Original Research Article

Workplace Spirituality and Employee Commitment: Moderating Role of Organizational Culture

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Abstract: Workplace spirituality has attracted research attention in organizational behavior studies in recent times. Research models have been developed to explore their effect on organizational outcome variables. This study is therefore an attempt to explore the boundary conditions of the effect of workplace spirituality on employee commitment using a sample size of 201 teachers in both private and public secondary schools in Benue State, Nigeria. Employing a cross-sectional research design and hierarchical multiple regression, the study found that workplace spirituality dimensions (meaningful work, sense of community and alignment with organizational values) have a direct and positive significant effect on employee commitment. The study also found that organizational culture moderates the effect of only meaningful work and sense of community on employee commitment. The study then discussed the theoretical and policy implications of the paper.

Keywords: workplace spirituality, meaningful work, sense of community, alignment with organizational values, organizational culture, employee commitment.

1.0 INTRODUCTION

Increasing changes all over the world have led to a changing work landscape, sometimes with destructive consequences to the working individual. Changes, occurring at economic, technological, historical, political, social and cultural levels, have a profound effect on the occupational world. Intense competition in all industries is stoked up by an insecure world economy (Greenhaus & Callanan, 2013) occasioned recently by the devastating effect of the corona virus pandemic. These changes necessitate redefining the essence of work. Currently, the focus is on innovation, occupational flexibility and continuous learning as keys to success in a new economy. Employees are expected to increasingly demonstrate a high level of commitment to their organizations, show proactive attitude and openness to new experiences (Cavanaugh & Blanchard-Fields, 2006; Greenhaus *et al.*, 2010). The challenge in the workplace requires that organizations require their employees to bring their whole selves (i.e. they also bring their soul and their spirit) to work rather than just their muscles and/or brains (Naidoo, 2014). These requirements emphasize that, not only intelligence, but also spirituality may be fruitfully accommodated in the workplace (Smith, 2006; Schreuder & Coetzee, 2011). The focus should be on a spiritual paradigm, which is a growing, emerging paradigm.

Spirituality at work is not about religion, or about getting people converted to a specific belief system (Laabs, 1995; Cavanagh, 1999; Robbins & Judge, 2019). It does not necessarily involve a connection to any specific religious tradition, but rather can be based on personal values and philosophy. It is about employees who view themselves as spiritual beings whose souls need nourishment at work, who experience a sense of purpose and meaning in their work, and a sense of connectedness to one another and to their workplace community (Mitroff & Denton, 1999; Ashmos & Duchon, 2000; Milliman, Czaplewski & Ferguson, 2003). Researchers have attempted to link the effect of workplace spirituality to organizational outcome variables one of which is employee commitment. Most of these studies have shown conflicting evidence on the link between workplace spirituality and organizational commitment (Ashmos and Duchon, 2000; Giacalone and Jurkiewicz, 2003; Gupta, Kumar and Singh, 2014; Harrington, Preziosi and Gooden, 2001; Tischler

and McKeage, 2002; Lee, Sirgy, Efraty and Siegel, 2004; Milliman, Czaplewski & Ferguson, 2003; Rego and Cunha, 2008) providing a motivation for this study.

This study is therefore, an attempt to explore whether workplace spirituality has any relationship with employee commitment. Because there are conflicting research conclusions on the direct link between workplace spirituality and employee commitment, this study introduces organizational culture as a moderating variable in the relationship between workplace spirituality and employee commitment. This study tests these hypotheses using a sample of teachers in secondary schools in Gboko, Benue State.

2. THEORETICAL FOUNDATION AND HYPOTHESES DEVELOPMENT
2.1 Workplace Spirituality
Workplace spirituality is a term that describes the experience of employees who are passionate about and energized by their work, find meaning and purpose in their work, feel that they can express their complete selves at work, and feel connected to those with whom they work with (Kinjerski & Skrypnek, 2004).The concept of the employees' sense of wholeness, connectedness at work, and deeper values can be considered as one's workplace spirituality (Kreitner & Kinicki, 2010).Workplace spirituality also involves looking for the meaning in one's work, developing a strong connection with the colleagues and the people who are related to the work, and having a clear consistency between one's main beliefs and the values of his/her organization (Mitroff & Denton, 1999). When employees are allowed to bring the spiritual side of themselves to work, they become more creative, which leads to satisfaction (Turner, 1999).

Organizations that promote a spiritual culture recognize that people have both a mind and a spirit, seek to find meaning and purpose in their work, and desire to connect with other human beings and be part of a community (Robbins, 2012). According to Marques, Dhiman and King (2007), workplace spirituality refers to an experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity, and resulting in enhanced overall performance, which is ultimately translated into lasting organizational excellence. Thus, workplace spirituality is not about religion, or about getting people converted to a specific belief system, but is based on personal values deeply rooted in a sense of connectedness, meaning, purpose, tolerance, and open-mindedness (Laabs 1995, Cavanagh 1999, Harrington, Preziosi & Gooden, 2001).

Dehler and Welsh (2003, p.114) describe spirituality at work as "a search for meaning, deeper self-knowledge or transcendence to a higher level." Additionally, the sense of meaning and purpose serves as an inner source of energy that is then expressed outwardly as behaviour. Tepper (2003, p.183) defines spirituality as "the extent to which an individual is motivated to find sacred meaning and purpose to his or her existence," but notes, similar to an argument made by Mitroff and Denton (1999), that spirituality is not associated with religion, God or higher powers. Workplace spirituality involves the effort of finding one's definitive purpose in life, developing a strong association to co-workers and other people related with work, and having uniformity between one's personal values and the organizational values (Mitroff &Denton, 1999).

Ashmos and Duchon (2000) address spirituality in the workplace both from the experience of individuals and the organization's work environment. They define a spiritual workplace as one that enables the individual's expression of an inner life by performing meaningful work in the context of a community. According to Milliman et al. (2003) workplace spirituality is defined as complex and multifaceted construct that includes three core dimensions: the purpose in one's work (meaningful work) on the Individual level; having a "sense of community" on the group level; and being in "alignment with the organization's values" and mission, which is on the organization level. These are the core dimensions of workplace spirituality adopted in this study

2.2 Employee Commitment
A psychological state that characterizes an employee's relationship with the organization and reduces the likelihood that he/she will leave the organization is what is meant by employee commitment (Allen & Meyer, 2000). Employee commitment according to Robbins and Judge, (2019) is defined as the level at which a worker identifies with organizational objectives and the expectations for being a member while Karakas (2010) argue that organizational commitment is the extent to which an individual identifies himself with the organization and is committed to the objectives of the organization. Employee commitment can be perceived as an individual orientation to the organization that includes loyalty, identification and involvement (Marcqus, Dhiman, & King, 2005).

There are three components of commitment: affective (emotional attachment to the organization), continuance (perceived costs associated with leaving the organization) and normative (feelings of obligation towards the organization) (Allen & Meyer, 1996). Each of these components contributes to strengthening the likelihood that the employee will remain in the organization, but the nature of each mind-set differs from the others. Employees with a strong affective

bond remain because they want to do so. Those with strong continuance commitment stay because they feel they have to. Normatively committed employees remain because they feel they ought to (Giacalone & Jurkiewicz, 2003). These three forms are viewed as facets, rather than different types of organizational commitment. This means that a given employee can be affectively, normatively and instrumentally committed to the organization. However, the three components are different from each other (Allen & Meyer, 1996, 2000).

Affective commitment develops when the employee becomes involved in, recognizes the value-relevance of, and/or derives his/her identity from the association with the organization. For example, employees tend to be affectively committed if they feel that the organization treats them in a fair, respectful and supporting manner (Allen & Meyer, 1996, 2000). Continuance commitment develops when the employee recognizes that he/she stands to lose investments in the organization, and/or perceives that there are no alternatives other than remaining in the organization (Allen & Meyer, 1996, 2000). Normative commitment develops when people internalize the organization's norms through socialization and receive benefits that induce them to feel the need to reciprocate and/or to accept the terms of a psychological contract (Allen & Meyer, 1996, 2000).

2.3 Workplace Spirituality and Employee Commitment

This section attempts to explore empirical findings that link the dimensions of workplace spirituality to employee commitment. As indicated earlier, the dimensions of workplace spirituality by Milliman, et al. (2003) are adopted in this study. The authors identified the dimensions or parameters of the spirituality of workplace to consist of meaningful work, sense of community and alignment with organizational values. Each of these dimensions represents three levels of workplace spirituality, i.e. the individual level, group level and organizational level.

2.3.1 Meaningful Work and Employee Commitment

A fundamental aspect of spirituality at work involves having a deep sense of meaning and purpose in one's work. This dimension of workplace spirituality represents how employees interact with their day-to-day work at the individual level. The expression of spirituality at work involves the assumptions that each person has his/her own inner motivations and truths and desires to be involved in activities that give greater meaning to his/her life and the lives of others (Ashmos & Duchon, 2000; Hawley, 1993). Meaningful work basically reflects the extent to which employees experience a sense of meaning and purpose at their work. Petchsawang and Duchon (2009, p.463) defined meaningful work as "one's experience that his/her work is a significant and meaningful part to his/her life, the meaning is beyond the material rewards and creates a sense of joy and energy at work." The quest for purpose in work is not a new idea. However, the spirituality view is that work is not just meant to be interesting or challenging, but that it is about things such as searching for deeper meaning and purpose, living one's dream, expressing one's inner life needs by seeking meaningful work, and contributing to others (Ashmos & Duchon, 2000).

The *search for meaning* has been one of the most quoted phrases in examples of people who quit their jobs to lead a more spiritually enriching life (Naylor, Willimon & Osterberg, 1996; Burack, 1999). The lack of meaning in the daily work, can lead to *existential sickness* (Naylor *et al*., 1996). The lack of meaning or purpose of work can lead to separation/alienation from oneself (Naylor *et al*., 1996). This can greatly reduce employees' productivity, generates frustration and low commitment to the organization. Empirical research has been shown to support this argument. Research by Milliman *et al*., (2003), Nwosu *et al*., (2013), Ajala (2013), Jaja and Okpu (2014), Janik and Rothman (2015), Oyelere *et al*., (2016), Olowookere and Adejuwon (2016), Mousa and Alas (2016), Oyekunle and Agu (2017) and Kaur and Mittal (2020) has shown that there is a significant relationship between meaningful work and employee commitment. Based on the theoretical and empirical evidence, the following hypothesis is proposed:

Hypothesis One: Meaningful work does not have a significant effect on the commitment of teachers in secondary schools in Gboko, Benue State.

2.3.2 Sense of Community and Employee Commitment

A critical dimension of workplace spirituality involves having a deep connection to, or relationship with others, which has been articulated as a sense of community (Ashmos & Duchon, 2000). This dimension of workplace spirituality occurs at the group level of human behaviour and concerns interactions between employees and their co-workers. Sense of community at work is based on the belief that people see themselves as connected to each other and that there is some type of relationship between one's inner self and the inner self of other people (Maynard, 1992; Miller, 1992). Neal and Bennett (2000) note that this level of spirituality involves the mental, emotional, and spiritual (e.g. "esprit de corps") connections among employees in teams or groups in organizations.

The essence of community is that it involves a deeper sense of connection among people, including support, freedom of expression, and genuine caring. Sense of community also means having a sense of belonging, a faith that is presented among individuals. According to Naylor *et al*., (1996) individuals in workplaces can find a sense of community if the following characteristics are present: shared vision, common values, boundaries, empowerment, responsibility

sharing, growth and development, tension reduction, education, feedback and friendship. Empirical evidence has shown that employees who have a sense of community are more likely to show a higher level of commitment to the organization (Fry *et al.*, 2005; Ajala, 2013; Jaja & Okpu, 2014; Oyelere *et al.*, 2016; Olowookere & Adejuwon, 2016; Soha *et al.*, 2016; Lampinen *et al.*, 2017). Their findings suggest that when employees experience a sense of community with their colleagues and feel engaged in spiritual organizational climates, they become more effectively attached to their organizations, experience a sense of loyalty and act in a more engaged. In line with the above, the second hypothesis is proposed as:

Hypothesis Two: A sense of community does not have a significant effect on the commitment of teachers in secondary schools in Gboko, Benue State.

2.3.3 Alignment with Organizational Values and Employee Commitment

A third aspect of spirituality in the workplace is when individuals experience a strong sense of alignment between their personal values and their organization's mission and purpose. This is the organizational level dimension of workplace spirituality. Alignment with the organization's values is related to the premise that an individual's purpose is larger than one's self and should make a contribution to others or society. Alignment also means that individuals believe that managers and employees in their organization have appropriate values, have a strong conscience, and are concerned about the welfare of its employees and community (Ashmos & Duchon, 2000). When organizational values encourage the employees to contribute, help the society or work towards the larger good, the employees' workplace spirituality is enhanced (Ashmos & Duchon, 2000). This component of workplace spirituality encompasses the interaction of employees with the larger organizational purpose (Mitroff & Denton, 1999).

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 an organization that seeks to have a high sense of ethics or integrity and make a larger contribution than the typical company to the welfare of employees, customers, and society. In essence the managers in the organization have the appropriate values, a strong conscience and are concerned about the welfare of the employees (Ashmos & Duchon, 2000). The argument is that if organizations create an environment whereby employees believe that there exist a high sense of ethics and integrity such that their welfare and that of the community is valued, then their commitment to organization would improve. Empirical research have tested this proposition and found that indeed, organizations that value employees and places premium on creating a sense of community for the employees would outperform those who fail to provide such a work experience (Ahiazu & Asawo, 2013; Ajala, 2013; Jaja & Okpu, 2014; Etim *et al.*, 2014; Oyelere *et al.*, 2016; Olowookere & Adejuwon, 2016). The empirical conclusions have influenced the proposition of the third hypothesis:

Hypothesis Three: Alignment with organizational values does not have a significant effect on the commitment of teachers in secondary schools in Gboko, Benue State.

2.4 Moderating Role of Organizational Culture

The concept of organizational culture has its roots in anthropology but was introduced in the field of management in the late 1960s (Fleury, 2009). Definitional challenges of the organizational culture construct have influenced the development of two major approaches to the study of culture, whether as "something an organization has versus something an organization is" (Schneider, Ehrhart & Macey, 2012, p.372). It is this second stream that is a focus of this study, the idea that employees in an organization develop meaning and come to share the very basic assumptions that guide the way the organization functions. According to Schneider (1999), organizational culture represents the shared patterns of behavior and the meaning of that behavior. Schneider's (1999) exposition of the concept of culture presents it in a four-square-matrix as the cultivation culture, collaboration culture, control culture and competence culture.

The author describes the cultivation culture as one that trusts unquestionably in success, in people and the organization. It comprises a system of beliefs or expectations that the organization and its people will accomplish what it deems valuable. Schneider (1999) describes the collaboration culture as springing from the family-like relationship. Its way to success is to put a collection of people together, to build these people into a team, to engender their positive affective relationship with one another and to charge them with fully utilizing one another as resource. This means that destructive behaviour and excessive self-interest do not go well with this culture. Status and rank take a back seat. In contrast, control culture prices objectivity. Empiricism and the systematic examination of externally generated facts are highly valued. Important values in control cultures are order and predictability, as well as maintenance of stability. Lastly, describing the competence culture, Schneider argues that it is based on the achievement motive. In a competence culture, being superior or the best is paramount. This can mean having the best product, services, processes or technology in the market place.

These cultural dimensions together explain the nature of organizational culture existing in an organization. The interplay of these elements has an influencing effect on the commitment of employees in that type of culture. Therefore,

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the nature of employee commitment is dependent on the type of culture orientation existing in an organization, which has the capacity to change the normative relationship between workplace spirituality and employee commitment. In essence, the perception of meaningful work, sense of community and alignment with organizational goals existing in an organization will have some level of influence on the level of commitment shown by the employees taking into cognizance the type of culture orientation existing in such an organization. Organizational culture is the boundary condition that defines the direct effect of workplace spirituality and its dimensions on employee commitment. Empirical evidence supports such an argument (Shrestha, 2017; Oshi & Okeke, 2018; Fanggidae, Kurniawati & Bahweres, 2019). This has influenced the proposition of following hypotheses:

Hypothesis Four: Organizational culture moderates the relationship between the dimensions of workplace spirituality and the commitment of teachers in secondary schools in Gboko, Benue State

Following from the above theoretical and conceptual discussions and the empirical findings shown, this study proposes to examine the direct effect of workplace spirituality (proxied as meaningful work, sense of community and alignment with organizational values) on employee commitment of secondary school teachers in Gboko, Benue State. The conceptual framework is presented in Figure 1.
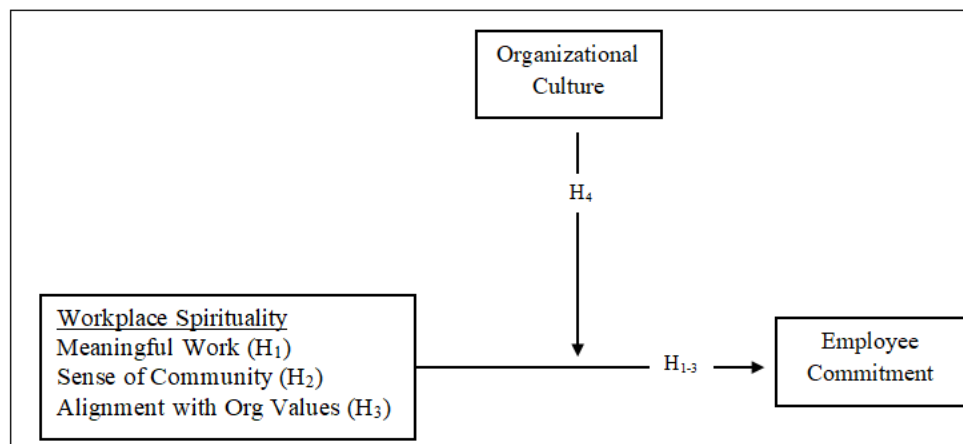

Figure 1: Conceptual Framework of the Study

3.0 METHODOLOGY

For the purpose of this study, a cross-sectional research design method was adopted. The population o f the study consist of teachers in selected private and public secondary schools in Gboko, Benue State. A census sampling technique was implemented giving the small nature of the population (Kish, 1979) which was 263 teachers in both the private and secondary schools (Records Department, 2021). Simple random sampling technique was thereafter adopted in selecting the sample of the study with data collected using questionnaire. 235 questionnaires were retrieved but only 201 were finally used in the analysis after excluding questionnaires with missing values and those that were wrongly filled. Therefore, the final sample size used for the study was 201.

Content validity of the instrument was evaluated with suggestions made by two experts in organizational behavior. Their suggestions were incorporated to improve the quality of the questionnaires. Cronbach Alpha was applied to test the internal consistency of the variables of the study. The alpha coefficients were meaningful work (α=0.713), sense of community (α=0.703), alignment with organizational values (α=0.802), organizational culture (α=0.786) and employee commitment (α=0.839). Hierarchical multiple regression using Statistical Package for Social Sciences version 23.0 (SPSS v23) was used in testing the following mathematical model:

$$EP_1 = a + b_1MW + b_2SC + b_3AV + e \qquad \text{(eqtn1)}$$

$$EP_2 = a + b_1MW + b_2SC + b_3AV + b_4(MW*C) + b_5(SC*C) + b_6(AV*C) + e \qquad \text{(eqtn2)}$$

Where:

EP_1 =		Employee Commitment with MW, SC and AV
EP_2 =		Employee Commitment with MW, SC, AV, MW*C, SC*C, AV*C
a =		Intercept
b_x =		Coefficient of MW, SC, AV, MW*C, SC*C, AV*C
WPS =		Workplace Spirituality
MW =		Meaningful Work
SoC =		Sense of Community
AoV =		Alignment with Organizational Values

e   =   Error limit

MW*C, SC*C, and AV*C are the interaction effect of organizational culture on the independent variables

4. RESULTS OF ANALYSIS

4.1 Preliminary Analysis

Of the 263 questionnaires distributed, 235 were retrieved while only 201 were subsequently used for further analysis. Preliminary analysis was done to test the assumptions of regression analysis. The result of the preliminary analysis showed that the sample size was adequate going by the suggestion by Tabachnick and Fidell (2007) and the dataset was free from multicollinearity and outliers as indicated by the Tolerance values of 0.522, 0.635 and 0.761 and VIF of 1.916, 1.574 and 1.315 for meaningful work, sense of community and alignment with organizational values respectively. The tolerance and VIF values are all within the acceptable limits of <0.1 and 10 respectively making the dataset appropriate for regression modeling. Furthermore, an assessment of the histograms, scatter plot, normal P-P plots also indicated the absence of outliers, non-normality and non-linearity reasonably satisfying the assumptions of linearity and normality, confirming the appropriateness of the dataset for further analysis.

The descriptive statistics and correlations for the study variables are presented in Table 1 below. The descriptive statistics revealed that 58% consisted of male employees while female employees represented 42%. The study further revealed that 27% were within the age range of 18-30years, 58% between 31-50years with only 15% were above 50 years. It is also important to note the correlation coefficients among the main variables in the study. Firstly, employee commitment correlated significantly with meaningful work ($r = .710$, $p < .001$), sense of community ($r = .590$, $p < .001$), and alignment with organizational values ($r = .475$, $p < .001$). For the correlations among the independent variables, meaningful work correlated significantly with sense of community ($r = .603$, $p < .001$) and alignment with organizational values ($r = .488$, $p < .001$) while sense of community and alignment with organizational values also correlated significantly ($r = .270$, $p < .001$). This indicates that the variables are related to each other, and therefore, appropriate for use in regression analysis. This information is captured in Table 1 including their mean and standard deviation values.

Table 1: Mean, Standard Deviations and Correlation

		Mean	SD	1	2	3	4
1	Employee Commitment	3.28	1.351	1.000			
2	Meaningful Work	3.34	1.412	.710	1.000		
3	Sense of Community	3.14	1.398	.590	.603	1.000	
4	Alignment with Organizational Values	3.40	1.434	.475	.488	.270	1.000

n = 201; **p<.001; *p<.01
Source: Author Computation (2021)

4.2 Main Analysis

Two models were tested in this study using hierarchical regression analysis. In model one, the independent variables are entered to assess their impact on employee commitment while model two included the interaction terms of each of the dimensions of workplace spirituality with organizational culture, that is the moderating role of culture on the relationship between meaningful work, sense of community and alignment with organizational values on employee commitment. With meaningful work, sense of community and alignment with organizational values as independent variables, the model was found to be significant at $F(3,197) = 86.491$, $p < 0.001$, explaining 56.8% of the variation in employee commitment. With the moderating terms in the regression equation, the model 2 was still significant with $F(6,194) = 52.888$, $p < 0.001$ [$F\Delta = 8.891$, $p < 0.001$] explaining an additional 5.2% of the variation in employee commitment. The model 2 therefore, explains a total of 62.1% in variation in employee performance (see Table 2).

Table 2: Result of Hierarchical Regression Analysis (Unstandardized Coefficient β)

	Model 1	Model 2
Meaningful Work	.445**	.375**
Sense of Community	.253**	.182*
Alignment with Organizational Value	.166*	.003
Meaningful Work * Organizational Culture		.262**
Sense of Community * Organizational Culture		.245**
Alignment with Organ Values * Organizational Culture		.002
F	86.491**	52.888**
$F\Delta$		8.891**
R^2	.568	.621
Adjusted R^2	.562	.609
ΔR^2		.052

**p<.001; *p<.01
DV: Employee Commitment
Source: Author Computations (2021)

Based on the result of the hierarchical regression analysis hypothesis one to three are all rejected in favor of the alternate indicating that meaningful work (B = 0.445, t = 7.187, p < 0.001), sense of community (B = 0.253, t = 4.452, p < 0.001) and alignment with organizational values (B = 0.166, t = 3.291, p < 0.01) all have positive significant effect on employee commitment. In evaluating the model two, which includes the interacting terms, organizational culture moderated the relationship between meaningful work (B = 0.262, t = 3.544, p < 0.001) and sense of community (B = 0.245, t = 3.657, p < 0.001) while failing to moderate the relationship between alignment with organizational values and employee commitment (B = 0.002, t = 0.031, p = 0.976).

5.0 DISCUSSIONS OF FINDINGS

This study attempted to assess the influence of workplace spirituality (proxied as meaningful work, sense of community and alignment with organizational values) on the commitment of private and public teachers in secondary schools in Gboko, Benue State. The study also explored the moderating role of organizational culture on the relationship between the dimensions of workplace spirituality on employee commitment. For hypothesis one, meaningful work was found to be a significant predictor of employee commitment indicating that the more a work is meaningful to teachers, the higher their level of commitment. Without meaning or purpose of work, teachers in secondary schools in Benue will show little commitment to their work, which can greatly reduce their productivity, generate frustration and ultimately low commitment to the organization. This finding is in line with the finding of Nwosu et al. (2013), Ahiazu and Asawo (2013), Ajala (2013), Jaja and Okpu (2014), Etim et al. (2014), Olowwkere and Adejuwon (2016), Mousa and Alas (2016), Janik and Rothman (2015), Oyekunle and Agu (2017), Kaur and Mittal (2020) which revealed a significant relationship between meaningful work and employees' commitment.

For hypothesis two, sense of community was found to be also a significant predictor of employee commitment indicating that teachers in secondary schools in Benue who have a high sense of community are likely to show high levels of commitment to their schools. This implies that a sense of community ensure that secondary school teachers in Benue have a deep sense of connection to their work and to those they work with, providing genuine care and freedom of expression. It means that because of their shared vision, common values, boundaries, empowerment and friendship, their level of commitment to their organization is high. This finding agrees with the research conclusions by Fry et al. (2005), Ajala (2013), Etim et al. (2014), Jaja and Okpu (2014), Oyelere et al. (2016), Soho et al. (2016), Olowookere and Adejuwon (2016), Lampinen et al. (2017) and Oyekunle and Agu (2017) who found support for a positive relationship between members (community) and commitment.

Likewise hypothesis three, which states that alignment with organizational values has no significant effect on employee commitment was also found to be positive and significant implying that teachers who show high levels of alignment with organizational values would have high levels of commitment to their schools. This implies that alignment with organizational values by teachers in secondary schools in Benue produces high levels of commitment because their schools show a reasonable sense of ethics or integrity and make an effect to contribute not just to the students but the community at large. This finding is in consonance with the finding of Ahiazu and Asawo (2013), Ajala (2013), Jaja and Okpu (2014), Etim et al. (2014), Oyelere et al. (2016) and Olowookere and Adejuwon (2016) who all found that alignment with organizational values is significantly related to commitment of the individuals to their organization.

For hypothesis four, culture was found to significantly moderate both the relationship of meaningful work and sense of community and employee commitment. Empirical evidence indicates such research conclusions (Shrestha, 2017; Oshi & Okeke, 2018; Fanggidae, Kurniawate & Bahwerer, 2019). This implies that even after controlling for culture, teachers in secondary schools in Benue State who develop meaning to their work and show high sense of community will still show more commitment to their organization. However, it is striking to note that the results show that the culture in secondary schools in Benue State rather than supporting the development of meaningful work and a sense of community instead harms the level of commitment that secondary schools teachers have to their work. It is evident from the research results that meaningful work and a sense of community are marginally reduced because of the culture in the workplace.

In essence, the culture in the workplace instead of providing meaning and a sense of community for teachers is rather hampering their level of commitment. The organizational culture in secondary schools in Benue Support provide an environment that support teachers to have a sense of meaning and purpose to their work. However, their level of commitment decreases because of the organizational culture existing at their place of work. Left alone, the teachers would have a higher meaning to their work and show higher levels of community ultimately increasing their commitment to teaching and other activities; in essence, their level of commitment would be higher if the prevailing culture in their workplace is improved. This may be because of the bureaucratic nature of their work environment. The civil service is bureaucratic with its attendant negative effect on inhibiting innovation and high levels of formalization, specialization and authority relationships (Pepinsky, Pierskalla & Sacks, 2017; Morgan, Okon & Emu, 2019).

For alignment with organizational values, organizational culture worsened its positive effect on organizational commitment implying that the culture existing in secondary schools in Benue does not improve the commitment of teachers even where their alignment with organizational values exist. Teachers in secondary schools in Benue State believe that the prevailing culture does not support the development of a reasonable sense of ethics and integrity to help make a positive contribution to the workplace, ultimately impacting negatively on their commitment to their profession.

6. IMPLICATIONS AND CONTRIBUTION OF THE STUDY

This study was an attempt at exploring the direct effect of workplace spirituality (proxied as meaningful work, sense of community and alignment with organizational values) on the commitment of both private and public teachers in secondary schools in Benue State. The results showed that workplace spirituality has a significant positive effect on teachers' commitment to their organizations. Specifically, meaningful works, sense of community and alignment with organizational values all have a significant positive effect on teachers' commitment to their schools. For the moderation result, only meaningful work and sense of community's effect on commitment was moderated by organizational culture. Organizational culture did not moderate the positive relationship between alignment with organizational values and employee commitment. This implies that secondary schools should focus more on providing an environment that support their teachers to develop meaning in their work and also have a sense of community so that the teachers' level of commitment would be improved. In addition, the culture prevailing in secondary education is such that teachers do not believe that it fosters or encourages concern for their welfare which has hindered their commitment to their profession. The culture should be improved to enable teachers improve on their levels of commitment to the schools where they teach.

This study contributes to our understanding of the theory organizational commitment and the general theoretical discourse on workplace factors that support organizational success. The study has also established the powerful role that organizational culture has in the effective management of organizations. Indeed, organizational culture has the capacity to help or harm organizational performance as the results of this study depicts. Lastly, the study was able to show which aspects of workplace spirituality has the most effect on employee commitment. This would help policy makers and educators focus on strengthening such workplace spirituality factors in order to help improve the level of commitment that employees have towards their work and the organizations that provide them with the platform to excel in their profession. This study is timely and relevant to scholars who are desirous of pursuing future research studies on the relationship between workplace spirituality and organizational commitment.

7. LIMITATIONS AND SUGGESTION FOR FURTHER STUDY

This study is without its limitations. The most noticeable limitation is the cross-sectional nature of the research design. Cross-sectional research design does not have the capacity to explore longitudinal relationships between variables; that is establishing the causal effect of the variables. This study therefore, suggests that future studies could explore this relationship using a longitudinal research design. In addition, future studies could test this model using a larger sample size. The sample size of this study is small compared to similar studies that explore the relationship between workplace spirituality and organizational commitment. Also, it is possible to expand the scope of the study to cover a larger geographical area; this would ensure the generalizability of the research conclusions. The study only moderated organizational culture in the relationship between workplace spirituality dimensions and organizational commitment. Other dimensions of workplace spirituality could be used in future studies and other moderators could also be introduced in future studies to enable a nuanced understanding of the phenomenon of workplace spirituality and commitment. Finally, future empirical research could use moderation-mediation models to present a more complete picture of the relationship between workplace spirituality and commitment.

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