Effect of Organizational Justice, Spiritual Intelligence, Organizational Trust on Workers Commitment in Nigerian Public Sector

Ajike, C.A.
Adeleke University Ede,
Osun State
ajikechukwuma@gmail.com

ABSTRACT

Workers commitment in every organization especially in the public sector is dependent on a better human resources' management where human capital development is pursued in order to achieve the aspiration of the nation. Factors such as organizational justice, spiritual intelligence and organizational trust that create an enabling environment for the workers to be committed and exhibit strong belief in the institutional goals and values seem to be lacking. The level of success and productivity in the Nigeria public sector is dependent on the workers commitment which is in turn depended on organizational justice, spiritual intelligence and organizational trust.

Keywords: Organizational Justice, Spiritual Intelligence, Trust, Workers, Commitment and Nigeria

1. INTRODUCTION

Human capital development of any nation is vital and key to the development and achievement of the aspiration of that nation. This can better be achieved through a better human resource management practice that encourages organizational commitment in every organization especially the public sector. The people that work in the government sector base on their ministry or department who are also considered as public servants play major roles in making sure that the functions and responsibilities of government are adhered to.

In order to make sure that the functions and responsibilities of government gets to the people it serves organizational commitment among public servants is paramount. To this end there are factors such as organizational justice, spiritual intelligence and organizational trust responsible in influencing the outcome of organizational commitment of the workers in the public sector. This study takes a look at the relationship between organizational justice, spiritual intelligence and organizational trust on organizational commitment of workers in the public sector

1.1 Statement of Problem

In as much as the workers in the Nigerian public sector are trying hard to be committed to their duties in their parastatals, factors such as organizational justice, spiritual intelligence and organizational trust that will create an enabling environment for the workers to be committed and exhibit strong belief in the institutional goals and values, willingness to exert considerable effort for the institution and strong craving to maintain membership in the institution seems to be lacking. As a result of this, organizational commitment of these workers seems to be on the downward turn and the citizens are at the receiving end of the uncommitted attitude.

It is on this premise that this study will investigate if organizational justice, spiritual intelligence and organizational trust has any significant relationship on organizational commitment of workers in the Nigerian public sector.

1.2 Research Hypotheses

The research hypotheses for this study are:

1. There is no significant relationship between organizational justice and organizational commitment of workers in the Nigerian public sector.
2. There is no significant relationship between spiritual intelligence and organizational commitment of workers in the Nigerian public sector.
3. There is no significant relationship between organizational trust and organizational commitment in the Nigerian public sector.
4. There are no significant influences in the combination of organizational justice, spiritual intelligence and organizational trust on organizational commitment of workers in Nigerian public sector.
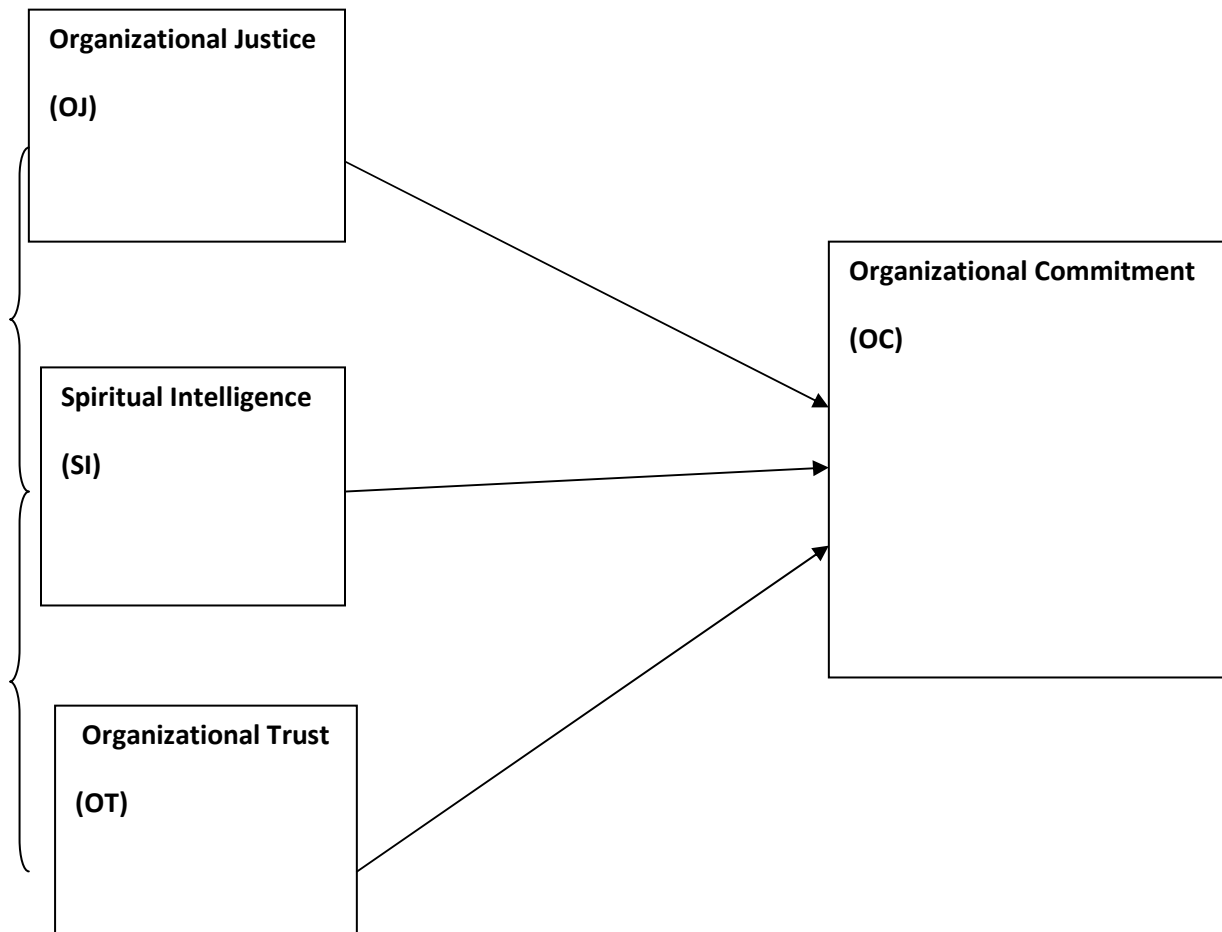
Fig. 1: Conceptual Model Of Organizational Justice, Spiritual Intelligence, Organizational Trust On Organizational Commitment Of Workers In Nigerian Public Sector

The conceptual model takes a look at the relationship and how organizational justice affects or influences organizational commitment. It also investigates the relationship between spiritual intelligence and organizational commitment, including how organizational trust affects organizational commitment. It also investigated how the three independent variables, organizational justice, spiritual intelligence and organizational trust influence organizational commitment.

2. LITERATURE REVIEW

2.1 Organizational Commitment of Workers
Organizational Commitment, which is the tendency for employees to develop attachment to the organization in which the employee finds him or herself, makes it possible for many people to faithfully commit themselves to the activities of their organization such as business organization, institutions and political parties. Employee feels satisfied or dissatisfied on the basis of organizational commitment. Organizational commitment is seen as a bond to the whole organization and not to the job, work group, or belief in the importance of work itself.

There is no universally acceptable definition for organizational commitment; a look at few of those definitions as found in some literature for this study will not be out of place. According to Meyer and Allen as cited by McMahon (2007) defined organizational commitment as a psychological state that binds an employee to an organization, thereby reducing the incidence of turnover. Popoola and Igbeneghu (2010) in their study saw organizational commitment in general terms as the level of attachment that one feels towards the organization in which one is employed.

They further stated base on the previous study conducted by Allen and Meyer (1997) that organizational commitment has three characteristics.
a. a strong belief in an organization's goals and values
b. a willingness to exert considerable effort for the organization
c. a strong desire to maintain membership in the organization

Beyond these above mentioned characteristics, Meyer and Allen (1991) defined organizational commitment as a psychological state that characterizes the employees relationship with the organization and also has implication for the employee to decide whether to continue or not to continue as a member of that organization. They further stated the three component of organizational commitment with each of them interacting with one another to influence the behaviour of employees, meaning that the interaction of the three components is what develops organizational commitment (Popoola and Igbeneghu, 2010). Stated are the components:
a. Affective Commitment (AC): this is seen as the employee's positive emotional attachment to, and an emotional sense of identification with the organization. An employee who has affective commitment to his or her workplace desires to remain part of the organization. The organizational commitment model of Meyer and Allen (1997) indicates that affective commitment is influenced by factors such as job challenge, role clarity, goal clarity, and goal difficulty, receptiveness by management, peer cohesion, equity, personal importance, feedback, participation, and dependability.
b. Continuance commitment (CC) as an employee commitment based on the economic and social costs of leaving the organization. Continuance commitment chooses to stay with the organization because of a lack of a better alternative. Meyer and Allen (1991) further state that "employees whose primary link to the organization is based on continuance commitment remain because they need to do so". This indicates the difference between continuance and affective commitment. The latter entails that individuals stay in the organization because they want to. Therefore, in order to retain employees who are continuance committed, the organization needs to give more attention and recognition to those elements that boost the employee's morale to be affectively committed.
c. Normative commitment (NC) is defined as sense of moral obligation to the organization. An employee who has normative commitment stays with the organization to reciprocate the benefits

he or she receives from the organization. According to Meyer and Allen (1991) "employees with normative commitment feel that they ought to remain with the organization". In terms of the normative dimension, the employees stay because they should do so or it is the proper thing to do.

Organizational commitment has been defined as a psychological state that binds an employee to an organization, thereby reducing the incidence of turnover (Allen & Meyer, 1990), and as a mindset that takes different forms and binds an individual to a course of action that is of relevance to a particular target.

2.2 Organizational Justice
Some aspects of justice in the organizational context have been investigated by some researchers. This included distributive, procedural, and interactional justice.
- **Distributive Justice** has to do with the fairness of allocation of resources.
- **Procedural Justice** in contrast with distributive justice focuses on the fairness of the decision-making aspect of the process.
- **Interactional Justice** relates to the perceived fairness of the interpersonal treatment that employees receive from the decision makers in the organization.

According to the analysis made by Hassan (2002) on the equity theory of Adams (1965), he proposes that individuals are motivated to uphold fair or equitable relationships among themselves and to avoid those relationships that are not fair or inequitable. The theory is of the opinion that people compare their outcomes and inputs with those of others and then evaluate the equitableness of these relationships in the form of a ratio. The one in who the comparison is made may be someone in the work group of the same organization or those working in other organizations. The former is known as perception of internal equity and the latter as perception of external equity. If the individual perceives that his/her ratio of inputs to outcomes received is similar to that of the one being compared, equity exists. On the other hand, if any inequity arises as a result of either undercompensation or overcompensation in relation to the one being compared then it generates 'tension' or 'distress' in the form of resentment that is, if undercompensated and feelings of guilt, if overcompensated. If the situation is perceived as inequitable, an attempt at discrepancy reduction is made. This attempt may take the form of cognitive actions to change the perceived input/output ratio of self and/or the one being referred to. It may result in attitudinal changes that increases or decreases the subject's input or cause a change in received outcomes. This could finally lead to the individual choosing to sever the inequitable affiliation or not committed to the organization

2.3 Relationship between Organizational Justice and Organizational Commitment
In a study carried out by Rafei-Dehkordi et al. (2013) on relationship of organizational justice and organizational commitment of the staff in general directorate of youth and sports in chahar mahal va bakhtiari province concluded that, that the lack of justice in each organization creates no commitment in the organization and job dissatisfaction in people. Directors before any decision shall be assured of organizational justice to prevent problems within the organization. The results of this study indicate that between organizational justice and organizational commitment and its dimensions there is a significant and straightforward relationship. Jawad et al. (2012) studied the role of organizational justice in organizational commitment with moderating effect of employee. These researchers in their study basically attempted to link organizational justices i.e. distributive, procedural and interactional justice with organizational commitment. The results shows that they are quite significantly base on the researchers' hypotheses are related with each other. The higher the perceived fairness the higher will be the level of commitment not only at an employee career commitment but also with supervisor related commitment.

3. SPIRITUAL INTELLIGENCE

Spirituality which is derives from the Latin word Spirare with the meaning "to breath" is an intrinsic aspect of human nature and the essence of our existence irrespective of human religious affiliation. It therefore draws attention of many theorists as the source of all thoughts, feelings, values and behavior (Mohsen et al., 2013). If spirituality could be seen as the source of all thoughts, feelings, values and behavior, it then means that spirituality has something to do with how people understand themselves and others and how they value the meaning of life and the work they do. So many definitions have been postulated by many authors and researchers on spiritual intelligence; some will be highlighted as follows. According to Wolman (2001) as cited by Mohsen et al.(2013), spiritual intelligence is the human capacity to ask ultimate questions about the meaning of life and the relationship between each of us with a world in which we live.

According to Emmons as cited by Ravikumar & Dhamodharan (2014), people who are spirituality intelligent have the competence of using spiritual resources to unravel difficult problems. They are also conscious people who have the capability to connect daily activities with sacred concepts, and also able to distinguish between physical and spiritual matters. He defined spiritual intelligence as "the adaptive use of spiritual information to facilitate everyday problem solving and goal attainment" He originally proposed five components of spiritual intelligence:
- The capacity to transcend the physical and material.
- The ability to experience heightened states of consciousness.
- The ability to sanctify everyday experience.
- The ability to utilize spiritual resources to solve problems.
- The capacity to be virtuous.

Emmons was also able to developed seven dimensions for measuring spiritual intelligence which are as follows:
1. **Divinity:** refers to a sense of divine source of energy or phenomena.
2. **Mindfulness:** refers to physically process such as eating, exercises, etc.
3. **Extrasensory perception:** refers to sixth sense of people.
4. **Community:** refers to social activities.
5. **Intellectuality:** refers to reading and speaking about spiritual subjects.
6. **Trauma:** refers to illness and death of people who we love.
7. **Childhood spirituality:** refers to spiritual experiences of childhood.

Further to ways by which spirituality can be measured are the four dimensions of spiritual intelligence which are critical existential thinking, personal meaning production, transcendental awareness and conscious state expansion. They are further explained by various authors as stated by Mohsen et al. (2013) as follows:
- Critical existential thinking is the ability to create meaning based on deep understanding of existential questions (Amram, 2005).
- Personal meaning production is person's ability to stimulate both physical and psychological experience of the person with personal meaning that comes with a sense of satisfaction (King, 2008).
- Transcendental awareness is the ability to understand one's relationship with a higher power, all the creatures, man and the environment (King, 2008; Vaughan, 2002).
- Conscious state expansion is the ability to enter a state of spiritual awareness or higher (King, 2008).

Another definition which is similar to that of Wolman is the one stated by Rogers (2003) and Yang (2006) as cited by Rashvand & Bahrevar, (2013), it defines spiritual intelligence as the capability to construct meaning through intuitively seeing interconnectedness between life-world experiences and the inner spheres of the people psyche. It is assumed that spiritual intelligence is the variable by which a person gains higher self awareness, happiness and a sense of control over his life, and it matches with the approach of cognitive or motivational. As such people make use of spiritual intelligence to reshape, redefine and transform his or her life and its events. This therefore makes the individual to be able to give meaning and value to life events and happenings.

3.1 Relationship between Spiritual Intelligence and Organizational Commitment

The study conducted on the **r**elationship between Spiritual Intelligence and Organizational Commitment in Public Sector by Haghighi (2012) indicated that, data analysis through Spearman's correlation test demonstrated that from among ten aspects of spiritual intelligence, four factors namely, attending religious places, spiritual experiences, religious beliefs and a purposeful way of life respectively have the highest correlation with organizational commitment.

In another study, Kalantarkousheh et al. (2014) in the analysis of their results, showed a difference in the amount of spiritual intelligence and organizational commitment between males and females, both of which were higher in males. A definite correlation existed between spiritual intelligence and organizational commitment among staff. Higher spiritual intelligence corresponded to higher organizational commitment, which was proven for both males and females. Additionally, a correlation existed between spiritual intelligence and the continuous subscale. This correlation was also evident in the spiritual intelligence of males and in the affective and normative subscales.

4. ORGANIZATIONAL TRUST

According to Fitzroy (2007) as stated by Alijanpour et al. (2013), says that trust is the foundation of success both in our individual lives and in our working relationships. It is a matter of fact that for all relationships and dealings to be term good and successful, they must be based on trust. Therefore, it is very important that all administrators and supervisors understand the importance of trust, how to encourage trust within the organization, and their role in building trust. The supervisors will be able to fulfill his or her subordinates' higher needs only if they provide psychologically appropriate environment, in which trust plays a significant role within their organizations.

Trust as defined by Yeh (2009) is the expectation that another person or group of people will (a) make a good faith effort to behave in accordance with commitments—both explicit or implicit, (b) be honest in whatever negotiations preceded those commitments, and (c) not take excessive advantage of others even when the opportunity exists. Similarly, Rotter (1967) as cited by Yen defined trust as the expectancy held by an individual or group that the word, promise, verbal or written statement of another individual or group could be depended upon. He further emphasized that the whole exchange relationship relies on the expectation that all involving parties will act ethically with no intentions to cause harm to the other partners. Without trust, conflict and heat are generated which slow down the work of the organization.

Since trust is the determinant of quality relationship, there is a positive relationship between trust and commitment as predicted by Moorman et al. (1992). These authors hypothesized that the level of honesty, reliability, and integrity influence how the relationship with the occupation is perceived. The perceived quality of the relationship will in turn influence the level of commitment extended towards the occupation. If the organization is perceived by employees to be sincere, reliable, and worthy, then the outcome is a high perception of quality in the relationship. On the other hand, if there is little trust in the organization, then the relationship would be perceived as unsatisfactory and little or no commitment from employees would be given to the organization. As a result of this assumption, one can see that high levels of trust are likely to lead to high levels of organizational commitment.

4.1 Relationship between Organizational Trust and Organizational Commitment

In confirming that there is a positive relationship between organizational trust and organizational commitment is a look at the study carried out by Alijanpour et al. (2013) on the relationship between organizational commitment and organizational trust of staff. The study revealed and corroborated that there was a significant positive relationship between organizational trust and organizational commitment in staff department of Sports and Youth in the province of Mazandaran. In a similar vein Celep and Yilmazturk (2012) investigated the relationship among organizational trust, multidimensional and organizational commitment and perceived organizational support in state school teachers in the city of Goalkug. The results showed that teachers' trust in management improved their organizational commitment. In fact, organizational trust was a prerequisite for organizational commitment.

Base on the theoretical and literature analysis of this study, strong evidence of relationship between organizational justice, spiritual intelligence, and organizational trust on organizational commitment of workers in the Public Sector. There is a positive relationship between perceptions of workers organizational trust, organizational justice, spiritual intelligence on organizational commitment. If positive feelings about trust and justice are created and sustained in the organization and individuals in the organization feels that there is a being in God that he or she must obey and reverend with a positive mind as well, this can create a structure to sustain commitment to the organization.

5. CONCLUSION

Investigation of organizational justice, spiritual intelligence and organizational trust on organizational commitment, and the relationships among them are important research subjects. Trust and justice including spiritual intelligence within an organization facilitate relationships, and commitment between workers and the organizations. Based on different studies as identified in this study, Commitment, justice, trust and spiritual intelligence within organizations are effective factors to enhance organizational performance. Employees with affective commitment especially will most often demonstrate a willingness to exert considerable effort to serve the organization with extra effort in their performances. Therefore the level of success and productivity in the Nigeria public sector is dependent on the organizational commitment which is in turn depended on organizational justice, spiritual intelligence and organizational trust.

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