Spirituality Physiognomies and Work-Team Effectiveness: An Examination into Private Healthcare System in Nigeria

G.C. Aguma[1] & F.B. Tende[2]

[1]Department of Management, Ignatius Ajuru University of Education, Rumuolumeni, Rivers State, Nigeria.
[2]Department of Management, University of Port Harcourt, Choba, Rivers State, Nigeria.
Email: [1]chikagloria30@gmail.com

Abstract— Spirituality at work induces compassion, mindful consciousness, and collaboration in pursuit of transcendence and meaningful work-life. Work-teams that are spirituality sensitive can easily collaborate to achieve predetermined organizational objectives. This study investigated the correlation between workplace spirituality and team effectiveness of Private Hospitals within Port Harcourt, Rivers State, Nigeria. 20 private hospitals were placed under review; out of which 47 medical teams were identified, studied, adopted as the sample size, and administered copies of the questionnaire. The outcome was analyzed using The Spearman's Rank Order Correlation Coefficient was used via SPSS. Based on the outcome of the analysis, it was recommended that; Management of private hospitals should encourage meaningful work and show in influencing personnel to invest themselves into work roles, thereby interacting with one another within the work-frame. Personnel would most likely experience vigor in their work activities which will encourage passion and commitment through meaningful work. Value alignment may somewhat have tangible benefits concerning intergroup interaction like high service quality, excellence, and market leadership, and should be encouraged. Value alignment may also proffer intangible solutions such as increased quality, productivity, and efficiency to problems of the firm and induce passion and commitment in the firm. Workplace spirituality tends to create a positive, ripple-like effect that could lead to team effectiveness and result in firm overall performance.

Keywords— Workplace Spirituality, Passion and Commitment, Intergroup Relations, Value Alignment, Meaningful Work, and Team Effectiveness.

INTRODUCTION

The need for a suitable medical care system is a necessity. Private medical professionals have seized this opportunity to take part in medical services at a commercial scale as the government alone cannot deliver these services. However, professionalism, proficiency, and effectiveness are inevitable if adequate services are to be dispensed in this regard. Effectiveness especially for the team of medical and other staff is vital for these firms to achieve their envisioned objective. A team represents a heterogeneous, social and dynamic unit consisting of a set of two or more individuals with clearly spelled-out roles (Pegels et al., 2000; Wally & Becerra, 2001); it connotes a scenario of the interaction of members who are somewhat adaptive, interdependent and dynamic pointing in the direction of the collective goal attainment, and typically have limited life-span membership (Pegels et al., 2000). Also, team members tend to be seen by others and even perceive themselves to be a complete social unit embedded in a larger patterned network of people (Cohen & Bailey, 1997). It is worthy of note that, merely bringing individuals together does not constitute a team.

It is worthy of note that, previous studies on team effectiveness have frequently been conducted on the bases of input-process-output which tend to concentrate on how team efforts such as an assignment, individual, team, and organizational features; pooled drive toward team progression toward and the realization of its outputs identical to goal attainment or increased outcomes, promptness, customer gratification, and task completion (Mathieu et al., 2008; Goldstein, 1993; Herre, 2010; Guzzo & Dickson, 1996). Salas et al. (1997) believe that team effectiveness is an unceasing evaluation and/or assessment of upshots of the team improvement concerning a particular set of standards such as team development, team structure, team's mission, etc. Owing to this, a team could be considered or seen as being operational if it tends to reach its stated aims within a stipulated time (Brannick & Prince, 1997). Sundstrom et al. (2000) noted that perhaps, a team may have unsettled skirmishes and possibly little individual gratification, making members reluctant or incapable of working collectively, but they may still produce satisfactory outcomes.

Daniel (2010) submitted that firms with effective teams tend to create an environment that supports workplace spirituality. Effective teamwork necessitates team

members to have well-built mental simulations of each-other and that of the tasks, processes, context and passion and commitment definite to the assignment they have at hand (Cannon-Bowers & Salas, 1997; Badke-Schaub et al., 2007). Where mental simulations are the simplified internal representations of all sides of the world (Smyth et al., 1994). Working with teams requires additional actions beyond those connected to the regular task, duties, or responsibility (Smyth et al., 1994). Without such opportunities, merely expecting knowledgeable work outcome from team members may not ensure high performance (Badke-Schaub et al., 2007), as the creation of team-related effectiveness involves team members developing mental pictures of passion, commitment, and expertise, which permits them to coordinate the different tasks by assigning the right job to the right people (Tende & Omiete, 2018). Thus, medical teams in this context are developed (through forming, storming, norming, performing, and adjourning) to accomplish a set of tasks that necessitate specialized medical knowledge to enable them collectively accomplish a given task. The activities, roles, tasks, and/or jobs of the members need to be clearly defined, and aligned to their areas of expertise as the output of an effective team rests on how efficient the team members harmonize, organize, and synchronize the tasks and roles with others (Daniel, 2010; Tende & Omiete, 2018) when strong workplace spirituality has ensued.

Spirituality, within the context of the firm, is that delicate, peculiar, and individual exploration for comprehending and appreciating answers and meaning to definitive inquiries about life. It is about the connotation and/or connection(s) to the sacred or unequaled, which may (or may not) result in or advancement of sacred rituals and the materialization of the firm (Rego & Cunha, 2007). Although, Benefiel (2003) thought that spirituality and management are incompatible as they are two parallel lines because believers of unworldliness think that a managerial approach trivializes and belittles workplace spirituality. Benefiel (2003) maintained that being non-materialistic concerns workplace spirituality is relegated, disregarded, and distorted when individuals focus on the physical gains and integrating them into economic life. Because firms are great social accomplishments, and work is the core of most medical professional lives and inseparably resulted in their quest, exploration, a pursuit to give crucial meaning to work-life (Mitroff & Denton, 1999), because when firms perform better, managers can restore good work frame for their employees and the quality of life of clients and the entire society (Rego &

Cunha, 2007), In contrast, however, it does not come cheap to contribute to spiritual fertility joy and meaningful work to personnel if the firm is poorly managed with an emphasis on material vitality, ignoring spiritual orientation.

Spiritual orientation at work-setup is a win-win feature because reasons that may stimulate satisfaction for an individual to induce life satisfaction (Kennedy, 2001). Although interest in spirituality at work is mounting and expanding, there is a misperception around how it can inspire a balanced life of a professional, while clearing the complexity of the idea. This has made it a thought-provoking subject to explore. Conversely, Allen (2001) specified some established truths about workplace spirituality, giving core whys and wherefores that influence high work-life practices that completely having a strong emotional impact on individual behavior and by extension, organizational performance. Nevertheless, it is clear from the literature that other empirical research (e.g. Daniel, 2010) has been conducted on the effect of workplace spirituality on team effectiveness, but it has not been extended to private hospitals especially within Port Harcourt Metropolis. This demonstrates a high level of scarcity with regards to research on workplace spirituality to address the question of whether workplace spirituality is achieving their intended aims in making teams effective. It is rooted in this realization that this research is being conducted on workplace spirituality and team effectiveness of private hospitals within Port Harcourt Metropolis in a bid to empirically fill the gap in the literature that has been observed. Hence, this research piece was conducted on workplace spirituality and team effectiveness of private hospitals within Port Harcourt Metropolis, Rivers State, Nigeria.

Workplace spirituality identifies transcendent values and behaviors and reveals more clearly possibilities of failure of firms as well as its formally recognized group when it is lacking. In core, lack of workplace spirituality brings about failure on the part of the team and its members. In essence, team members fail to develop altruistic love relating to forgiveness, kindness, integrity, honesty, patience, empathy, humility, and trust. Suggesting that team members can only be effective when they develop high spiritual values such as thankfulness, service, stillness/peace, demonstrating mutual respect as they treat others (team members) fairly leading to lack of diverse skills and interests, poor communication or lack of it or lack of follow up (e.g. not sharing information), lack of effective leadership, role confusion, non-productive conflict and tension, poor

work environment, lack of trust, inconsistency, low engagement, no long term thinking or planning, inability to deliver, poor or no change management strategy, not having focus or direction, lack of personal effectiveness, etc. leading to team ineffectiveness. This is because almost every medical firm brings together people who may never choose to spend time with each other and expect them to work toward a common goal by harnessing the divers' skills, experiences, and knowledge of the team to improve the bottom line. If that is not achieved, it would lead to a lack of common goals, poor interpersonal relationships, poor management style, etc.

In the backdrop of the above, this research piece is geared towards surmounting these challenges by espousing the core potentials of spirituality at the workplace in a bid to awaken the spirit in teams that can bring about team effectiveness.

Concept of Workplace Spirituality
Workplace spirituality is the line of thought that supernatural power; wisdom, faith, and ethical governance are rooted in divine intervention and inspiration that goes far beyond the limits of human understanding and influence (Ashmos & Duchon, 2000). Spirituality has a lot to do with the advancement of growth of the individual and the firm at several levels. Spirituality at the workplace represents the inner life of the person(s) involved (Cavanagh, 1999; Eisler & Montouori, 2003; Sass, 2000). Giacalone and Jurkiewicz (2003) opined that workplace spirituality represents a frame of the values of the firm that is visible in its culture, which quickens the feelings of fulfillment on all sides. Workplace spirituality does not necessarily mean religious or traditional beliefs or introducing workers to a belief system abstract to their knowledge (Mitroff & Denton, 1999). Hence, what drives workplace spirituality are personal values, convictions, thinking, and dogmas, not traditional or customary systems (Neal, 2001). This tends to involve workers who have a belief that they are spiritual beings, with high sense of purpose that gives meaning to work. While religion is exclusive, spirituality is all-inclusive as it opens the mind of its crusaders to be tolerant (Laabs, 1995; Esievo et al., 2019).

Meaningful Work: Investigations on meaningful work have a long tradition and a principal spot in work design is occupied by Hackman's (1990) path-breaking work on job characteristics theory. As the word implies, this is coordination of work and meaning. Work tends to represent a task or other activities directed towards marking or doing something or accomplishing a task through the efforts of an individual or a machine. Meaning on the flipside represents the message that is intended, signified, or expressed about an idea, a thing, or a phenomenon, with a purpose. Meaningful work, therefore, represents the extent or point to which people feel that their work has significance, purpose and contribute meaningfully to their lives. Meaningful work explains the feeling in which people express self-utilization concerning their social, personal, and work life. In that, the work one engages in has the potential to bring about positive contribution and broader meaning to one's life in all aspects. It is imperative to note that people feel this way because of several factors. These factors are given, but may not be the only factors why people vent that way. (1) I am paid well for my job, (2). I work with my friends, (3). I work with people that I am comfortable with, (4). I am given bonuses and other fringe benefits when desire, (5). My work makes me meet new people every day, (6). My job is flexible and it gives me adequate time to pursue other goals in my life, (7). I have received adequate training on my job that has made me be a professional at what I love doing etc. (Grant 2007; 2008).

Value Alignment: This connotes a scenario in which all spiritual connotations converge at a given point. This is because, most religious beliefs give credence to humanity, vision, charity, and truth (Smith, 1992). Ochieng and Price (2009) have come up with the position that spirituality now have a global acceptance, like ethics, values, confidence, trustworthiness, just, justice, dependability, excellence, confidence, honesty, dynamism, oneness, and interactional ability as features of spirituality are now recognized more than the way it used to be in recent past. Hence, all of this positive attribute makes followers seek such leaders as compared to the negative on these aspects which also include ruthlessness, irritableness, non-compliance, loneness, egocentrism, and so on (Ochieng & Price, 2009). The latter qualities are in opposition to the former, which has allotted to do with respect, dignity, integrity, and humanity as foundations for sound spirituality leadership across cultures, circumstances, and events.

Concept of Team Effectiveness
A term represents a group of people with a specific goal, working together to achieve the same objectives. Within a team, people that constitute the same tend to have skills that complement each other in a concrete and coordinated effort, in synergies to maximize their strength and reduce or eliminate their weakness. On the flipside, effectiveness demonstrates the depth magnitude to which a phenomenon is successful in

perturbing the desired result or advantage. Tannenbaum et al. (1996) noted that team effectiveness, therefore, represents the capability a term demonstrates to meet and maybe surpass stated objective by the number of personnel stated to achieved such given tasks. The need for the effectiveness of teams cannot be overemphasized because it brings about teamwork that stimulates the motivational speed among employees and factors unity. This teamwork tends to promote an atmosphere that sues for loyalty and friendship among members (Tata & Prased, 2004). George and Brief (1992) revealed that effectiveness in teams could be a result of the context, component, work design, and process through which a funded task is planned within the domain of its context, They could function effectively with adequate resources, good leadership structure, a sound climate of trust, performance evaluation, and a reward system that is beneficial to all parties. Within the domain of composition, the abilities of members, personably, the composition of diversity (Tende & Georgewill, 2018), role allotment, size of the team, flexibility of members, and preferences of members, etc. (Tannenbaum et al., 1996). Within the domain of work design, the team should focus on autonomy, skill variety, task identity, and the significance of the task at hand. Hence, the focus should revolve around team effectiveness, specific goals, team efficacy, level of conflict, and guiding against social loafing.

Intergroup Relations: This is the inter-relationship between people from different workgroups within the firm. It deals with relating with one another or having interactional relationships among all and sundry, in such a way that work, functional, and project teams are instituted to meet predetermined objectives that are specific to each group and as such put all resources together to achieve these specific goals. However, at the firm-level, these functional, project, and work-teams come to a point where they form a triangle and sometimes intercept with one another for the sole purpose of gaining adequate strength for the growth and success of the firm at large (Miller & Prentice, 1999). It is of benefit to note that there are specific grounds upon which these groups can interact with one another which is based on malevolent, benevolent, and phenomenology (Miller & Prentice, 1999). Firstly, at the malevolent stage, some team members act contrary to the main objectives thereby showing negative intensions, which are detrimental to the growth of the group for the reason best known to them.

Passion and Commitment: On one hand, passion represents strong and barely controllable emotion, or a train of being intensely emotional, or showing the intense desire or feeling of devotion or worm infection towards, a phenomenon or a thing. On the other hand, commitment is a trait of sincere and steadfast fixity of purpose or an act of binding yourself (intellectually or emotionally) to a course of action. This represents declination, allegiance, devotion, and loyalty to a purpose. Passion and commitment demonstrate the will to win, the desire to succeed, the sent or urge to maximize their full potential are the essential properties that make teams succeed (Tata & Prased, 2004). With the composition of team structure, the main or core ingredients that driers the aim and motive of the firm is derived through the passion of the individual members and their commitment to team success (George & Brief, 1992). The passion people show individually can be harnessed to bring about the attainment of the goal of the team. Passion makes are committed to a purpose, thing, or phenomenon that dries the purpose of the team (George & Brief, 1992). Tata and Prased (2004) found that passion and commitment has a huge potential to dire the purpose of the firm at a lower level and that of the firm at a higher level.

Workplace Spirituality and Team Effectiveness
Organizations today put the attainment of goals before any other thing because of the era we are in. Firms are going digital and reducing the number of humans under their employ. Accordingly, when people exit such firms, they leave with all their expertise and professionalism, even their spiritual nature (Meyer & Herscovitch, 2001). Allen and Meyer (2000) noted that firms are trying to conform to the reality of today. This is of great importance are firms are now replacing humans with machines in a bid to keep up with the latest happenings around the globe. These people that quit leave with their whole spiritual being. This has made firms lack in some key areas which include spirituality. So, organizations that function using groups or work-teams cannot survive even with the availability of sophisticated equipment in their possession. In essence, spirituality at the workplace should be squarely encouraged to boost the effectiveness of these workgroups (Meyer & Allen, 1991; 1996). Thus, such groups can transcend the physical by adhering strictly to collective values, perception, and strong ethical conducts, thereby eliminate factors that cause a lack of productive activities. Spirituality in the workplace induces trust, creativity, respect, and honesty among team members. This has a way of driving collaboration, bond, and friendliness that brings sound communication, interaction, and eventually team effectiveness. For instance, the absence of trust among team members and the inability to deal with conflict

within teams can be destructive or detrimental to sound team spirit. In this sense, proper team composition can be erected by adequate spiritual proxies that eliminate distrust and conflict issues. Spirituality can renew the trust that exists between team members and boost the value system, forgiveness and reconciliation, and participation, hope, making possible the attainment of team-specific objectives.

Leadership Style Moderating Workplace Spirituality and Team Effectiveness

Leadership in this sense should be guided by the focus of engaging the mind, emotions, and faith of the followers. The kind of leadership that is appropriate for the necessary influence in the transformational leadership style. This kind is composed of high-level charisma, intellectualism, and consideration at the individual level (Bass, 1998). This should be the main focus of the leadership of such teams. The effectiveness of teams in any organizational frame can be achieved optimally if the principles and tenets of sound transformational leadership style are employed to drive the spirituality of workers in the network of human relationships (Shamir et al., 1993). Members of teams tend to depend on the knowledge, influence, and power of their leaders to do what they have to do and achieve their purpose. Even in crisis, associates (or team members) are encouraged to opt-out of such damaging activities by highly influential leaders who know what to do at every point in the life of such teams (Conger & Kanungo, 1998; Shamir et al., 1993). Consequently, transformational leaders tend to instill trust, respect, ethical attitude, and courage in team members that see them as their role models. This has a way of rubbing off on even employees that are not members of their team (Fiol et al, 1999).

Hypotheses

The following hypotheses were formulated and tested in a null form.

- **Ho1:** There is no significant correlation between meaningful work and employee involvement of private hospitals within Port Harcourt Metropolis.
- **Ho2:** Meaningful work does not significantly correlate with the passion and commitment of private hospitals within Port Harcourt Metropolis.
- **Ho3:** There is no significant correlation between value alignment and employee involvement of private hospitals within Port Harcourt Metropolis.
- **Ho4:** Value alignment does not significantly correlate with passion and commitment of private hospitals within Port Harcourt Metropolis.

- **Ho5:** Leadership style does not significantly moderate the correlation between workplace spirituality and team effectiveness of private hospitals within Port Harcourt Metropolis.

METHODOLOGY

The population here comprises all the teams of private hospitals within Port Harcourt Metropolis comprised of medical experts. However, the accessible population which has been restricted to forty-seven (47) medical teams of twenty (20) randomly selected private hospitals within Port Harcourt Metropolis under review. In this research piece, a medical team is made up of a doctor, a theatre nurse/record keeper, a pharmacist, and an anesthetist. In the light of this, the census research piece technique was used. Hence, no need for sampling since the population of forty-seven (47) medical teams was adopted as the sample size (Kothari, 2008). The research questionnaire was proportionately distributed according to the number of team members of each firm. The researcher also extracted additional information from respondents to supplement data gotten through other methods. While, secondary Source: Helpful materials that provided information through this source include business journals, textbooks, magazines, workplace spirituality papers, notebooks, library materials and papers presented at symposia, workshop seminars, etc. Deliberate efforts were made to ensure that the questionnaire presented the respondents with questions that gave them the opportunity of choosing from a range of answers. To analyze the research data, the Spearman's Rank Order Correlation Coefficient with the aid of the SPSS version 21 was used.

TESTING OF HYPOTHESES

Bivariate correlations are tested using the Spearman correlation coefficient statistical technique at a 95% confidence interval. The resolve rule is set at a critical region of $p > 0.05$ for acceptance of the null hypothesis and $p < 0.05$ for rejection of the null hypothesis.

Meaningful Work and Intergroup Relations

	Correlations		Meaningful work	Intergroup relation
Spearman's rho	Meaningful work	Correlation Coefficient	1.000	.297
		Sig. (2-tailed)	.	.042
		N	43	43
	Intergroup relation	Correlation Coefficient	.297	1.000
		Sig. (2-tailed)	.042	.
		N	43	43

Source: SPSS Output, 2020.

Ho1: There is no correlation between meaningful work and intergroup relations in private hospitals within Port Harcourt Metropolis. The outcome of the data analysis revealed a correlation between meaningful work and

intergroup relation at rho = .297 and p =0.042. Hence, meaningful work correlates with intergroup relations.

Meaningful Work and Passion and Commitment

Correlations

			Meaningful work	Passion and commitment
Spearman's rho	Meaningful work	Correlation Coefficient	1.000	.154
		Sig. (2-tailed)	.	.002
		N	43	43
	Passion and commitment	Correlation Coefficient	.154	1.000
		Sig. (2-tailed)	.002	.
		N	43	43

Source: SPSS Output, 2020.

Ho_2: There is no correlation between meaningful work and passion and commitment in private hospitals within Port Harcourt Metropolis. The outcome of the data analysis revealed a correlation between meaningful work and passion and commitment at rho = .154 and p =0.002. Hence, meaningful work correlates with passion and commitment.

Value Alignment and Intergroup Relation

Correlations

			Value alignment	Intergroup relation
Spearman's rho	Value alignment	Correlation Coefficient	1.000	.507
		Sig. (2-tailed)	.	.000
		N	43	43
	Intergroup relation	Correlation Coefficient	.507	1.000
		Sig. (2-tailed)	.000	.
		N	43	43

Source: SPSS Output, 2020.

Ho_3: There is no correlation between value alignment and intergroup relation in private hospitals within Port Harcourt Metropolis. The outcome of the data analysis revealed a correlation between value alignment and intergroup relation at rho = .507 and p =0.000. Hence, value alignment correlates with intergroup relation.

Value Alignment and Passion and Commitment

Correlations

			Value alignment	Passion and commitment
Spearman's rho	Value alignment	Correlation Coefficient	1.000	.464
		Sig. (2-tailed)	.	.001
		N	43	43
	Passion and commitment	Correlation Coefficient	.464	1.000
		Sig. (2-tailed)	.001	.
		N	43	43

Source: SPSS Output, 2020.

Ho_4: There is no correlation between value alignment and passion and commitment in private hospitals within Port Harcourt Metropolis. The outcome of the data analysis revealed a correlation between value alignment and passion and commitment at rho = .464 and p =0.001. Hence, value alignment correlates with passion and commitment.

Multivariate Data Analysis

The resolve rule is to accept the null hypothesis where p> 0.05 significant level and reject the null hypothesis where p< 0.05 significant level.

Leadership Style Moderating Workplace Spirituality and Team Effectiveness

Correlations

Control Variables			Workplace spirituality	Team effectiveness
None	Workplace spirituality	Correlation	1.000	.493
		Significance (2-tailed)	.	.025
		Df	0	45
	Team effectiveness	Correlation	.493	1.000
		Significance (2-tailed)	.025	.
		Df	45	0
Leadership Style	Workplace spirituality	Correlation	1.000	.676
		Significance (2-tailed)	.	.006
		Df	0	44
	Team effectiveness	Correlation	.676	1.000
		Significance (2-tailed)	.006	.
		Df	44	0

a. Cells contain zero-order (Pearson) correlations.

Source: SPSS Output, 2020.

Ho_5: Leadership style does not significantly moderate the relationship between workplace spirituality and team effectiveness in private hospitals within Port Harcourt Metropolis. The outcome of the data analysis revealed that leadership style significantly moderates the relationship between workplace spirituality and team effectiveness at rho = .676 and p = 0.006. Hence, leadership style enhances the influence of workplace spirituality on team effectiveness.

DISCUSSION OF FINDINGS

This research piece has revealed that workplace spirituality can significantly correlate with team effectiveness when leadership style is infused to moderate the link between them. And it's in line with the findings of Cavanagh (1999) which state that personnel who view themselves as spiritual beings whose souls need nourishment at work, which experience a sense of purpose and meaning in their work, and a sense of connectedness to one another and their workplace community. It further shows workplace spirituality that when leadership style is introduced, there is an alteration in the correlation coefficients and their respective p-values. Showing that delicate, peculiar, and personal quest for understanding and appreciating answers and meaning to ultimate questions about life, about the meaning and about the relationship(s) to the sacred or transcendent, which may (or may not) lead to or arise from the development of religious rituals and the formation of community or firm which is line with Daniel (2010) postulation which stresses that team effectiveness is comprehensive and the fundamental reason for objective attainment. Thus, rooted in thoughtfulness, or supposed importance of the said team effectiveness, individuals are pushing hard to ensure co-workers get the assistance they require to do well at work which is in line with Bass (1998) who reported that team effectiveness enhances circumstances that encourage personnel to stay committed to their jobs and brings about extraordinary performance.

FINAL THOUGHTS AND IMPLICATIONS

In conclusion, this research piece has revealed that strong workplace spirituality can considerably influence the team effectiveness of personnel, especially when it is in line with the leadership style of the firm. In the same vein, the study further demonstrates that sound leadership style positively altered the correlation

coefficients and their respective p-values, meaning that leadership style must be considered critically if the firm wants to achieve intergroup relationship, and passion, and commitment. In the light of the above, the leadership of organizations should encourage meaningful work and show in influencing personnel to invest themselves into work roles, thereby interacting with one another within the work-frame. Personnel would most likely experience vigor in their work activities which will encourage passion and commitment through meaningful work. Value alignment may somewhat have tangible benefits with intergroup interaction like high service quality, excellence, and market leadership. And should be encouraged. Value alignment may also proffer intangible solutions such as increased quality, productivity, and efficiency to problems of the firm and induce passion and commitment in the firm, and Workplace spirituality tends to create a positive, ripple-like effect that could lead to team effectiveness and result in firm overall performance.

REFERENCES

[1] Allen, T. D. (2001). Family-supportive work environments: The role of organizational perceptions. Journal of Vocational Behavior, 58, 414-435.

[2] Allen, N.J. & Meyer, J.P. (2000). Construct validation in organizational behavior research: The case of organizational commitment, in Goffin, R.D. and Helmes, E. (Eds), Problems and Solutions in Human Assessment: Honoring Douglas N. Jackson at Seventy, Kluwer, Norwell, MA, 285-314.

[3] Ashmos, D.P. & Duchon, D. (2000). Spirituality at work: A conceptualization and measure. Journal of Management Inquiry, 9(2), 134-45.

[4] Badke-Schaub, P., Neumann, A., Lauche, K. & Mohammed, S., (2007). Mental models in design teams: A valid approach to performance in design collaboration? Co. Design, 3(1), 5-20

[5] Bass, B. M. (1998). Transformational leadership: Industrial, military, and educational impact. Lawrence Erlbaum Associates.

[6] Benefiel, M. (2003). Mapping the terrain of spirituality in organizations research Journal of Organisational Change Management, 16(4), 367-77

[7] Cannon-Bowers, J.A. & Salas, E., (1997). Teamwork competencies: The interaction of team member knowledge skills and attitudes. In O'Neil, O.F., ed. Workforce readiness, Competencies, and assessment, 151-174

[8] Cavanagh, G.F. (1999). Spirituality for managers: Context and critique. Journal of Organisational Change Management, 12(3), 186-99.

[9] Cohen, S. & Bailey D. (1997). What makes teams work: Group effectiveness research from the hop flour to the executive suite. Journal of Management, 23: 239-290.

[10] Conger, J.A., & Kanungo, R. N. (1998). Charismatic leadership in organizations. Thousand Oaks7 Sage.

[11] Daniel, J.L. (2010). The effect of workplace spirituality on team effectiveness. Journal of Workplace spirituality, 29(5), 442-456. http://dx.doi.org/10.1108/02621711011039213

[12] Douglas, H.T. Schneider, B., & Nygren, H.T. (1970). Personal reasons in organizational identification. Administrative science quarterly 15(2), 176-190

[13] Eisler, R., & Montouori, A. (2003). The human side of spirituality. Journal of Occupational Psychology, 66, 1-18.

[14] Esievo, F.K., Oshi, J.E.O. Hettey, H.D. & Tende, F.B. (2019). Workplace spirituality and organizational resilience of shipping companies in Rivers State. Scholarly Journal of Business Administration, 8(3), 45-51.

[15] Fiol, C.M., Harris, D., & House, R.J. (1999). Charismatic leadership: Strategies for effecting social change. The Leadership Quarterly, 10(3), 449–482.

[16] Grant, A.M. (2007). Relational job design and the motivation to make a prosocial difference. Academy of Management Review 32, 393-417.

[17] Grant, A.M. (2008). The significance of task significance: Job performance effects, relational mechanisms, and boundary conditions. Journal of Applied Psychology 93, 108-24.

[18] Giacalone, R.A., & Jurkiewicz, C.L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone, & C.L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance. New York: M. E. Sharp.

[19] Goldstein, I.L. (1993). Training in organizations: Needs assessment, development, and evaluation. Pacific Grove, Calif.: Brooks/Cole.

[20] Guzzo, R.A., & Dickson, M.W. (1996). Teams in organizations: Recent research on performance and effectiveness. Annual Review of Psychology, 47, 307-338

[21] Hackman, J.R. (1990). Groups that work (and those that don't): Creating conditions for effective teamwork. San Francisco, Calif.: Jossey-Bass.

[22] Herre, C. (2010). Promoting team effectiveness: How leaders and learning processes influence team outcomes. The University of Fribourg. Halle/Saale, Germany.

[23] Kennedy, H.K. (2001), Spirituality in the workplace: An empirical study of this phenomenon

among adult graduates of a college point completion program. A dissertation submitted to Nova Southeastern University.

[24] Kothari, C.R. (2008). Research methodology: Methods and techniques. New Age International.

[25] Laabs, J.J. (1995). Balancing spirituality and work. Personnel Journal, 74(9), 60-2.

[26] Lowe, K.B., Kroeck, K.G., & Sivasubramaniam, N. (1996). Effectiveness correlates of transformational and transactional leadership: A meta-analytic review of the MLQ literature. Leadership Quarterly, 7(3), 385–425.

[27] Mathieu, J. Maynard, M.T., Rapp, T., & Gilson, L. (2008). Team effectiveness 1997-2007: A review of recent advancements and a glimpse into the future. Journal of Management, 34, 410-476.

[28] Meyer, J.P. & Allen, N.J. (1991). A three-component conceptualization of organization commitment. Human Resource Management Review, 1(1), 61-98.

[29] Meyer, J.P. & Herscovitch, L. (2001). Commitment in the workplace: toward a general model. Human Resource Management Review, 11(3), 299-326.

[30] Miller, D.T. & Prentice, D.A. (1999). Some consequences of a belief in group essence: The category divide hypothesis. Russell Sage Foundation.

[31] Mitroff, I.I., & Denton, E.A. (1999). A spiritual audit of corporate America: A hard look at spirituality, religion, and values in the workplace. Jossey-Bass.

[32] Mitroff, I.I. (2003). Do not promote religion under the guise of spirituality. Organization, 10 (2), 375-82.

[33] Neal, J. A. (2001). Leadership and spirituality in the workplace. Boston: South-Western College Publishing, 464–473

[34] Ochieng, E.G. & Price, A.D.F. (2009). Framework for managing multicultural project teams. Engineering, Construction and Architectural Management, 16(6), 527 – 543, http://dx.doi.org/10.1108/09699980911002557

[35] Pegels C.C., Song Y.I. & Yang B. (2000). Management heterogeneity, competitive interaction groups, and organization performance. Strategic Management Journal, 21, 911- 923.

[36] Rego, A., & Cunha, M.P. (2007). Workplace spirituality and organizational commitment: An empirical study. Journal of Organisational Change Management, 21 (1), 53-75 http://dx.doi.org/10.1108/09534810810847039

[37] Salas, E., Prince, C., & Brannick, M.T. (1997). Team performance assessment and measurement: Theory, methods, and applications. Lawrence Erlbaum.

[38] Sass, J.S. (2000). Characterizing organizational spirituality: An organizational communication culture approach. Communication Studies, 51, 195–207.

[39] Shamir, B., House, R., & Arthur, M.B. (1993). The motivational effects of charismatic leadership: A self-concept-based theory. Organisation Science, 4(4), 577–594

[40] Smith, H. (1992). The world's religions. Peter Smith.

[41] Smyth, M.M., Collins, A.F., Morris, P.E. & Levy, P. (1994). Cognition in action. Psychology Press.

[42] Sundstrom, E., McIntyre, M., Halfhill, T., & Richards, H. (2000). Workgroups: From the Hawthorne, studies to work teams of the 1990s and beyond. Group Dynamics, 4, 44-67.

[43] Tannenbaum, S. I. Salas, E & Cannon-Bowers, J. A (1996). Promoting team effectiveness in M.A. West (Ed), Handbook of workgroup psychology.

[44] Tata, J. & Prased, S. (2004). Team self-management, organizational structure, and judgments of team effectiveness. Journal of management issues, 248-265.

[45] Tende, F.B. & Georgewill, T.A. (2018). Workgroup diversity and group cohesiveness in Nigeria Police. Sumerianz Journal of Social Science, 1(2), 59-66.

[46] Tende, F.B. & Omiete, F.A. (2018). Team structure and work-team effectiveness of deposit money banks in Nigeria. International Journal for Innovative Research in Multidisciplinary Field, 4(4), 2455-0620.

[47] Wally, S. & Becerra, M. (2001). Top management team characteristics and strategic changes in international diversification. Group & Organisation Management, 26(2), 165-188.