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Workplace spirituality and organizational citizenship behaviour among Nigerian academics: the mediating role of normative organizational commitment

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ABSTRACT

The research reported in this paper examined the mediating role of normative organizational commitment on the relationship that exists between workplace spirituality and organizational citizenship behavior amongst academics at some selected Nigerian Universities. A non-experimental research design was adopted utilizing the quantitative and correlational methods. With the aid of the convenience sampling technique, 350 questionnaires were distributed at an equal proportion to academic staffs at two Nigerian public universities. Three hundred and thirty-one questionnaires were retrieved, of which 328 were found usable for analyses in the study. Three hypotheses were proposed and tested using inferential statistics with the aid of SPSS version 20 and the IBM SPSS AMOS version 22. The outcomes of the study brought to the fore that, there exists a statistical significant and positive relationship between workplace spirituality and normative organizational commitment. Correspondingly, a strong and positive relationship was found between normative organizational commitment and organizational citizenship behavior. Finally, a partial mediating influence of normative organizational commitment was established on the workplace spirituality and organizational citizenship behavior relationship. Conclusively, this study recommended that, universities management should recognize workplace spirituality for the attainment of normative commitment to foster more organizational citizenship behavior among the academics.

KEY WORDS

Workplace spirituality, organizational citizenship behaviour, normative commitment, mediation, and Nigerian academics

JEL Code: L2

1 INTRODUCTION

The problem solving role of academics in promising universities for example, in Nigeria, cannot be over accentuated. Getting work done with little or no supervision in a university system is chief to solve societal snags. Owing to this, management of universities anticipated that academics will exercise some efforts beyond the laid down rules and regulations to help their universities provide qualitative education, bring quality development, unceasing innovation and gain competitive advantage (Tsai & Wu, 2010; Waiganjo, Mukulu & Kahiri, 2012; Özduran & Tanova, 2017). Thus, the efforts academics make to achieve the aforementioned objectives are encompassed in a behavioural configuration known as the organizational citizenship behavior (OCB). OCB according to (Ahmadi, Nami & Barvarz, 2014; Arthaud-Day, Rode & Turnley, 2012; Groves & LaRocca, 2011; Podsakoff, MacKenzie, Paine & Bachrach, 2000) are articulated set of willing actions perpetuated by individuals outside the scope of the work agreement they have with their employers. This presupposes that a behaviour exhibited by individuals which are not captured by the organization's rewards arrangement but adds to organizational success should be termed OCB (Organ, 1988). The efforts academics makes, certainly goes beyond the management profit-making orientation, it goes on to affect the end-users which are students' and the community at large (Lopez-Dominguez, Enache, Sallan & Simo, 2013). OCB replicates the preparedness of the workers to dedicate themselves to the organization outside their in-role duty (Moorman & Harland, 2002; Zhang & Jia, 2010). In line with this submission, the concept of OCB is essential to be studied among academics especially within Nigeria, where the roles of academics in the universities

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are not properly enunciated. The burden lies on the academics to rework their job description to bring efficiency and value to the work they do in term of qualitative education provision.

In bringing value to their job, thus, a relatively different concept known as workplace spirituality can be linked to what type of behaviour an employee demonstrates at work. Workplace spirituality has been seen from a viewpoint of helping employees discover vital significance and drive in their work and reinforce their interconnectedness (Kazempour, Mohamad Amin & Pourseidi, 2012). Furthermore, workplace spirituality helps in the alignment of employees' fundamental principles and their organizational standards (Kinjerski & Skrypnek, 2004; Kolodinsky, Giacalone & Jurkiewicz, 2008), which will ultimately bring about organizational triumph and effectiveness (Giacalone & Jurkiewicz, 2003; Chan & Lai, 2017). However, normative commitment has been affirmed to be that type of commitment that arises when an employee feels a sense of responsibility to their organization at the detriment of their happiness and career advancement (Guntur, Haerani & Hasan, 2012) and also it has not been seen as a predictor of OCB (Meyer, Stanley, Herscovitch & Topolnytsky, 2002). Thus, the current study revolves around the examination of workplace spirituality through inner life, meaningful work and conditions for community as a basis of organizational citizenship behaviour among Nigerian academics is imperative.

Past researches have not assessed together these three variables within the Nigerian context. Furthermore, we presume that workplace spirituality dimensions if properly and fairly applied by the university management, it can be of help to university academics performing beyond the rule book. In return for these practices, Pradhan and Jena (2016) noted that employees respond with commitment, loyalty and dedication. These factors shows that the mediatory role of normative commitment is apt for extending the frontiers of knowledge, and for evaluating the relationship between workplace spirituality and organizational citizenship behaviour. Based on the forgoing, the aims of this study is to examine the interaction of workplace spirituality and organizational citizenship behavior among academics in selected higher institutions in Lagos State, Nigeria. Similarly, this paper strives to ascertain the mediating effect of normative organizational commitment on the relationship between workplace spirituality and organizational citizenship behavior so as to foster organizational triumph and sustain competitive advantage among academics in Lagos State, Nigeria.

2 LITERATURE REVIEW AND THEORETICAL FRAMEWORK

This section presents a summary of relevant works on the relationship between workplace spirituality and normative organizational commitment in relation to organizational citizenship behaviour in the present-day organizational environment. The researches that bonds workplace spirituality and OCB is not in existence within the Nigerian context. Although, OCB in Nigeria has been linked with different construct(s) such as: job satisfaction (Itiola & Alabi, 2014), organizational climate and leader-member exchange (Chovwen & Ogunsakin, 2013), organizational support (Ehigie & Otukoya, 2005), demographic factors (Uzonwanne, 2014), perceived occupational stress (Oladipupo, 2016) and so on. Earlier works on OCB, for example Organ (1977), Bateman and Organ (1983), Smith, Organ, and Near (1983) to Snape and Redman (2010), Chiaburu, Oh, Berry, Li, and Gardner (2011), Fox, Spector, Goh, Bruursema, and Kessler (2012), Runhaar, Konermann, and Sanders (2013), and recently, DiPaola and Tschannen-Moran (2014), Chen and Yu (2015), Luo, Cheng, and Zhang (2016) and Li, Kim, and Zhao (2017) all established that workers who get more fulfilled with their job are bound to exhibit OCB constantly.

2.1 WORKPLACE SPIRITUALITY AND ORGANIZATIONAL CITIZENSHIP BEHAVIOUR

Characterizing Workplace spirituality in setting with religion and different disciplines will at last figure out whether the development is a novel collection of learning or simply an expansion of effectively existing discipline (Geigle, 2012). Regardless of the growing works on workplace spirituality, little progression has been made towards the foundation of a broadly acknowledged meaning of the concept (Gotsis and Kortezi, 2008).

For instance, workplace spirituality alludes to the endeavors required to locate one's definitive reason in life, to build up a solid association with colleagues and other individuals connected with work, and to have consistency between one's convictions and organizational qualities (Mitroff & Denton, 1999). Ashmos and Duchon (2000) characterized workplace spirituality as the acknowledgment that employees' have an internal life that feeds and is fed by important work happens with regards to group. Adams and Csiernik (2002) saw workplace spirituality as including the constructive valuation, affirmation and appreciation of employees' natural capacities in a connection of significant, objective arranged conduct that energizes inventiveness, belongingness, and individual satisfaction. Giacalone and Jurkiewicz's (2003) conceptualization of workplace spirituality placed accentuation on quality framework and group, working by characterizing individual feelings of association. Thus, workplace spirituality is seen as a system of organizational qualities confirmed in the way of life that advances employees' experience of greatness through the work procedure, encouraging their feeling of being associated with others in a way that brings sentiments of culmination and bliss. Marques (2005) gave further advancement to the concept by characterizing

workplace spirituality as an affair of interconnectedness and trust among those included in a work procedure, incited by individual goodwill, prompting the aggregate production of a motivational hierarchical society, exemplified by correspondence and solidarity; and bringing about improved general execution, which is at last deciphered in enduring organizational greatness. In spite of the absence of clarity and concession to a proper meaning of workplace spirituality, Duchon and Plowman (2005) presumed that most meanings of workplace spirituality consolidate the ideas of significance, reason, and being associated with others.

Ashmos and Duchon (2000) distinguished three parts of workplace spirituality namely: meaningful work, inner life and conditions for community. They created and accepted a measurement instrument for three levels of investigation: individual, work group, and organization. In their component investigation, they removed seven measurements for the individual level, two for the work group level, and two for the organizational level. With a view of simplicity, Milliman et al. (2003) in view of the work of Ashmos and Duchon (2000), concentrated on just three of their measurements. These are: important work (Individual level), having a feeling of group (team level), and arrangement with the organization's qualities (organizational level). They contended that these measurements were prone to be connected with employees' work state of mind and practices. The main measurement, "meaningful work", includes having a profound feeling of importance and reason in work. It speaks to how one cooperates with his or her day by day work at the individual level (Milliman et al., 2003). The second measurement, "sense of community", identifies with the connection among workers. It includes having a profound association with, or associations with others (Ashmos & Duchon, 2000). The third measurement, "alignment with organizational values", is when workers encounter a solid feeling of arrangement between their own qualities and their organizational central goal and reason (Milliman et al., 2003). To Krishnakumar and Neck (2002), the support of workplace spirituality can be profitable to people and at last the organization. It has been recommended that workplace spirituality adds to improved imagination (Freshman, 1999), expanded genuineness and trust inside the organization (Wagner-Marsh & Conley, 1999), expanded feeling of individual satisfaction (Burack, 1999), higher organizational commitment (Leigh, 1997), knowledge sharing (Wahid & Mustamil, 2014), and more noteworthy organizational performance (Garcia-Zamor, 2003; Nasurdin, Nejati & Mei, 2013). As indicated by Bienstock, DeMoranville and Smith (2003), OCBs can build service workers' performance and improve view of service quality. Similarly, Ahmadi, Nami & Barvarz, (2014) found a statistical significant relationship between workplace spirituality and organizational citizenship behaviour. Since academics key part in the conveyance of superb and quality education, the need for OCBs among these employees gets to be remarkable (Nasurdin, Nejati & Mei, 2013). Thus, we propose that:

H0: There is no significant relationship between workplace spirituality and organizational citizenship behavior.

H1: There is a significant relationship between workplace spirituality and organizational citizenship behaviour.

2.2 WORKPLACE SPIRITUALITY AND NORMATIVE ORGANIZATIONAL COMMITMENT

Meyer and Parfyonova (2010) defined normative commitment as being an honest responsibility or an awareness of gratefulness, which enhances employees' work behavior. Normative commitment has been affirmed to mean the degree to which staff of any organization feels they must stay with an organization as a mark of obligation (Balassiano & Salles, 2012). Furthermore, the employees feel they are indebted to that organization because they feel so (Gelaiden & Ahmad, 2013), without expecting a financial or non-financial rewards for staying. Sow, Anthony & Berete (2016), noted that owners of organizations should ensure that, a moral bond (normative commitment) for employees' is created in their organization for fostering organizational citizenship behaviour towards the accomplishment of the organization's vision and mission. This point to the interaction between normative organizational commitment and organizational citizenship behaviour. Based on this we hypothesized that:

H0: There is no significant relationship between workplace spirituality and normative organizational commitment.

H2: There is a significant relationship between workplace spirituality and normative organizational commitment.

2.3 NORMATIVE COMMITMENT MEDIATES THE RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND ORGANIZATIONAL CITIZENSHIP BEHAVIOUR (OCB)

Organizational citizenship behaviour (OCB) is theorized as a helpful activities and drive by an employee of any organization to utilize his/her energy for organizational accomplishment (Itiola & Alabi, 2014), with a view of not expecting any returns for the work done, but will want to do more if cheered. Anwar and Osman-Gani (2015) observed that OCB exerts much impact on an organization's environment, although, it is not seen has being fundamental to the job. But it helps the organization to achieve its stated aims and objectives with a view of sustaining competitive advantage. Konovsky and Organ (1996) recognized five components that reinforce OCB: sportsmanship, altruism, civic virtue, courtesy and compliance. Sportsmanship alludes to any conduct exhibiting resilience of not as much as perfect conditions without grumbling. Altruism alludes to deliberate activities that help someone else with a difficulty. Civic Virtue alludes to useful practices demonstrating an ability to take an interest mindfully in the life of the organization/institution. Courtesy incorporates endeavors not to keep malice with others and to abstain

from mishandling the privileges of others. Compliance involves executing his/her obligatory duties rightfully even when no one is watching.

It has been noted that spirituality in the workplace will foster greater organizational citizenship behaviour (OCB) for achieving organizational effectiveness and efficiency. Anwar and Osman-Gani (2015), discovered that employee spiritual intelligence plays a vital part in initiating citizenship behaviour among employees of service and manufacturing sectors in Malaysia. Furthermore, Kaya (2015), on the other hand, found a significant positive relationship between leadership spirituality and organizational citizenship behaviour among primary school teachers in Sanliurfa, Turkey. Based on this, we hypothesize that:

H0: Normative organizational commitment does not mediate the relationship between workplace spirituality and organizational citizenship behaviour among Nigerian academic.

H3: Normative organizational commitment mediates the relationship between workplace spirituality and organizational citizenship behaviour among Nigerian academic.

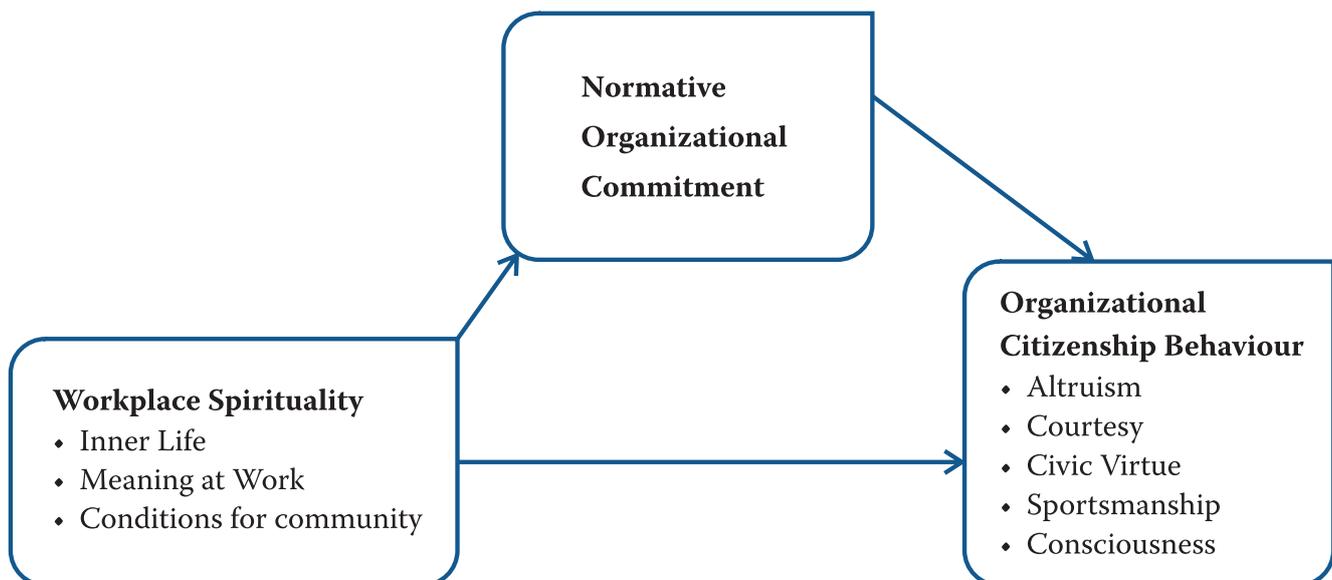
Based on the empirical evidences brought to the fore, it enunciates further that, the role of workplace spirituality in any university that seeks long-lasting competitive advantage in this global economy cannot be over-emphasized. To this end, it is pertinent to look at how more of the organizational citizenship behaviour of employees' can be acquired in other to foster a thriving business environment.

2.4 THEORETICAL FRAMEWORK

A typical theoretical structure that explains the mutual reinforcing/mutual interpenetrating link between this three constructs are the theory of planned behavior as proposed by Ajzen (1991). This approach grasps that the linkage is an individual's connection related to possessing a set of attitudes (spirituality) which gives room for wanting to perform beyond the rule bok (OCB) and sees a responsibility of working for the organization (normative organizational commitment). This study moved away from using the common social exchange theory on the fact that it stressed reciprocation of effort in the short or long term, which organizational behaviour attitude does not explicitly supports, but leans with the theory of planned behaviour that opines that when an individual evaluates an object as being bad or good (attitude) then these attitudes are transformed into a behaviour which eventually affects performance of the individual, team or organization.

The results will be appreciated by suggesting methods to improve academics organizational citizenship behavior, in order to help their universities, sustain competitive advantage and achieve organizational efficiency and effectiveness. The theoretical framework is illustrated in Figure 1.

Figure 1: The conceptual framework for the relationship between workplace spirituality and organizational citizenship behavior.



Source: own research

3 RESEARCH METHODOLOGY

The research methodology was a cross-sectional survey and descriptive in nature, aimed at examining the relationship between workplace spirituality and organizational citizenship behaviour, plus the degree to which normative organizational commitment mediates the relationship between workplace spirituality and organizational citizenship behaviour among academic staff of universities in Nigeria. Structural equation modelling was engaged for statistical account of the mediating effect of normative organizational commitment on the relationship between workplace spirituality and organizational citizenship behaviour.

3.1 RESPONDENTS AND SAMPLING

This study examined two government-owned universities in Lagos State, Nigeria. The research population was 2,740 lecturers. With the aid of convenience sampling technique, 350 survey-forms were equally allocated to the two universities at 175 each in the universities. At the end of 5 weeks of survey-form administration and follow-up, a total of 331 survey-forms were collected. Three of the survey-forms was not appropriately completed and was not included in the analysis. Nevertheless, a 95% response rate was gotten from the remaining 328 survey-forms.

3.2 INSTRUMENT OF MEASUREMENT

The instrument of measurement was established based on the reworking of the following scale:

- The workplace Spirituality Scale (WSS) to investigate the workplace spirituality concept;
- The normative organizational commitment Scale (NOCS) to investigate the normative commitment concept;
- The Organizational Citizenship Behaviour Scale (OCBS) to investigate the organizational citizenship behavior concept.

The rationale for choosing this developed measuring instrument for this study is premised on the fact that, it has been found to be reliable and valid. The instruments have widely been used by scholars and researchers to elicit information on the subject matter. Measures of the three concepts examined in this study are reviewed beneath.

3.2.1 Workplace Spirituality

The concept workplace spirituality was adapted from the WSS developed by Ashmos and Duchon (2000). WSS is a three-dimensional scale comprising of 20 items on a 5-point Likert-type rating scale ranging from 5 (strongly agree) to 1 (strongly disagree). The overall Cronbach alpha coefficient for the scale was 0.907 while the dimensional Cronbach alpha coefficients are 0.823, 0.843 and 0.834 respectively. The scale was found to be reliable in the Nigerian educational sector based on Pallant (2011) measure of internal consistency benchmark.

3.2.2 Normative Organizational Commitment

The concept normative organizational commitment was adapted from the Meyer and Allen (1990) organizational commitment scale. It is a dimensional scale measuring normative commitment on a 5-point Likert-type rating scale; ranging from 5 (strongly agree) to 1 (strongly disagree). The Cronbach alpha coefficient of the 8 item scale was 0.876 which recommends reliability according to Pallant (2011).

3.2.3 Organizational Citizenship Behaviour (OCB)

The concept organizational citizenship behaviour was adapted in this study with a five-dimensional scale with 15 items of civic virtue, altruism, sportsmanship, conscientiousness and courtesy. The scale was developed by Podsakoff (1990). The scale was used on a 5-point Likert-type rating scale ranging from 5 (strongly agree) to 1 (strongly disagree). The overall Cronbach alpha for this scale in this study is 0.878. This is also reliable based on Pallant (2011)'s submission.

3.4 DATA ANALYSIS TECHNIQUES

The articulated hypotheses were analyzed using inferential statistics through the use of two statistical software packages. The IBM Statistical Package for Social Science (SPSS) version 20 was significant in running bivariate correlations between the variables, as well as statistical reliability and validity of the measuring instrument. The IBM SPSS statistics AMOS version 22 was also helpful in processing structural equation modelling (SEM). This facilitates a robust bootstrapping statistical analysis in order to provide suitable clarifications on the mediating effect of normative commitment on the relationship that exists between workplace spirituality and organizational citizenship behaviour. Three latent variables were incorporated in the measurement and structural models namely: workplace spirituality which served as an exogenous variable, normative organizational commitment and organizational citizenship behaviour performed the function of endogenous variables. Similarly, normative organizational commitment acts as a mediator in the model as epitomized in figure 2 and figure 3 respectively.

4 RESULTS AND DISCUSSION

This section puts forward clarifications on the relationship that exists amongst variables in this current study. The correlation matrix on the link between workplace spirituality, normative organizational commitment and organizational citizenship behaviour is presented in table 1. This is premised on the fulfillment of hypotheses one and two.

Table 1: Results of bi-variate correlation with descriptive analysis

Variables	Means	Std. Deviation	1	2	3
1 Workplace Spirituality	3.89	0.55	-		
2 Normative Commitment	3.92	0.67	.57**	-	
3 Organizational Citizenship Behaviour	3.82	0.59	.62**	.69**	-

** Correlation is significant at 0. 001 level (2-tailed)

Source: own research

4.1 RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND NORMATIVE COMMITMENT

As illustrated in table 1, workplace spirituality is positively correlated with normative commitment amongst academics at Nigerian Universities. In explicit expressions, the correlation coefficient between workplace spirituality and normative commitment is 0.57 ($n = 328$, $p < 0.01$). That is, greater levels of sense of belongingness and meaningful work by Nigerian universities academics are connected with greater levels of loyalty to the organization. This study substantiated earlier studies on the assertion that greater level of workplace spirituality is connected with greater level of normative commitment (Leigh, 1997; Krishnakumar & Neck, 2002; Rego & Cunha, 2008; Campbell & Hwa, 2014). Additionally, Suleiman, Ismail, Nor and Long (2012) found a positive relationship between the dimensions of workplace spirituality and normative organizational commitment among academics in Malaysia. They noted further that, the implementation of workplace spirituality might not be easy but managers of organizations should encourage and reinforce the dimensions amongst their employees. Inferencing from the level of significance and the Pearson's product moment correlation coefficient, the null hypothesis is rejected while the H1 fails to be rejected which says that, there is a significant relationship between workplace spirituality and normative organizational commitment in the Nigerian educational sector.

4.2 RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND ORGANIZATIONAL CITIZENSHIP BEHAVIOUR

As evident in table 1 above, the correlational coefficient between workplace spirituality and organizational citizenship behaviour amongst academics at Nigerian universities shows that there exist a statistically significant and positive correlation between the two variables, $r = 0.62$, $n = 328$ and $p < 0.01$. This presupposes that greater level of academics' absolute reason in life is highly associated with greater level of loyalty to the organization. Thus, H2 is supported and accepted that there exists a significant link between workplace spirituality and organizational citizenship behaviour in the Nigerian educational sector. Previous empirical study which is in tandem with the present study such as Kaya (2015) holds that when organizational citizenship behaviours are exhibited by staff, that organization tends to gain competitive advantage in the globalizing world. Furthermore, improvement in employees' workplace spirituality which prompted their extra role behaviour will aid their extra-role performance (Krishnakumar and Neck, 2002), and enhances a mutual benefitting relationship between the employees' and the employers (Pradhan & Jena, 2016).

4.3 MEDIATING INFLUENCE OF NORMATIVE ORGANIZATIONAL COMMITMENT ON THE LINK THAT EXISTS BETWEEN WORKPLACE SPIRITUALITY AND ORGANIZATIONAL CITIZENSHIP BEHAVIOUR

The mediating effect of normative commitment on the relationship between workplace spirituality and organizational citizenship behaviour in the Nigerian educational sector was evaluated using Structural equation modelling with the assistance of AMOS 22. The usage of structural equation modelling becomes imperative because it is helpful in testing the structural links between the variables under study. Thus, it offers graphic modelling of observed and unobserved variables and correspondingly tests several links simultaneously in a model (Awang, 2015).

Baron and Kenny (1986, p. 1177) submitted that in structural equation modelling “all paths are directly tested and none is omitted”. This advocates the worth of employing structural equation modelling in scrutinizing the mediating effect of normative commitment on the link that exists between workplace spirituality and organizational citizenship behavior in the Nigerian educational sector. Three analyses are important in structural equation modelling namely confirmatory factor analysis, measurement model and structural model. The confirmatory factor analysis of the constructs is presented in table 2 below.

Table 2 CFA of the items and constructs used in the study

Constructs	Items	1st Order CFA	2nd Order	Average Variance
		≥ 0.50	CFA ≥ 0.50	Extracted > 0.50
Workplace Spirituality			0.65	0.66
	Inner life 1	.55		
	Inner life 2	.64		
	Inner life 3	.77		
	Inner life 4	.72		
	Inner life 5	.74		
		0.85		
	Meaningful Work 1	.62		
	Meaningful Work 2	.64		
	Meaningful Work 3	.59		
	Meaningful Work 4	.71		
	Meaningful Work 5	.65		
	Meaningful Work 6	.60		
	Meaningful Work 7	.70		
	Meaningful Work 8	.56		
	Conditions for community 1	.63	0.92	
	Conditions for community 2	.62		
	Conditions for community 3	.70		
	Conditions for community 4	.65		
	Conditions for community 5	.52		
	Conditions for community 6	.72		
	Conditions for community 7	.74		
Normative Commitment				0.60
	NC 3	.79		
	NC 4	.79		
	NC 5	.82		
	NC 6	.81		
	NC 7	.71		
	NC 8	.71		
OCB				0.46
	OCB 1	.78		
	OCB 2	.74		
	OCB 3	.65		
	OCB 4	.61		
	OCB 5	.60		

** Correlation is significant at 0.001 level (2-tailed)

Source: own research

4.4 MODEL FIT

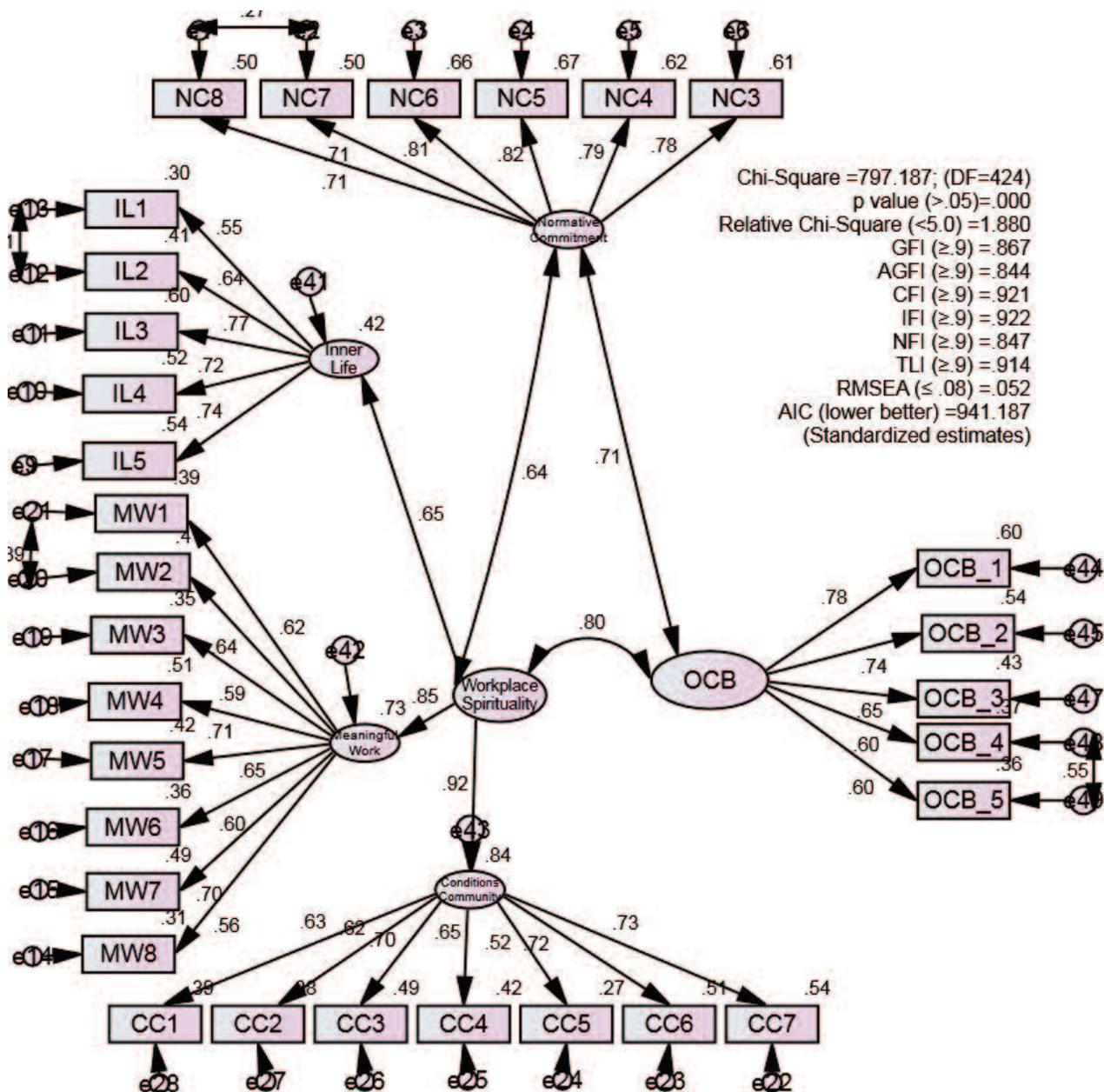
Model fit determination in structural equation modelling is vital and it is determined by measurement model. This is because; it is needed to authenticate the appropriate fitness of a model (Hu & Bentler, 1999; Hooper, Coughlan & Mullen, 2008; Hair, Black, Babin, Anderson & Tatham, 2010). For this current study, the following fit indices were adopted. They are: Relative Chi-Square (<5.0), root mean square error approximation (RMSEA ≤0.8), comparative fit index (CFI ≥.90), Incremental fit index (IFI ≥.90) and Tucker-Lewis index TLI (≥.90). Therefore, table 3 below and figure 2 respectively depicted that model meet the threshold of good-of-fit as recommended by Hair et al., 2010. Thus, the model can be used for further analysis.

Table 3 Goodness-of-fit Indices

Goodness of fit Index	CMIN (X ²)	(X ² /df)	CFI	IFI	TLI	RMSEA
VALUE	797.19 (p = 0.00)	1.88	0.92	0.92	0.91	0.05

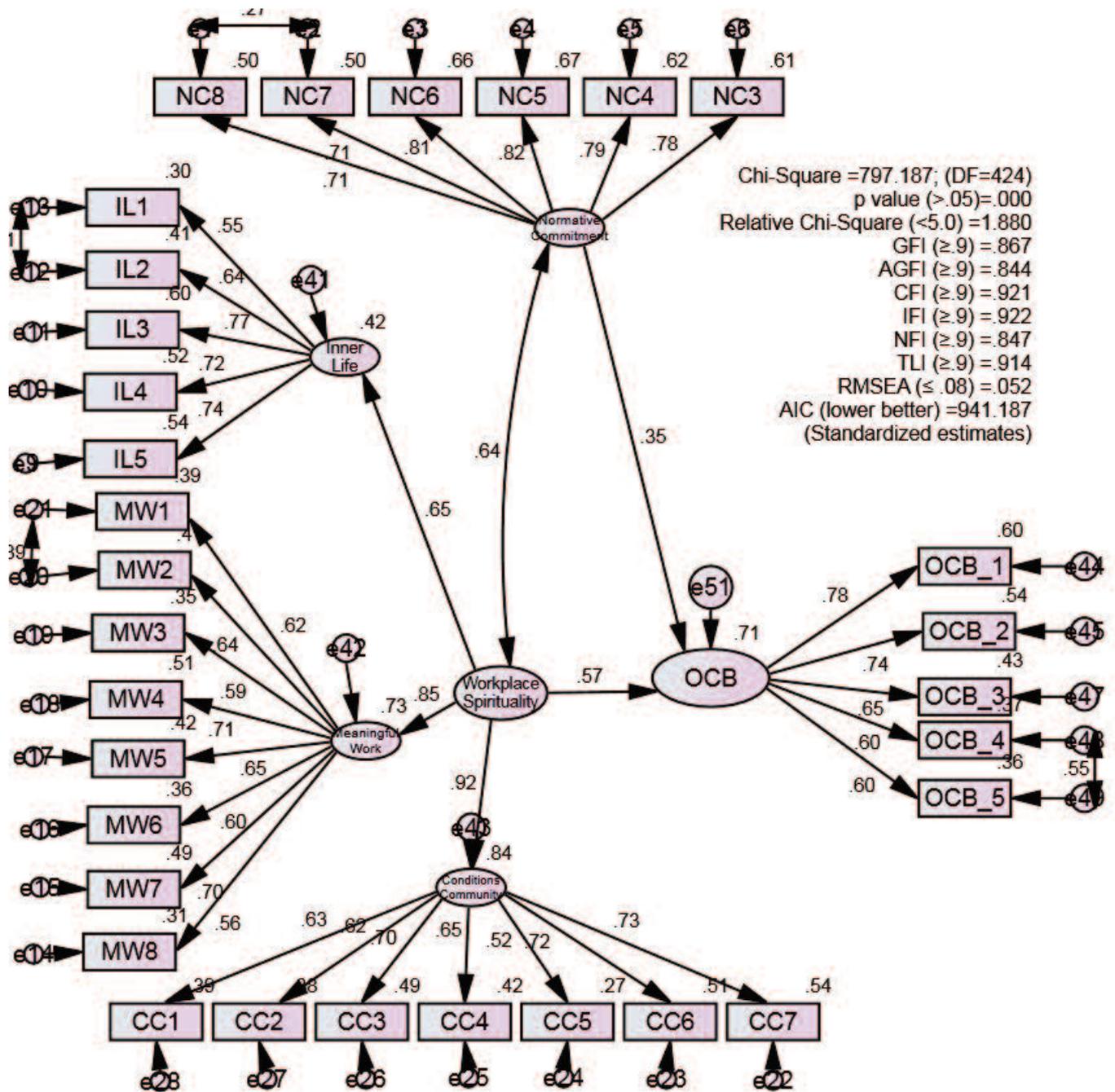
Source: own research

Figure 2: Measurement Model



Source: own research

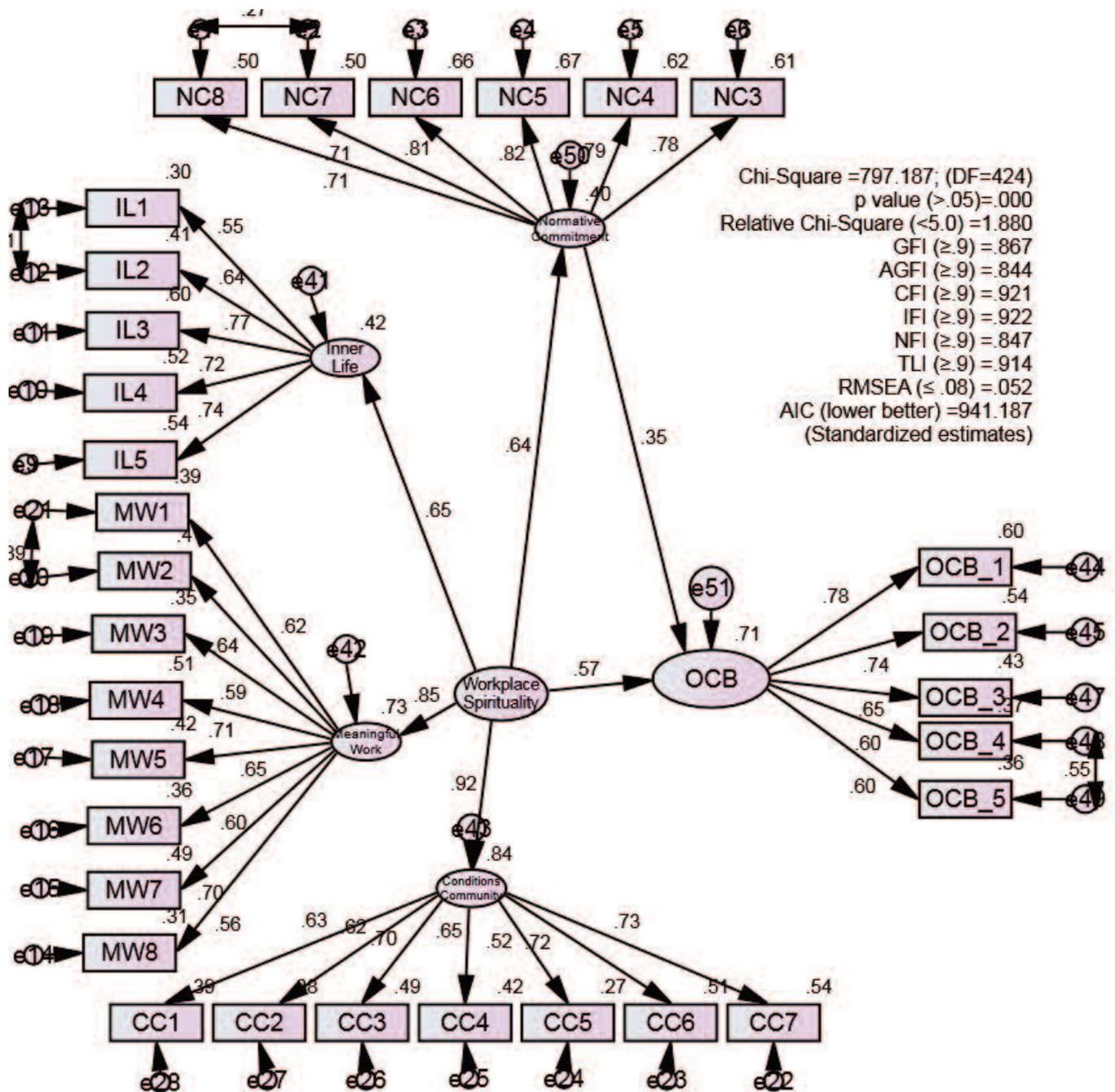
Figure 3: Direct model of workplace spirituality and normative commitment on organizational citizenship behaviour



Source: own research

As shown in figure 3 and 4 below, the direct and structural model indices yielded good-fit results which signposted that the data is properly fitted into the model.

Figure 4: Structural model of the mediating role of normative commitment on the relationship between workplace spirituality and organizational citizenship behaviour



Source: own research

Having established the direct model relationship on workplace spirituality and organizational citizenship behaviour, further analysis was conducted on the structural model as displayed in Figure 4 to discover the mediating effect of normative commitment on the relationship between workplace spirituality and organizational citizenship behaviour amongst academics at the Nigerian universities. Structural equation modelling has been affirmed to be appropriate for testing mediational link in a model as against the conventional multiple regression tests (Baron & Kenny, 1986; Mathieu & Taylor, 2006). The bootstrapping technique was engaged for mediation confirmation by selecting 500 bootstrapping samples according to Cheung and Lau (2008) and Awang (2015) at 95% bias corrected confidence interval. In these analyses, mediation is significant if the 95% bias corrected and augmented confidence intervals for the indirect effect do not include 0 within lower and upper bound (Preacher & Hayes, 2004; Preacher, Rucker & Hayes, 2007; Hayes & Preacher, 2010). Table 4 below presents the results of the empirical outcomes.

Table 4: Results of Bootstrapped Analysis

Hypothesized Path	Beta	p	95% Bootstrapped Confidence Interval	
			Lower Bound	Upper Bound
Direct Model				
WS----> OCB	.57	.00		
NC----> OCB	.35	.00		
Mediation Model (NC)				
WS---->OCB	.57	.00		
Std Indirect effect (STE)	.22	.01	.40	.77

** Bootstrapping is significant at 0.05 level (2-tailed)

p. Value

WS- Workplace Spirituality

OCB- Organizational Citizenship Behaviour

NC- Normative Commitment.

Source: own research

As shown in Table 4 above, the standardized direct effect from workplace spirituality to organizational citizenship behaviour was estimated at ($\beta = 0.57$, $p = 0.00$). The outcome signpost, that the direct effect of workplace spirituality on organizational citizenship behaviour is statistically significant. Also, the standardized direct effect from normative commitment to organizational citizenship behaviour was estimated at ($\beta = 0.35$, $p = 0.00$). The result suggests that the direct effect of normative commitment on organizational citizenship behaviour is statistically significant. Therefore, giving Nigerian academics meaningful work that gives them inner life, and a condition for community will have a noteworthy impact on their psyche to wanting to do beyond what is laid down in the job description. The indirect effect of normative commitment on the relationship that exist between workplace spirituality and organizational citizenship behaviour was estimated at ($\beta = 0.57$, $p = 0.00$) while the 95% CI showed that the lower bound was estimated at .40 and upper bound .77 respectively. These estimate signposts that the indirect effect of normative commitment on the link that exists between workplace spirituality and organizational citizenship behaviour is statistically significant. The bootstrapped mediation outcomes revealed that both direct and indirect effects of workplace spirituality and normative commitment correspondingly, on organizational citizenship behaviours amongst academics at selected universities in Nigeria are statistically significant. These results supported H3 which stipulated that normative commitment partially mediates the relationship between workplace spirituality and organizational citizenship behaviour amongst academic staff at Nigerian universities. These outcomes are in tandem with the views of Batcheller, Davis & Yoder-Wise (2013), who opined that workplace spirituality promotes an all-inclusive attention to the value of staff working in organizations. Unarguably, this will make academics want to do more to the achievement of stated organizational objectives and goals. Also the works of Kazemipour, Mohamad Amin and Pourseidi (2012), and Ahmad and Omar (2015) also supported the outcome of this study.

5 CONCLUSIONS AND MANAGERIAL RELEVANCE

This study examined the mediating effect of normative commitment on the relationship between workplace spirituality and organizational citizenship behaviour of academics at selected Nigerian universities. This study makes noteworthy contributions to the literature by affirming the partial mediating effect of normative commitment exist on the relationship between workplace spirituality and organizational citizenship behaviour. Empirically, a positive relationship was established between workplace spirituality and academics' normative commitment at Nigerian universities. Furthermore, a statistical significant relationship was established between normative commitment and organizational citizenship behaviour of academics. This study concludes that, normative commitment partially mediates the link that exists between workplace spirituality and academic staff organizational citizenship behaviour at selected Nigerian universities. The consequence of the results described in this study is that workplace spirituality performs vitally in the increment of organizational citizenship behavior especially when normative commitment mediated this relationship amongst the academic staff at selected Nigerian universities.

This study recommends that workplace spirituality through its dimensions such as inner life, meaningful work and conditions for community can contribute noteworthy enhancement to academic staff organizational citizenship

behaviour when mediated by normative commitment. This will have a substantial impact on the growth of the Nigerian economy as a whole and the educational sector in particular. An actionable strategy for effecting the research reported in this study is that, Nigeria needs to diversify her economy to be knowledge-based in nature. The annual budget for education by the federal and state government should be increased to 26% as proposed by United Nations Educational, Scientific and Cultural Organization (UNESCO), as against the proposed 6% in the 2017 budget. Nigeria as a country is underfunding education, which curbed will be detrimental to the educational sector. The managerial relevance of this study is that management of higher institutions in Nigeria should indoctrinate workplace spiritual value towards organizational citizenship behaviour into their academic staff. By so doing, this will compel academics staff to get more committed, by rendering more positive services to their respective universities. Furthermore, a well-conceived academic staff workplace spiritual alignment with organizational values will produce normative commitment which will ultimately lead to organizational citizenship behaviour of academics towards the amelioration of societal problems in Nigeria.

The result stated in this article is limited to the mediating role of normative commitment on workplace spirituality and organizational citizenship behaviour amongst academics at the selected universities in Nigeria. Future studies could consider the use of other mediators such as the continuance commitment as another mediator on the relationship that exists between workplace spirituality and organizational citizenship behaviour. Also, the current study can be replicated at other sectors of the Nigerian economy in order to have generalized findings. Fundamentally, this study is of great worth by bringing to the fore the mediating influence of academics' normative commitment on the positive relations between workplace spirituality and their organizational citizenship behaviour using structural equation modelling approach.

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