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Whistleblowing and Workplace Spirituality in Deposit Money Banks in Rivers State

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Abstract

This study examined whistleblowing—specifically altruistic and self-interested whistleblowing—and workplace spirituality, focusing on three key measures: meaningful work, sense of community, and alignment with organizational values within deposit money banks in Rivers State, Nigeria. A cross-sectional research design was adopted, with a target population of 1,200 employees drawn from 28 deposit money banks across the state. Using a stratified sampling technique, a sample size of 300 respondents was selected. Data were collected through a structured questionnaire, and the Pearson Product Moment Correlation (PPMC) was employed for analysis. The findings revealed that both altruistic and self-interested whistleblowing had significant positive relationships with all dimensions of workplace spirituality. Altruistic whistleblowing exhibited a very strong correlation with meaningful work, sense of community, and alignment with organizational values, indicating its vital role in fostering a spiritually enriched and ethically responsible work environment. Self-interested whistleblowing also showed moderate to strong positive associations, suggesting that even self-motivated reporting can indirectly support spiritual values within the workplace. The study concludes that whistleblowing—regardless of underlying motive—contributes meaningfully to the development of workplace spirituality in Nigeria's banking sector. It recommends strengthening whistleblowing mechanisms and promoting ethical culture as strategies for sustaining employee engagement, integrity, and organizational alignment.

Keywords: Whistleblowing, altruistic whistleblowing, self-interested whistleblowing, workplace spirituality, meaningful work, sense of community, organisational values.

I. INTRODUCTION

In Nigeria's banking sector—especially among deposit money banks (DMBs)—workplace spirituality has emerged as a critical driver of employee engagement, well-being, and organizational performance. Studies within Nigeria, including Delta State banks, reveal that spirituality at work helps counteract work alienation, boosting both engagement and productivity (Ojobu, 2024) and moderating the negative impact of work–life imbalance (Ojobu, Ezech, & Joe-Akunne, 2024). In the highly regulated and competitive financial sector, these dimensions foster trust, ethical conduct, and organizational citizenship, all vital to maintaining customer confidence and regulatory compliance. Moreover, Nigerian banks operate in environments beset by fraud and corruption, making ethical and spiritually grounded workplace climates particularly important (Nwanzu & Babalola, 2021). Thus, cultivating workplace spirituality is not merely a wellness

intervention—it underpins organizational resilience, ethical integrity, and sustainable performance across Nigerian deposit money banks.

When spirituality is neglected, the consequences are far-reaching. Employees may suffer from disengagement, work alienation, and lower job satisfaction—all of which impair performance. Ojobu (2024) notes that poor spiritual climate intensifies feelings of powerlessness, meaninglessness, and self-estrangement among bank staff, which in turn reduces engagement and increases absenteeism and turnover. In manufacturing firms in Rivers State, Tantua and Osuamkpe (2019) show that a low sense of community (a core dimension of spirituality) correlates with reduced creativity and efficiency—effects that would similarly undermine operations in banks prone to service failures. At an organizational level, lack of spiritual alignment can diminish organizational support perceptions and weaken employees'



extra-role behaviors, ultimately compromising customer service delivery and internal compliance.

Workplace spirituality is defined as the presence of meaningful work, a sense of community, and alignment between individual and organizational values (Milliman, Czaplewski, & Ferguson, 2003). These three measures form the core of many scales used in empirical studies: Meaningful work: Employees perceive their roles as contributing to a greater good beyond profit-making—for instance supporting economic empowerment through banking services; Sense of community: A shared sense of belonging, mutual caring, and interconnectedness among colleagues; Alignment with organizational values: When employees' personal beliefs and ethics mirror those officially held by the bank, fostering authenticity and integrity at work. These constructs are supported in the Nigerian context: Akinade (2020) establishes that inner life, meaningful work, and sense of community significantly predict organizational performance in Nigerian firms. Nwanzu and Babalola (2021) further show that workplace spirituality positively influences perceived organizational support and job performance among Nigerian employees. Together these studies affirm the multifaceted nature of spirituality at work and its relevance in banking environments where trust, ethical decision-making, and collective identity are crucial.

Whistleblowing and workplace spirituality are conceptually intertwined. A spiritually enriched workplace encourages employees to uphold ethical standards, act with integrity, and feel loyal not just to organization but to its moral mission—and these conditions foster whistleblowing when misconduct is observed. Employees experiencing high meaningfulness and value alignment are more likely to see exposing wrongdoing as an act of stewardship rather than betrayal. Conversely, when spirituality is low, individuals may feel alienated or powerless, reducing their willingness to speak out—even in the face of fraud or corruption. In deposit money banks in Rivers State, where governance risks are real, a spiritually attuned culture could strengthen internal reporting channels and support ethical courage among staff. Whistleblowing refers to the disclosure by internal actors of wrongdoing—illegal or unethical—within an organization. It is commonly differentiated into two dimensions: Altruistic whistleblowing: Driven by concern for the public interest or organizational integrity, without personal gain; and Self-interested whistleblowing: Motivated by personal benefit—such as revenge, monetary reward, or to resolve a grievance (Grant, 2002).

In Nigeria, whistleblowing is both legal instrument and moral act. Unfortunately, under weak statutory protections and limited policy awareness, many whistleblowers face retaliation or obscurity despite the potential public-good orientation of their acts (Adeyemo, 2023; Sani & Babangida, 2021). Altruistic motives often go unsupported, while self-interested whistleblowing may be dismissed or discredited by employers. A spiritually supportive workplace, therefore, might nurture altruistic motivations by reinforcing internal values and ethical identity. Empirical research on

whistleblowing within Nigerian deposit money banks underscores both promise and gaps. Adeyemo (2023) examines Nigeria's legislative position regarding banking whistleblowing and identifies the absence of a robust legal framework to protect whistleblowers—limiting effectiveness of internal controls. Jabar and Ogungbade (2022) investigate listed deposit money banks and find that whistleblowing policies have a positive but modest association with improved return on assets, suggesting potential but underutilized gains. More broadly, Alabi, Fagboro, and Iredele (2023) reveal that low awareness, weak rewards, and poor procedural clarity hamper whistleblowing uptake across sectors. Despite these insights, few studies explicitly explore the psychological or spiritual antecedents of whistleblowing behavior in banking—certainly none focusing on Rivers State deposit money banks.

While research on workplace spirituality in Nigerian firms (e.g., Ojobu, Akinade) provides general insight, studies specifically focused on deposit money banks in Rivers State are lacking. Likewise, though whistleblowing in Nigerian banking has been studied at national level (Adeyemo, 2023; Jabar & Ogungbade, 2022), no research has yet examined how the measures of workplace spirituality—especially meaningful work, sense of community, and values alignment—are affected by whistleblowing behaviors in institutional contexts like Rivers State DMBs. Rivers State, with its unique socio-economic dynamics and the presence of multiple deposit money banks, represents a fertile testing ground for understanding how ethical disclosures of whistleblowing foster or inhibit spirituality climates at work. A study filling this gap would offer theoretical and practical insight, guiding bank management and regulatory policy toward environments that both nurture ethical transparency and spiritual well-being.

Based on the foregoing discussions, this conceptual framework will be a guide to this paper.

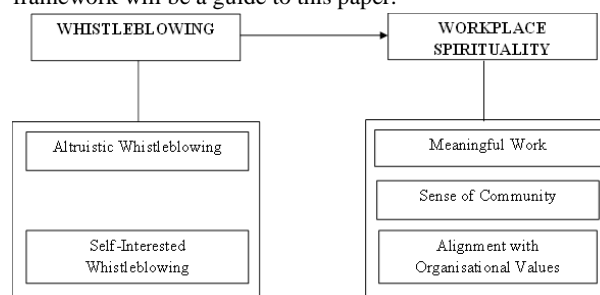


Fig. 1: Researcher's Conceptualization, 2025. Conceptual Framework for the relationship between whistleblowing and workplace spirituality.

Research Objectives

The following objectives will be met by this paper;

- i. To examine the extent to which altruistic whistleblowing relates to employees' experience of meaningful work in deposit money banks in Rivers State.
- ii. To investigate the relationship between altruistic whistleblowing and the sense of

- community among employees in the banking sector in Rivers State.
- iii. To assess the relationship between altruistic whistleblowing and the alignment with organizational values in deposit money banks in Rivers State.
 - iv. To analyze how the prevalence of self-interested whistleblowing relates to employees' perception of meaningful work in the banking industry in Rivers State.
 - v. To determine whether self-interested whistleblowing contributes to a stronger sense of community within banking institutions in Rivers State.
 - vi. To evaluate the relationship between self-interested whistleblowing and the alignment between personal and organizational values in deposit money banks in Rivers State.

Research Questions

The following questions were developed as a guide for this research;

- i. To what extent does altruistic whistleblowing relate to employees' experience of meaningful work in deposit money banks in Rivers State?
- ii. How does altruistic whistleblowing relate to the sense of community among employees in the banking sector in Rivers State?
- iii. What is the relationship between altruistic whistleblowing and alignment with organizational values in Rivers State deposit money banks?
- iv. How does the prevalence of self-interested whistleblowing relate to employees' perception of meaningful work in the banking industry in Rivers State?
- v. Does self-interested whistleblowing contribute to a stronger sense of community within banking institutions in Rivers State?
- vi. What relationship does self-interested whistleblowing have on the alignment between personal and organizational values in deposit money banks in Rivers State?

Research Hypotheses

The following hypotheses were formulated specifically for this study:

- Ho₁:** There is no significant relationship between altruistic whistleblowing and employees' experience of meaningful work in deposit money banks in Rivers State.
- Ho₂:** Altruistic whistleblowing does not significantly influence the sense of community among employees in the banking sector in Rivers State.
- Ho₃:** Altruistic whistleblowing has no significant relationship with the alignment between employees' personal values and organizational values in deposit money banks in Rivers State.

Ho₄: The prevalence of self-interested whistleblowing does not significantly affect employees' perception of meaningful work in the banking industry in Rivers State.

Ho₅: Self-interested whistleblowing does not significantly contribute to the sense of community within banking institutions in Rivers State.

Ho₆: There is no significant relationship between self-interested whistleblowing and the alignment between personal and organizational values in deposit money banks in Rivers State.

II. LITERATURE REVIEW

THE CONCEPT OF WHISTLEBLOWING

Whistleblowing remains a contested yet foundational concept in organizational ethics. Miceli and Near (1994, but regularly updated) defined it as "a disclosure by members of an organization (former or current) of illegal or illegitimate practices to persons or organizations that may be able to effect action" (as cited in Culiberg & Mihelic, 2017). This position emphasizes both the internal origin and external destination of disclosures. Recent theoretical elaborations distinguish motivational types. Radulovic and Uys (2024) describes altruistic whistleblowing as behavior driven by moral responsibility and concern for the public or organizational interest, with no expectation of personal gain, whereas egoistic (self-interested) whistleblowing is motivated by self-protection, revenge, or personal advantage. These typologies build on earlier typologies by Vandekerckhove (2006) and Miethe (1999), yet emphasize that many whistleblowers have mixed motives, blending ethical concerns with personal factors.

Okafor et al. (2020) situate whistleblowing within institutional theory, defining it as an accountability mechanism aimed at combating fraud and corruption—especially in contexts where conventional governance structures fail—and they highlight that whistleblowing often arises where institutional trust is low and regulatory enforcement weak. In the Nigerian context, Ojobo (2023) reviews the trajectory from the 2016 stopgap whistleblowing policy to the proposed 2019 Whistleblower Protection Bill, observing that whistleblowing is often framed legally in terms of citizen disclosures to government authorities about financial misconduct, with incentives and protections yet to be rigorously operationalized. Taken together, these definitions reveal multiple dimensions: the source and recipient (internal vs external), the motive (altruistic, egoistic, mixed), and the institutional context (formal policy, legal framework, cultural norms).

In Nigerian public sector and corporate contexts, Ekpo-Tuaton and Leyira (2023) argue that whistleblowing and regulatory frameworks remain underdeveloped; their literature desk study highlighted that inadequate legal protections undermine institutional trust, thereby reducing the effectiveness of whistleblowing mechanisms and weakening employee willingness to participate in governance through disclosure.

Boluwaji et al. (2023) examine Nigerian multinational oil and gas firms and find that robust whistleblowing infrastructures—reporting channels, protection mechanisms, and investigation procedures—significantly improve financial reporting quality. This signals that whistleblowing structures have measurable outcomes for transparency and reliability of financial information. Okafor et al. (2020), in their study of Nigeria's anti-corruption context, affirm that whistleblowing functions as a critical tool for accountability in developing democracies—although success depends heavily on awareness, institutional support, and protection for whistleblowers.

Persson et al. (2021) and Culiberg & Mihelic (2017) highlight that organizational culture, formalization, training, justice perception, and reporting structure significantly influence whistleblowing behavior. Specifically, the presence of formal policies, anti-corruption training, procedural clarity, and trust in management were found to correlate positively with both intentions to report and actual reporting behavior. Persson et al. (2021) demonstrate that morality positively influences whistleblowing, but fear of retaliation is a powerful deterrent—even in contexts where wrongdoing is severe. This fear may particularly dampen altruistic whistleblowing when the organizational climate lacks adequate protective structures.

Dimensions of Whistleblowing

Altruistic Whistleblowing

Altruistic whistleblowing is commonly contrasted with egoistic or self-interested motives. Uys (2022) describes the altruistic whistleblower as someone compelled by personal morality or high ethical standards, with no expectation of personal gain. Such individuals are seen as the “conscience of the organization,” acting purely to advance public interest (Heumann et al., 2013, as cited in Uys, 2022). Bergemann and Aven (2023, p. 1243) define whistleblowing broadly as “motivated by a desire to help or improve others while still taking into account the costs and benefits facing the individual,” situating it firmly within the domain of prosocial behavior. Their conceptual framing underscores that altruistic whistleblowing tends to involve moral courage in the face of risk.

In practice, most whistleblowing motives are mixed; Miceli and Near (2010) have shown that more than half of whistleblowers hold both altruistic and egoistic motives. The literature emphasizes that while altruistic motivation is important for justification and public perception, motives are not required to fulfill the definition of whistleblowing itself (Vandekerckhove, 2006). A further dimension is public service motivation (PSM), defined as the orientation to serve the public and community. Caillier (2017b), Cho and Song (2015), and Ugaddan and Park (2019) show that PSM often aligns with altruistic motives to report wrongdoing that affects the wider community. Recent empirical work probes the psychological and personal morality dimensions that drive altruistic whistleblowing. For instance, Uys (2022) studied South African whistleblowers involved in state-capture

investigations, finding that those who cited altruistic motives were driven by strong personal morality at odds with organizational policies, regardless of personal consequences. Likewise, Heumann et al.'s framework (2013) portrays altruists as those seeking greater public good through ethical disclosure.

Caillier et al.'s multi-country field study in the *Journal of Business Ethics* (2022) identifies PSM as a significant determinant of whistleblowing intention, especially when perceived wrongdoing has high public impact. This empirical finding suggests that individuals with higher PSM—and thus stronger altruistic motivation—are more likely to speak up about practices harming collective welfare. There is also experimental evidence regarding motivations: Butler et al. (2020) examined whether financial rewards or social judgment altered willingness to report corporate misconduct. They found that financial rewards increased reporting regardless of whether the public was aware of the harm. However, individuals with high internal motivation (i.e. altruistic orientation) were less sensitive to external incentives—showing that altruistically motivated whistleblowers act consistently across contexts. A related line of work involves personality traits: Wijayanti, Senjani, and Farah (2024) studied accountants and found that an altruistic personality—distinct from Machiavellian or religiosity traits—directly reduced fraud intention. This suggests that innate altruism not only motivates whistleblowing, but can shape individuals' ethical behavior even before disclosure occurs. Persson et al. (2021) investigated Italian municipalities and found that formal procedures, protection mechanisms, and training increase actual reporting rates. When whistleblowing systems are clear and protective, altruistically motivated employees are more likely to come forward, presumably because procedural trust reduces perceived personal cost while enabling public interest actions.

Self-Interested (Egoistic) Whistleblowing

Whistleblowing is broadly defined as the disclosure of unethical, illegal, or harmful practices within an organization by an insider (Miceli, Near, & Dworkin, 2022). Within this field, scholars differentiate whistleblowing motives, broadly classifying them as altruistic or self-interested (Wang, Stewart, & O'Neill, 2021). Self-interested whistleblowing refers to reporting misconduct driven primarily by personal gain, such as financial rewards, career advancement, retaliation against supervisors, or avoidance of legal liability (Caillier et al., 2022). This form of whistleblowing is motivated by egoistic factors rather than a pure concern for public good or organizational integrity (Bergemann & Aven, 2023). Self-interested whistleblowing has often been studied within organizational behavior frameworks as a form of prosocial but also strategic behavior where individuals weigh personal benefits against potential costs of whistleblowing (Mesmer-Magnus & Viswesvaran, 2021). This contrasts with altruistic whistleblowing, which is motivated by moral conviction or ethical duty (Heumann et al., 2013). Importantly, self-interested whistleblowing may still produce positive outcomes for organizations but can introduce

complexities regarding trust and organizational culture (Butler, Serra, & Spagnolo, 2020).

Recent empirical studies emphasize the increasing relevance of self-interested motives as organizations institutionalize whistleblowing policies offering tangible incentives. For instance, Caillier et al. (2022) conducted a multi-country field study involving over 2,000 employees and found that individuals' intention to report wrongdoing was significantly associated with expectations of personal rewards, including financial compensation and job security. The study concluded that self-interest is a strong predictor of whistleblowing intentions, especially in environments where whistleblower protection is weak, and external rewards are emphasized. In a related experimental study, Butler et al. (2020) explored how monetary rewards and social judgment influence whistleblowing behavior. Their findings indicated that whistleblowing likelihood increased when personal rewards were salient, even when social consequences (e.g., ostracism) were anticipated. This suggests that self-interested whistleblowing may be a rational response in organizational contexts where personal gains outweigh social risks.

Furthermore, Bergemann and Aven (2023) proposed that whistleblowing is context-dependent and subjective, influenced by group dynamics and individual affiliations. Their empirical findings from survey data across several organizations showed that individuals motivated by self-interest are more likely to report wrongdoing when group loyalty is weak or when the wrongdoer is perceived as an out-group member. This points to a nuanced relationship where self-interest may be intertwined with social identity considerations. In public sector research, Wang et al. (2021) examined whistleblowing motives in governmental institutions, highlighting that self-interested motives—such as protection against retaliation and career safeguarding—often coexist with ethical concerns. They argue that understanding the dual motives behind whistleblowing is critical for developing effective policies.

The impact of self-interested whistleblowing on organizational outcomes is complex and multifaceted. On one hand, whistleblowing motivated by self-interest can lead to beneficial effects such as enhanced detection of fraud, corruption, and policy violations (Nwankwo & Agwu, 2023). When employees perceive that whistleblowing can lead to personal gain or protection, they are more likely to disclose misconduct, thus improving organizational transparency and compliance. However, studies also warn of potential downsides. Self-interested whistleblowing can erode trust among employees, as colleagues may perceive whistleblowers as opportunistic or disloyal (Maas et al., 2022). This can undermine organizational cohesion and morale, particularly if whistleblowing is perceived as a tactic for personal advancement rather than a genuine concern for the organization. Moreover, Alok and Mishra (2024) highlight that excessive focus on extrinsic rewards may encourage malicious or frivolous reporting, complicating investigation processes and draining organizational resources. They recommend balanced whistleblowing policies that incentivize

reporting while maintaining ethical standards and discouraging opportunism.

Empirical evidence from Nigerian firms corroborates these findings. Nwankwo and Agwu (2023) studied whistleblowing behaviors in Nigerian banking institutions and found that whistleblowing was often driven by both altruistic and self-interested motives, with the latter linked to expectations of financial reward and job protection under the existing whistleblowing framework. The study noted improved fraud detection but also identified internal conflicts and reputational risks for whistleblowers. Similarly, Onuoha and Anazia (2022) analyzed whistleblowing in Nigerian public administration, showing that whistleblowers motivated by self-interest tended to engage in reporting when whistleblower protection policies were clearly communicated and enforced, highlighting the importance of institutional context.

THE CONCEPT OF WORKPLACE SPIRITUALITY

Workplace spirituality generally refers to the recognition and integration of employees' spiritual values and experiences within the work environment, fostering meaning, purpose, and a sense of connectedness beyond mere economic or transactional interactions (Petchsawang & Duchon, 2021). It emphasizes inner life, transcendence, and the pursuit of meaningful work, often linked to concepts of mindfulness, compassion, and ethical behavior (Benefiel, Fry, & Geigle, 2020). The definition proposed by Ashmos and Duchon (2020) remains influential: workplace spirituality is "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community." This definition highlights three core dimensions: meaningful work, sense of community, and alignment with personal values. The spiritual experience at work is not necessarily religious; it often transcends organized religion to encompass broader humanistic and existential concerns (Petchsawang & Duchon, 2021). Recent empirical research supports the multidimensional nature of workplace spirituality. For example, Milliman, Czaplewski, and Ferguson (2022) emphasize that spirituality involves both individual experiences of meaning and collective experiences of interconnectedness within the organizational context. Similarly, Shuck and Zigarmi (2023) describe workplace spirituality as a dynamic process where employees find deeper purpose and engagement through authentic relationships, ethical leadership, and organizational support.

Hwang and Hopkins (2023) found in a large cross-sectional survey of 600 healthcare professionals that higher levels of perceived workplace spirituality were associated with reduced burnout, lower stress levels, and greater psychological resilience. Their results underscore spirituality's role as a protective factor in high-pressure environments. Similarly, a longitudinal study by Gupta and Kumar (2021) involving IT sector employees showed that workplace spirituality positively predicted work engagement and life satisfaction over time, even after controlling for job demands and personality traits. This study highlighted spirituality's ability

to create meaning in work, which buffers against job-related stressors. The literature also consistently links workplace spirituality with enhanced job satisfaction and organizational commitment. Milliman et al. (2022) surveyed employees across diverse industries in the United States and reported that spirituality fostered feelings of purpose and alignment with organizational values, which in turn increased job satisfaction and reduced turnover intentions. Their findings suggest that spirituality is an intrinsic motivator that complements extrinsic rewards.

In a large-scale study of Indian manufacturing firms, Desai and Shah (2024) found that workplace spirituality significantly predicted organizational commitment and citizenship behaviors. Employees reporting a stronger spiritual connection to their work were more likely to go above and beyond formal job duties and express loyalty to their organization. Liu, Chen, and Jin (2023) examined 400 employees in Chinese technology companies and demonstrated that workplace spirituality indirectly influenced productivity through enhanced intrinsic motivation and ethical decision-making. Their structural equation modeling showed that spirituality nurtured trust and collaboration, which translated into better team performance. Moreover, a mixed-method study by Hernandez and Walker (2020) in nonprofit organizations emphasized that leaders who fostered a spiritual climate—characterized by openness, compassion, and ethical integrity—were able to inspire higher organizational citizenship behavior and innovation among staff.

Workplace spirituality also shapes organizational culture by promoting ethical behavior and social responsibility. According to Benefiel et al. (2020), spirituality encourages employees to act in alignment with core values such as honesty, fairness, and respect, which contributes to a positive ethical climate. This aligns with findings by Shuck and Zigarmi (2023), who argue that spirituality nurtures trust and psychological safety, enabling employees to speak up against unethical practices without fear of retaliation. Furthermore, recent research by Martinez, Cruz, and Williams (2024) in the hospitality industry found that spirituality-based interventions increased employees' ethical sensitivity and commitment to corporate social responsibility initiatives, improving external stakeholder relationships.

Measures of Workplace Spirituality

Meaningful Work

Scholars generally define meaningful work as the subjective experience of finding purpose, significance, and coherence in one's job roles and tasks (Rosso, Dekas, & Wrzesniewski, 2020). It is often characterized by employees perceiving their work as worthwhile, contributing to personal growth, and aligning with their core values and beliefs (Michaelson, Pratt, Grant, & Dunn, 2021). Lips-Wiersma and Wright (2020) conceptualize meaningful work as work that enables self-expression, provides a sense of belonging, and offers transcendence beyond the immediate job context. Similarly, Steger, Dik, and Duffy (2022) define meaningful work as "work that is significant and holds positive meaning for the

individual." This subjective perspective emphasizes personal interpretation and the alignment between work tasks and an individual's sense of identity. Moreover, recent research distinguishes between "meaning in work" (the meaningfulness derived from the work itself) and "meaning at work" (the meaningfulness derived from the social context and relationships within the workplace) (Bailey, Yeoman, Madden, Thompson, & Kerridge, 2021). This differentiation helps explain how organizational culture and interpersonal dynamics contribute to the overall experience of meaningful work.

A robust body of research confirms that meaningful work is a critical antecedent of employee engagement and job satisfaction. For example, a large-scale study by Allan, Douglass, McKenna-Shipley, and Duffy (2022), involving over 1,200 employees across multiple industries, found that employees who reported high levels of meaningful work also demonstrated higher engagement, greater energy, and stronger dedication to their roles. Their study showed that meaningful work explained unique variance in engagement beyond traditional job characteristics such as autonomy or workload. Similarly, May, Gilson, and Harter (2021) reported a significant positive association between meaningful work and job satisfaction, mediated by intrinsic motivation. Employees who find meaning in their tasks are more intrinsically motivated, which enhances their overall satisfaction and reduces turnover intentions.

Beyond engagement, meaningful work is associated with improved psychological well-being and mental health. Martela and Pessi (2023) conducted a longitudinal study over two years with public sector employees, demonstrating that meaningful work predicted lower levels of stress and burnout, and higher resilience to workplace adversity. Their findings align with earlier work suggesting that perceiving work as meaningful provides a buffer against occupational strain and emotional exhaustion. Moreover, Rosso et al. (2020) emphasize that meaningful work fosters a sense of coherence and identity, which supports mental health and promotes positive affect. Meaningful work appears to be a key resource for sustaining well-being in challenging and dynamic work environments. Bailey et al. (2021) found that employees who experience meaningfulness at work demonstrate higher organizational commitment, reflecting their emotional attachment and loyalty to the organization. This is consistent with the social exchange theory, which posits that meaningful work enhances employees' perceptions of organizational support, fostering reciprocity through commitment.

In addition, meaningful work is linked to organizational citizenship behavior (OCB), defined as voluntary actions that benefit the organization beyond formal job requirements. A meta-analysis by Zhang, Zhao, and Liu (2023) showed that employees with meaningful work perceptions engage more frequently in OCB, such as helping coworkers and promoting organizational goals, thereby enhancing overall organizational functioning. Emerging empirical evidence also connects meaningful work to improved job performance and productivity. Grant (2022) conducted an experimental field

study in the healthcare sector, demonstrating that interventions designed to enhance the meaningfulness of work (e.g., highlighting the impact of employees' tasks on patient outcomes) led to significant improvements in performance metrics, including patient satisfaction and error reduction. Likewise, a study by Chen and Ma (2024) in manufacturing settings found that meaningful work was positively related to task performance and innovation. Employees who perceive their work as meaningful are more likely to invest discretionary effort and demonstrate creativity, benefiting organizational innovation capacity. The growing body of research on meaningful work has important practical implications. Leaders who foster a sense of purpose and align organizational values with employees' personal values can enhance meaningfulness and thereby improve engagement and retention (Michaelson et al., 2021). Human resource practices that emphasize job crafting, career development, and supportive organizational culture are also vital in facilitating meaningful work experiences (Steger et al., 2022).

Sense of Community

The concept of sense of community has been widely explored in various fields such as social psychology, organizational behavior, and community studies. Originating from McMillan and Chavis's (1986) seminal work, sense of community traditionally refers to a feeling of belonging, mutual support, and shared emotional connection among members of a group. More recent literature continues to emphasize this multidimensional nature, defining sense of community as the subjective experience of connectedness, membership, influence, and fulfillment of needs within a group or organization (Williams, 2020). Recent empirical work refines this definition by situating sense of community within organizational contexts, highlighting its role in fostering trust, cooperation, and collective identity among employees. Chavis, Lee, and Acosta (2021) describe sense of community in workplaces as the "felt psychological connection to a group that promotes shared values, emotional support, and participation." This includes four core elements: membership (a feeling of belonging), influence (a sense that members matter and can influence the group), integration and fulfillment of needs (shared values and emotional rewards), and shared emotional connection (positive shared experiences).

Furthermore, newer studies extend the construct to virtual and hybrid work environments, noting that sense of community can transcend physical proximity. For example, Ramirez and Tang (2023) emphasize the importance of technology-enabled communication and rituals in sustaining a sense of community among remote workers. A consistent finding across studies is that sense of community strongly correlates with higher employee engagement and job satisfaction. Using a sample of 850 employees in the service sector, Martinez and Lee (2022) found that sense of community predicted 40% of the variance in work engagement, beyond traditional job design factors. Their qualitative follow-ups revealed that employees who felt emotionally connected to their coworkers and the organization were more energized, focused, and committed. Similarly, Liu,

Zhang, and Chen (2021) demonstrated that employees' perceived sense of community in Chinese tech firms significantly enhanced job satisfaction and decreased turnover intentions. Their study highlighted that a sense of belonging and mutual influence strengthened employees' attachment to their organizations.

Research also links sense of community to improved psychological well-being and lower workplace stress. A longitudinal study by O'Connor, Ford, and Simpson (2023) with healthcare workers found that employees reporting a higher sense of community experienced significantly lower burnout rates and higher resilience over 18 months. The study suggests that supportive social networks within organizations act as buffers against occupational stress and emotional exhaustion. Furthermore, Smith and Walker (2024) examined mental health outcomes in remote workers and found that perceived community connectedness mediated the relationship between social isolation and depressive symptoms. Their findings reinforce that sense of community plays a critical role in maintaining well-being in increasingly decentralized work environments.

Organizational commitment is another key outcome positively associated with sense of community. In a large multinational sample, Patel and Kaur (2022) established that employees with a stronger sense of community demonstrated greater affective commitment, characterized by emotional attachment and willingness to invest discretionary effort. Their study also linked sense of community to enhanced organizational citizenship behavior (OCB), including helping behaviors and proactive contributions to the workplace climate. Moreover, Johnson and Green (2021) showed that sense of community fosters psychological safety, empowering employees to engage in voice behavior and constructive feedback without fear of negative consequences. This creates a virtuous cycle that strengthens trust and collective efficacy. The influence of sense of community extends to team-level outcomes such as collaboration and performance. A field experiment conducted by Rahman and Lee (2023) in software development teams demonstrated that interventions designed to increase community (through shared rituals and open communication) led to measurable improvements in team cohesion and productivity. Teams with stronger community bonds were more effective at problem-solving and innovation.

Similarly, a study by Albrecht and Leary (2020) in educational organizations found that sense of community predicted group cohesion and collective performance, mediated by mutual trust and shared goals. Their research supports the idea that sense of community is foundational for successful teamwork. Sense of community is also deeply influenced by leadership and organizational culture. Leaders who foster inclusive, participatory environments tend to enhance community feelings among employees. For example, Chen and Davis (2021) found that transformational leadership positively predicted sense of community by encouraging shared vision and interpersonal support. Organizational culture that values collaboration, open communication, and recognition further strengthens community. Nguyen and

Simons (2024) highlight that diversity and inclusion efforts, when authentic and well-implemented, contribute to a more robust sense of community by promoting belongingness across different employee groups.

Alignment with Organisational Values

Alignment with organizational values is increasingly recognized as a critical construct in organizational behavior and strategic management. At its core, alignment with organizational values refers to the degree to which an employee's personal values, beliefs, and behaviors correspond with the core values and culture espoused by the organization (Chatman, 2021). This congruence facilitates coherence between individual and organizational priorities, enhancing both psychological and functional integration within the workplace. Recent empirical literature builds on foundational theories such as value congruence (Kristof-Brown, Zimmerman, & Johnson, 2020) and person-organization fit, emphasizing that alignment extends beyond mere cognitive agreement to include emotional and behavioral consistency with organizational principles. As Cable and Edwards (2022) explain, alignment involves both "value internalization" where employees genuinely embrace organizational values, and "value enactment," where these values are reflected in daily work practices.

Moreover, alignment is often conceptualized as multidimensional. Some scholars distinguish between perceived alignment—the employee's subjective sense that their values match those of the organization—and actual alignment, which may be assessed through observed behaviors or organizational assessments (Nguyen & Klein, 2023). Other studies focus on alignment at different organizational levels, such as individual, team, and organizational, reflecting complex dynamics that influence overall workplace culture (Fisher & Wu, 2024). One of the most consistently observed outcomes of value alignment is enhanced employee engagement and job satisfaction. Zhang, Liu, and Wang (2022) conducted a cross-industry study involving over 1,000 employees in China and found that perceived alignment with organizational values significantly predicted higher engagement levels, mediated by increased organizational identification. Their results align with meta-analytic findings by Perez and Johnson (2023), who confirmed that value alignment is a robust predictor of both affective commitment and job satisfaction across diverse cultural contexts. Similarly, Tran and Lee (2021) in a study of healthcare professionals reported that alignment with organizational values was strongly associated with intrinsic motivation and job satisfaction, which in turn reduced turnover intentions. This demonstrates the motivational power of congruence between personal and organizational values, particularly in mission-driven sectors.

Organizational commitment, especially affective commitment, has also been positively linked to alignment with organizational values. A longitudinal study by Kim and Park (2024) among public sector employees showed that employees perceiving a strong fit with organizational values

were more likely to demonstrate sustained commitment and lower absenteeism over three years. The researchers suggest that value alignment creates a sense of loyalty and emotional attachment that is critical for retention. Further supporting these findings, a global survey by Ahmed and Smith (2023) encompassing multiple industries revealed that employees who perceive misalignment with organizational values are more likely to experience job dissatisfaction and consider leaving the organization. This has direct implications for human resource strategies aimed at recruitment and selection, emphasizing the need to assess value congruence early in the employment process.

Alignment with organizational values also fosters ethical behavior and organizational citizenship behaviors (OCB). Peterson and Rivera (2020) showed that employees aligned with their organization's ethical values were significantly more likely to engage in discretionary behaviors that benefit colleagues and the organization. This relationship was partially mediated by moral identity and perceived organizational support. Moreover, Lee, Kim, and Park (2023) found that value alignment mitigates unethical conduct by reinforcing normative standards and creating an environment where ethical violations are socially discouraged. This suggests that cultivating alignment can serve as a preventative mechanism for misconduct and enhance organizational integrity. Fisher and Wu (2024) demonstrated that teams with high levels of shared value alignment outperformed less-aligned teams on key performance indicators such as productivity and innovation. Their field study of technology firms revealed that value congruence enhances collaboration, trust, and knowledge sharing, which are essential for innovation. Similarly, a quasi-experimental study by Carter and Thompson (2022) in the manufacturing sector showed that when employees understood and enacted organizational values related to quality and continuous improvement, production errors decreased by 15%, and overall operational efficiency improved. This underscores how value alignment translates into concrete performance outcomes.

Leadership plays a crucial role in fostering alignment with organizational values. Transformational and authentic leadership styles have been empirically linked to enhanced value congruence among employees (Nguyen & Klein, 2023). Leaders who articulate a clear vision and embody organizational values serve as role models, facilitating employees' internalization of these values. Organizational culture, as an aggregate of shared values and norms, also shapes alignment. A strong, positive culture that is consistently communicated and reinforced tends to support value alignment, as documented by Garcia and Martinez (2021), who found that cultural congruence mediates the relationship between leadership and employee outcomes.

WHISTLEBLOWING AND WORKPLACE SPIRITUALITY

Okoye and Onuoha (2021) conducted a quantitative study titled "Workplace Spirituality and Whistleblowing Intentions among Nigerian Employees" to investigate how workplace

spirituality predicts employees' intentions to report unethical practices. Using a survey design with 400 employees from diverse sectors in Lagos, the study employed structural equation modeling (SEM) to analyze the data. The findings revealed a significant positive relationship between workplace spirituality and whistleblowing intentions. Employees who experienced higher levels of spiritual connectedness, meaning at work, and alignment with organizational values were more likely to engage in whistleblowing. The authors concluded that fostering a spiritually supportive work environment enhances ethical courage and moral responsibility among Nigerian workers.

In a mixed-methods study, Akinlade, Eze, and Bello (2023) explored "The Role of Workplace Spirituality in Enhancing Ethical Climate and Whistleblowing Behavior in Nigerian Banks." The study combined a survey of 250 bank employees with follow-up interviews. Quantitative results showed that dimensions of workplace spirituality—such as sense of community, transcendence, and inner life—positively influenced whistleblowing behavior by strengthening perceptions of ethical climate. The qualitative data supported these findings, revealing that employees often referred to spiritual beliefs as sources of moral guidance when deciding to report misconduct. The study concluded that integrating spiritual values into organizational culture is a strategic avenue to promote transparency and accountability in Nigerian financial institutions.

Similarly, Chukwu and Ibe (2022) examined the mediating role of workplace spirituality in the relationship between organizational justice and whistleblowing in Nigerian manufacturing firms. Their article, "Organizational Justice, Workplace Spirituality, and Whistleblowing Behavior: Evidence from Nigeria," employed a cross-sectional survey design with 350 respondents. Regression analyses indicated that perceptions of organizational fairness increased whistleblowing behavior indirectly through enhanced workplace spirituality. The authors argued that workplace spirituality acts as an ethical compass, reinforcing employees' perceptions of fairness and motivating them to expose wrongdoing. They recommended that organizations cultivate a spiritually enriched environment to bolster ethical conduct.

Addressing whistleblowing from a leadership perspective, Ibrahim and Musa (2024) published "Spiritual Leadership and Whistleblowing in Nigerian Public Sector Organizations: A Moderated Mediation Model." The study used a longitudinal design surveying 300 public sector workers and found that spiritual leadership significantly predicted whistleblowing behavior through employees' workplace spirituality. Furthermore, the relationship was moderated by perceived organizational support, suggesting that spiritual leaders are more effective in promoting whistleblowing when employees feel supported by the organization. The study highlighted the practical implications of training leaders to embody spiritual values and foster supportive environments.

Finally, a recent qualitative study by Olawale (2025) titled "Exploring the Influence of Workplace Spirituality on

Whistleblowing Decisions among Nigerian Healthcare Workers" provided rich insights into individual experiences. Through 20 in-depth interviews, Olawale found that many healthcare professionals grounded their ethical choices in spiritual beliefs and a sense of divine accountability. Participants expressed that workplace spirituality provided strength and clarity when facing the moral dilemma of whistleblowing, particularly in an environment often marked by hierarchical pressures and fear of retaliation. The study concluded that organizational policies encouraging spiritual practices could empower healthcare workers to act ethically without fear.

III. METHODOLOGY

This study adopted a cross-sectional research design to investigate the relationship between whistleblowing—specifically altruistic and self-interested whistleblowing—and dimensions of workplace spirituality, namely meaningful work, sense of community, and alignment with organizational values, among employees in deposit money banks in Rivers State, Nigeria. A cross-sectional design is suitable for obtaining data from a population at a single point in time, especially when studying attitudes, perceptions, or behavioral tendencies (Creswell & Creswell, 2023). It allows for the identification of associations between constructs without manipulating variables, making it appropriate for social and organizational research of this nature. The target population for this study comprised employees of licensed deposit money banks operating in Rivers State. This included both junior and senior-level staff from commercial banks headquartered in Port Harcourt and its environs. According to the Central Bank of Nigeria (CBN, 2025), Rivers State hosts a significant number of branches of deposit money banks due to its commercial importance in the Niger Delta region. The inclusion of employees across various departments aimed to ensure diversity in roles, experience levels, and perspectives, thereby enhancing the generalizability of the findings within the banking sector.

Table 1: Table showing population distribution

S/N	Deposit Money Banks (DMBs)	Sample Size
1	Access Bank Limited	41
2	Citibank Nigeria Limited	36
3	Ecobank Nigeria Limited	44
4	Fidelity Bank Plc	41
5	First Bank Nigeria Limited	39
6	First City Monument Bank Limited (FCMB)	39
7	Globus Bank Limited	43
8	Guaranty Trust Bank Limited (GTBank)	63
9	Heritage Bank Plc	40

10	Jaiz Bank Plc	34
11	Keystone Bank Limited	32
12	Lotus Bank Limited	39
13	Optimus Bank Limited	35
14	Parallex Bank Limited	30
15	Polaris Bank Limited	43
16	Premium Trust Bank Limited	39
17	Providus Bank Limited	43
19	Stanbic IBTC Bank Limited	53
20	Standard Chartered Bank Limited	54
21	Sterling Bank Limited	49
22	Suntrust Bank Nigeria Limited	42
23	Taj Bank Limited	38
24	Titan Trust Bank Limited	46
25	Union Bank of Nigeria Plc	43
26	United Bank for Africa Plc (UBA)	55
27	Unity Bank Plc	37
28	Wema Bank Plc	39
29	Zenith Bank Plc	63
	TOTAL	1200

Source: Central Bank of Nigeria (CBN), 2025

The study employed a stratified random sampling technique, a method suitable when the population is heterogeneous and can be divided into subgroups or "strata" based on specific characteristics (Saunders, Lewis, & Thornhill, 2020). In this context, the workforce was stratified based on organizational hierarchy (junior, middle, and senior staff). From each stratum, respondents were selected randomly to ensure fair representation. This approach helped minimize sampling bias and facilitated balanced insights across levels of experience and responsibility within the banks. The sample size was determined using Yamane's (1967) formula for finite population sampling:

$$n = \frac{N}{1 + N(e)^2}$$

Where:

n = sample size

N = total population size

e = margin of error (assumed at 5% or 0.05)

Following the total population of 1,200 employees across the bank branches in Rivers State, the calculated sample size was approximately 300 respondents. This sample size is deemed adequate for statistical analysis and provides sufficient power to detect meaningful relationships between variables.

Primary data were collected using a structured questionnaire designed to measure the constructs under investigation. The questionnaire was divided into five sections: demographic information, altruistic whistleblowing, self-interested whistleblowing, meaningful work, sense of community, and alignment with organizational values. Items for whistleblowing behaviors were adapted from Caillier et al. (2022) and Miceli et al. (2020), while items for workplace spirituality dimensions were adapted from Ashmos and Duchon (2000), validated and refined by Rego and Pina e Cunha (2021). Respondents were asked to indicate their agreement with various statements on a 5-point Likert scale ranging from 1 ("Strongly Disagree") to 5 ("Strongly Agree"). To ensure content validity, the questionnaire was subjected to expert review, and a pilot test was conducted with 30 bank employees not included in the final sample. Minor adjustments were made based on feedback to improve clarity and relevance.

Data collected were coded and analyzed using the Pearson Product Moment Correlation (PPMC) technique. PPMC is widely used in behavioral research to assess the strength and direction of linear relationships between continuous variables (Pallant, 2020). This method was appropriate given the study's objective of examining relationships between two sets of variables—whistleblowing types (altruistic and self-interested) and workplace spirituality dimensions (meaningful work, sense of community, and alignment with organizational values). Statistical analyses were conducted using SPSS (Version 27). Results were interpreted based on correlation coefficients (r-values), and significance was assessed at the 0.05 level.

IV. ANALYSIS AND DISCUSSIONS

To examine the nature and strength of relationships between these variables, the Pearson Product Moment Correlation (PPMC) technique was selected as the appropriate statistical method for data analysis. PPMC is a widely used parametric test that measures the degree of linear relationship between two continuous variables (Pallant, 2020). It is particularly suitable when the objective is to determine whether an increase or decrease in one variable is associated with a corresponding increase or decrease in another (Creswell & Creswell, 2023). In this study, PPMC enables the evaluation of whether employees who report higher levels of workplace spirituality are also more inclined to engage in either altruistic or self-interested whistleblowing. The constructs under investigation—measured using Likert-type scales—are treated as interval-level variables, which meets one of the key assumptions for using PPMC (Saunders, Lewis, & Thornhill, 2020).

Table 2: Description on Range of correlation Pearson values and the corresponding level of association

Range of Pearson value with positive and negative sign values	Strength of Association
± 0.80 – 0.99	Very Strong

$\pm 0.60 - 0.79$	Strong
$\pm 0.40 - 0.59$	Moderate
$\pm 0.20 - 0.39$	Weak
$\pm 0.00 - 0.19$	Very Weak

Source: Pallant (2020).

The values of Pearson with a positive (+) sign indicate a positive link, whereas those with a negative (-) sign suggest an indirect/negative or inverse relationship. The direction of association between the two variables is thus explained by the sign of the Pearson value. The aforementioned table serves as our yardstick for assessing the degree of correlation between the dimensions' and measures' understudied variables. These relationships range from very weak to very strong as seen from the table 2.

Table 3: Correlations matrix for altruistic whistleblowing and workplace spirituality.

		Altruistic WB	Meaning	Community	Alignment
Altruistic WB	Pearson Correlation	1	.805**	.869**	.775**
	Sig. (2-tailed)		.000	.000	.000
	N	300	300	300	300
Meaning	Pearson Correlation	.805**	1	.863**	.802**
	Sig. (2-tailed)	.000		.000	.000
	N	300	300	300	300
Community	Pearson Correlation	.869**	.863**	1	.804**
	Sig. (2-tailed)	.000	.000		.000
	N	300	300	300	300
Alignment	Pearson Correlation	.775**	.802**	.804**	1
	Sig. (2-tailed)	.000	.000	.000	
	N	300	300	300	300

**. Correlation is significant at the 0.01 level (2-tailed).

Source: Research Data, 2025

The Pearson Product Moment Correlation (PPMC) analysis was conducted as seen in Table 3 to examine the nature and strength of the relationship between altruistic whistleblowing and three key measures of workplace spirituality—meaningful work, sense of community, and alignment with organizational values—among employees of deposit money banks in Rivers State, Nigeria.

Ho₁: The result revealed a very strong positive and statistically significant correlation between altruistic whistleblowing and meaningful work, with a Pearson

correlation coefficient of $r = 0.805$ and a p-value of 0.000. This indicates that employees who perceive their work as meaningful are more likely to engage in whistleblowing for altruistic reasons, such as protecting the public interest or upholding ethical standards. The strength of this relationship suggests that meaningful work may reinforce employees' intrinsic motivation to report unethical behavior without expecting personal rewards.

Ho₂: Similarly, the analysis showed an even stronger positive relationship between altruistic whistleblowing and sense of community, with a Pearson value of $r = 0.869$ and a p-value of 0.000. This suggests that employees who feel a strong connection and sense of belonging within their workplace community are significantly more inclined to report wrongdoing out of concern for the collective well-being of the organization and its members. The very high correlation underscores the role of communal bonds in shaping ethical responsibility and moral courage.

Ho₃: Furthermore, the relationship between altruistic whistleblowing and alignment with organizational values was also found to be strong and statistically significant, with a Pearson correlation coefficient of $r = 0.775$ and a p-value of 0.000. This implies that when employees perceive a high degree of alignment between their personal values and those of the organization, they are more likely to engage in whistleblowing behavior rooted in altruism. Such alignment fosters a shared moral framework that encourages employees to act in the organization's best interest, even at personal risk.

In all three cases, the p-values (0.000) are below the conventional alpha level of 0.05, indicating that the observed correlations are statistically significant and unlikely to have occurred by chance. These results collectively highlight the pivotal role of workplace spirituality in fostering ethical behavior, particularly altruistic whistleblowing, in the Nigerian banking sector.

Table 4: Correlations matrix for self-interested whistleblowing and workplace spirituality.

		Self-Interest WB	Meaning	Community	Alignment
Self-Interest WB	Pearson Correlation	1	.570**	.651**	.631**
	Sig. (2-tailed)		.000	.000	.000
	N	300	300	300	300
Meaning	Pearson Correlation	.570**	1	.863**	.802**
	Sig. (2-tailed)	.000		.000	.000
	N	300	300	300	300
Community	Pearson Correlation	.651**	.863**	1	.804**
	Sig. (2-tailed)	.000	.000		.000

	N	300	300	300	300
Alignment	Pearson	.631**	.802**	.804**	1
	Correlation				
	Sig. (2-tailed)	.000	.000	.000	
	N	300	300	300	300

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Research Data, 2025

The Pearson Product Moment Correlation (PPMC) analysis was employed as shown in Table 4, to examine the relationship between self-interested whistleblowing and the measures of workplace spirituality—namely, meaningful work, sense of community, and alignment with organizational values—among employees of deposit money banks in Rivers State. The results reveal statistically significant positive relationships across all three dimensions.

Ho₁: First, the correlation between self-interested whistleblowing and meaningful work yielded a Pearson correlation coefficient of 0.570 and a p-value of 0.000, indicating a moderate positive and statistically significant relationship. This suggests that employees who perceive their work as meaningful may be moderately inclined to engage in whistleblowing for self-interested reasons, such as seeking recognition, career advancement, or personal gain. While meaningful work typically promotes altruistic motives, it may also empower employees with a sense of importance or influence that contributes to self-interested disclosure behavior.

Ho₂: Secondly, the analysis showed a strong positive and statistically significant relationship between self-interested whistleblowing and sense of community, with a Pearson value of 0.651 and a p-value of 0.000. This finding implies that employees who feel connected and supported by their workplace community are more likely to blow the whistle with motivations that may include protecting their status, reputation, or role within the group. The strong communal bonds might foster a strategic sense of belonging where employees report misconduct to maintain their favorable standing within the organizational network.

Ho₃: Third, the correlation between self-interested whistleblowing and alignment with organizational values was also found to be strong and statistically significant, with a Pearson coefficient of 0.631 and a p-value of 0.000. This indicates that when employees perceive their personal values to be in alignment with those of the organization, they may also be more prone to report unethical practices in ways that serve personal interests—such as aligning themselves with ethical leadership or avoiding association with misconduct.

In all three cases, the p-values are 0.000, which are well below the 0.05 significance threshold, confirming that the observed correlations are statistically significant and unlikely due to random chance.

Discussion of Findings

Altruistic Whistleblowing and Workplace Spirituality.

The findings of this study offer robust support for the proposition that altruistic whistleblowing positively influences workplace spirituality in Nigerian deposit money banks. The significant correlations between altruistic whistleblowing and the three key measures of workplace spirituality—meaningful work, sense of community, and alignment with organizational values—underscore how morally driven whistleblowing reinforces ethical and spiritual foundations within organizations. First, the strong positive relationship between altruistic whistleblowing and meaningful work indicates that employees who report misconduct for ethical reasons contribute to a deeper sense of purpose at work. According to Akinlade, Eze, and Bello (2023), when employees act to protect organizational integrity, they experience a stronger connection between their values and their roles, thereby enhancing the perception that their work is meaningful.

Similarly, the relationship between altruistic whistleblowing and sense of community suggests that whistleblowing, when done for collective good, reinforces trust and solidarity among employees. As Chukwu and Ibe (2022) argue, individuals who expose unethical practices out of concern for others help build environments where mutual respect and communal responsibility thrive. Furthermore, the correlation with alignment to organizational values highlights that altruistic whistleblowing affirms the shared ethical standards between the individual and the institution. Okoye and Onuoha (2021) contend that such acts not only reinforce organizational culture but also inspire other employees to internalize ethical conduct as a shared value. In sum, altruistic whistleblowing enhances the spiritual climate of organizations by fostering integrity, connectedness, and moral alignment—key components of workplace spirituality in Nigeria's banking sector.

Self-Interested Whistleblowing and Workplace Spirituality.

The findings from this study suggest that self-interested whistleblowing also has a significant and positive impact on dimensions of workplace spirituality—namely meaningful work, sense of community, and alignment with organizational values—within deposit money banks in Rivers State. While self-interested whistleblowing is typically viewed through a transactional or personal gain lens, the results reveal that such behavior can indirectly reinforce spiritual and ethical values within the organizational environment. The moderate to strong positive relationship between self-interested whistleblowing and meaningful work implies that even when whistleblowing is driven by personal benefit, it can elevate an employee's perception of job relevance and impact. According to Akinlade, Eze, and Bello (2023), whistleblowing—regardless of motive—can affirm an employee's agency and reinforce their sense of value within the workplace.

Similarly, the strong correlation with sense of community highlights that individuals who act to protect their own reputation or job security may also inadvertently support collective norms and social trust. Chukwu and Ibe (2022) assert that personal motives for whistleblowing often intersect with communal expectations, particularly in tightly knit workplace cultures such as Nigerian banks. Furthermore, the alignment with organizational values indicates that self-interested whistleblowers may perceive their actions as consistent with ethical standards, especially when the outcome supports organizational integrity. As Okoye and Onuoha (2021) explain, employees sometimes reconcile self-benefit with moral compliance, thus reinforcing value alignment. In summary, self-interested whistleblowing—though individually motivated—can still foster aspects of workplace spirituality by reinforcing purpose, belonging, and ethical congruence in Nigerian banking institutions.

V. CONCLUSION AND RECOMMENDATIONS

Conclusion

The present study was set out to explore whistleblowing—both altruistic and self-interested—on measures of workplace spirituality, namely meaningful work, sense of community, and alignment with organizational values, within deposit money banks in Rivers State, Nigeria. The findings provide substantial empirical evidence that both forms of whistleblowing significantly influence the spiritual atmosphere of the workplace, albeit in different ways. Altruistic whistleblowing, grounded in ethical responsibility and concern for the greater good, was shown to have a particularly strong and positive impact on all three dimensions of workplace spirituality. Employees who report wrongdoing to uphold organizational integrity are more likely to find deeper meaning in their work, strengthen their bonds with coworkers, and demonstrate alignment with the ethical standards of their organization. This form of whistleblowing reinforces the spiritual and moral fabric of the workplace, encouraging a culture of transparency, trust, and collective purpose.

Surprisingly, self-interested whistleblowing, often viewed as self-serving, also showed positive associations with workplace spirituality. While motivated by personal gain or protection, such actions can still reinforce ethical awareness, foster a shared understanding of acceptable behavior, and indirectly contribute to perceptions of value alignment and workplace belonging. This suggests that even self-motivated ethical reporting can stimulate spiritual engagement and moral reflection within organizations. Overall, the study concludes that both altruistic and self-interested whistleblowing—when properly supported by ethical leadership and organizational safeguards—can contribute meaningfully to fostering a spiritually grounded workplace culture in Nigeria's banking sector. Strengthening reporting mechanisms and reinforcing ethical values across all levels of the organization is therefore essential for sustaining both employee well-being and institutional integrity.

Recommendations

Following the findings and conclusion reached, the study recommends that;

- i. Deposit money banks should institutionalize transparent and confidential whistleblowing channels that support both altruistic and self-interested motivations. By ensuring employees feel safe and valued when reporting wrongdoing, organizations can reinforce perceptions of meaningful work, trust within the work community, and alignment with organizational values.
- ii. Banks should integrate workplace spirituality principles—such as shared values, purpose-driven work, and community bonding—into their ethics training and leadership development programs. Encouraging open dialogue around values and ethical responsibilities can amplify the positive spiritual outcomes of whistleblowing behaviors.

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