

## Workplace Spirituality and Organizational Performance in the Hospital Management Board, Bauchi State

<sup>1</sup>Adubasim, Ernest Ikechukwu, <sup>2</sup>Igiba, Ehimen Gregory and <sup>3</sup>Oleabhielle, Ernest Paul

<sup>1</sup> & <sup>2</sup>Department of Business Administration and Management, School of Business Studies, the Federal Polytechnic, Bauchi, Bauchi State, Nigeria

<sup>3</sup>Department of General Studies, School of General Studies, the Federal Polytechnic, Bauchi, Bauchi State, Nigeria

**Abstract:** This study focused on the relationship between workplace spirituality and organizational performance in the Hospital Management Board, Bauchi State. The study adopted the cross-sectional research design. The target population of the study consisted of the entire staff of the Hospital Management Board, Bauchi State totaling 568. The sample size was obtained using the Krejcie and Morgan (1970) table for determining minimum returned sample size for a given population. For our population, the table placed our sample size at two hundred and twenty six (226). The sampling procedure to be used in this study is the purposive sampling technique which focused on management staff, unit heads and staff. Descriptive statistics and Spearman's rank correlation were used for data analysis and hypothesis testing. Empirical results confirm that there is a positive significant relationship between safety management and employee performance. The study concluded that that workplace spirituality has a significant relationship with the performance of Hospital Management Board. Specifically, the study concluded that the dimensions of workplace spirituality (sense of community and alignment with organizational values) had a significant relationship with organizational performance. The study recommended that sense of community and membership should not be treated with levity in an organisation. Sense of community is an aspect of workplace spirituality that gives one an awareness of being understood and appreciated. As a result, it facilitates interrelationship, felt belonging and high performance. Therefore this should be made to be part of the integral aspect of the Hospital Management Board culture. During recruitment exercise, alignment of employee's values and that of the organisation should be taken seriously as a prerequisite for employment especially in the private organisation. This will boost performance since the particular employee already has internalized values that are congruent to the value of the organisation.

**Keywords:** Alignment with Organizational Values, Organizational Performance, Sense of Community and Work Place Spirituality.

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### INTRODUCTION

Organizational spirituality elicits workers' self-imposed willingness to act and perform their task productively in an organisation. This is orchestrated by workers' judgment and perception with reference to their job meaningfulness, growth oriented, and fulfillment in the context of a social and egalitarian community (Kinjerski & Scrypnik, 2006, Tagavi & Hamid, 2014). Many

organisations in the world today are having challenges in building an environment that is community-oriented and capable of engendering the commitment of individual employees to express and demonstrate their inner capacity in the performance of duty. Employees long for a workplace that is conducive for their alignment of personal values with that of the organisation so as to experience a purposeful, meaningful and enjoyable responsibility.

These categories of workers that find fulfillment and meaning in their work are the types that can help to accomplish and sustain the performance of organisations even within the current fierceness of competition among organisations in the world today. However, while competitive pressure has been discussed extensively in literature (Collins, 2002; Fred, 2006; Kaplan & Newton, 2006), the role of organizational spirituality and commitment to trigger higher performance is less investigated (Ajala, 2013; Dharmarajan, Kaushik, Nilari, Ruchika, & Israel, 2011; Karakas, 2010).

Nevertheless, scholars like McGregor, (1960); Armstrong (2006), Daniel (2010), and Tagavi and Hamid (2014), have explored several approaches to make organizational environment more humanistic and task-oriented. The old but relevant Hawthorne study of Mayo (1927-32), Maslow (1954), and other modern approaches have been used to treat employees for optimal organizational outcomes (Bullock, 2009; Harrington et al, 2001; Steele & and Daniel, 2010).

Despite these approaches, it was keenly observed that organizational spirituality; organization's spiritual practices, spiritual values, and commitment were absent in organizational research (Beheshtifar & Zare, 2013). The robustness of the aforementioned approaches was orchestrated by context construct with reference to team, group, motivation and organizational outcomes. Nevertheless, the inclusion and combination of workplace spirituality has been recognized as an essential area in academic research towards adding meaning and value to workers' workplace effect, quality of work life, and meaningful work experience (Petchsawang & Duchon, 2009; Wainaina, Iravo, and Waititu, 2014).

Employees' emotions, inclusiveness and felt-belonging are spiritual attributes that stimulate fulfillment and implicit satisfaction when brought to bear on the workplace. In the other way, a dispirited workplace manifests discontent, low morale, high turnover, low performance and non-committed attitude to the organization (Rostami, Dini, & Kazem, 2015; Hira & Shilpee, 2014). Therefore, optimizing employees' performance will necessitate total inclusion and involvement of one's commitment in terms of physical, mental, emotional, and spiritual needs (Petchsawanga & Duchon, 2012).

Interestingly, scholars like Daniel (2010); Nicou (2002); and Hira and Shilpee (2014) have observed through research that constructive attention to workers' spirituality reduces work related stress, enhances creativity and improves interpersonal relationship and trust which Petchsawanga & Duchon (2012) sustained. Nicou (2002) added that beyond improved productivity, workers' spirituality helps to boost employee wellbeing and quality of life. It provides employees a sense of interconnectedness, social capital, interdependency, and community (Beheshtifar & Zare, 2013). Workplace spirituality, according to Geigle (2012) promotes individual feelings of satisfaction through transcendence and egalitarianism.

From its communal construct, organizational spirituality is a culture that enables the individual worker to fully understand the purpose and meaning of work and stimulates workers' passion to work with others in order to achieve organizational goal. This perspective recognizes employees' inner life that nourishes and been nourished by meaningful work that takes place in the context of community (Ashmon & Duchon, 2000). According to Daniel (2012), employees want meaning and passion in what they do and not just the extrinsic settlement like fringe benefits and

paycheck. Based on this premise, research studies outside the boundaries of Nigeria have been directly focused on relationships between various aspects of organizational spirituality; meaningful work, sense of community, and inner life and organizational outcomes such as commitment and performance (Ashmon & Dunchon, 2000; Bosch, 2009 Howard, 2002). Hence, there is need to examine the relationship between workplace spirituality and organizational performance in the Hospital Management Board, Bauchi State.

The study would seek to provide answers to the following research questions:

- i. What is the relationship between sense of community and organizational performance of Hospital Management Board, Bauchi State?
- ii. What is the relationship between alignment with organizational values and organizational performance of Hospital Management Board, Bauchi State?

## **LITERATURE REVIEW**

### **Theoretical Framework**

#### **Taylor's Scientific Management Theory**

The evolution of human society is reflected in the evolution of the workforce; for example, the agrarian society progressed economically into an industrial society and, eventually, into the information era. Appropriately, this evolution is also reflected in organizational theories; therefore, the interest in workplace spirituality is a natural progression of management theory since the early 1900s. The early theories of Taylor (1911), for example, focused on mechanical efficiency and made use of the science of time and motion, seeing workers as mere ends, a sharp contrast with newer theories, including workplace spirituality, which emphasizes the whole person.

The underlying premise of Taylor's (1911) theory was the concept of *economic* man: that people were primarily motivated by money. Taylor's theory was concerned with maximizing the use of physical energy, and human beings were considered extensions of the machines they operated. In the decades that followed, the Hawthorne studies in the late 1920s raised questions concerning the motivating influences for untapping potential, the qualities of effective leadership and supervision, worker participation and involvement in company decision-making, job satisfaction, resistance to change, and group norms (Sonnenfeld, 1985). The Hawthorne studies revealed the relational aspects of work and how those aspects shaped productivity and the meaning that people made of it (Mayo, 1949). For Mayo, the study unveiled that physical energy affected work output as well as emotional energy.

#### **Concept of Organizational Performance**

The concept of organizational performance has been viewed by different authors from various perspectives, and consequently there is no consensus on a particular definition. Hence, it has been variously defined by various authors. According to Olabisi, Olagbemi and Atere (2013) organization's performance is complex, and is characterized by the organization's ability to create acceptable outcomes and actions. According to Adeleke, Ogundele and Oyenuga, (2008), an organization is said to achieve an effective performance if it makes use of its resources to attain high level of performance. They also affirmations that a business organization is effective if it attains its sales or market share goals which depend on efficiency. Moullin (2003) as cited in

Wu (2009) defines organization performance in terms of how well an organization is managed and the value the organization delivers to customers and other stakeholders. In the view of O'Regan and Ghobadian (2007) organization performance is "the ability of an object to produce results in a dimension determined a priori, in relation to a target".

Adeoye and Elegunde (2012) define performance as the measure of how managers utilize resources of the organization in an effective and efficient manner to accomplish goals and satisfy stakeholders while Richard et al. (2009) see performance as real output against expected output which they categorized into financial performance, product market performance and shareholders return. They summarized performance as an approach that is used in assessing the progress made towards achieving goals, identifying and adjusting factors that will limit the progress of the organization in the environment. In other words, organizational performance refers to the efficient and effective use of human resources to achieve the objectives of an organization (Adubasim & Odunayo, 2019).

According to Olabisi *et al.*, (2013) organization's performance is complex and is characterized by the organization's ability to create acceptable outcomes and actions. Olayemi (2004) also stated that a productive organization achieves its goals by transforming inputs into output at the lowest costs. An organization that is capable of doing this can be said to be performing. They concluded that performance can include survival, profit, return on investment, sales growth and a number of employees. This study sees organization performance as a set of financial and nonfinancial indicators which offer information on the degree of achievement of objectives and results of the organization.

Organizational performance reflects how the organization understands the needs and expectation of customers (Kabiru, Moid & Norlena, 2012). Those with clear economic, political, and managerial visions of society and the standard of living see increased organizational performance as necessary (Adim, Tamunomiebi, Akintokunbo & Adubasim, 2018). Suleiman (2011) sees performance as the reflection of how the organization uses its resources in such a way that will ensure the achievement of its set objectives. While Stephen and Edith (2012) assert that performance determines the existence of an organization in the economy, Stephen and Edith (2012) sees organizational performance as the effectiveness of the organization in fulfilling its purpose.

### **Concept of Workplace Spirituality**

Although several definitions of workplace spirituality have been promoted, no widely accepted definition exists in the field, a key weakness and limitation to the emergence of a definitive scientific study (Giacalone & Jurkiewicz, 2010). The interchangeable use of the terms *workplace spirituality*, *spirituality at work*, and *organizational spirituality* to articulate the relationship between the workplace and spirituality (Kinjerski & Skrypnik, 2004) further complicate defining the construct.

Empirical work on workplace spirituality emerged in the 1990s. Widely regarded as the first large-scale empirical study on the phenomenon, Mitroff and Denton (1999) reported a yearning for more spiritual openness in workplaces among the executives they interviewed, and found that most organizations suffer from spiritual impoverishment. Of primary interest to their study were personal meanings people attached to the concepts of religion and spirituality (Ahiauzu & Asawo, 2010). As such, their study focused on the "emergent" definitions of religion and spirituality of managers and executives. They refrained from defining religion and spirituality a priori, but instead let it emerge from the respondents. Participants' responses indicated religion was viewed

primarily as a dogmatic and institutional phenomenon, whereas spirituality was viewed as an individual phenomenon (Mitroff & Denton, 1999).

Mitroff and Denton (1999) offered five organizational models of spirituality in the workplace. These models included: (a) the religion-based organization, (b) the evolutionary organization, (c) the recovering organization, (d) the socially responsible organization, and (e) the values-based organization. They evaluated these models against 10 dimensions and concluded a combination of the five models—a hybrid model—was more fitting and least likely to incur intense counteraction by stakeholders. This inherently conservative strategy was the best alternative at the time, and could be adopted to promote spirituality in organizations to allow for implementation and practice of workplace spirituality without inducing hostility, conflict, controversy, and division over fundamental beliefs and values. Mitroff and Denton (1999) separated spirituality from religion, advocating for spirituality in the workplace and arguing against religious expression in a workplace context. They supported the notion that workplace spirituality was about finding a purpose in life, creating a strong connection with coworkers, and having a match between an individual's core values and the values of the organization.

### **Dimensions of Work Place Spirituality**

#### **Sense of Community**

Sense of community is a dimension of workplace spirituality that occurs at the group level of human behavior, and is expressed via interactions between coworkers (Milliman et al., 2003). Sense of community involves a deep connection to or relationship with others (Ashmos & Duchon, 2000). This level of spirituality involves the mental, emotional, and spiritual connections among employees in teams or groups in organizations (Neal & Bennett, 2000). The essence of community is a deeper sense of connection among people, including support, freedom of expression, and genuine caring (Milliman et al., 2003). *Community* can be described as a partnership of free people committed to the care and nurturing of one another's mind, body, heart, and soul through participatory means (Naylor, Willimon, & Österberg, 1996). Individuals in workplaces experience sense of community in the presence of shared vision, common values, boundaries, empowerment, shared responsibility, growth and development, tension reduction, education, feedback, and friendship (Naylor et al, 1996). People value workplaces where they feel part of a community (Miller, 1998; Pfeffer & Veiga, 1999), and employees find strong connectedness in workplaces where they experience shared values and a shared sense of purpose (Chappell, 1993).

An authentic sense of community is autonomous and collaborative rather than imposed, driven by social rather than extrinsic motivation; employees feel encouraged to be authentic and allow for personal connections to form rather than assume impersonal connections via their roles (Garrett, Spreitzer, & Bacevice, 2014). In practice, Southwest Airlines exemplifies an organizational culture with deliberate effort to evoke a sense of community. Employees feel that they are part of a family that takes care of each other as well as their customers; although a strong emphasis is placed on customers, employees come first (Frieberg & Freiberg, 1996; Levering & Moskowitz, 1993). While Southwest Airlines values community and having fun, it also has a strong work ethic with the expectation of hard work and flexibility to control staffing requirements below their competitors (Levering & Moskowitz, 1993). For Southwest employees, working hard and having fun are not at odds with each other, but related to its business strategy of offering low-cost air travel to customers who ordinarily couldn't afford to fly; the company highlights emotional expression and humor, offering an extremely personable and fun-oriented brand of service quality (Milliman, Ferguson, Trickett, & Condemi, 1999).



### **Alignment with Organizational Values**

Alignment with organizational values is understood as a match between an employee's personal beliefs, values, and ideas and the mission and purpose of the organization (Milliman et al., 2003). As such, alignment with organizational values involves the concept that employees desire to work in an organization whose goal is to not just be a good corporate citizen, but also an organization with a high sense of ethics or integrity and that make a larger contribution than the typical company to the welfare of employees, customers, and society (Milliman et al., 2003). Alignment also means individuals believe managers and employees in their organization have appropriate values, a strong conscience, and are concerned about the welfare of their employees and community (Ashmos & Duchon, 2000).

Alignment between individual and organizational values creates a natural connection between people throughout the organization in such a way that relationships –between one person and another, between the present and the future, between customer and product, a team and its goals, a leader and a vision – are claimed to be strengthened by aligned values (Branson, 2008). Where the organization cultivates alignment between organizational and individual values it induces more positive employee attitudes such as organizational commitment and job satisfaction (O'Reilly, Chatman, & Caldwell, 1991). Alagaraja and Shuck (2015) defined alignment as “an adaptive, dynamic resource capability achieved by developing a shared understanding of interdependent systems, practices, and routines of the organization” (p. 21). Their study noted that alignment offered a contextual explanation of factors that impact employee performance or behaviors in an organization, and suggested that alignment provided meaning, a sense of purpose, and understanding of the organization such that the employee was able to interpret, search for, make meaning, and identify with the organization's current and future course of actions.

### **The Nexus between Work Place Spirituality and Organizational Performance**

A tension between rational goals and spiritual fulfillment now haunts some workplaces around the world. It is not enough that workers feel productive and effective. For a long time, employers compartmentalized workers, carefully separating business concerns from personal identities. But productivity waned because people's personal lives affect their work. That's why companies are adding work-and-family programs and a variety of other benefits aimed at helping employees to achieve balanced lives (Laabs 1995). Lewis Richmond, a former Buddhist monk turned catalog software tycoon and author of *Work as a Spiritual Practice*, points out that the Buddha himself found enlightenment out of a “serious case of job dissatisfaction” as an Indian prince 2,500 years ago (Garcia Zamor, 2003). Spirituality is about acknowledging that people come to work with more than their bodies and minds; they bring individual talents and unique spirits. Spirituality in the workplace may manifest itself in several ways, but at two different levels: the personal and the organizational.

At the first level, the people involved are spiritual ones who may have had concerns about the adequacy of their workplace for their spiritual life even before. Furthermore, a culture of sharing and caring eventually will reach all of the organization's stakeholders: suppliers, customers, and shareholders. In such a humanistic work environment, employees are more creative and have higher morale, two factors that are closely linked to good organizational performance. Giacalone and Jurkiewicz (2003) maintains that organizations high in workplace spirituality outperform those without it by 86%. Further, such organizations reportedly grow faster, increase efficiencies, and produce higher returns on

investments. On a personal level, generalized benefits of a spiritual culture include increased physical and mental health of employees (Podsakoff, MacKenzie, Paine & Bachrach, 2000; Quick et al., 1997), advanced personal growth by contributing to something larger than oneself (Hawley, 1993), and an enhanced sense of self-worth (Garcia-Zamor, 2003).

From the foregoing arguments, we hereby hypothesized thus:

HO<sub>1</sub>: There is no significant relationship between Sense of Community and Organizational Performance of Hospital Management Board, Bauchi State.

HO<sub>2</sub>: There is no significant relationship between Alignment with Organizational Values and Organizational Performance of Hospital Management Board, Bauchi State

## METHODOLOGY

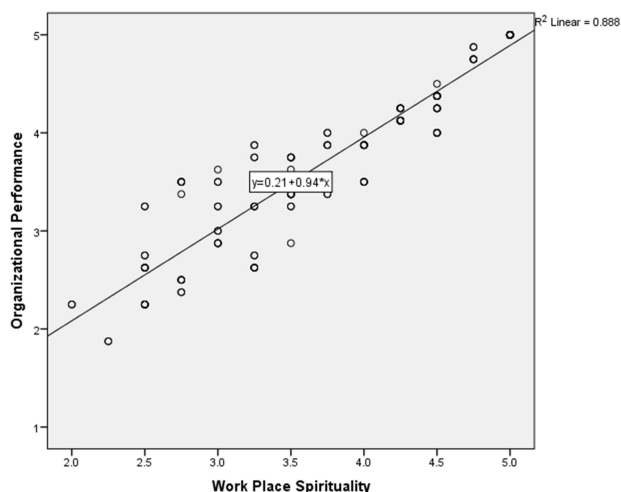
The study adopted the cross-sectional survey method in the generation of data. The target population of the study was the entire staff of the Hospital Management Board, Bauchi State totaling 568. The sample size was obtained using the Krejcie and Morgan (1970) table for determining minimum returned sample size for a given population. For our population, the table placed our sample size at two hundred and twenty six (226). The sample size therefore is 226 and was used for the study. The sampling procedure used in this study was the purposive sampling technique which focused on executive officers and staff of the board. Descriptive statistics and Spearman's rank correlation were used for data analysis and hypothesis testing with the aid of the SPSS Package version 23.

## Data Analysis and Results

### Bivariate Analysis

The test of hypothesis cover hypotheses Ho<sub>1</sub> and Ho<sub>2</sub> which were bivariate and all stated in the null form. We have relied on the Spearman Rank (*rho*) statistic to undertake the analysis. The 0.05 significance level is adopted as criterion for the probability of either accepting the null hypotheses at ( $p > 0.05$ ) or rejecting the null hypotheses at ( $p < 0.05$ ).

We shall commence by first presenting a proof of existing relationships.



**Figure 1: Scatter plot relationship between Work Place Spirituality and Organizational Performance**

The scatter plot graph shows at  $R^2$  linear value of (0.888) depicting a very strong viable and positive relationship between the two constructs. The implication is that an effective management of work place spirituality, simultaneously brings about an increase in the level of performance in an organization. The scatter diagram has provided vivid evaluation of the closeness of the relationship among the pairs of variables through the nature of their concentration.

**Table 1: Correlation Matrix between Work Place Spirituality and Organizational Performance**

			Organizational Performance	Sense of Community	Alignment with Organizational Values
Spearman's rho	Organizational Performance	Correlation Coefficient	1.000	.783**	.930**
		Sig. (2-tailed)	.	.000	.000
		N	169	169	169
	Sense of Community	Correlation Coefficient	.783**	1.000	.765**
		Sig. (2-tailed)	.000	.	.000
		N	169	169	169
	Alignment with Organizational Values	Correlation Coefficient	.930**	.765**	1.000
		Sig. (2-tailed)	.000	.000	.
		N	169	169	169

\*\*. Correlation is significant at the 0.01 level (2-tailed).

**Source: Research Data, 2022 (SPSS output, version 23.0)**

The table above illustrates the test for the two previously postulated bivariate hypothetical statements.

HO<sub>1</sub>: There is no significant relationship between Sense of Community and Organizational Performance of Hospital Management Board, Bauchi State.

The correlation coefficient coefficient 0.783 shows that there is a strong and positive relationship between sense of community and organizational performance. The p value  $0.000 < 0.05$  indicates that the relationship is significant. Therefore, the null hypothesis is hereby rejected and the alternate upheld. Thus, there is a significant relationship between Sense of Community and Organizational Performance of Hospital Management Board, Bauchi State.

HO<sub>2</sub>: There is no significant relationship between Alignment with Organizational Values and Organizational Performance of Hospital Management Board, Bauchi State



The correlation coefficient 0.930 shows that there is a strong and positive relationship between alignment with organizational values and organizational performance. The p value  $0.000 < 0.05$  indicates that the relationship is significant. Therefore, the null hypothesis is hereby rejected and the alternate upheld. Thus, there is a significant relationship between Alignment with Organizational Values and Organizational Performance of Hospital Management Board, Bauchi State.

### **Discussion of Findings**

The findings revealed a strong and positive significant relationship between workplace spirituality and organizational performance using the Spearman's rank order correlation tool and at a 95% confidence interval. The findings of this study confirmed that sense of community and alignment with organizational values significantly relates with performance in Hospital Management Board, Bauchi State. This finding corroborates that of Fry (2005) concluded that workplace spirituality benefits individuals and organizations both. Spiritually based organizations are more productive than organizations with no spiritual orientation (Giacalone & Jurkiewicz, 2003). Workplace spirituality has positive effects on job performance (Milliman, 1994). Ashmos and Duchon, (2000); Fry, (2005); Garcia-Zamor, (2003); Giacalone and Jurkiewicz, (2010) all confirms the fact that workplace spirituality improves organizational performance.

Bierly, Kessler and Christensen, (2000); Giacalone & Jurkiewicz, (2003); Giacalone, Jurkiewicz and Fry, (2005); Korac-Kakabadse, Kouzes, and Kakabadse, (2002); Pandey & Gupta, (2008) also reported positive association between workplace spirituality and organizational performance.

Although workplace spirituality is increasingly lauded as a significant area of investigation, studies exploring intersection of workplace spirituality and organizational performance have not been systematically consolidated (Karakas, 2010).

### **Conclusion and Recommendations**

The findings were that when work is meaningful, where sense of community exists and there is alignment with organizational values, employees tend to be more committed and in turn promote productivity in the organization. This study therefore concluded that by improving spirituality at work climates and organizational performance can be promoted. In conclusion, human capital are spiritual beings and are constantly in search for progressive life and work environment in a community context. Firms are ultimately expected to engender the attainment of these needs. Employees would prefer to work in an organization whose values are congruent with their own. They would also want to experience joy at work and all these have a positive relationship with performance. This study concludes that workplace spirituality (sense of community and alignment with organizational values) has a significant relationship with organizational performance.

From the conclusion, the study recommends that:

- i. Sense of community and membership should not be treated with levity in an organisation. Sense of community is an aspect of workplace spirituality that gives one an awareness of being understood and appreciated. As a result, it facilitates interrelationship, felt

belonging and high performance. Therefore this should be made to be part of the integral aspect of the Hospital Management Board culture.

- ii. During recruitment exercise, alignment of employee's values and that of the organisation should be taken seriously as a prerequisite for employment especially in the private Organisation. This will boost performance since the particular employee already has internalized values that are congruent to the value of the Organisation.

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