



UNIVERSITI PUTRA MALAYSIA

***IMPACT OF SPIRITUALITY ON WORK-TO-HOME INTERFACE AND
TURNOVER INTENTION AMONG PHYSICIANS IN NIGERIA***

VEM LINUS JONATHAN

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TURNOVER INTENTION AMONG PHYSICIANS IN NIGERIA**

By

VEM LINUS JONATHAN

**Thesis Submitted to Putra Business School
in Fulfilment of the Requirements for the Degree of
Doctor of Philosophy**

November 2016

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DEDICATION

This thesis is dedicated to my Late Parents
PASTOR JONATHAN M. VEM AND REGINA LADI VEM
(For their invaluable investment in my education, moral and spiritual upbringing)

And my Wife and Children

NAANBAM AND (NAANRET, PERET & RETPLANG)
(For their Sacrifices)



Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfilment of the requirements for the Degree of Doctor of Philosophy

IMPACT OF SPIRITUALITY ON WORK-TO-HOME INTERFACE AND TURNOVER INTENTION AMONG PHYSICIANS IN NIGERIA

By

VEM, LINUS JONATHAN

November 2016

Chairperson : Assoc. Prof. Dr. Serene Ng Siew Imm
Faculty : Putra Business School

People are important asset in every organization be it public or private. They become even more strategic when they are retained, as doing so benefits an organization in numerous ways namely, (1) developing and retaining knowledge base that spawns innovative thinking, (2) reduces the cost of talent hunt and opportunity lost, (3) ensuring sustainable competitive advantage and (4) increasing employee loyalty and citizenship behaviour. Employee turnover phenomenon has been a subject of great concern among practitioners, and a repeated phrase in academic research due to its persistent resurgence in unpredictable manner. Despite the hegemony established in previous studies between predictors such as job satisfaction, emotional exhaustion, organizational support and many others with turnover intention, the problem still remains. Spirituality renaissance in recent times has opened up new frontier in Human Resource Management and Psychological research in the quest for superior explanation to this challenge. In the midst of the burgeoning research on spirituality, so many perspectives have emerged. This study was conducted among 290 physicians working in Nigeria's tertiary and secondary health institution, in view of the high rate of turnover bedeviling the sector in spite of the poor health care development indices. Riding on Matter-Formism Theory of existence to underpin the conceptual relationship, and other supporting theories such as Role Expansion, Spill-over and Social Exchange Theory, a number of testable hypotheses were developed to fill the three research gaps identified. These include the need to empirically test the construct spirituality characteristics to determine its effects in predicting physician's turnover intention. Furthermore, lack of literature on the interaction between spirituality and work-to-home interface to address turnover intention holistically was identified. In addition, study realizes dearth of research on the undesirable aspect of spirituality which it intends to assess if perceived organizational support and spiritual intelligent play the role of moderators in the relationship between spirituality characteristics, work-to-home interface. On the course of this, four research objectives were developed to include (1) assessing the relationship between spirituality characteristic and turnover intention, (2) to determine the mediating role of work-to-home interface in the relationship between spirituality characteristics and turnover intention. (3) to ascertain the extent to which perceived organizational support (POS) moderates the relationship between spirituality characteristic and work-to-home

interface and (4) to ascertain the extent to which spiritual intelligence (SI) moderates the relationship between spirituality characteristic and work-to-home interface. Analyses were conducted using PLS-SEM, and the results revealed that, Spirituality Characteristics relates indirectly with Turnover intention, through the mediating role of Work-to-Home interface. Furthermore, Perceived Organizational Support (as external factor) moderate the relationship between Spirituality Characteristics and Work-to-Home Resources and Demand, likewise Spiritual Intelligent (as internal factor) was found to moderate the relationship between Spirituality Characteristics and Work-to-Home Resources and Demand. Based on the results, a number of contributions were inferred in relation to theoretical, practical and policy aspect to cope turnover intention in Nigeria's health sector.



Abstrak tesis ini dibentangkan kepada Senat Universiti Putra Malaysia untuk memenuhi keperluan untuk Ijazah Doktor Falsafah

Kesan Aspek Kerohanian dalam Hubungan Kerja Rumah dan Niat Pemberhentian Kerja dalam Kalangan Pakar Perubatan di Nigeria

Oleh

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Manusia merupakan aset yang penting dalam setiap organisasi sama ada dalam sektor awam atau swasta. Mereka menjadi lebih penting apabila mereka dikekalkan, dan ia dapat memberikan manfaat kepada organisasi dalam beberapa bahagian iaitu (1) membangunkan dan mengekalkan ilmu asas yang boleh mewujudkan pemikiran yang inovatif, (2) mampu untuk mengurangkan kos dalam pencarian bakat baharu dan mengurangkan kehilangan peluang, (3) memastikan kelebihan dalam persaingan bertahan dan (4) meningkatkan kesetiaan pekerja dan tingkah laku warganegara. Fenomena pemberhentian pekerja telah menyebabkan kebimbangan dalam kalangan pelatih dan ia menyebabkan kajian yang berulang dalam pengkajian akademik berhubung dengan peningkatan yang berterusan dalam keadaan yang tidak dapat dijangka. Walaupun perkaitan diwujudkan dalam kajian lepas dalam kalangan peramal seperti kepuasan kerja, keletihan emosi, sokongan organisasi dan beberapa perkara lain lagi dengan niat untuk berhenti, masalah itu masih belum dapat diselesaikan. Dalam perkembangan kajian mengenai kerohanian, terdapat pelbagai pandangan yang dilontarkan. Oleh itu, kajian ini dijalankan dalam kalangan 290 pakar perubatan yang bekerja di *tertiary* dan *secondary* Pusat Kesihatan di Nigeria yang menunjukkan kadar yang tinggi dalam indeks menghadapi pemberhentian kerja walaupun pembangunan penjagaan kesihatan berada pada tahap yang lemah. Berdasarkan teori *Matter-Formism* yang mewujudkan pengukuhan pada hubungan konseptual dan beberapa lagi teori lain yang menyokong seperti Teori Pengembangan Fungsi, *Spill-over and Exchange Theory* dan kebolehan diuji hipotesis yang dibangunkan untuk mengenal pasti tiga kelompokan kajian. Ini termasuk keperluan ujian secara empirical terhadap pembentukan perwatakan kerohanian untuk mengenal pasti kesan dalam menjangkakan niat pemberhentian kerja oleh pakar perubatan. Tambahan lagi, kekurangan dalam literatur dalam hubungan antara kerohanian dengan hubungan kerja rumah yang membawa kepada niat untuk pemberhentian kerja dikenal pasti. Tambahan lagi, kajian mendapati bahawa kekurangan pengkaji terhadap aspek dalam kerohanian yang mana ia bertujuan untuk kelancaran interaksi dalam penerimaan sokongan organisasi dan kekuatan rohani sebagai moderator dalam hubungan antara perwatakan kerohanian dan hubungan kerja rumah. Dalam kajian ini, empat objektif kajian dibangunkan iaitu (1) menilai hubungan antara perwatakan kerohanian dengan niat pemberhentian kerja, (2) untuk mengenal pasti fungsi pendamaian hubungan kerja rumah dalam konteks hubungan perwatakan kerohanian dengan niat pemberhentian kerja. (3) untuk memastikan tahap yang mana penerimaan sokongan organisasi (POS) mempengaruhi hubungan perwatakan kerohanian dan

hubungan kerja rumah (4) untuk memastikan tahap yang mana kekuatan rohani (SI) mempengaruhi hubungan antara perwatakan kerohanian dan hubungan kerja rumah. Analisis dijalankan dengan menggunakan PLS-SEM, dan hasil kajian menunjukkan bahawa perwatakan kerohanian berkait secara tidak langsung dengan niat pemberhentian melalui pengaruh fungsi hubungan kerja rumah. Tambahan lagi, persepsi yang menyatakan sokongan organisasi (sebagai faktor luar) mempengaruhi hubungan antara perwatakan kerohanian dan Sumber dan Permintaan Kerja Rumah, juga kekuatan rohani (sebagai faktor dalaman) telah dikenal pasti mempengaruhi hubungan antara perwatakan kerohanian dan Sumber dan Permintaan Kerja Rumah. Berdasarkan hasil kajian, beberapa sumbangan telah dicadangkan dalam aspek berkaitan dengan teori, praktikal dan polisi untuk mengatasi niat pemberhentian kerja di sektor kesihatan Nigeria.



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I certify that the examination committee met on 11th November 2016 to conduct the final examination of **Vem Linus Jonathan** on his thesis titled: “**Impact of Spirituality on Work-to-Home Interface and Turnover Intention among Physicians in Nigeria**” in accordance with the Universities and University College Act 1971 and the Constitution recommend that the student be awarded the degree of **Doctor of Philosophy**.

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ABBREVIATIONS

AVE	Average Variance Explained
CR	Composite Reliability
EE	Emotional Exhaustion
F ²	Effect size of a construct on the structural model
GoF	Goodness of Fit
HTMT	Heterotrait and Monotrait
JS	Job Satisfaction
POS	Perceived Organizational Support
PLS-SEM	Partial Least Square – Structural Equation Modelling
Q ²	Predictive Relevance of indicators on the structural model
R ²	Coefficient of determination
SC	Spirituality Characteristics
SEC	Social Exchange Theory
SEM	Structural Equation Modelling
SI	Spiritual Intelligence
SRMR	Standardized Root Mean Square Error
SSA	Sub-Saharan Africa
TI	Turnover Intention
VIF	Variance Inflation Factor
WHD	Work-to-Home Demand
WHR	Work-to-Home Resources



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CHAPTER ONE

INTRODUCTION

1.0 Overview

Research on spirituality has treated individual, workplace and home spirituality independently and hence makes inferences in bits which make generalisation difficult. Sheep (2006) proposes a multi paradigm research to avoid one research interest dominating others, such that the complete person is nurtured as well as ensuring good spiritual workplace ethics and a social organization. It is from this background that this study integrates work and home interface into spirituality research to predict turnover intention among physic in Nigeria's public healthcare sector.

In this chapter, the background and motivation of the study is discussed in order to justify the need for the study. Subsequently, the statement of the problem is aptly analysed to unveil the gap and herald the research questions and objectives of the study. The section also discusses the significance of this study to three traditional end users, policy implication, professional benefit and its theoretical contribution.

1.1 Background of the Study

As organizations strive for niche in an ever changing environment, the need for motivated, loyal and committed employees, whose hallmark align with the organization's strategic purpose, remains the desire of every manager. Interestingly, managers have often referred to employees as their internal customers (Babakus, Yavas, & Ashill, 2011), "valued asset", due to their rare nature and value, which is inimitability and non-substitutability (Barney, 1996), in contributing to organizati survival in today's knowledge driven and competitive business environment. Therefore, organizational prosperity can be explained as a function of managers' realization of the strategic role of employee in their business model. An in-depth understanding of their drive, expectation, especially in career that touches their real essence in life (Ashmos and Duchon 2000), will in no little measure reduce employee turnover intention.

Turnover is a very critical managerial concern in view of the cost associated with it. Cho & Lewis (2011) posit that recruitment, selection and training of new employees represent a heavy investment in human capital. They cited the research conducted by Partnership for Public service and Booz (2010) which reveals that the cost of replacing an employee might range between 50% -200% of the annual take home of the employee, depending on the role, seniority, skills and the kind of training such an individual received while on previous employment. Furthermore, Cho & Lewis (2011) argue that successful retention will benefit organization through lower operational cost, increase returns and enable

transfer of relevant institutional soft assets, such as expertise and memory from the older to younger generation.

Turnover phenomenon is even grave in the medical profession where a triple impact is felt among the three stakeholders involved. Kaplan (2009) has argued that the turnover of a physician has far reaching impact on (1) the organization, (2) the physician, as well as (3) the primary beneficiary which is the patient. As established earlier by Schreurs, Van Emmerik, De Cuyper, Notelaers and De Witte (2010), turnover leads to untimely exit of organization's valuable and specific talents that are costly to replace. The impact is felt even more particularly in professions where demand outweighs the supply of skilled persons like the physicians. The physician also loses when he or she did not consider the implication in terms of financial and emotional strain (Kaplan, 2009), as well as the knowledge and experience forfeited during job search periods. The patient suffers the most in terms of sudden care provision gap due to turnover. During this period, the physician becomes inaccessible and the new replacement needs time to understand the patient's medical history as well as cultivate trustful relationship (Devoe, Fryer, Hargraves, Philips & Green, 2002). Also at this period, Kaplan (2009) argues that the patient's psychological attachment is strained, satisfaction reduced and well-being affected.

Earlier research revealed that sub Saharan Africa is badly affected by massive turnover of medical doctors to Europe, America, and Canada. It was reported that Nigeria and South Africa constitute 85% of medical practitioners of African expatriates practicing in USA (Hagopian, Thompson, Fordyce, Johnson, & Hart, 2004; Connell, Zurn, Stilwell, Awases, & Braichet, 2007). A closer look at the Nigerian health sector confirmed that employee turnover is deplorable. Statistics reveals that the country has trained more than 60,000 medical and dental practitioners as registered with the Medical and Dental Health Council of Nigeria. Out of this number, only about 27,000 are currently practicing in Nigeria (Nwabueze, 2014), while more than 50% are not practicing in the country. A country with population of more than 160 million, bedevilled with one of the worst healthcare indices in the world cannot afford losing this huge number of trained physicians.

Nigerian health indices reveal low life expectancy of 47years (Federal Ministry of Health Nigeria, 2010), infant mortality rate of 99 death/1000 birth (Gustafsson-wright & Der, 2008), maternal mortality 545/100,000 (Federal Ministry of Health Nigeria, 2010), with a VVF annual occurrence of 50,000-100,000 yearly (Gustafsson-wright & Der, 2008). Statistics of other diseases that are prevalent include; Tuberculosis with annual infection rate 450,000 (Gustafsson-wright & Der, 2008), HIV/AIDS prevalence of 15/5million, while infectious disease like typhoid, cholera, malaria just to mention but few, are on the fast lane. Unfortunately, despite the daunting challenges facing the system, thousands of physicians leave the country yearly.

Meanwhile, the code of ethics in medical profession as upheld by the Hippocratic Oath, regarding responsibility to the patient states that, the well-being of the patient is of immense priority (Nwabueze, 2014). It added that, it accepts professional responsibility for a patient to continue to provide services until they are no longer required or wanted or until another suitable physician has assumed responsibility for the patient; or until the patient has been given reasonable notice of intention to terminate the relationship (CMA code of ethics 2009 1,19; Responsibility to the Patient). When this ethical code is compared with the outrageous statistic of turnover above, one wonders what went wrong with the explicitly professed tenet of life-saving in the medical profession; or is it now a cliché to save life?

Unlike other professions, where material gain is the basis for measuring performance, the Medical profession unequivocally emphasizes altruism. Kaplan (2009) further explains that emphasis of health profession is on altruism and helping those in need. He added that physicians are expected to place the interest of the patients ahead of their own. In an altruistic relationship, the main focus is not on self, but rather it seeks the benefit of others even at an absolute cost (Cropanzano & Mitchell, 2005). Should this be the core value of the medical profession, how reconcilable is this claim with the current trend of physician's turnover in Nigeria? What is the missing link between what is, and what should be? Thus conducting research to uncover reasons behind the turnover and to nib turnover intention among health workers in Nigeria is very timely and relevant.

1.2 Motivation of the Study

Previous studies have unveiled the cause of turnover of physicians in developing countries and came up with some push and pull factors responsible for that. Connell et al. (2007) report push factors as often argued by physicians to justify their defection such as, low wage and incentives, poor working condition, inadequate support, heavy work load and low access to current technology in the profession. Similarly in a survey of migrant physicians from Nigeria and four other countries, the pull factors were summarized: desire for high pay and strong purchasing power, parity of income with other professionals, access to hi-tech equipment and facilities, high medical job openings, availability of colleagues to offer career support, prestige of leaving and practicing abroad, safety and economic stability, and prospects for children are among the motivation to withdraw (Astor et al., 2005).

There is no doubt that those who remain in the midst of this negative development are subjected to high emotional exhaustion and subsequently burnout, which might further worsen if nothing urgent is done. Recent statistic by Nwabueze (2014) reveals that contrary to WHO standard on physician to patient ratio which is 1:600, Nigeria with her increased population has ten times higher, with ratio 1:6000. This further exposes the system precariously. The development buttresses the earlier finding about employee in the service sector as highly prone to emotional exhaustion (Lee, Lovelace, & Manz, 2013; Brotheridge & Grandey, 2002). In addition, most jobs in service sector are highly demanding emotionally, such that employees within these jobs spill over negative energy

to their homes in the absence of a commensurate support from their spouse or supervisor (Vanderpool & Way, 2013) making them susceptible to burnout than those with less emotional labour.

Research has revealed that, workers who are stressed and emotionally exhausted dread the idea of high work engagement, resulting in high job dissatisfaction, inconsistency at work, and finally, an individual exhibits intention to quit (Rutherford, Wei, Park, & Hur, 2012; Lewin & Sager, 2008). Research also shows that turnover is potentially related to spiritual resources (Bickerton, Miner, Dowson, & Griffin, 2014). Spiritual resources increase job engagement and reduce turnover intention. It is argued in the context of this study that spiritual resources possessed by employees manifest in form of Personal Spirituality Characteristics such as optimism, hope and sanctification and relational spirituality characteristics, namely gratitude, forgiveness, and interconnectedness/attachment (Dust & Greenhaus, 2013). These characteristics are expected to increase employees feeling of meaningfulness at work, mitigation of emotional exhaustion, and increased love for people.

In line with the aforementioned, this study explains employee turnover intention through spirituality characteristics expression which Dust & Greenhaus (2013) propose to potentially relate positively with work-home resources and negatively with work-home demand. However, this study argues that it can result in decrease of work-home resources and increase of work and home demand when perceived organizational support is low. This statement is apparent in recent times, where emphasis on spirituality which is intertwined with religion, reveals high risk potential as evidently observed in the preponderance of extremism within religious circle. In line with this, we contend that the earlier position of previous studies on the potential of spirituality in reducing negative work outcome needs to be re-examined to understand the intervening and or interactive factors existing between spirituality characteristics and other work outcomes. In addition, Bickerton et al. (2014) identified symptoms of negative spirituality to include, job demand, role ambiguity (Hang-yue, Foley, & Loi, 2005), interpersonal conflict (Fallon, Rice, & Howie, 2013), Work-overload (Gyntelberg, Hein and Suadicani 2012), and work-home interference (Hill, Darling, & Raimondi, 2003) which could be precursors to turnover intention. This therefore raises concern on the best way to integrate and domesticate spirituality in order to get the best outcome that is beneficial to employees and the entire organization. Hence the study argues that prevalence of turnover intention among physicians in Nigeria can be explained in the high expression of spirituality characteristics amidst low support or poor integration and nurturing of spirituality concept by the organizations.

While it is appreciated that the environment within which the physicians operate in Nigeria is challenging, as they are exposed to high emotional exhaustion, this study argues that possessing the right amount of spirituality characteristic would have buffered the stressors if they had any. Similarly, evidence also negates the study of Carroll et al. (2014), who found that work place spirituality is beneficial for reducing emotional labour within service organizational context, which health care services is an integral part.

Spirituality research has basically emerged from four streams; personal, communal, environmental, and transcendental domains. Fisher (2011:17) highlighted these domains as “Personal domain which is similar to personal spirituality characteristic, which explains a person’s intra-relationship with self; Communal domain is explained in relational characteristic, with in-depth inter-personal relationships; Environmental domain, as seen in organizational and home spirituality also connecting with nature; while Transcendental domain, relating to the divine as emphasize in religiosity”. Spirituality characteristics and work and home interface emanate from these four domains, which this study intends to integrate.

Most studies on spirituality have treated work and home as separate constructs, not as integral spirituality model, and considered as workplace spirituality or Family spirituality. Although workplace spirituality research is burgeoning (Krahnke, Giacalone, & Jurkiewicz, 2003; Sheep, 2006; Gotsis & Kortezi, 2008; Petchsawang & Duchon, 2012; Daniel, Sarkis, & Sarkis, 2015), very sketchy work (Dyson-Washington, 2006) co-opted spirituality holistically with work–home interface. This study therefore contends that integrating spirituality from all the aforementioned domains is necessary for a holistic understanding of sources of emotional exhaustion or satisfaction in lessening turnover intention. Similarly, the research also proposes that the expression of spirituality characteristic on the domain without a commensurate support from the organization is detrimental to workers and might consequently result in frustration, less commitment to work, and higher intention to quit.

1.3 Statement of Research Problem

Human resource is central in the delivery of quality healthcare services to patients. A vibrant system should be that which keeps the right quality and quantity of professionals in its healthcare delivery process, as against a system that is constantly exposed to turbulence of voluntary turnover. Evidence from analysis above attests the sternness of the problem in Nigerian health care system and other sub-Saharan regional countries (Connell et al., 2007; Hagopian, 2004; Kalipen et al., 2012) where situation portends hopelessness as turnover continuously differs logical reasoning, morals standard and acceptable conventions in the healthcare professional ethics. A closer look at the ethics of the profession leaves one in disarray, considering the behavioural expression of physicians in Nigeria and doctrine of altruism upheld in the creed guiding the practice. While altruism (Kaplan, 2009) in the medical profession requires that physicians demonstrate virtues (Emmons, 2000) such as compassion, selflessness, hope, perseverance through emotional labour (Francis, Kaldor, Shevlin, & Lewis, 2004; Hall et al., 2010), the Nigerian physicians’ continue to succumb to pull and push forces from migration destination and home (Astor et al., 2005; Connell et al., 2007), leaving behind myriad responsibilities in their home country as evident in the deteriorating health indices analysed earlier.

Research on turnover and turnover intention has continued to attract interest among scholars, focusing on various predictors such as job stress and demand (Chao, Jou, Liao,

& Kuo, 2013; Schreurs et al., 2011), job satisfaction and commitment (Kanwar, Singh, & Kodwani, 2012; Zhang & Feng, 2011; Chao et al., 2013; Kuo, Lin & Li, 2014), work and family conflict (Vanderpool & Way, 2013; Haar, Roche, & Taylor, 2012), also as mentioned, earlier the push and pull factors (Astor et al., 2005; Connell et al., 2007). The quest to attenuate related precursors to turnover intention such as occupational stress, emotional exhaustion, and quality of work-life has led researchers to integrate spirituality construct in recent times (Arnetz et al., 2013; Bickerton, Miner, Dowson, & Griffin, 2014). Furthermore, studies have shown that employee loyalty negatively relates with intention to leave (Zhenxiong Chen, 2001), implying that physicians' loyalty should have attenuated their tendency to quit. Interestingly, consistent with the previous findings, Sheikhy and Farzan (2015) established a strong relationship between spirituality and employee loyalty. These findings and many more have underscored the need to further investigate the role of spirituality as a predictor of turnover intention among physicians in Nigeria as intended in this study.

The past decades have witnessed a renaissance on spirituality research and this trend continues to gain high research interest among scholars in view of its holistic scope of people and their motivation in workplace. There is no gain-say that people do not just come to work with their hands and heads, they also have inner life connecting through their hearts, and spirit which influences the work outcome of individuals and their flourishing in the workplace (Guillén, Ferrero, & Hoffman, 2014). Similarly, Word (2012) argues that, if employers could acknowledge and integrate spiritual values by aligning organizational goals with the needs of individual, then loyalty and commitment of employee is more likely to be higher, as a result turnover intention will be reduced while retention increased. Despite the burgeoning of spirituality research, there are still some literature gaps that require attention.

First, spirituality characteristic as used in this study is relatively a new construct, the review of previous literatures reveals that some sketchy work has been done using some of the dimensions in separate studies. Carroll, Stewart-Sickinliteratig and Thompson (2014) examined empirically the association between sanctification of work and other work outcomes. Findings reveal that job satisfaction and commitment are significantly dependent on individual's sanctification of work. In Walker, Jones, Wuensch, Aziz and Cope (2008), study reveals that sanctification of work leads to job satisfaction, commitment, and less turnover intention. Similarly, Dyson-Washington (2006) optimism was found to positively influence work-to-family enrichment, job satisfaction, family satisfaction and life satisfaction. Duggleby, Cooper and Penz (2009) result reveals hope as negatively relates with spiritual well-being. Based on the existing studies, it is apparent that spirituality characteristic has not been examined in totality, but rather separately. Similarly there is dearth of literature regarding relational spirituality characteristic as proposed in the context of this research. Therefore, integrating these constructs in predicting turnover intention among Physicians has a potential of yielding better results.

Secondly, the construct spirituality characteristic has not been tested empirically. Dust & Greenhaus (2013) proposed a strong connection between spirituality and work and

home interface. Though their proposition has strong theoretical prospect, it is yet to be established empirically. The authors had earlier made a call for the construct to be empirically tested. Integrating spirituality characteristics, work-home interface and turnover intention in a framework will not only illuminate the dynamics underpinning spirituality, but also justify assertion on human's need to live holistically as entailed in the intersection between work and personal life (Miller & Ewest, 2013). This study is among the first to adopt, extend and subject this construct to empirical testing to predict turnover intention among physicians in Nigeria.

Thirdly, previous studies in spirituality literature have linked spirituality with positive work behaviours. Rego, Pina, & Oliveira, (2007) and Rego & Cunha (2008) reveal that people who experience workplace spirituality attach to their organization, by expressing high loyalty and commitment. Jiun-Shen, Chen, Wang & Dadura (2010) considered spirituality from the management perspective on employee turnover intention and concluded that spiritual management influences employee positively and thereby reduces turnover intention. Another study was conducted by Chawla & Guda (2010) to investigate influence of workplace spirituality on job satisfaction, job commitment and sale professionals' tendency to quit. Their findings reveal that their job satisfaction, job commitment is highly predicted by spirituality which in turn associated with turnover intention.

Similarly, Exline and Bright (2011) summarize extant body of literature to unravel the implications in organizations that pay lip service to spirituality at work. Outcome reveals low productivity, decline in psychological well-being such as stress, as well as expression of sign of depression by some respondents. Similarly, the relationship of spirituality with job satisfaction and turnover intention was assessed by Wong (2012) using spiritual wellbeing scale (SWBS) and inferred an indirect relationship between existential spirituality with intention when job satisfaction intervenes. A closer look at the extant scholarly work attests to mind-sets portrayed in various assumptions and consequently supported their inferences of positive relationship existing between spirituality and the desired work outcome. This study questions the positive mind-set, and argues that a decline outcome (reduced WH resources and increased WH demand) when perceived organizational support is low. An interactive effect is expected between perceived organizational support and spirituality characteristic in predicting work and home resources/demand in predicting turnover intention.

In addition to the organizational support, Spiritual Intelligence has also been found to enhance individual's capacity to cope with unexpected outcome. From the existing literature (Emmons, 2000; Gardner, 2000; Vaughan, 2002; Hyde, 2010), it can be inferred that spiritual intelligence like other forms of intelligence involves influencing of one's environment through ability to understand and skilfully utilize knowledge factors to ensure adaptive problem-solving behaviour. This is otherwise referred to as an expert knowledge base (Emmons, 2000). It is further maintained that individual knowledge base which represents spiritual intelligence consists of five components, namely; (1) capacity to transcend physical and material, (2) the ability to experience heightened states of

consciousness, (3) ability to sanctify everyday experience, (4) the ability to utilize spiritual resources to resolve problems and (5) the capacity to be virtuous. Since spirituality characteristic is a relatively new construct, there seem to be dearth of literature on the interaction between it and spiritual intelligence. This study expects Spiritual Intelligence like Perceived Organizational Support to enhance the desire outcome, which eventually leads to reduced turnover intention. Unlike Perceived Organizational support, Spiritual Intelligence is a problem solving capability possessed by an individual within his or her locus of control. The integration of these two moderating constructs will interestingly add the desired novelty in the predictive role of spirituality in reducing turnover,

Thus, the study therefore fills these gaps in the literature, and, practically, establishes how the relationship could be useful to human resource managers in the Nigerian health sector in tackling the problem of turnover among physicians. The study also establishes empirically deeper understanding through the mechanism in which spirituality characteristics influences employee work outcome. In addition, it identifies boundary conditions under which the interaction of spirituality characteristics with perceived organizational support and spiritual intelligence influences work-to-home interface. Furthermore, the integration of spirituality literature with work-to-home interface in Nigerian context offers vast and untapped potentials for future studies. Hopefully, this study will become a threshold that will spawn more research interest in the area of spirituality at work,

1.4 Research Questions

To further articulate the critical issues raised above, in order to convey in simple terms the motivation behind this study, these fundamental questions are asked.

1. To what extent does of spirituality characteristics mitigate employee turnover intention?
2. What kind of relationship exists between Spirituality characteristics work-to-home interface and the desired work outcome?
3. To what extent does perceived organizational support and spiritual intelligence interact with spirituality characteristics to influence the association with work-to-home interface?

1.5 Aim and Objectives of Research

The overall aim of the study is the determination of the role of Spirituality Characteristics, work-to-home interface in order to ascertain turnover intention among physicians in Nigeria. Spirituality Characteristic is expected to relate with work-to-home resources and demand, and further intervened by job satisfaction and emotional exhaustion in predicting physician's intention to quit. In understanding the mechanism that enhances this relationship, the study has the following specific objectives:

1. To assess the level of association between spirituality characteristics and turnover intention
2. To determine the mediating role of work-to-home interface in the relationship between spirituality characteristics and turnover intention.
3. To ascertain the extent to which perceived organizational support (POS) moderates the relationship between spirituality characteristic and work-to-home interface.
4. To ascertain the extent to which spiritual intelligence (SI) moderates spirituality characteristic and work-to-home interface.

1.6 Significance of Study

Every research basically relates its contributions in three major ways, namely; extension of frontier of knowledge, relating with the needs and challenges of practicing professionals and proffering succour to the decision needs of policy makers. Therefore, in line with the aforementioned directions, this research is of significance to:

Human Resource Practitioners: To add value to human resource management practice, by ensuring that managers adopt a more holistic approach to addressing the problem of turnover within their organization, particularly those from the service sector. Evidence from research trend recently reveals that organizations have refocused their performance emphasis from the tangible to the intangible. Success inputs such as meaningfulness, individual values, inner life (Ashmos and Duchon 2000; Crawford, Hubbard, Lonis-Shumate, & O'Neill, 2008) seem to produce more competitive result, hence the need for integration and nurturing of spirituality within the Organization's workforce (Miller & Ewest, 2013). This research supports previous studies by emphasizing the need to assess the entire humans at work, not just the hands and the brains alone but with the spirit as well.

The study proposes that spirituality characteristic effect could be enhanced in the presence of organizational support, hence resulting in lesser turnover. If hypothesis on the moderating role of perceived organisational support (POS) and spiritual intelligence (SI) is supported, outcome will assist practitioners to understand how best employees' spiritual expressions in the workplace could be nurtured through organizational support to ensure a win-win outcome. Those who express high optimism, hope and sanctification, are the zealous employees, who need to be supported.

Policy Significance: First, it will provide clearer understanding on which spiritual characteristic is more contextual to the medical profession. If the proposition in this study is empirically validated, it will open up a frontier that provides a useful hint that supports the enactment of medical doctors' selection policies as well as screening intended doctors into medical colleges as a proactive measure of preventing the current quagmire. In like manner, managers and other technocrats dealing with physicians should find this work helpful in developing workplace related policies with humans at the centre of it, knowing that people are not machines, they got hands, brain, heart and spirit.

Theoretical Contribution: The study adds value to theory by investigating spirituality characteristics construct which was conceptually proposed by Dust & Greenhaus (2013) using empirical data. It was proposed by Dust and Greenhaus that spirituality characteristics influence work-to-home interface, but their claim is yet to be empirically verified. Testing this framework empirically further justifies the condition under which the construct works. Furthermore, theoretical values added include, perceived organizational support and spiritual intelligence as moderators in spirituality characteristic's influence on work-to-home resources or demand. This determines physicians' job satisfaction, emotional exhaustion level and consequently could explain employees' intention to quit or stay depending on the perception of support.

1.7 Scope of the Study

Most research interest on spirituality like most researches in the field of business are focused either on organizational or individual perspective. This study is focused on spirituality at individual level. Research has been conducted within four domains namely; personal, communal, environmental and transcendental. This study attempts to integrate these domains with spirituality characteristic construct which involve personal and relational or communal and work-home interface and support which explains the environmental domains.

The study emphasizes the existential spiritual characteristic such as optimism, hope, sanctification categorized as personal and the relational category which consists of gratitude, forgiveness and interconnectedness. Research conducted from year 2000 until date form our major references focus because this period shows an exponential rise in interest on spirituality research among scholars. In addition, emotional exhaustion which has been found as a strong predictor of turnover in the service sector is added into the framework. The choice of the health sector in Nigeria is informed by the unique challenges of turnover in that sector which differs from the traditional law of demand. Here, in spite of steady rising unemployment in the economy, turnover in the sector keeps increasing. Finally, the study focuses on secondary and tertiary institutions, this is because 88% of the total number of physicians (Ademiluyi & Aluko-Arowolo, 2009), practice in these institutions.

1.8 Definitions

Spirituality: From the existential perspective, this study adopts the definition of spirituality at work by Ashmos and Duchon (2000:137) as; "the recognition that an individual has an inner life that is nourishes and is nourished by meaningful work, which takes place within a community".

Spiritual Intelligence: Spiritual intelligence was first introduced by Emmons (2000), as the ninth form of intelligence after emotional intelligence being the eighth in the list.

Emmons posits, that spiritual intelligence “is a set of capabilities and abilities which enable an individual solve every day’s challenge and attain goals in everyday life”

Spirituality Characteristics: Spirituality Characteristics are those individual attributes that are expressed consistently to spirituality and religiosity. In other word they are the determinants of one’s spiritual capabilities and virtues. They consist of six dimensions operationalized as, optimism, hope, sanctification, gratitude, forgiveness and interconnectedness (Dust & Greenhaus, 2013).

Work-to-Home Interface: Comprised of work-to-home demand (WHD) and work-to-home resources (WHR) adopted from Dust and Greenhaus (2013). These are inter role benefits or interference which an individual is faced with on daily basis as he or she engages in multiple roles either at work or at home. It results to conflict (demand) when pressure emanating from work and family domain are lopsided (Greenhaus & Beutell, 1985), On the other hand, it is a beneficial resource when one’s quality of life is improved as a result of engaging in work and home domain (Greenhaus & Powell, 2006). That is, while solving problems encountered in one domain, experience is gained, which enables an individual perform better in the other domain.

Job Satisfaction is defined by Locke (1969 in Rathi & Barath, 2013:440) as “a pleasurable emotional state that results from an individual appraisal of one’s job”. This emotion has been found to generate positive benefit such as employee commitment, low absenteeism, high job performance, citizenship behaviour and also reduces turnover intention (Diestel, Wegge, & Schmidt, 2013; Mohammad, Habib, & Alias, 2011; Kinicki, McKee-Ryan, Schriesheim, & Carson, 2002; Judge, Thoresen, Bono, & Patton, 2001).

Emotional Exhaustion: Emotional exhaustion is simply seen as feelings of being emotionally over-stretched and exhausted. Francis, Kaldor, Shevlin, & Lewis (2004) consider emotional exhaustion, depersonalization, and low self-accomplishment as dimension to understanding burnout in employee. In Thompson, Kirk and Brown (2005), Emotional exhaustion was found to associate strongly with work-to-family conflict.

Turnover Intention: Turnover intention, according to Chao, Jou, Liao, & Kuo(2013:2), is defined as, “the probability that an individual will change his or her job within a certain time period”.

Perceived Organizational Support refers to employee feeling of assurance that support will be extended from the organization when it is desired for performance either in an

intra or extra-role. This is considered helpful in coping with stressful situations (Rhoades & Eisenberger, 2002).

1.9 Summary

This chapter has delineated the entire focus and expected contribution of this study, by first justifying the need to reduce turnover problem in the Nigerian health sector through the integration of spirituality characteristic. The motivation for the study was discussed bearing in mind the observation in the context of the study, and direction of previous research. Furthermore, the need for the study was further crystalized in the statement of the problem which identified for gaps to be filled in the process of addressing the turnover problem among physicians in Nigeria. In line with the aforementioned, a research objective was developed bearing in mind the research gaps to serve as foundation for subsequent chapters.

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