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Perceived Organizational Justice as Mediator in the Association of Leader Spiritual Intelligence and Subordinate Work Attitude in Nigeria

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Abstract:

This paper examined perception of organizational justice in a mediating context of associated relationship between spiritual intelligence and subordinate work attitude in Nigeria. Using questionnaire as sole research instrument, data were obtained from a sample of 384 employees of the Rivers State Civil Service; whereas a total of 318 were retrieved, only 307 copies were deemed valid for analysis. Bar chart was used to illustrate the dispensation of the demographic data distribution while the Spearman Rank Correlation Coefficient was used to test the hypotheses earlier stated. The result reveal that: (1) Leader existential thinking (2) Leader personal meaning production (3) Leader transcendental awareness (4) and Leader conscious state expansion are significantly associated with the components of subordinate work attitude. More so, the bootstrapping test reveals that organizational justice does not significantly mediate the relationship between the independent and dependent variables. The study concluded that spiritually intelligent Leaders possess the potentials to implicitly and explicitly shape the values and mindset of their subordinates; and consequently place such subordinate in the pedestal of exhibiting positive and desirable behaviors that are relevant in the achievement of organizational goals. Some recommendation put forward are that : (1) Leaders should deliberately apply their spiritual intelligence in every dealings and contacts with subordinates in the organizations (2) Leaders should regularly examine their spiritual intelligence quotients using the Integrated Spiritual Intelligence Scale (ISIS) and where the result is low; efforts should be made towards improvements.

Keywords: Perceived organizational justice, leader spiritual intelligence, subordinate work attitude

1. Introduction

The vulnerability of modern business organizations to various environmentally induced pressures and vagaries have persistently inclined them to maximize the potentials of their human resources towards goals attainment. This is why the effective management of the general demeanor of employees on the job becomes inevitable and a domain for regular considerations in current organizational behavior discourses. It was earlier reported that the prominence of the attitudes people shows at work have been orchestrated and profiled in management literature as they directly or indirectly interlace with work behaviors (Nelson & Quick, 2006; Jayan, 2006). As integral to corporate culture, work attitude encapsulates the lasting feelings, beliefs and behavioural tendencies (positive or negative) employees show towards distinct facets of the job; the job itself, the context and the people (Greenberg & Baron, 2002; Auerbach & Dolan, 1997).

A bevy of studies have associated work attitude with various correlates such as absenteeism (Cheloha & Farr, 1980), employee turnover and internal motivation (Brown and Leigh, 1997), job performance (Frank & David, 2003) and organizational citizenship behaviours – OCBs (Organ *et al.*, 2006; Rosenberg & Moberg, 2007). Pierce *et al.* (2002) noted that people exhibit multiform of attitudes concerning their work environments on three major components namely: the cognitive aspect; involving the beliefs and opinions about an event or person; the affective aspect relating the feelings, sentiments, moods and emotions triggered by a person, event or objects, and the behavioural aspect that stresses the actions emanating from the feelings.

Opinions are rife that the work attitudes that mostly influence employee performance are job satisfaction, organizational commitment and job involvement (Averbach & Dolan, 1997; Kreitner & Kinicki, 2004). Studies have found significant association between organizational commitment and performance (Riketta, 2008; Manikandan, 2000). The commitment employees have towards their constituents and organizations is a critical recipe for contextual and organizational performance, satisfaction and cognitive withdrawal (Johnson *et al.*, 2010). Also employees who show high level of job involvement perceive their work as part of their personal lives (Hackett *et al.*, 2001). Rosenberg & Moberg (2007) had reported in evidence, a positive association between job involvement and organizational citizenship behaviours – OCBs, but negative association with intention to quit. Therefore, it behooves on organizations to explore other spheres of cognitive intelligence that will catalyse employee performance.

In the past few years, organizational scholars have begun to underscore and advocate the centrality of spiritual intelligence; a growing paradigm that oscillates on the pivots of spirituality but distinct from religiosity (Koenig *et al.*, 2001), as a verve for positive organizational outcomes (Lynton & Thogerson, 2009). As a genre of intelligence, spiritual intelligence is a set of cognitive abilities that empowers an individual to solve problems and domicile the solutions in a culture (Gardner, 1993, as cited in Feizi & Alipour, 2013). Empirically, studies have correlated spiritual intelligence with positive outcomes such as organizational justice (Allemeh *et al.*, 2002), organizational citizenship behaviours (Feizi & Alipour, 2013), and work performance (Rani *et al.*, 2013).

Similarly, Jehodar & Goodargil (2012) and Kharchidi & Ebadi (2012) reported significant association between the construct of spiritual intelligence and job satisfaction, while a negative association was found between it and job satisfaction in an Iranian context (Rastgar *et al.* 2012). However, these outcomes might not hold sway in other climes if replicated. Furthermore, research linking spiritual intelligence and subordinate work attitude on a leadership aegis appears scantily recorded in evidence. In our earlier discourse “Spirits or souls at work” (George & Gabriel, 2013), acknowledged and reiterated the argument of Kinjerski & Skrypnek (2006) that spiritually informed leadership remains the fulcrum that enshrines spiritual values at work. In the same vein, Fry *et al.* (2005) had advanced that a leadership that is spiritually informed enables both leader and follower to explore spiritual survival through calling and membership, vision and commonality of values at all levels in harnessing organizational commitment and productivity. Therefore, we propose that leader spiritual intelligence will lead to desired subordinate attitude at work. Herein lays the knowledge gap.

Consequently, this study investigates the relationship between leader spiritual intelligence and subordinate work attitude, as mediated by organizational justice. The paper is structured as follows: The first section presents the introduction with the research goals. The next section then presents the theoretical framework, literature review and hypotheses development. A section after this presents the research methodology. In the ensuing section, the analysis of data and results are presented, followed by the discussion of findings. Terminally, the conclusion, implications, recommendations and limitations are presented.

1.1. Research Goals

The main purpose of this study is to investigate the relationship between leader spiritual intelligence and subordinate work attitude. The aligning specific objectives are:

- i. To examine the relationship between leader existential thinking and subordinate work attitude in the Rivers State Civil Service.
- ii. To examine the relationship between leader personal meaning production and subordinate work attitude in the Rivers State Civil Service.
- iii. To examine the relationship between leader transcendental awareness and subordinate work attitude in the Rivers State Civil Service.
- iv. To examine the relationship between leader conscious state expansion and subordinate work attitude in the Rivers State Civil Service.
- v. To examine the mediating influence of organizational justice on the relationship between leader spiritual intelligence and subordinate work attitude in the Rivers State Civil Service.

2. Theoretical Framework and Hypotheses Development

2.1. Social Exchange Theory

This study shows reliance on the theoretical underpinnings of the social exchange theory. Social reality concerning this theory is most times explained in relation to the quality of leader-member-exchanges (LMX) and the “norm of reciprocity” between organizational members. The theory relays that interpersonal behavior and social interaction largely depends on the symbiotic exchange of tangible and intangible resources between interacting entities. Social exchange theory explains how individuals develop relationships that will enable them maximize their profits or rewards while minimizing costs (Thibaut & Kelly, 1959; Blau, 1986; Stafford, 2008). The rationale behind this theory is the economic model of Profit = Reward – Costs (DeVito, 2009).

According to Cropanzano & Mitchell (2005), social exchange relates a trend of interdependent interactions, generating obligations that are contingent on the actions of the parties involved; between employees on the one hand, and between management and employees on the other hand. Leader-member-exchanges may be high or low in quality. In high LMX, the leader and member exchange mutual trust, support, understanding approval, work contribution and professional respect (Graen & Uhi-Bien, 1995). On this score, followers may maximize preponderate benefits such as affection communication, leader accessibility and support trust, approval, consideration, autonomy and favourable job assignments (Graen & Uhi-Bien, 1995). On the “norm of reciprocity” (Gouldner, 1960), employees who experience fair treatment through exchange transactions with their superiors, will reciprocate similar gestures through positive attitudinal and behavioural dispositions. The foregoing realities show-cased clearly vitalize the relevance of the social exchange theory to the thrust of this study.

2.2. Literature Review

2.2.1. Spiritual Intelligence

Spiritual Intelligence as a construct, has received huge research interests since its emergence (see Emmons, 1999; Sisk & Torrance, 2001; Wolman, 2001; Zohar and Marshal, 2002; Nasel, 2004; Khavari, 2000; MacHovec, 2002; Yang, 2006; Mark, 2004; King, 2009 and Howard, 2002). Like its predecessor spirituality, spiritual intelligence has never lacked scholarly definitions since it was

conceived by Danah Zohar in 1997, in her book “*Reviewing the Corporate Brain*”. Hence, the construct has been variously defined. Emmons (1999) presented spiritual intelligence “as a set of capabilities for the benefit of religious and spiritual resources” (p.3). Again Emmons further argued that spiritual intelligence is a framework for identifying and organizing skills and abilities needed for the adaptive use of spirituality (p. 163).

On the other hand, Wolman (2001) also defined spiritual intelligence “as the human capacity to ask ultimate questions about the meaning of life and to experience simultaneously the seamless connection between each of us and the world in which we live (p.1); whereas Nasel (2004) defined spiritual intelligence as the ability to draw on one’s spiritual abilities and resources to better identify, find meaning in, and resolve existential, spiritual, and practical issues. Such resources and abilities, be it prayer, intuition, or transcendence, ought to be relevant to facilitating an individual’s capacity for finding meaning in experiences, for facilitating problem solving, and for enhancing an individual’s capacity for adaptive decision making (p. 42, p. 305). On the same plane of reasoning, King (2008) defined spiritual intelligence as “a set of intellectual capacity that contributes to the integration and knowledge and adaptive application of spiritual and supernatural aspects of personal existence and lead to critical existential thinking, increased meaning, identifying of superior universe and domiciled of spiritual state” (p.69).

An appraisal of the foregoing definitions unveils the following salient points. First, a convergence of opinion exists on typifying spiritual intelligence as a set of intellectual capacity or human capabilities that is solution-laden in solving problems. Second, as a growing paradigm of spirituality, spiritual intelligence relies greatly on the antecedents (personality, contextual and organizational factors) and attributes (existential reasoning, meaning making, transcendental niceties and interconnectedness) of the parent concept of spirituality. Third, spiritual intelligence prides within the nativity of spirituality as uniquely distinct from the dogmas of religiosity. Finally, like its source of emergence, it is a multi-dimensional construct and one that resides within individuals. For the purpose of this study therefore, we are inclined to define spiritual intelligence “as a set of integrated spiritual resources and human capabilities that empowers an individual to solve problems that are affectively triggered.

2.2.2. Dimensions of Spiritual Intelligence

King’s (2008) taxonomy proposed four key components of spiritual intelligence that have been adapted and utilized as indicators in previous studies (Baghini & Ghorbani, 2014; Allemeh *et al.*, 2012, Feizi & Alipour, 2013), which we also replicated in this study. These are examined as follows:

- **Critical Existential Thinking:** This is the first component of spiritual intelligence. It involves the ability to think about issues bordering on existential angst, time, death and other metaphysical concerns about the world.
- **Personal Meaning Production:** The second component of spiritual intelligence relates to the ability of an individual to generate personal meaning relating to physical and mental endeavours, including emotional issues.
- **Transcendental Awareness or Consciousness:** The third component of spiritual intelligence concerns the ability or capacity to comprehend the ultimate aspect of self, others and the material areas of the world.
- **Conscious State Expansion:** This last component relates the ability to experience higher spiritual state or circumstances. Cosmic experiences, deep prayer, unity and meditation. However, this does not foreclose the existence of other taxonomies in measuring spiritual intelligence (see Wolman, 2001; Nadiri & Janova, 2010; Emmons, 2000a).

The notion and eminence accorded spirituality at work, irrespective of the paradigm shifts associated with it, have been well acknowledged by an array of scholars (Emmons, 1999, 2000a, Vaughan, 2002; Dent *et al.*, 2005; Zohar, 2005; Fry & Slocum, 2009; Fry & Cohen, 2009). This is hinged on the premise that individuals are bestowed with spiritual capabilities in them (Wolman, 2001). Spirituality has been associated with varieties of positive outcomes both at individual and organizational levels. Examples are: Spirituality and enhanced work performance (Ayranci, 2011), enhanced organizational competitiveness (Overell, 2003), profitability (Milliman *et al.*, 2003), high-level work performance (Isen & Baron, 1991) and with organizational learning (Bolman & Deal, 2001). On the same citadel of reasoning, Lynton & Thogerson (2009) had identified five key qualities that characterize individuals that are spiritually intelligent: They are hard-working, express affection for their jobs, passionate, appreciate their values and celebrate respect for their cultural roots. In the main therefore, spiritual intelligence parades enhanced organizational performance (Rastgar *et al.*, 2012).

2.2.3. Attitude to Work

The attitudes people show at work have become a heightened source of attraction to many organizational scholars and equally documented in literature because of their linkages with various shades of work behaviours directly or indirectly (Nelson & Quick, 2006; Jayan, 2006). Greenberg & Baron (2003) had similarly defined work attitude as the lasting feelings, beliefs and behavioural tendencies shown by employees toward various facets of the job; the job itself, the context and the people within. In this sense, the behavior is either directed to the job or the organization.

Attitude at work encompass three core components namely: the affective component (how a worker feels about his or her job or the organization, the cognitive aspect (What a worker feels about his or her job or the organization), and the behavioural component (how a worker is pre-disposed to behave in his or her job or the organization; and this greatly impacts the organization (Pierce *et al.*, 2002). Work attitudes are viewed to be vital correlates of organizational behaviours such as job performance, absenteeism, and voluntary turnover. On this premise, we are thus inclined to argue that work attitude forms an important facet of corporate culture.

2.4. Measures of Work Attitude

Behaviour at work engirds knowledge, skills, abilities, perception attitudes, values and ethics and are usually perceived to be part of organization culture that can influence employee performance. We have earlier on acknowledged that, most frequently investigated work attitudes that influence employee performance are job satisfaction, organizational commitment and job involvement (Auerbach & Dolan, 1997; Kreitner & Kinicki, 2004; Robbins, 2005). Accordingly, we have also adapted the afore-mentioned indicators as measures in determining work attitude in this study. We shall briefly appraise each of these measures below.

2.4.1. Job Satisfaction

Job satisfaction as an index of work attitude has been extensively researched as a complex phenomenon. Consequently, it has been numerously defined. According to Locke (1976), as cited in Nelson & Quick (2006), job satisfaction appears a pleasurable or positive emotional state emerging from the appraisal of one's job experiences or values. Ivancevich & Matterson (2002) and Spector (1997) portrayed job satisfaction as an individual's total feeling concerning the job and the attitudes they show towards various aspects of the job, including the attitude and perception that could consequently influence the extent of fit between the individual and the organization. Various aspects of the job relate with employee job satisfaction such as pay, promotion, leadership benefits, operating procedures, the job perse, co-workers and communication (Spector, 1997; Sempene *et al.*, 2002). Rothmann & Coetzer (2002) had noted that an expression of job satisfaction amongst employees indicates organizational effectiveness. Employees that are happy are also said to be productive (Saari & Judge, 2004).

2.4.2. Organizational Commitment

The commitment that employees show towards their organizations has similarly attracted considerable attention from scholars for decades. Like other work attitudes, organizational commitment lacks a precise and generally acceptable definition as a result of its multi-dimensional nature. Dennis & Griffin (2005) defined organizational commitment as a state in which an employee identifies with a particular organization, its goals, as well as maintaining membership of the organization and facilitating the attainment of its goals. Similarly, Mayer & Allen (1997) viewed the construct as a psychological link individuals have with their organizations; that rests as strong identification with the organization and flair to contribute towards the attainment of organizational goals.

In their widely celebrated taxonomy, Mayer & Allen (1997) explained commitment using three core components namely: affective, continuance and normative commitments. Affective commitment pertains to the individual's psychological or emotional attachment to, or identification with the organization which the employee expresses. Those that are affectively committed remain with the organization because they are harmonious with the goals and values of the organization. On the other hand, continuance commitment involves a realisation of the costs associated with the option of exiting the organization. Those with continuance commitment remain because of the cost-bet option involved in leaving the organization. Normative commitment relates to the option to continue the employment relationship with the organization based on moral grounds. In sum, employees that are committed, scarcely exhibit abandonment departments of turnover and tardiness, tend to be involved in extra-role activities such as creativity and innovativeness that gives the organization a competitive edge (Katz & Khan, 1978; Lumely *et al.*, 2011). In this study, we have utilized the affective commitment component of Mayer & Allen (2007) to determine this aspect of commitment as it connects with the emotional bearing of employees.

2.4.3. Job Involvement

Job involvement is another vital attitudinal behavior which employees show at work that has similarly attracted concern from organizational scholars since it was introduced by Lodahl & Kejner (1965). Numerous studies have associated job involvement with an array of personal and situational factors as antecedents. Kanungo (1982b) defined job involvement as an individual's psychological identification or commitment to his or her job. Pierce *et al.* (2002) defined the construct as an employee's psychological association with the job. In essence, job involvement shows the love an employee expresses for his or her job (Pollock, 1997).

Job involvement has been associated with enormous individual and organizational level outcomes. Organizational or macro level examples are: significant association between job involvement and employee commitment (Mathieu & Zajac, 1995), absenteeism and turnover (Diefendorff, 2002), job performance (Mathieu & Zajac, 1995; Frank & David, 2003). At the individual or micro level, examples are: positive association between job involvement and employee job satisfaction, personal growth, motivation and goal-oriented behaviours. Wentland (2009) also held that individuals with high level of satisfaction and job involvement regard their organizations highly in terms of loyalty, identification and organizational involvement. Evidentially, proofs thus exist that job satisfaction, organizational commitment and job involvement parade positive outcomes at all levels. However, our prime interest in this study is the relationship between leader spiritual intelligence and the attitudinal dispositions of subordinates at work, and this is the *coconut* the ensuring segment breaks.

2.5. Leader Spiritual Intelligence and Subordinate Work Attitude

The trajectory of extant literature on spiritual intelligence unveils that spirituality remains the progenitor of the construct and propels its manifestations at work. Giacalone & Jurkiewicz (2004) conceptualized workplace spirituality as "a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy" (p.129). Similarly, Burrack (1999) argued that "spirituality in the workplace is communicated and reinforced through the institution's leaders, organizational culture, policies and work design among other factors" (p.281). In an earlier discourse (George & Gabriel, 2013), did acknowledge a similar line of

argument by Kinjerski & Skrypnik (2006). Therefore, to delve spiritual intelligence through the lens of leadership in relation to subordinate work attitude appears logical and worth the effort.

Studies have unearthed significant association between spiritual intelligence and job satisfaction (Jehodar & Goodargil, 2012; Kharchidi & Ebadi, 2012). Rani *et al.* (2013) also reported a significant association between spiritual intelligence and work performance. Similarly, Feizi & Alipour (2013) reported in evidence a significant relationship between spiritual intelligence and organizational citizenship between (OCBs); a proven ally of job involvement (Rosenberg & Moberg, 2007). Noroozi & Masumabad (2015) further reported significant association between spiritual intelligence and withdrawal behaviors; in essence, it changes people (Shabbakhsh & Moallemi, 2013). Leadership as an influence powers depends on interaction (Sociability) and reciprocity between the leader and the led. Impliedly, spiritual intelligence is conceived as one that relies on human sociability and the canons of spirituality (Rastgar *et al.*, 2012). As the lever that effectively operates the brains and emotions of humans, leaders who have high level of spiritual intelligence could properly control their emotions and influence good thinking towards individuals (Saidy *et al.*, 2009). According to George (2006), spiritual intelligence is crucial in aiding a person in finding the defects and innate resource capacity to care, tolerate and adapt. In relationships, it helps to equilibrate between personal values, with good purpose and integrity at work (Tee *et al.*, 2011). In Kibby's (2007) "Noetic Leadership" model, skills that could facilitate spirituality through affect and cognition were identified. It was argued that spirituality at work is formed through values that engird vision, meaningful lives, altruism and emotional-oriented values that address existential angsts of followers. According to Benokraitis (2012), interactions are most satisfying and better sustained when there is a balance between giving and taking. An absence of reciprocity seemingly results in unfairness and adversely affects the relationship. When subordinates are fairly treated with affection or any other form of tangible or intangible resources such as money, intelligence, good looks, fame, youth, talent and power (Benokraitis, 2012), they will reciprocate some in exchange through attitudinal and behavioural compliance (Netemeyer *et al.*, 1997; Brown & Leigh, 1996; George, 2015). In line with the realities that emerged from the foregoing literary appraisal and our research objectives. We hypothesize as follows:

- HA₁: Leader existential thinking is significantly associated with the components of subordinate work attitude in the Rivers State Civil Service.
- HA₂: Leader personal meaning production is significantly associated with the components of subordinate work attitude in the Rivers State Civil Service.
- HA₃: Leader transcendental awareness is significantly associated with the components of subordinate work attitude in the Rivers State Civil Service.
- HA₄: Leader conscious state expansion is significantly associated with the components of subordinate work attitude in the Rivers State Civil Service.

2.6. Mediating Influence of Organisational Justice

The perceptions of organizational justice, entailing the respect and fairness for justice is a strong alloy of social exchange (Allemeh *et al.*, 2012) and a necessary requirement for any social contribution (Jandaghi *et al.*, 2012). The essence is, if employees perceive that they are accorded fair treatment that settles their socio-emotional needs by their supervisors, they will be more inclined to reciprocate same by exhibiting positive attitudinal dispositions about their work, the outcomes and supervisors (Wat & Shaffer, 2005). According to Abdullahi & Rexakhani (2009), employees will become more interested in organizations and indicate positive social behaviours if they perceive fair and honest treatments bestowed on them. Greenberg (1990) conceptualized organizational justice as a three-dimensional construct as follows:

2.6.1. Distributive Justice

The thrust of distributive justice is rooted to Adam's (1965) equity theory that impresses justice conception against receivables. Distributive justice could be defined as the basis of one's receivable fairness in social relations (Gholipour & Negad, 2007). According to Greenberg (1990), distributive justice relates employee appraisals of fairness of rewards and inducements received in exchange for contributions made at work. Distributive unfairness occurs if there is a disparity in this regard.

2.6.2. Procedural Justice

Procedural justice was first used by Thibaut *et al.* (1974) and Thibaut & Walker (1975), as cited in Allemeh *et al.* (2012). It basically refers to the socio-psychological consequences that would emerge as a result of procedural effects on fairness. In this regard, employees make assessment of the extent to which decision making processes that influence them are just (Ang *et al.*, 2003, as cited in Allameh *et al.*, 2012).

2.6.3. Interactional Justice

Bies & Moag (1986) introduced the third dimension of organizational justice. From their studies, they found that people express concern for the interpersonal treatment accorded them while enacting the procedures and the perceptions of justice aligning it (Lau, 2008). According to Wat & Shaffer (2005), interactional justice emanated from the perceptions of procedural justice and how they are implemented in organizations. In the main, by giving prominence to the feeling of justice among employees, managers can harness vital organizational outcomes such as productivity, job satisfaction and organizational commitment (Nasarabadi & Bagrami, 2009). The perception of an all-encompassing form of fairness and justice is an inevitable aspect of organizational life. Acts of injustice and unfair treatments of organizational member's result to morale reduction, turnover, and withdrawal dispositions by them (Ghofuri &

Golparvan, 2009, Gabriel, 2014). A positive perception of organizational justice can enable employees to predict and regulate their behaviours as well as keep high morale and ethical benchmarks at work (Choi, 2011).

An appraisal of the foregoing realities on the perception of organizational justice and its significance amplifies the notion that it appears an essential recipe for the manifestation of spiritual values and resources in relation to both attitudinal and behavioural dispositions. In line with the underpinnings of the social exchange theory (Cropanzano & Mitchell, 2005) and norm of reciprocity (Gouldner, 1960) when subordinates are fairly and justly treated by way of rewards, friendliness, and sociability, they reciprocate through attitudinal and behavioural compliance. In part, our concern in this study is to establish the mediating influence of organizational justice on the conjectured relationship between leader spiritual intelligence and subordinate work attitude. Ahiauzu (2006) argued that mediation occurs when the predicted relationship between a predictor and criterion variables hinge on the intervention and influence of a third variable; which is the mediator. The mediator in this sense is described as the generative premise through which the predictor variable influences the criterion variable. In view of the literature examined in this regard and the emerging expositions, we hypothesize as follows:

- HA₅: There is a mediating influence of organizational justice on the predicted relationship between leader spiritual intelligence and subordinate work attitude.

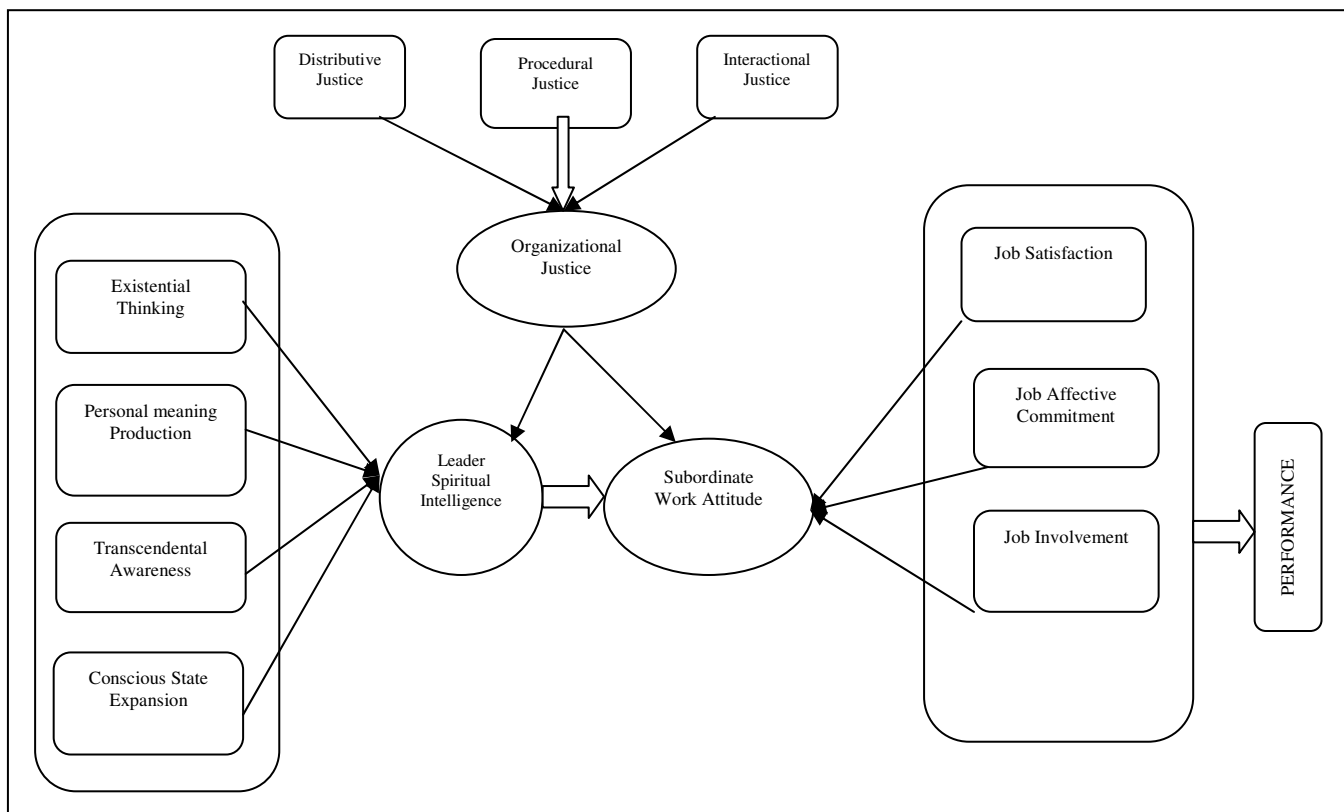


Figure 1: A Research Model Showing the Mediating Influence of Organizational Justice on the Relationship between Leader Spiritual Intelligence and Subordinate Work Attitude.

3. Research Methodology

This correlational study utilized a cross-sectional survey for data collection to test the research hypotheses and address the research objectives. Given the population for the study which comprised employees of the Rivers State Civil Service, a total sample of 384 was randomly drawn (Krejcie & Morgan, 1970) from the population of employees who have attained educational status higher than O'Level.

Data was collected on the following measurements of the study variables: Leader Spiritual Intelligence (predictor variable) was measured using 4 dimensions of spiritual intelligence adapted from King's (2008) model encompassing: Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion. Subordinate Work Attitude (criterion variable) was measured with 3 attributes from George (2015), including Job Satisfaction, Affective Job Commitment and Job Involvement. These items were originally adapted from Weiss's (1967) MSQ for Job Satisfaction and from Mowday *et al.* (1979) and Mayer & Allen (2007) for Affective Job Commitment and from Kanungo's (1982a) JIQ for Job Involvement.

The mediating variable; Organizational Justice was measured using 3 attributes from Greenberg (1990) including Distributive Justice, Procedural Justice and Interactional Justice. A five point Likert scale was used, from 5-strongly agree to 1 strongly disagree. The instrument was personally administered and retrieved. A total of 318 were retrieved out of 384 representing 83% of the total amount distributed, while only 307 representing 80% were considered valid for inclusion in the analysis. The modified instrument yielded a

Cronbach alpha of 0.875 (Leader Existential thinking); 0.974 (Leader meaning production); 0.748 (Leader Transcendental Awareness); 0.930 (Leader Conscious State Expansion); 0.778 (Organizational Justice) and 0.823 (Subordinate Work Attitudes) for variables which surpassed the threshold of 0.7 (Hair *et al.*, 2010; Nunally, 1970).

4. Data Analysis

4.1. Sample Description

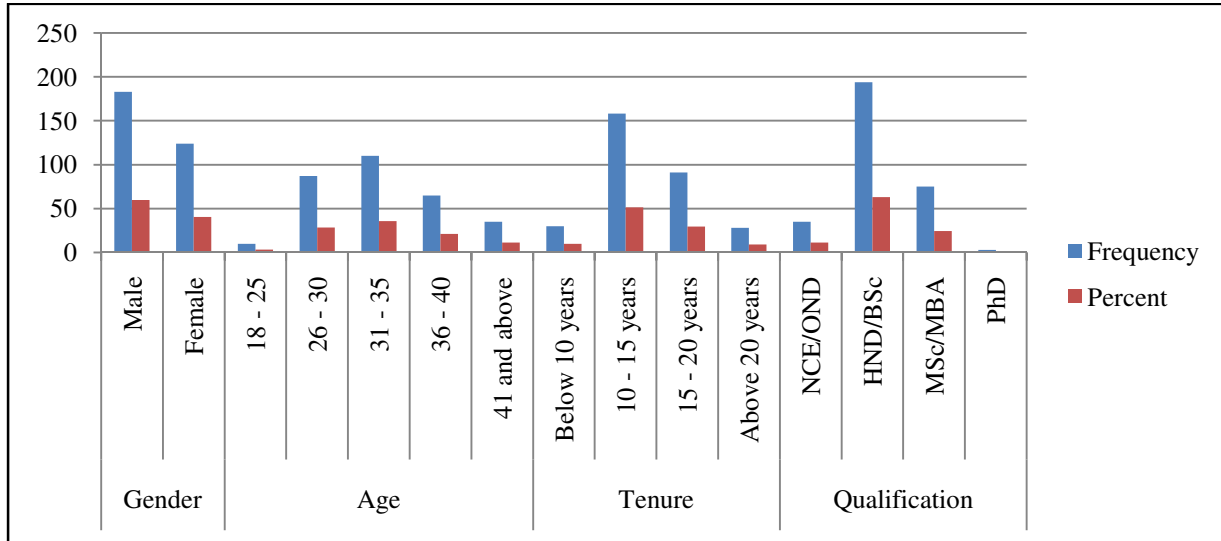


Figure 2: Bar chart for demographic data

The bar chart above is used to illustrate the dispensation of the demographic data distribution. Four demographic categories were selected comprising respondent gender, age, tenure with organization and educational qualifications. The data shows a predominance of male respondents to female; with most of the respondents within the 31 – 35 age brackets, a majority have also served for tenure between 10 – 15 years and most are holders of HND/BSc degree certificates.

	X	SD	1	2	3	4	5
SWA	3.8807	0.6897					
LET	3.7861	0.7953	.863**				
LPMP	3.9750	1.0610	.674**	.368**			
LTA	3.7877	0.7265	.800**	.652**	.569**		
LCSE	3.9381	0.9844	.686**	.331**	.947**	.711**	

Table 1: Bivariate Hypotheses Testing

Where SWA: Subordinate Work Attitudes; LET: Leader Existential Thinking; LPMP: Leader Personal Meaning Production; LTA: Leader Transcendental Awareness; and LCSE: Leader Conscious State Expansion. Where (**) implies significance at 0.01 and (*) implies significance at 0.05. Source: Research Data

- HA₁: Leader existential thinking is significantly associated with the components of subordinate work attitude.

The data reveals that there is a significant relationship between leader existential thinking and subordinate work attitudes where correlation is at 0.863 and significance at 0.01; (where p < 0.05) hence the hypothesis holds true and is thus accepted as a statement of finding.

- HA₂: Leader personal meaning production is significantly associated with the components of subordinate work attitude.

The data reveals that there is a significant relationship between leader personal meaning production and subordinate work attitudes where correlation is at 0.674 and significance at 0.01; (where p < 0.05) hence the hypothesis holds true and is thus accepted as a statement of finding.

- HA₃: Leader transcendental awareness is significantly associated with the components of subordinate work attitude.

The data reveals that there is a significant relationship between leader transcendental awareness and subordinate work attitudes where correlation is at 0.800 and significance at 0.01; (where p < 0.05) hence the hypothesis holds true and is thus accepted as a statement of finding.

- HA₄: Leader conscious state expansion is significantly associated with the components of subordinate work attitude.

The data reveals that there is a significant relationship between leader conscious state expansion and subordinate work attitudes where correlation is at 0.686 and significance at 0.01; (where p < 0.05) hence the hypothesis holds true and is thus accepted as a statement of finding.

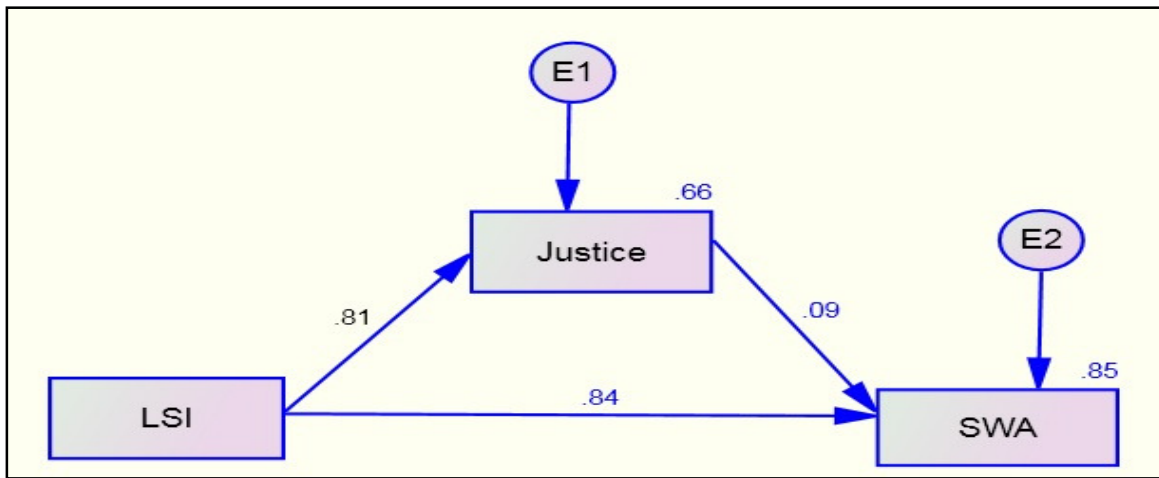


Figure 3: the bootstrapping Test for the mediating effect of organizational justice

The figure above illustrates the output for the bootstrapping test for the mediating effect of organizational justice on the relationship between leader spiritual intelligence and subordinate worker’s attitudes. Where the indirect effect ($\beta_{21} * \beta_{Y2.1} = 0$) is less than the direct effect ($\beta_{Y1.2} = .84$).

Relationship	Estimates	Significance
LSI → SWA (Direct effect)	0.84**	P < 0.05
LSI → Justice → SWA (indirect effect)	0.07	P > 0.05
Total Effect	0.91**	P < 0.05

Table 2: Mediation effect Tests

Where LSI: Leader Spiritual Intelligence; Justice: Organizational Justice; SWA: Subordinate Workers Attitude. Where (**) implies significance at a 0.01 level; (*) and implies significance at a 0.05 level.

- HA₅: There is a mediating influence of organizational justice on the predicted relationship between leader spiritual intelligence and subordinate work attitude.

The data reveals that organizational justice does not significantly mediate the relationship between leader spirituality intelligence and subordinate work attitudes where estimate for indirect effect is given as 0.07 and significance greater than 0.05; (where $p > 0.05$) hence the hypothesis is rejected.

5. Discussion of Findings

Results of the study have revealed the existence of a significant relationship between Leaders’ existential thinking, leaders’ transcendental awareness, leaders’ personal meaning production, leaders’ conscious state expansion with the components of subordinate work attitude such as job satisfaction, employees’ commitment and job involvement. This result corroborates those of earlier findings; Malik & Naeem (2011), Noroozi & Masumabad (2015) and Zohar & Marshall, (2000), and Amram & Dryer (2007) who concluded that dimensions of spiritual intelligence had a positive relationship with promotion of organizational commitment and reduction of withdrawal behaviors; and with career decisions.

Similarly, Yahyazadeh-Jelouder & Lofti-Goodarzi (2012) found a positive association between teachers’ spiritual intelligence and job satisfaction. This means that when leaders exhibit spiritual intelligence at work, there is the tendency of subordinate to reciprocate with positive work attitudes of job satisfaction, commitment and job involvement; signifying reduction or the total obliteration of intentions to psychologically or physically withdraw from work. The observed positive associated of leader spiritual intelligence and subordinate work attitude was found not to be significantly mediated by organizational justice. This implies that both variables maintain direct association that is not only triggered by the existence of organizational justice. Put differently, leaders’ spiritual intelligence does not need the presence of organizational justice to positively associate with subordinate work attitude; rather its presence has potentials to enhance the association of both variables at the workplace.

6. Conclusion and Implications

Spiritual intelligence was in this study observed as an instrument for solving organizational problems by tapping specific abilities such as using intuition, transcending rationality through synthesis of paradoxes, or in taking a holistic systems perspective to solve problems more globally. Leaders who possess this intelligence implicitly and explicitly shape the culture and consequently the mindset of their subordinates and the organization at large. And in doing so, they place such subordinates on the pedestal of exhibiting positive, desirable and consequential behavior that are relevant in the achievement of organizational goals. Leader spiritual intelligence is therefore a predictor of subordinate positive work attitude especially in the Rivers State Civil Service.

The findings of this study have both theoretical and practical implications. Foremost, it has been empirically proven that a significant relationship exists between leader spiritual intelligence and job involvement, affective job commitment and job satisfaction as celebrated employee attitudinal indices at work. The kernel is that through quality leader-member-exchanges, leader spiritual intelligence can perforce subordinate behavioural and attitudinal compliances. Also, the significant relationship between the predictor and criterion variables is not mediated by organizational justice, rather its presence and shrewd manifestations could lever the proven relationship. Practically, it is imperative for leaders in Nigeria organizations, especially, the Rivers State Civil Service to entrench the tenets and values of spirituality in the ethos of their employees and organizations. This will enable organizational members to nourish their inner lives through transcendence, meaningful and fulfilling work and sense of communal belonging with others. Interestingly, leaders should see and recognize spiritual intelligence as a problem solving mechanism, and a vent to explore spiritual capital as the fourth realm of an organization's capital.

7. Recommendations

Drawing from the results of this study, the following recommendations are put forward:

- Leaders should deliberately apply their spiritual intelligence in every dealings and contacts with subordinates in the organizations.
- Leaders should regularly examine their spiritual intelligence quotients using the Integrated Spiritual Intelligence Scale (ISIS) and where the result is low; efforts should be made towards improvements.
- Leaders should also enshrine justice in the organizations policies and practices because perceived organizational justice was identified to be associated with subordinate work attitudes.
- Leaders should create enabling environment for the stimulation, spread and enculturation of spiritual intelligence tenets in the entire organization so that it can rub off on everyone in the organization.

8. Suggestions for Further Studies

Going by the limitations of the current study, further investigations are advocated on the subject of spiritual intelligence, especially, methodology should shift from questionnaire as sole data collection instrument to a multiple approach that would include qualitative techniques such as focus group discussions and personal observations. More so, such studies could be replicated in other sectors other than the civil service. In addition, spiritual intelligence could also be researched in relation to other measures of work attitude such as organizational loyalty and identification.

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