

It can be said about the results acquired within the scope of the research that they contain important clues concerning the shaping of various administrative applications. For example, the organizations can measure the spiritual intelligence levels of the employee candidates by applying various tests during the personnel selection processes. By arranging training seminars, they can help their personnel improve their spiritual intelligence levels. Emmons (2000: 21) states that emotional skills can be gained and improved through various training programs and similarly, spiritual skills also can be gained and improved through applying various training programs (such as personality training program, spiritual intelligence personality program etc.). This theoretical information was also tested with various practical studies and it was set forth that the level of spiritual intelligence can be improved as a result of various applications (Green and Noble 2010). Improving the level of spiritual intelligence will affect the individual performance and organizational outputs positively and make accessing the organizational goals easier. Besides that, the increasing competition has forced the organizations to expect from their workers to present all the behaviors that are included in the formal role definitions in order to achieve a certain level of standard. Therefore the competitive advantage became dependent on the contextual performances of the employees. Due to this progress, it would be to the point to evaluate the contextual performance behavior within the award system in order to motivate the employees.

5.2. Limitations and Suggestions for Future Studies

As with the other studies, there are certain limitations in this study as well. The first of these limitations is that the results of the study cannot be generalized. Because the framework of the sample used in the study comprises of nurses working at the public hospitals providing service in Cappadocia region. In the future studies this relation can be tested within the frameworks of different samples. In addition, there can be comparative studies by testing the relations between concerned variables in different sectors and cultural environments. The second of these limitations is the fact that the data collected within the scope of research is based on the participants' self-reports and the possibility of having common method variation tendency and social desirability impact because spiritual intelligence, task performance and contextual performance variables are evaluated by the same scale, at the same time and by the same people. In this context, it must not be undermined that common method variance may have affected the power of the relation between the variables. In order to be able to overcome the negative results that can be created by common method variance, the data for future studies can be compiled from different resources. The third of the limitations is that still the dimensions of spiritual intelligence have not been determined clearly in the literature. In the literature, it is seen that spiritual intelligence dimensions are approached in different ways. The dimensions of spiritual intelligence are listed by Ahluwalia (2013: 60) as reaching freedom, transformationality, strengthening, contemplation and being visionary, happiness, honesty, existential openness, foresight (common sense), perceptive and solver, tranquility, enlightenment, contentedness, decisiveness (resolution), perceptiveness; by Amram (2007) as consciousness, compassion, meaning, transcendentalism, honesty, being peaceful, inner orientation; by Cook et. al. (2004: 88) as acceptance, self, purposes, values; by King (2008:

137) as critical existential thought, individual's creation of meaning, metaphysical (abstract) awareness and expanded consciousness. The following studies can focus on the building of the dimensions of spiritual intelligence on more solid grounds and on the analysis of relations between these dimensions and organizational behavior.

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