The Mediating Roles of Organization-Based Self-Esteem (OBSE) And Organizational Commitment (OC) in Spirituality At Work and Organisational Citizenship Behaviour

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Abstract:
The modern day workplace continues to change at a radical and accelerated speed. Organizations have shifted away from the use of strict hierarchical structures; and have embraced autonomous team based work structures; and this as increased the importance of individual initiative and cooperation. Organizations have realized that in order to allow their employees to reach their best potentials possible, their freedom in adhering to their respective faiths and religious beliefs should be accommodated. As a result of this trend, workplace spirituality has been recognized as a fundamental area of research in the academic world to add more meaning to one's workplace among other organizational constructs. The concern of the present study is to determine the mediating effects of organization-based self-esteem (OBSE) and organizational commitment (OC) in the relationships between spirituality at work (SAW) and organizational citizenship behavior (OCBs).
Ex-post facto design was adopted. Non-proportional stratified and simple random sampling techniques were utilized to select two hundred and seventy participants from fifty-four (54) branches of the twenty one (21) approved banks from three senatorial districts of Oyo, Osun, Ondo, Ekiti, Lagos and Ogun states of south-west Nigeria. Standardized self-report questionnaires on: spirituality at work, organizational citizenship behavior, organizational commitment and organization-based self-esteem were administered to generate data. Two hypotheses were tested using multiple regression statistics.
The results of the analysis showed among others, evidence of the total effect of spirituality at work on organizational citizenship behavior (c=.40; t=15.20; p<.05; 95% confidence interval from .35 to .45).
Based on the findings of this study, a number of recommendations were made among which are employers of labour should pay extra attention to their employees' spiritual feelings and encourage them to engage in the organizational activities that will enhance their 'inner' lives.

Key words: Mediating effect, Organisation-based self-esteem, Organisational citizenship behavior, Organisational commitment, Spirituality at work

1. Introduction

All over the world today, the work industry has been witnessing a dramatic change in all its components. These changes are propelled by the intense international competition fuelled by civilization and globalization. Globalization has galvanized the world economy to become more dynamic; of particular interest is the banking sector. It is survival of the fittest in the face of stiff competition. In the last few years, the situation in the Nigerian banking sector is alarming; taking into consideration the problems posed by rapid changes in the sector occasioned by sophisticated information technology, persistent increase in the shareholders' fund, acquisition, merger, changes in management, casualisation of workers, setting up of unattainable targets for workers, incessant armed robbery incidence, and several formidable environmental constraints (Olabimitan & Alausa, 2009). As shown by previous studies (Elumilade, 2010; Firth, Mellor Moore & Loquest, 2004), pressures occasioned by this development has led to the development of a number of concerns for financial service worker. In service profession, such as the banking sector, close interaction with clients, time pressures, diminishing resources, increased workloads, and diminishing rewards from their work outcomes can lead to severe reactions to stress (Olabimitan, et al, 2009); and movement of workers in and out of work organization (Eluminade 2010.) The stress report symptoms such as emotional exhaustion reduced personal accomplishments, loss of positive attitude towards clients and lowered self-esteem. Studies (Firth, et al, 2004; Olabimitan et al 2009) have shown that productive efficiency which determines attainment of organization

set goals will fluctuate with variations in employees' turnover rate, interests and morale; high rate of turnover leads to decrease and poor performance of the affected work organization. In view of this, there is a need to explore ways and means by which the banks could cope or adapt to the changes that occurs continually.

In the present day, professional world is progressing towards high performance, effective organization and management that grant high degree of job satisfaction to employees; and among variables considered very important in this direction are organizational citizenship behaviour (OCB) (Nadeem, Anaar & Khawaja, 2012; Organ, 1997), spirituality at work, organizational commitment (OC) and organizational based self-esteem (OBSE)(Allen & Meyer, 2000; Ashar & Lane-Maher, 2010; Dehler, Welsh, 2003; Duchon & Plowman, 2005; Habibollah, 2012; Mat Desa & Kah pin pin, 2011; Ojedokun 2012), among others.

Organisational citizenship behaviour (OCB) has garnered much academic attention since its conception. Although, it is perceived to be something intangible, yet OCB has been shown to have a considerable positive impact at the organizational level, enhancing organizational effectiveness from 18% to 38% across different dimensions of measurement (Akinyemi, 2012; Ehrhart, 2004; Podsakoft, Mackenzie, Paine & Bachrach, 2000)

Organisational citizenship behaviour (OCB) has undergone subtle definition revisions since the term was coined in the late 1980s, but the construct remains the same at its core. OCB refers to anything that employees choose to do spontaneously and of their own accord, which often lies outside of their specified contractual obligations. In other words, it is discretionary. OCB may not always be directly and formally recognized or rewarded by the company, through salary increment or promotions.

Currently, OCB is conceptualized as synonymous with the concept of contextual performance, defined as 'performance that supports the social and psychological environment in which task performance takes place' (Organ, 1997, p. 95). While this reflects the flexible nature of workers' roles in the modern workplace, and acknowledge the fact that employees do get recognized and rewarded for engaging in OCB (Salami, 2010; Van Scotter, Motowidlo & Cross, 2000; Werner, 1994), the colloquial understanding of OCB as going 'the extra mile' or 'above and beyond' to help others at work is an idea that many are familiar with, and these ideas continue to be a popular way of conceptualizing OCB. Typical examples of OCBs include offering to help a newcomer become familiar with his/her role and the office, a colleague who may be struggling with deadlines, or volunteering to change shifts. Importantly, OCB also encompasses organisational-related acts such as working overtime without (expectation of) remuneration, or volunteering to organize office-wide functions.

According to Organ (1988), OCBs have a variety of forms, including altruism, courtesy, sportsmanship, civic virtue and conscientiousness. Altruism means that employees help others with organizationally relevant tasks. Courtesy means that they treat others with respect. Sportsmanship implies that employees have a positive attitude and are willing to tolerate less than ideal circumstances without complaining. Civic virtue means that employees responsibly participate in, and are concerned about, the welfare of the organisation. Conscientiousness refers to discretionary behaviour that goes well beyond he the minimum role requirement of the organization, such as making phone calls to take care of business from home.

The positive contribution of OCB to organisational performance is widely reported in literature (Jelili, Jacob & Oyekale, 2008; Okurame, 2012; Podsakoft et al; 2000). These important contributions to organisational success make its study critical for organizations to understand how and why employees engage in OCBs. The situation where most organizations are requiring from their employees to work for longer hours (Bond, Galinsky & Swanberg, 1997) is a pointer to the relevance of OCB in organisational context. In service industry like banks, where clients' loyalty is most important, OCB is extremely necessary for good service delivery. Consequently, the current study intends to examine the mediating role of organization-based self-esteem (OBSE), and organisational commitment (OC) in the relationship between spirituality at work and Organisational Citizenship behaviour (OCB)

Over the past few years, spirituality in the workplace has received increasing attention in the popular literature (Adebayo, Akanmode & Udegbe, 2007; Bolman & Deal, 1995; Chappel, 1994; Conger, 1994; Cohen & Greenfield, 1997); and recently too, the construct has been recognized as a fundamental area of research in the academic world (Daniel, 2010; Geh, 2010; Gotsis & Kortez, 2007; Petchsawang & Duchon, 2009; Rego & Cunha, 2008).

The present state of academic research in the field of workplace spirituality is in many ways reminiscent of where leadership research was some 50 years ago. Academics are still trying to define basic terms, determine standards for measurement and interpretation, and explore the interrelationships between various variables and the impact on organisational behaviour, leadership and performance. Over the past decade, several literature reviews have been conducted (Day, 2004; Lund Dean & Fornaciari, 2007; Moberg, 2002; Mohamed, et al, 2001;), yet the pace of research and publication merits a fresh perspective and review, particularly in a developing country like Nigeria Where nearly every available space, including shops and relaxation centres are used as worshiping centres (either as mosque or church). The reason for the growing and sustained interest in the integration of spirituality and religion in the workplace, according to Geh (2010) may not be far from the fact that many of us want to infuse our lives with deeper meaning. We want to feel connected to one another. We want deeper relationships and a sense of greater purpose. These are some of the motivations behind the recognition given to spirituality at work. People spend a lot of their life at work and partly derive their social identity from their work place, what happens to them on the job is important for their mental and physical health and well-being. Giacalone and Jurkiewics (2003), while trying to explain the reason behind the heightened attention of scholars in this field identified three thematic areas to explain the phenomenon of workplace spirituality. The scholars conducted a representative sampling survey of the extant literature and clustered them into the following three themes. The themes explain, comprehensively, the nature of the forms of inquiry (both quantitative and qualitative) under-taken by scholars in this field thus far. The first theme emphasizes the environmental changes as sources of turmoil where profound social and business changes, in turn spur individuals to seek spiritual solutions to consequent tension (e.g MItroff & Denton, 1999). The unpredictable work environment (cash, Gray, & Rood, 2000) characterized by relentless downsizing, layoffs,

reorganization, re-engineering, merger, liquidation, deregulation, insecurity and new technologies has been identified as the main catalyst that has led to increased employee distrust in organizations (Nadeem, Anwar & Khawaja, 2012; Adeboye & Adegoroye, 2012). According to Cohen (1996), this distrust employees have in organizations as reflected through organisational policies has made employees see themselves as nothing more than expendable resources. This diminished view of self and work, according to Ali and Falcone (1995), exacerbates feelings of social alienation and fear, compelling the employee to search for deeper meaning in life; and thus integrating a spiritual-work identity. The second theme focuses on a profound change in values on a global scale. Giacalone et al (2003), citing Inglehart (1997) affirmed that "diminishing economic gains characteristic of the later part of the 20th century cannot create additional materialistic satisfactions (for individuals)"; the marginal utility derived from additional economic gains is diminishing. Thus, their search for something more meaningful has resulted in a quest for post materialistic satisfactions, of which spirituality may be one manifestation. This assertion is supported by Abramson and Inglehart (1995) research findings that individuals in developed western nations are seeking self-actualisation as opposed to material security. The third theme takes the macro view by focusing on the inter and intral cultural activities taking place among nations of the world. ECK (2001) and Zinsmeister (1997) attribute this interest to societal shifts toward diversify and increasing interest in other cultures as a result of globalization. Other researchers (Fox-Genovese, 1999; koehn, 1999) see corporate multi-nationalism and the consequent effort to integrate eastern and western management practices as a major driver of the broader interest in spirituality.

Many corporations also encourage the development of this new trend because they believe a humanistic work environment can create a win-win situation for employees, for employee's co-workers, and that it is good for the organization (Garcia-zamor, 2003 & Wiersma, Dean & Fornaciari, 2009). If the employees are at liberty to bring their physical, intellectual, emotional and spiritual attributes to the workplace, they will become more productive, creative and fulfilled. On the other hand, if the employees work in a dispirited workplace, they will manifest various negative work attitudes such as low-morale, absenteeism, burnout, high turnover, frequent stress-related illness, non committed attitude to the organization etc. (Mat Desa, et al, 2011).

However, despite the wide interest in this construct, most writings on it have been theoretical which ranged from determining the philosophical veracity of spirituality in organizations as a field of research (Adebayo et al, 2007; Fry, 2003), establishing operationalised definitions, reviewing literature in the field and development of scales both aim at measuring religious adherence as well as spiritual expression(Ashmos & Duchon, 2000, Fry et al, 2005) etc; empirical studies are still scarce, thus leading several authors to call for them (e.g Dean, 2004, Duchon & Plowman, 2005). Although, there are few exceptions empirical studies on the construct (e.g Ashar & Lane-maher, 2004; Duchon & Plowman, 2005; Fry et al 2005; Mitroff & Denton, 1999), but the truth is that in the current state of research, little substantive data exists to support any of the contentions made about or reasons given to explain the phenomenon. Currently, there is a dearth of studies (empirical and theoretical) that connects spirituality at work with important organisational constructs such as OBSE, OC and OCBs; particularly with Nigerian employees as research subject. This empirical study tries to link the association between spirituality at work and desirable work outcomes such as OCBs. Furthermore, the study sought to know the effects of possible mediators such as OBSE and OC on the relationship between spirituality at work and OCBs of Nigerian employees in the banking industry.

Defining "spirituality at work" has been a great contest among scholars even though its application in organization is undeniable. There is no clear and widely accepted definition of work place spirituality (Habibollah, 2012; Tischler, Biberman, & Mckeage, 2002). According to Krishnakumar and Neck (2002), there are three main viewpoints of the workplace spirituality perspective which are intrinsic-origin view, religious view and existentialist perspective. However, this study has been guided by the intrinsic-origin view rather than the other two perspectives. The intrinsic-origin view sees spirituality at work as having three components: the inner life, meaningful work, and community. These three components are propositions of spirituality at work in which inner life, meaningful work, and community relate to human self-concept, work content and working context respectively (Dehler & Welsh, 2003; Graber 2001). By this view, "spirituality avoids the formal and ceremonial connotations of religion; it implies an inner search for meaning or fulfillment that may be undertaken by anyone regardless of religion" (Graber 2001 p. 40). In other words, the concept of spirituality is not associated with religion and belief (Mitroff & Denton, 1999). The central theme of the definition is that spirituality at work is the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2005).

The contention of the present study is that there should be a close association/relationship between spirituality at work and organisational citizenship behaviour (OCB); but if organisational commitment (OC) and organization-based self esteem (OBSE) should mediate in this relationship, what will become of the relationship? In other words, what kind of association/relationship exists between spirituality at work and OCB with and without OC and OBSE?

OC is one of the key factors in achieving competitive performance (Arti, Atul Dutt, & Kuldeep, 2011; Salami 2008). According to Allen and Meyer (1996), it is a "psychological link between the employee and his or her organization that makes it less likely that the employee will voluntarily leave the organization (p. 21)". It is a kind of emotional and psychological attachment that an employee has to the organization. Committed employees can be described as those employees who have high involvement in the stake of the organization, e.g always being supportive of the organization's proposal, plans and any activities carried out by the organization. Highly committed employees will generally express a strong desire to remain in the organization (Mathiew & Zajac, 1990; Salami, 2005). Mayer and Allen (1991) identified three distinct themes in defining commitment: Affective (involvement in an emotional attachment to the organization), Continuance (employee's recognition of the costs associated with their leaving the organization) and Normative (sense of obligation to the organization). In a nut shell, the three components' model tries to explain the cumulative

strength of individuals connected to an organization because they want to (affective), they need to (continuance) and they ought to (normative) remain in the organization.

Many studies (Finegan, 2000; Karrasch, 2003; Kursad & Omay, 2008; Podsakoff, Mackenzie & Hommer, 1996; Schappe, 1998;Williams, Pitre & Zainuba, 2002;) have indicated that a strong relationship exist between OCB and OC, but the present study does not just examine this relationship, it also look into the relationship between OC and other related organizational behaviour constructs like OBSE and spirituality at work, and attempt to determine the exact mediating role of OC in the relationship between spirituality at work and OCB with a view to determining which of OC and OBSE play the most crucial mediating role in the relationship between spirituality at work and organizational citizenship behaviour. If this is determine, the findings would benefit labour employers particularly those in the banking industry where the subjects of the study are drawn as the result will serve as a pointer to those factors that can promote or strengthen OCB of employees. Research by Nijhof, De Jong and Beukhof (1998) has indicated that "a successful organization does not only depend on how to make the most of human competencies and how to utilize their employees, but more important is how the organization stimulates the commitment among their employees"   (p.21).

In line with the focus of this study, OBSE is defined as the degree to which employees deem themselves competent and valuable within their organizations. It is an employee's evaluation of his or her personal adequacy and worthiness as a member of an organization (Abiodun & Shyngle, 2013; Gardner, et al; 2004). The reason for focusing on OBSE, rather than other forms of self esteem or other organizational behaviour constructs is the nature of the banking job, particularly in a country like Nigeria where the respondents are drawn from. It is a well acknowledged fact that bank workers suffer greater levels of stress than comparable occupational groups (Balogun, Ojedokun & Tijani, 2012; Hoel, Spark & Cooper, 2001); and according to Wadman, Durkin, and Conti Ramsden (2008); and self-esteem, generally, plays a key role in an individual's thoughts, feelings, and responses to stressful life events. It can create a significant positive or negative impact on a person within an organization. Task-specific self-esteem was chosen because it will measure task related phenomena more strongly than will global self-esteem. Based on the principle of comparability, Pierce and his colleagues argue that the "more self-esteem is framed in a context consistent with the behaviour or attitude to be predicted, the higher will be the observed correlation between the two variables" (p.623-624). Pierce et al (1989) extended the scope of self-esteem with a suggestion that employees' work-related attitudes and behaviour are strongly relevant to the beliefs about themselves that are formed from their roles within the context of an organization.

In addition, research on social dilemmas (Messick & Brewer, 1983) has shown that individuals tend to contribute more to the public good if they believe that their contribution is valuable. Since employees with higher OBSE have stronger belief in their efficacy, they are likely to engage in higher levels of OCBs. Furthermore, cognitive consistency theory assumes that people are motivated to achieve outcomes that are consistent with their self-concept (Anumba, 1995; Korman 1971). This simply suggests that employees with high OBSE will attempt to engage in behaviours valued in their organization.

From the foregoing, the positive contributions of organisational behaviour constructs such as those investigated in the present study to organisational success and performance is widely accepted by literature (Duchon & Plowman, 2005; Podsakoff & Mackenzie, 1989; Podsakoff et al, 2000), but empirical studies where the four are used together in a study are scarce, if at all, they exist. Beside this, most studies on one of them (e.g spirituality at work) have been theoretically based; thus leading several authors (Dean, 2004; Duchon et al, 2005) to call for empirical study on it. This study therefore seeks to fill this gap by investigating the mediating role of OC and OBSE in the relationship between spirituality at work and OCB among Nigerian Bank workers in South-west, Nigeria. To achieve this objective, the study hypothesized that OBSE and OC separately, will significantly mediate the relationships between SAW and OCB.

2. Method

2.1. Design and Participants

The study adopts ex-post facto research design. This is because the independent variables being investigated have already occurred and the researcher is only interested in knowing the influence of the mediating variables (organization-based self-esteem and organizational commitment) in the relationship between the independent variable (spirituality at work) and the criterion variable (Organisational citizenship behavior) without necessarily manipulating any of the variables.

Participants of this study were two hundred and seventy (270) bank employees selected through the use of non-proportional stratified and simple random sampling techniques from one hundred and eight (108) banks in the south-west Nigeria. The non-proportional stratified random sampling technique was adopted for the study because the sample of the study was selected from different states and senatorial districts of south-west, Nigeria with no special reference/regard for the staff population of the selected fifty-four (54) banks. The states and senatorial districts constitute the strata. The simple random sampling technique was adopted to give each employee in the selected banks an equal chance of being selected to be involved in the study without any element of bias. The first stage of stratification was represented by the three (3) senatorial districts in each state that constitute the South-west, Nigeria (i.e Ogun, Oyo, Osun, Lagos, Ondo, and Ekiti States). Nine (9) banks were randomly selected in each of the South-west, states with three (3) banks being randomly selected from each senatorial district that makes up a state. Presently, there is a total of twenty-one (21) government approved banks in Nigeria with most of them having branches all over the states of the nation. However, there are twenty-one (21) banks in each state of South-west Nigeria making a total of one hundred and twenty-six (126) banks. However, a total of fifty-four (54) banks were used in this study, and five (5) bank workers (male and female) were randomly selected in each of these banks, making a total of two hundred and seventy (270) participants in all.

2.2. Instrument
Four standardized instruments were used in collecting data for this study. These include:

- **The Organization Based Self-Esteem Scale** was developed by Pierce, Gardner, Cummings and Dunham (1989). The scale consists of 10 items and is measured on a 6 point scale ranging from strongly disagree (1) to strongly agree (6). The scale translated to Turkish by the professors of Marmara University, Department of Business Administration, for which considerable validity evidence exists. Some examples of items in the scale include: "I am trusted around here"; "There is faith in me around here"; "I can make difference around here"etc. The Cronbach-alpha for 10 item in the original scale is .93 (Lee & Peccei, 2007). The Cronhach's alpha for the scale in the present sample is 0.89.
- **Organizational Commitment** is measured by Meyer and Allen (1991)'s Affective, Continuance, and Normative commitment scales. It is a six points scale ranging from 1 (strongly disagree) to 6 (strongly agree) for the items under each subscale of organisational commitment. There are a total of 18 items in which each of the 3 subscales account for 6 items equally. A sample item for affective commitment is "I would be very happy to spend the rest of my career in this organization"; for continuance commitment is "It would be very hard for me to leave my organization right now, even if I wanted to", and for normative scale is " I would feel guilty if I left my organization now" Items were standardized in Turkish by Wasti (2000). She found Cronbach-alpha reliability score of .93. The cronback-alpha reliability score of the original scale was .94 (Meyer & Allen, 1991). The Cronbach's alpha for organizational commitment in the present sample was 0.92.

3. Organizational Citizenship Behaviour Questionnaire
Organizational citizenship behaviour scale was used from Podsakoff, MacKenzie Moorman and Fetter's (1990) measure of organizational citizenship behaviour. Four types of organizational citizenship behaviours, described by Organ (1988a), were used in the study:- Conscientiousness: Discretionary behaviors on the part of the employee that go well beyond the minimum role requirements of the organization, in the areas of attendance, obeying rules and regulations, taking breaks, and so forth. One of the items in the scale under this sub-heading is "I am one of the most conscientious employees in this organization"; Civic Virtue: Behaviour on the part of an individual that indicates that he/she responsibly participates in, is involved in, or is concerned about the life of the company. One of the items under this sub-heading include: "I attend functions that are not required, but help the organisation's image"; Courtesy: Discretionary behaviour on the part of an individual aimed at preventing work-related problems with others from occurring. An example of item under this sub-heading is "I am mindful of how my behavior affects other people's job" Altruism: Discretionary behaviors that have the effect of helping a specific other person with an organizationally relevant task or problem. Example of item under this sub-heading is "I am willing to help others who have work-related problems" The scale reported Cronbach-alpha reliability score as .83 The Cronhach's alpha for scale in the present sample is 0.88.

4. Spirit at Work Scale (SAWS)
The 18 item scale developed by Kinjerski and Skrypnek (2006) and which was built on Ashmos and Duchon (2000) was adopted to measure the construct of spirituality at work in this study. The reason for choosing this scale is that it captures Mitroff and Denton's (1999) seminal definition of spirituality as "the basis feeling of being connected with one's complete self, others and the entire universe" other reason is that the scale reflects the three important dimensions relating to the spiritual self such as inner life, meaning of work, and organisational values. Some examples of the items of the scale are "At times, I experience a "high" at my work", "I experience a connection with a greater source that has a positive effect on my work", "I experience a match between the requirements of my work and my values, beliefs and behaviours", "I have a sense of personal mission in life, which my work helps me to fulfill", "My spiritual beliefs play an important role in everyday decisions that I make at work", "At times, I experience a "high" at my work", "I experience a connection with a greater source that has a positive effect on my work", " I experience a match between the requirements of my work and my values, beliefs and behaviours", "I have a sense of personal mission in life, which my work helps me to fulfill", and "My spiritual beliefs play an important role in everyday decisions that I make at work", 102 items were originally generated for the scale before they were later reduced to 18 items. Factor analysis has reported by Kinjerski and Skrypnek (2006) revealed 4 distinct factors: engaging work, sense of community, spiritual connection, and mystical experience. Using the results of item analysis and factor analysis, 18 items was selected to constitute the new scale.The factor loading for each item is between .56 and .99. Analysis revealed high internal consistency for both the total scale ((α = .93) and the four subscales (α's from .86 to .91).SAWS is a short psychometrically sound, and easy to administer measure that holds much promise for use in research and practice (Kinjerski & Skrypnek 2006). The Cronbach Alphas indicate very acceptable interval consistency reliability for the scale (α = .93). The Cronhach's alpha for scale in the present sample is 0.97.

5. Procedure and Data Analysis
The researcher employed the help of five research assistants who are Ph.D supervisees of the researcher in administering the questionnaire to respondents in Lagos, Ekiti, Ondo, Osun and Oyo states. These supervisees live in these parts of the country and they were adequately briefed about the objective of the study and were also trained on how to handle the administration of the questionnaire. The researcher personally administered the questionnaire in Ogun State where he resides. A total of three weeks and two days were used for the administration and collection of the questionnaires. Out of the two hundred and seventy questionnaires that were administered, two hundred and sixty-nine (99%) were properly filled and deemed adequate for analysis. The data resulting from the scoring of the instrument were then subjected to multiple regression and t-test statistical analyses.

6. Results

The issues raised by the present study was to determine the mediating effects of Organisation-based self-esteem (OBSE) and organizational commitment (OC) in the relationship between spirituality at work (SAW) and organizational citizenship behavior (OCBs). The results of the data analyses are presented in the tables 1-2 below:

Antecedent		Consequent						
		ORGANISATION-BASED SELF-ESTEEM			ORGANISATIONAL CITIZENSHIP BEHAVIOUR			
		Coeff	SE	P		Coeff	SE	P
Spirituality at work	a	.29	.03 t = (10.98)	<.001	c^1	.26	.03 t = (9.59)	.00
Organization-based self-esteem	-	-	-	-	b	.48	.05 t = (9.71)	.00
Constant	i	35.04	2.10 t = (16.72)	< .001	i	6.16	2.52 t = (2.44)	.02
		$R^2 = .28$ F $(1,_{313}) = 120.61$, P<.001				$R^2 = .56$ F $(2,_{312}) = 197.17$, P<.001		

Table 1: Model Co-efficient for the mediating effect of organization- based
Self-esteem on spirituality at work and organizational citizenship behavior

There is an evidence of total effect of spirituality at work on organizational citizenship behaviour (c = .40; t=15.20; p<.05; 95% confidence interval from .35 to .45).

The results indicated that there is a significant indirect effect of Organisation-based Self-Esteem on Spirituality at Work and Organisational Citizenship Behaviour (Coeff =.14; SE= .02; Z =7.26; p<.05; Boot LLCI =.08 to Boot ULCI =.20. This implies that Bank workers who differ in one unit of Spirituality at Work are estimated to differ by 0.14 units in their reported level of Organisational Citizenship Behaviour as a result of the tendency for those under relatively more spirituality at work to feel more in Organisation-Based Self-Esteem which in turns translates to greater Organisational Citizenship Behaviour. There is also an evidence of direct effect of spirituality at work on organizational citizenship behaviour independent of organization based self-esteem (c^1 =26; t =9.59; p<.05 .21 to 32). The result implies that without organisation-based self-esteem, spirituality at work will predict organizational citizenship behavior; however, not losing sight of the fact that the observed direct effect of independent variable on the dependent variable might be influenced by other extraneous variables not investigated by the study.

Antecedent		Consequent						
		Organisational Commitment				Organisational citizenship behaviour		
		Coeff	SE	P		Coeff	SE	P
Spirituality at work	a	.46	.03 t = (15.39)	<.00	c^1	.37	.03 t = (0.50)	.00
organization-based self-esteem	-	-	-		b	.08	.05 t = (1.52)	.13
Constant	i	25.05	2.37 t = (10.56)	.00	i	21.08	2.43 t = (8.69)	.00
		$R^2 = .43$ F $(1,_{313}) = (236.83)$ P< .001				$R^2 = .43$ F $(2,_{312}) = 117.21$ P<.001		

Table 2: Model coefficients for the mediating effect of organizational commitment
On spirituality a work and organizational citizenship behavior

There is an evidence of the total effect of spirituality at work on organizational citizenship behavior (c=.40; t=15.20; p<.05; 95% confidence interval from .35 to .45). The result indicated that there is no significant indirect effect of organizational commitment of spiritually at work and organizational citizenship behaviour. (coeff = .03; SE = .03; Z = 1.51; P < .05; Boot LLCI = -.01 to Boot ULCI = .09). This implies that bank workers who differ by one unit of spirituality at work are estimated to differ by .04 units in their reported level of organizational citizenship behavior (OCB) as a result of the tendency for those under relatively more spirituality at

work not to feel more in organizational commitment (OC) which in turns translate to lower organizational citizenship behavior (OCBs).

There is an evidence of a direct effect of spirituality at work on organisational citizenship behaviour independent of organizational commitment (c^1 = .37; t = 10.50; p<.05; .30 to .43). This implies that without organizational commitment (OC), spirituality at work (SAW) will significantly predict organizational citizenship behavior (OCBs). However, the extraneous factors influencing OC and OCBs in the model cannot be overlooked.

7. Discussion

The primary objective of this study derives from the fact that organization has shifted from the use of strict hierarchical structures and individual jobs. Instead, somewhat autonomous team based work structures have been implemented, and this implementation has increased the importance of individual core value, initiative and cooperation (Akinyele, 2010; Popoola, 2011). As a result of this trend, workplace spirituality has been recognized as a fundamental area of research in the academic world to add more meaning to one's workplace (Adebayo, Akanmode & Udegbe, 2007; Ashmos & Duchon, 2000; Daniel, 2010; Garcia-Zamor, 2003; Giacalone & Jurkiewicz, 2003; Gotsis & Kortezi, 2007; Petchsawang & Duchan, 2009). By embracing spirituality in the workplace and allowing it space to manifest, positive outcomes such as the exhibition of organizational citizenship behaviours (OCBs) may ensue.

This research demonstrated organizational-based self-esteem (OBSE) and organizational commitment (OC) as some of the many individual differences that might link spirituality at work and OCBs together. In specific term, the study examined how OBSE and OC influence spirituality at work and OCBs separately. OBSE and OC were hypothesized as mediating variables that enhance the relationships between the independent variable (Spirituality at work) and dependent variable (OCBs). As it was expected, organization-based self-esteem was displayed to relate positively to the independent (Spirituality at work) and dependent (Organisational Citizenship Behaviour) variables. Both partial and full mediating effects of OBSE on the independent and dependent variables were indicated by the analysis. By implication, in organizations where spirituality at work is given a space, individual employees in such an organization will tend to develop high self-esteem and maintain favourable work attitudes, and will engage in the performance of OCBs; since an individual is likely to behave in a fashion consistent with his/her self-image to avoid cognitive dissonance (Korman, 1971).

Drawing on this logic, pierce and colleagues (1989) affirmed that employees with higher OBSE feel that they are valued members of their organizations, and as such, more likely to engage in OCBs to preserve their positive self-image. The more employees perceive that organization have greater respect for their core value, the more they feel a moral obligation to keep doing their best for that organization (Akinyele, 2010; Ucar & Otken, 2010). In furtherance of this fact, cognitive consistency theory model suggests that employees who perceive themselves as organizationally valuable and meaningful will attempt to engage in behaviours valued in their organization (Korman, 1971, Ojedokun 2012; Popoola, 2011; Yusuf & Metiboba, 2012)

It is also worthy of note that by the findings of this study, spirituality at work may also lead to OCBs directly, thus accounting for the partial mediating effects reported. This further gives strength to the earlier submission that a great amount of autonomy may result in employees having a sense of belonging, and feeling that they have control over their work situation, thereby personally taking responsibility for the result of their work and being able to experience a feeling of personal success. King and Nicols (1999) claimed that one of the attributes of connection to "self" is reaching full potential. In the same vein, Mitroff and Denton (1999) in their study on spirituality, religion and values in the workplace found that "the ability to fully utilize full potential" was the first choice by the participants in their study when explaining the source of meaning and purpose in life.

If spirituality at work is given a space to thrive in spite of the enormity of the work of an average bank employee and the tight operational system of the banking industry, particularly in a nation like Nigeria, where an average bank employee is saddled with high level of responsibility with little or no security in place to safeguard properties and lives of people operating the system, employees may find succor in work place spirituality thereby seeing their organizational roles as meaningful. Through this process, employees may develop a cognitively consistent view of the self, and as a result, individual's OBSE may be enhanced.

Also in support of the findings of this study are need theory (Alderfer, 1972; Maslow, 1943); and self enhancement theory (Dipboye, 1977) who predict that employees are motivated to engage in behaviours that demonstrate and enhance their organizational worth. When there is alignment of personal values with organizational values as well as with organizational mission and vision, employees may feel a sense of wholeness. From this alignment of culture, values and people, an enormous sense of community and opportunity for personal contribution materialize.

Today's typical organization is undergoing a rapid transformation necessitating the need for committed employees for organizational growth and development. The mediating role of organizational commitment in fostering the relationship between spirituality at work (SAW) and organizational citizenship behaviours (OCBs) was also sought by the present study. The result as shown in table 2 indicates that organizational commitment (OC) will not significantly mediate the relationship between SAW and OCBs. The implication of this finding is that OC is of no relevance for the relationship between SAW and OCBs to be strengthening.

This finding is not unexpected. It may not be out of place to think that employees may take for granted that organization acceptance and respect for one of their core values such as workplace spirituality is a form of communication that signals the degree to which the organization value them. This message when internalized becomes a part of the employee's organization-based self-esteem, which in turn motivates employee to engage in behaviours that are consistent with the view of the self as organizationally competent, worthwhile, and valuable. This message may also contribute to increase employee's emotional attachment, involvement and identification to the organization thereby leading to OCBs naturally. As such, the employees who value workplace spirituality is

already committed to the organization and their engaging in OCBs would seem a natural and direct outcome. Therefore, SAW need not work through OC to lead to OCBs.

While corroborating this view, Gouldner (1960), Settoon, Bennett and Liden (1996), Eisenberger, Armeli, Rexwinkel, Lynch, and Rhoades (2001) theorized that when employees feel that the organization promotes their hope and happiness, they tend to reciprocate with positive attitudes towards the organization, including the organizational affective bonds and feelings of loyalty. Employees treated fairly and respectfully feel that they are recognized as valuable emotional and intellectual beings (Kim & Mauborgue, 1998) and also experience a sense of psychological and emotional safety (Abiodun & Shyngle, 2013; Akinyele, 2011, Burroughs & Eby, 1998). In response, they tend to develop a sense of duty and are willing to reciprocate naturally, with more cooperative and supportive actions, and with greater loyalty, commitment, enthuasiasm, work effort and productivity, thus better performing their jobs and contributing to organizational performance (Eisenberger et al, 2001; Gouldner, 1960; Setton et al, 1996)

8. Conclusion

The present study outlined separately, the mediating roles of organization-based self-esteem and organizational commitment in the relationship between spirituality at work and organizational citizenship behavior. The results indicated that only organisation-based self-esteem was found to significantly mediate the relationship between spirituality at work and organizational citizenship behavior. Although significant relationship existed between organizational commitment and the independent and dependent variables; but the results revealed that organizational commitment will not significantly mediate the relationship between spirituality at work and organizational citizenship behavior.

9. Implication and Recommendation

The modern day workplace continues to change at a radical and accelerated speed as a result of globalization and international competition. This development, as emphasized before, led to a significant increase in mergers and acquisitions as well as the downsizing of many organizations. This situation has a negative impact on employees in terms of job losses, increased uncertainty, ambiguity, and heightened anxiety, which is not necessarily offset by any organizational benefits thereby necessitating a proactive approach to human resource management. The findings of the present study suggest that recognizing spirituality as the fundamental aspect of the human personality may be another approach to managing change. While traditional change management approaches aim at managing change from the "outside- in", knowledge of the spiritual foundation of life suggests that change can be handled from the "inside-out". The "inside-out" approach suggests that individuals who experience the spiritual foundation of life can grow and develop in ways consistent with organisational goals (Heaton, Schimidt-wilk & Travis, 2004)

The findings of this study stress the need for employers of labour to pay extra attention to their employees' spiritual feelings. They should encourage the employees to engage in the organisation's activities that will enhance their 'inner' lives such as engaging themselves in the CSR (corporate social responsibilities) activities. If employees have more positive perceptions of their employers, they will achieve better adjustment into their job satisfaction and subsequently increase the sense of affective commitment (Mat Desa & Koh Pin Pin, 2011)

For the organization keen to incorporate spirituality into all aspects of work, explicit efforts must be made to structure the work day and office environment to offer opportunities for employees to find a place of reflection and silence, both alone and together (Duerr, 2004) Like the banking sector, for instance, human resource policies can be adjusted and be made more accommodative in terms of allowing employees to take contemplative breaks that may last for about 30 minutes to 1 hour during official hour for relevant spiritual talks, prayers, meditation and reflection. In an organization high on spirituality awareness, values and mission statements are not forgotten documents but are engaged through a continuing process of reflection. Employees in such organization will be attached to the organization because their work will becomes more meaningful to them and when this happen, it will affects personal industry described as paralleling conscientiousness and is reflected by behaviours such as performing duties with care and with few errors, rarely missing work even if there is a legitimate reason, and meeting or beating work deadlines. When employee identifies with his work with passion, diligence and hard work often results. Behaviours manifested by employees in such organization include spontaneous ones such as defending the organization when outsiders criticize it, actively promoting the organisation's products to family, friends, and potential, as well as showing pride when representing the organization in public (Moorman & Blakely, 1995)

10. Limitations of the Study

One of the limitations of this study is the use of questionnaire survey as the sole instrument for data collection. There are potential biases with this method because the actual phenomenon under investigation becomes hard to differentiate from measurement artifacts (Avolio & Bass, 1991; Hunfnagel & Conca, 1994). However, it is worthwhile to note that although researchers generally agreed that this method has potential to affect the results of a single-method study, there are scholars who believe that this method may not negatively affect the validity of the findings (Crampton & Wagner, 1994; Chan, 2009); more so that there are situations in which the use of self report data appears to be appropriate and perhaps sometimes more appropriate.

Another limitation of the study is the fact that the study was delimited to a section of the country thereby making it difficult to generalize the findings on the entire bank workers in the nation. Another major limitation of the study is the fact that the study made use of Ex-post facto research design, hence; the researcher cannot make a finalized claim about causality

It must be acknowledged that there is dearth of research efforts, particularly, in this part of the world, on workplace spirituality and other related organizational constructs, hence, future research can look into how spirituality at work influences employees' attitudes

and behavior and organizational performance especially in the African context. Furthermore, it is observed that there is no universally accepted definition of the construct. This suggests an urgent need for further conceptual refinement to develop and measure the construct of spirituality particularly in the organizational context.

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