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Elva A. Resendez
University of Texas at Tyler

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EXPLORING SPIRITUALITY AND AFFECTIVE COMMITMENT AS

ANTECEDENTS TO ORGANIZATIONAL CITIZENSHIP BEHAVIOR

by

ELVA A. RESENDEZ

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Philosophy
Department of Human Resource Development and Technology

Greg Wang, Ph.D., Committee Chair

College of Business and Technology

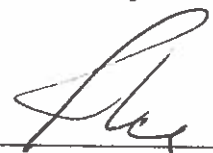The University of Texas at Tyler
August 2018

The University of Texas at Tyler
Tyler, Texas

This is to certify that the Doctoral Dissertation of

ELVA A. RESENDEZ

has been approved for the dissertation requirement on
August 2018
for the Doctor of Philosophy degree

Approvals:

Dissertation Chair: Greg Wang, Ph.D.

Member: Paul Roberts, Ed.D.

Member: Guclu Atinc, D.B.A.

Chair, Department of Human Resource Development and Technology

Dean, College of Business and Technology

Dedication

To Workplace Spirituality Scholars such as Dr. Andre L. Delbecq (1936-2016) Senior Fellow for the Ignatian Center for Jesuit Education at Santa Clara University and Professor of Management whose work informed my research and whose belief that secular leadership is both an office and a divine vocation is furthered through research.

To the Faculty and Staff of UT Tyler HRD Dept. who supported me through my PhD journey;

To the Faculty and Staff of Texas A&M University-Commerce and more specifically the Management Dept. who supported me through my PhD process;

To the FIRST HRD cohort of 2011 at UT Tyler for their continued collegiality and support.

MSR Seamus McGowan-for his confirmation, his constant support and his continuous lessons in humanity and spirituality.

Fr. Marcus Chidozie, PhD who helped me better understand spirituality

Dr. Robert M. Noe-who shares a birthday, a career and his love for being a maverick.

Dr. John Parnell-for saying,"why don't you earn a PhD?"

John P. and Betty Box- for guiding me from OG to East Texas; & to my calling in higher education.

Belinda Benson- who is the embodiment of WS, IS, AC and OCBI at TAMUC.

Leon & Hilda Parma-for being my family support.

Danny House-for being my soulmate, best husband and rock through everything-words can barely begin to express my appreciation.

Maria Celeste Resendez House-for being the best daughter, my inspiration and my spirit and whose constant encouragement kept me "leading the pack".

In Memoriam:
Dora R. Resendez
RJ & Maria R. Resendez
Jack and Beatrice Hurd
Reynaldo R. Resendez
L.N. Smith
Jim House
Ester Deffner
John Patton
Dr. James Grimshaw

Acknowledgements

Dr. Mark Armstrong- a dedicated, respected and spiritual physician who embodied the very definition of individual spirituality, workplace spirituality, affective commitment and organizational citizenship behavior. With his encouragement and influence, my study was strengthened and perpetuated.

My Dissertation Committee at UT Tyler: Dr. Greg Wang, an outstanding dissertation chair whose integrity,passion for research and whose understanding of spirituality is inspiring; Dr. Paul Roberts, whose character and service to UT Tyler inspired my research; Dr. Jerry Gilley, who believed in my ability to move beyond overthinking any situation; Dr. Guclu Atinc with whose constant support in the last months of my dissertation journey assured my success through the end of my dissertation journey.

To my supportive friends and contacts who helped make my research possible in many ways. Special thanks to Gilbert Hernandez, for back translating my survey in record time.

From reading drafts, to brainstorming to being a listening ear…your guidance, support and faith continue to inspire my research and to believe in our interconnectedness.

God bless you every one.

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Abstract

EXPLORING SPIRITUALITY AND AFFECTIVE COMMITMENT AS
ANTECEDENTS TO ORGANIZATIONAL CITIZENSHIP BEHAVIOR

Elva A. Resendez

Dissertation Chair: Greg Wang, Ph.D.

The University of Texas at Tyler
August 2018

The primary purpose of my study is to investigate the relationships between WS, IS, affective commitment, and organizational citizenship behavior. My literature review resulted in the following research question: If workplace spirituality and individual spirituality are inherent in organizations and individuals, what is their relationship to employees' workplace behavior? Three testable hypotheses are examined in hopes of identifying and developing practical and scholarly applications of OCB's and developing the roles of individual spirituality and workplace spirituality as distinct assets in the general business culture: (1) the moderating effect of workplace spirituality in the relationship between individual spirituality and affective commitment, (2) mediating effect of affective commitment in the relationship between IS and OCB, and (3) moderating effect of WS in the relationship between AC and OCB. .

Chapter One

Introduction

This chapter introduces key constructs and their relationships to be examined in the study. They are spirituality, including workplace (WS) and individual spirituality (IS), affective commitment (AC), and organizational citizenship behavior (OCB). My study will add to the understanding and literature of antecedents to OCB. I first present background to the research problem by describing the phenomenon of workplace spirituality. I then develop the purpose of the study and resulting research questions. I further highlight research design and method adopted in the study. After a discussion on the significance of the study, I conclude with a summary of the chapter. Figure 1 in the model below shows a proposition of the relationships.

Background to the Problem

The Phenomenon of Workplace Spirituality (WS)

Spirituality in general has been a difficult and confusing construct to clarify and define in both scholarly and practitioner literature (Mitroff & Denton, 1999; Ashmos & Duchon, 2000; Hicks, 2003; Giacalone & Jurkiewicz, 2003; Marques, Dhiman, & King, 2005; Dik & Duffy, 2009). The confusions seem to be related to one or more of the following areas. First, some earlier research often used the concepts of religiosity and spirituality interchangeably (Emblem, 1992; Gotsis & Kortezi, 2008; Del Rio, 2012). Second, research faces the frequent and challenging question of whether there is a place

for spirituality in the workplace (Mitroff & Denton, 1999; Giacalone & Jurkiewicz, 2003; Tepper, 2003; Ashar & Lane-Maher, 2004; Duffy, Reid, & Dik, 2010; Bell, Rajendran, & Theiler, 2012) . A final area of contention for spirituality is its utility for research and relevance to organizations (Katz & Kahn, 1978; Maslow, Stephens, & Heil, 1998; Krishnakumar & Neck, 2002; Gross-Schaefer, 2009; Joseph & Sailakshmi, 2011; Guillen et al., 2015). To address the confusions, it is necessary to understand the phenomenon of workplace spirituality.

Workplace spirituality (WS) as an individual and organizational phenomenon has long been noted in the literature (Ashmos & Duchon, 2000; Krishnakumar & Neck, 2002; Lindholm, Astin, & Astin, 2006; Miller, 2007; Kolodinsky, Giacalone, & Jurkiewicz, 2008; Nwibere & Emecheta, 2012; Kuchinke, 2013; Benefiel, Fry, & Geigle, 2014; Pawar, 2014; Guillen et al., 2015). WS was described in popular press as "Businessmen on Their Knees" (Norton-Taylor, 1953) and integrated with "God and Business" (Gunther, 2001). Many considered workplace spirituality as a potential competitive advantage (e.g., Conlin, 1999). The underlying reasons for WS as an emerging multidimensional phenomenon as discussed in the literature include a shift in individual motivations, demographic changes, work culture changes, and meeting individual higher order needs (Katz & Kahn, 1978; Ashmos & Duchon, 2000; Krishnakumar & Neck, 2002; Daniel & Chatelain-Jardon, 2015). Workplace spirituality has been discussed in the academic realm and examined in various contexts by multiple disciplines in psychology, health care, education, management and has evolved over several decades (Katz & Kahn, 1978; McCormick, 1994; Mitroff & Denton 1999, Nash & McLennan,

2001; Lindholm, Astin A.,& Astin H., 2006; Miller, 2006; Kazemipour, Amin,&

Pourseidi, 2012; Benefiel et al., 2014).

As an early sign of shifting in employee motivations, Katz and Kahn (1978)

observed a change from addressing employee economic concerns into more

psychological and social needs for more meaningful participation in the organization.

Ashmos and Duchon (2000) noted that the growth of spirituality at work was caused by

the decline in neighborhoods churches and extended families as a source for people to

feel connected. Ashmos and Duchon (2000) introduced the term "Spirituality

Movement" to describe the post 1950's phenomenon. Hicks (2003) further affirmed the

term "spirituality movement" to explain the development of WS by combining factors of

demographic and social changes influencing the United States. On the other hand,

Garcia-Zamor (2003) proposed that increased workplace spirituality was a reaction of an

unhappy U.S. employee population to corporate greed in the 1980's. Further, Ashmos

and Duchon (2005) posited that the increase in WS was from the employee's need to

bring their "whole self" to work including their spiritual dimensions. More recently, Fry

and Cohen (2009) proposed that the current interest in WS came from a shift in employee

work cultures resulting in longer work hours and the need for employees to focus on

maintaining well-being.

The literature generally agrees that employees no longer feel comfortable leaving

their spirituality at the door and want to bring their whole selves to work (Mitroff &

Denton, 1999; Hicks, 2003; Duchon & Plowman, 2006; Miller, 2007; Benefiel et al.,

2014). This trend has evolved to such a degree that workplace spirituality may affect the

dynamics of workplace behavior, motivation and performance outcomes (Pawar, 2009;

Kazemipour et al., 2012; Benefiel et al., 2014). As such, the research literature continues to develop and explore how workplace spirituality may impact both the employee and the organization in the workplace (Decoster, Stouten, Camps, & Tripp, 2014).

Individual Spirituality, Workplace Spirituality, and Workplace Behaviors

Spirituality exists in organizations inherently (Lips-Wiersma & Mills, 2002). In fact, the essence of spirituality exists in all individuals both in and out of the workplace (Anderson and Grice, 2014). In the literature, the construct of spirituality has been categorized as IS and WS. King and Nicol (1999), Wrzesniewski (2003), Dik and Duffy (2009), Underwood (2011), Halbesleben and Neubert (2015), and Roof (2015) offered various definitions of individual spirituality. The definition below by Dik, Eldridge, Steger and Duffy (2012) represents a combination of the above definitions relevant to this study.

> *Individual Spirituality (IS)* is "a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that hold other-oriented values and goals as primary sources of motivation" (p. 244).

Ashmos and Duchon (1999), Tischler (1999), Giacalone and Jurkiewicz (2003), Milliman, Czaplewski and Ferguson (2003), Miller, D. (2007), Gotsis and Kortezi (2008), Pawar (2009), Marques (2010), Miller and Ewest (2013), Benefiel, Fry and Geigle (2014) represent merely a few of the recognized scholars examining organizational aspects of workplace spirituality. The definition of WS below by

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Giacalone and Jurkiewicz (2003) represents a compilation of the above definitions

relevant to my study.

> *Workplace Spirituality (WS)* refers to "organizational values evidenced in the
>
> culture that promotes employees' experience of transcendence through the work
>
> process, facilitating their sense of being connected to others…" (p. 13)

Research on IS and WS has accumulated a growing body of literature. Literature showed

that each aspect of spirituality is distinctive and contributive to understanding individual

and organizational development (Fry, 2003;Pawar, 2009).

Workplace Behavior. Organization commitment (OC) and organizational

citizenship behavior (OCB) have long been considered critical workplace behaviors

important for motivating organization and employee performance (Organ, 1988;

Moorman R. N., 1993). Their relationships with IS and WS have received increasing

attention in the spirituality literature as both IS and WS were considered inherent

motivators in the workplace (Wrzesniewski A., 2003; Pawar, 2009; Nasurdin, Nejati, &

Mei, 2013; Shuck & Rose, 2013; Walker, 2013; Benefiel et al., 2014; Bell-Ellis, Jones,

Longstreth, & Neal, 2015; Daniel & Chatelain-Jardon, 2015; Neubert & Halbesleben,

2015).

Affective commitment, as a key dimension of OC, "refers to employees'

perceptions of their emotional attachment to or identification with their organization"

(Meyer & Allen, 1991). OCB was described as discretionary behaviors above and beyond

employee required job responsibility (Organ, 1988). While affective commitment (AC) is

identified as a critical antecedent to OCB (Meyer & Allen, 1991; Williams & Anderson,

1991; Kazemipour & Amin, 2012), the relationship between IS, WS and AC may also be

obvious. That is, they all consititute an aspect of individuals' psychological trait that are beneficial to individual and organizational performance (Pawar, 2009; Kazemipour et al., 2012; Nasurdin et al., 2013; Marques, Dhiman, & Biberman, 2014).

Antecedents to organizational citizenship behavior both as individual and organizational constructs continue to be studied for their interrelationships and significance (Organ & Konovsky, 1989; Konovsky & Pugh, 1994; Moorman & Blakely, 1995; Erturk, 2007; Pawar, 2009; Kazemipour et al.,2012; Nasurdin et al., 2013; Decoster et al., 2014; Kaur, 2014). Understanding the relevance of, and relationships between IS, WS, affective commitment and organizational citizenship behavior contributes to both the literature in spirituality and organization research.

Purpose of the Study

The primary purpose of this study is to investigate the relationships between WS, IS, affective commitment, and organization citizenship behavior.

Research Questions. The literature on spirituality showed its impact on employee performance and workplace behaviors (Gross-Schaefer, 2009). The literature review and analysis reported in Chapter Two leads to the following research question:

If workplace spirituality is inherent in an organization and individual spirituality is inherent in individuals, what is their respective relationship to employees' workplace behavior including affective commitment and organizational citizenship behavior?

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This study further decomposed the research question into three testable hypotheses to examine: (1) the moderating effect of workplace spirituality in the relationship between individual spirituality and affective commitment, (2) mediating effect of affective commitment in the relationship between IS and OCB, and (3) moderating effect of WS in the relationship between AC and OCB.

Research Hypotheses

Based on the research question, the following three hypotheses were derived and are to be tested in this study:

H1: The relationship between individual spirituality and affective commitment is moderated by workplace spirituality.

H2: The relationship between individual spirituality and organizational citizenship behavior is mediated by affective commitment.

H3: The relationship between affective commitment and organizational citizenship behavior is moderated by workplace spirituality, such that OCB is strengthened with a stronger degree of workplace spirituality.

To this end, the study is intended to provide new insight to understand the roles played by IS and WS in the relationships of the selected organizational constructs, and to extend previous work on WS and IS's influence on organizational commitment and OCB (Allen and Meyer, 1996; Kaur, 2014). In particular, the study extends previous work by empirically testing Tepper's conceptual model and enriches the literature.

The hypotheses and the relationships under study can be captured by Figure 1 derived from Tepper's (2003) framework.
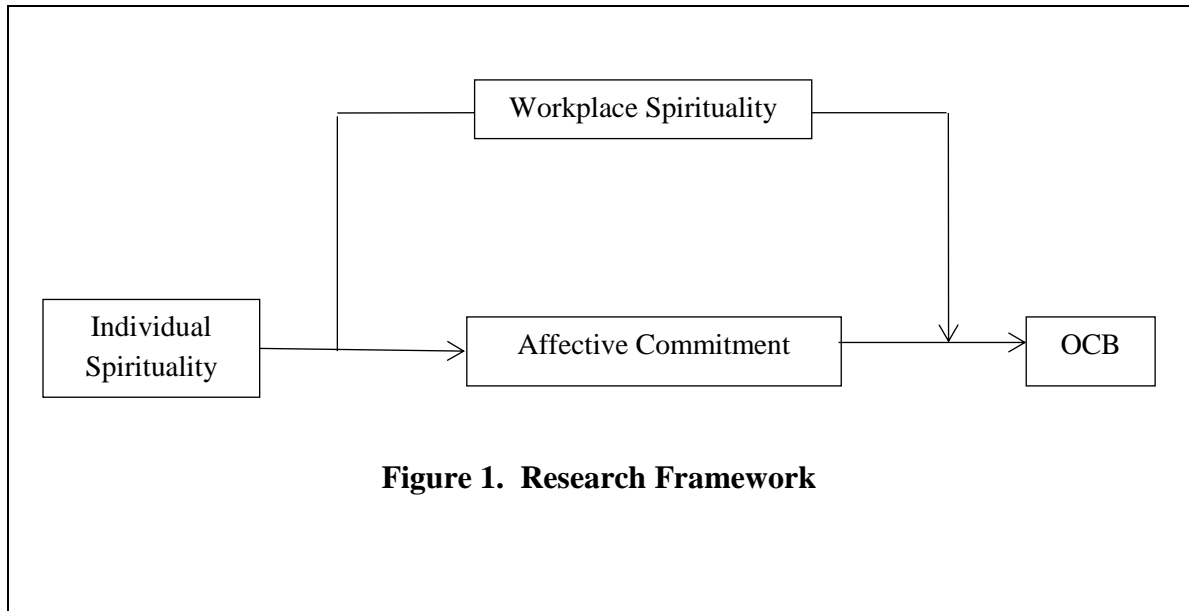
Figure 1. Research Framework

Overview of the Design of the Study

This study adopted a survey design and was focused on working adults with an average education level in the workforce, employed full-time with sufficient experiences in a work environment. Samples included public and private organizations of various sizes. Participants were recruited by the primary researcher based on observations of spirituality-friendly work environments and work environments with no obvious employee spirituality influences. Undergraduate students also helped with the recruitment process by identifying eligible respondents. By using measuring scales

adopted from the literature, the data collection process strictly followed IRB approved

processes.

Data collection resulted in 1059 returned questionnaire surveys. After cleaning

the data based on a set of predetermined criteria and research purpose, a total of 757

useful responses from 10 groups of seven organizations were used in the final data

analysis. The following analytical software was used for analyzing the data and

hypotheses testing (1) factor analysis using SPSS V 24.0.0 and (2) SmartPLS 3.2.7.

SPSS was used for descriptive, means, bivariate correlation and reliability analyses.

SmartPLS was used primarily for model development and hypotheses testing.

Dimensional and summated evaluations were performed on the control and latent

variables to explore the interrelationships among IS, WS, AC and OCB.

Significance of the Study

Considering the established conceptual link between workplace spirituality and

OCB (Pawar, 2009) and the relationship between organizational commitment and OCB

(Williams & Anderson, 1991), exploring their interrelationship combined with WS has

potentials to add to our knowledge on the dynamics of workplace outcomes. Thus, the

study as a whole contributes to the literature in the following areas.

First, from an HRD perspective, a recent study proposed a new definition of

HRD that specified shaping as a critical mechanism of human resource development

(Wang, Werner, Sun, Gilley, A., & Gilley, J., 2017). Workplace spirituality, in essence,

is a part of shaping process as well as outcomes influenced by individuals' values and

believes in a given organizational and community context. "Given the potential positive effect of workplace spirituality on OCB, organizations may attempt to create a culture of spirituality at work." (Nasurdin, Nejati, & Mei, 2013, p. 66). In other words, the HRD function plays a critical role to facilitate and foster WS that can positively affect individual and organization performance because the process and outcomes of WS is to be co-shaped through the interactions of employees and the organization. This study may offer evidence to support HRD's role from this perspective.

Second, within the HRD domain, organizational development contains an important component of "humanistic organizational values" and meaningful work to improve health, happiness and personal growth (Rego & Cunha, 2008). Embedded in the assumption is the notion that when individuals grow spiritually, organizational goals and employee performance can be aligned and achieved for desired overall growth (Rego & Cunha, 2008). As meaningful work and value alignment are essential dimensions in spirituality, the results of the study may shed light on WS's role in the dynamics of organizations.

Third, my study provides initial empirical evidence to trigger further research into WS as an inherent and dynamic construct, and its relationship with existing organizational constructs. Taking two different levels of spirituality, WS and IS, combined with existing organization constructs, AC and OCB for an empirical study is likely to not only enrich existing organizational literature but also generate new research interest in identifying new research directions to exploring the role of spirituality in other organizational settings.

In short, in exploring the role of workplace spirituality and affective commitment as antecedents to organizational citizenship behavior (OCB), this study is significant not only for HRD research, but also to shed light on general organization research with empirical evident to enrich the literature.

Assumptions

For the purpose of the study, I developed sample selection criteria in the following way. That is, the data was collected from those that are (1) above the age of 18, (2) employed full-time for at least six months, and (3) with a minimum of a high school diploma or equivalent. These criteria were determined based on the following assumptions. (1) individuals have sufficient workplace experience to understand WS and IS; (2) the participants have all experienced the same or similar WS phenomenon under study; and (3) the participants will offer honest and candid responses to the questionnaire survey.

Delimitations

The study is intended to provide new insight to understand the roles played by IS and WS in the relationships of the selected organizational constructs, and to extend previous work on WS and IS's influence on organizational commitment and OCB (Allen & Meyer, 1996; Kaur, 2014). Given the broad scope and availability of the resources, the scope of the study is confined to organizations and individuals located in the southern United States. Therefore, the results of the study may not be generalized to the overall country without additional research.

Chapter 1 Summary

This chapter introduced key constructs and their relationships to be examined in the study. The constructs of spirituality, including workplace (WS) and individual spirituality (IS), affective commitment (AC), and organizational citizenship behavior (OCB) were evaluated for their interrelationships. WS and IS as phenomenological influences on OCB were explored dimensionally. I presented background to the research problem by describing the phenomenon of workplace spirituality then developed the statement of the problem and resulting research questions. The research design and methods adopted in the study were highlighted. Assumptions and delimitations were discussed. Finally, after a discussion on the significance of the study, I concluded with a chapter summary.

Definition of Terms

Workplace Spirituality (WS): "organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others…" (Giacalone & Jurkiewicz, 2003, p. 13)

Individual Spirituality (IS) "a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that hold other-oriented values and goals as primary sources of motivation." (Dik, Eldridge, Steger & Duffy, 2012 p. 244)

Affective Commitment (AC) "Affective commitment refers to the employee's emotional attachment to, identification with and involvement in the organization. (Meyer & Allen, 1991, p. 67)"

Organizational Citizenship Behavior (OCB)- "Individual behavior that is discretionary, not directly or explicitly recognized by the formal reward system, and in the aggregate promotes the efficient and effective functioning of the organization." (Organ, MacKenzie, & Podsakoff, 2006, p. 3)

*OCBI (Individual)-*OCB behaviors immediately benefitting or directed to individuals in an organization whereas organizational citizenship behaviors-organization (Williams & Anderson, 1991)

OCBO (Organizational)-OCB behaviors directed toward benefiting the organization (Williams & Anderson, 1991)

CHAPTER TWO

Review of the Literature

In this chapter, I review and analyze the literature related to the variables selected for the study: spirituality (workplace and individual-WS and IS), affective commitment (AC), and organizational citizenship behavior (OCB). The literature review continues by examining the interrelationships of the variables with a focus on relationships affecting performance.   In particular, the review emphasizes Tepper's (2003) model of WS toward OCB. Finally, I specify the research gap to be empirically addressed in this study.

Spirituality: A Brief Review

Spirituality as a workplace phenomenon and research construct has challenged scholars and practitioners. Mitroff and Denton (1999), Ashmos and Duchon (2000), Hicks (2003), Giacalone and Jurkiewicz (2003), Marques, Dhiman and King (2005) and Dik and Duffy (2009) have all alluded to the common definitions and common points of contention with the understanding of the concept of spirituality in the workplace. Common definitions included key words of "purpose", "meaning", "intrinsic", "calling", "fulfillment", and "interconnectedness" (Katz & Kahn, 1978; Mitroff & Denton, 1999; Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003; Marques, Dhiman, & King, 2005). The literature noted that today's employees seek more from their workplace than a simple paycheck and consider the workplace as a source of intrinsic need fulfillment. Giacalone and Jurkiewicz (2003) succinctly explain commonly confused aspects of

spirituality noted by seminal and modern scholars. The lack of clarity of the dimensions present real barriers toward its acceptance and implementation in the workplace.   Clarity of the concept and its use seems key to the growth of spirituality's contribution to business.

A common area of confusion seems to lie in equating religiosity and spirituality thus treating them as equivalent (McCormick D., 1994; Mitroff & Denton, 1999; Giacalone & Jurkiewicz, 2003; Hicks, 2003; Miller, 2007; Benefiel et al., 2014) Though spirituality may include some aspects of religion, it is in general a concept which can be defined with or without religious or religiousity definitions (Neck & Milliman, 1994; Mitroff & Denton, 1999; Ashmos & Duchon, 2000). Another area of confusion is whether there is a place for spirituality in the workplace. Ashmos and Duchon (2000), Lips-Wiersma and Mills (2002), Hicks (2003), Duchon and Plowman (2006), Miller (2007), Anderson and Grice (2014), and Benefiel, Fry, and Geigle (2014) continue to provide findings supporting that spirituality is inherent to the workplace both in the individual and in the organization. A final area of contention is its utility for research for business applications. Spirituality in the workplace has been identified with personal benefits for employees of well-being, improved performance, increased motivation, decreased workplace incivility, developing mentor relationships and most intuitively with providing an organization with a competive advantage as organizations providing evidence to the public of values tend to perform better fiscally (Krishnakumar & Neck, 2002; Gross-Schaefer, 2009; Petchsawang & Duchon, 2009; Chawla & Guda 2012; Nwibere & Emecheta, 2012; Arnetz, Ventimiglia, Beech, DeMarinis, Lokk, & Arnetz, 2013; Naimon, Mullins, Osatuke, 2013; Weinberg & Locander, 2013; Brophy, 2014;

Gupta, Kumar, & Singh 2014; Stead & Stead, 2014). The research above provides areas of development in spirituality by scholars seeking to develop a place of spirituality in the workplace.

Literature on Workplace Spirituality (WS)

      Definitions of WS. In an empirical study, Mitroff and Denton (1999) reported findings from interviews with senior executives and surveys to HR executives and managers on the nature of WS. The study identified commonalities among respondents and offered definitions of workplace spirituality as "the existence of a supreme guiding force and interconnectedness as the fundamental components of spirituality" (p. 89). Similarly, Ashmos and Duchon (2000) referred to workplace spirituality as the "recognition of an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (Ashmos & Duchon, 2000, p. 137). Furthermore, Marques, Dhiman and King (2005) defined WS as "…an experience of interconnectedness shared by all those involved in a work process…" (p. 87). In consideration of its working definitions, the place of spirituality in the workplace has maintained historical significance.

      A History. As Miller (2007) noted, spirituality has endured at least three attempts in recent history to become mainstreamed in the business domain: the Social Gospel Era (1890-1945), the Ministry of the Laity Era (1946-1985), and the Faith at Work Era (1985 to present). The spirituality movement, demographic and social changes are credited to affecting the further exploration of spirituality as a motivator and phenomenon in the United States (Hicks, 2003). Scholars have posed additional catalysts

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for continued research on WS. From a human resource development standpoint, many

compelling reasons exist for studying workplace spirituality such as to satisfy a more

diverse and changing demographic (Cash & Gray, 2000), to motivate employees by

meeting more intrinsic needs (Marques, 2008), or to enhance individual and

organizational performance by developing employees and reducing costs (Gross-Shaefer,

2009).

　　　　Beginning in examining employee motivations, Katz and Kahn (1978) proposed a

shift from employee economic needs to psychological needs for more meaningful

participation in the organization. Ashmos and Duchon (2000) noted the changing nature

of the workplace and increased pressure due to competition and globalization for

increased interest in workplace spirituality. A major factor entailed the workplace

becoming a primary source of community due to declines in neighborhoods, churches

and extended families as a source for people to be connected (Ashmos & Duchon, 2000).

Garcia-Zamor (2003) asserted interest in workplace spirituality increased as a reaction of

an unhappy U.S. population to the corporate greed in the 1980's. Marques, Dhiman, and

King (2005) proposed how a quest for stability and a way to affect the bottom line were

major factors to search for meaning through work.   Fry and Cohen (2009) reaffirmed the

role of instability in the employee search for spirituality in the workplace. The work of

Fry and Cohen (2009) and Nwibere and Emecheta (2012) proposed longer work hours or

spending more time at work as a cause for current interest in workplace spirituality. Fry

and Cohen (2009) add the need for employees to focus on maintaining well-being as a

reason for current interest in the phenomenon. Nwibere and Emecheta (2014) and Daniel

and Chatelain-Jardon (2015) reinforce the earlier work of Katz and Kahn (1978) who

suggested employees see a workplace as a place to satisfy higher order needs such as self-actualization. Fry and Cohen (2009) emphasize the need to incorporate spirituality at work because employees today are spending more time at work, and because workplaces have become more impersonal and unstable, people are turning toward spirituality in the organization.

Perhaps the most recognized reason for increased attention to WS was the need for employees to bring their "whole self" to work embracing their spiritual dimensions (Ashmos and Duchon, 2005). Employees no longer feel comfortable leaving their spirituality at the door (Hicks, 2003; Duchon & Plowman, 2006; Miller, 2007; Benefiel et al., 2014). Though many reasons may exist for its study, empirical studies remain limited.

WS in Organizations

A number of studies reported that workplace spirituality in organizations is not only popular, but also can be explicitly expressed and purposefully developed (George, Sorenson, & Bums, 2004; Milliman et al., 2003). The literature has witnessed a steady growth of theoretical development of the WS phenomenon. From Sass (2000) to Liu and Robertson (2011), conceptualizations of spirituality to describe the levels of WS in the workplace have been developed. In this framework, WS was placed on a continuum. The degree of employees' WS moves along the continuum from low to high and experiences four different levels, from individual self-identity, to relational self-identity, to collective self-identity, and end at the final stage, transcendental self-identity (Figure 2).
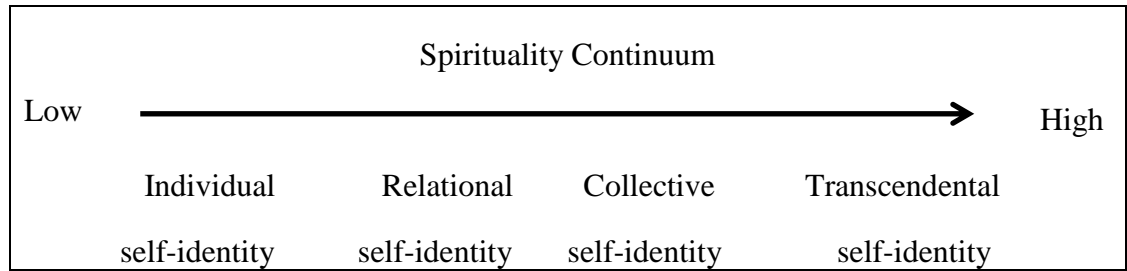
Figure 2 Conceptualization of WS (source: Liu & Robertson, 2011)

According to this model, different levels of self-identity can be "regarded as both a fixed trait…and a flexible state," depending on if a specific level of self-identity is activated or primed by the organizational context (p. 38). Consideration of spirituality on a continuum combined with a study of its outcomes infers different outcomes based on different levels. For a better understanding of current outcomes, further theory review is warranted.

WS Theory Development. Limited literature was found on theory development in workplace spirituality. Existing HRD literature offers a potential to embrace WS as a performance motivator. For example, change theory implies the workplace spirituality framework may be expanded for WS to impact on the individual and the organization (Petchsawang & Morris, 2006). The implication is that both the individual and the organization can be influenced or developed by workplace spirituality (Petchsawang & Morris, 2006). Combined with the new definition of HRD that specified the mechanism of shaping as a core attributes of HRD (Wang et al., 2017), incorporating WS with HRD research appears to be promising.

Human Agency Theory, Leader Member Exchange Theory, Maslow's Theory, Jung's Theory of Individuation, and Systems theory have all been individually applied

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and examined for their contribution to spirituality's development in the workplace (Maslow et al., 1998; King & Nicol, 1999; Garcia-Zamor, 2003; Fry & Cohen, 2009; Kuchinke, 2013; Jung, 2014). Human agency theory examines the holistic and self-directed nature of employees at work including concepts of meaning, spirituality and development (Kuchinke, 2013). Systems theory models the interrelated nature of HRD as a "performance improvement and major business process that connects HRD to other business processes that are influenced by and influence the total organization and environment in which it functions" (Swanson, 1995, p. 212). Thus, workplace spirituality has the capacity to influence the organization and environment to develop both individual and organizational performance.

        Aspects of Development. Workplace spirituality (WS) research involves various aspects including definition, methodology, outcomes, performance and facilitation. Ashmos and Duchon (2000) and Marques (2010) used the term "Spirituality Movement" to indicate a renewed interest in the spirituality phenomenon. Guillen, Ferrero, and Hoffman (2015) echoed the work of Ashmos and Duchon (2005) in asserting the claim that people have multiple dimensions (spiritual, ethical, moral) and how each dimension may affect their performance in their work. Aside from definitions, researchers continue to explore workplace spirituality and its practical utility for employees and organizations in the workplace. Several have specifically studied the relationship between affective commitment and workplace spirituality. Yet, to further the field, it is necessary to review two different dimensions of spirituality, individual and workplace spirituality.

Individual Spirituality (IS) and Workplace Spirituality (WS)

Spirituality exists in organizations inherently (Lips-Wiersma & Mills, 2002). In fact, the essence of spirituality exists in all individuals both in and out of the workplace (Anderson & Grice, 2014). In the literature, the construct of spirituality has been categorized as IS and WS. King and Nicol (1999), Wrzesniewski (2003), Dik and Duffy (2009), Underwood (2011), Neubert and Halbesleben (2015), and Roof (2015) offered various definitions of individual spirituality. The definition of IS below by Dik, Eldridge, Steger and Duffy (2012) represents a compilation of definitions relevant to this study.

> *Individual Spirituality (IS)* is "a transcendent summons, experienced as originating beyond the self, to approach a particular life role in a manner oriented toward demonstrating or deriving a sense of purpose or meaningfulness and that hold other-oriented values and goals as primary sources of motivation" (p. 244).

Ashmos and Duchon (1999), Tischler (1999), Giacalone and Jurkiewicz (2003), Milliman, Czaplewski and Ferguson (2003), Miller, D. (2007), Gotsis and Kortezi (2008), Pawar (2009), Marques (2010), Miller and Ewest (2013), Benefiel, Fry and Geigle (2014) represent merely a few of the recognized scholars examining organizational aspects of workplace spirituality. The WS definition below by Giacalone and Jurkiewicz (2003) represents a compilation of the above definitions relevant to my study…

> *Workplace Spirituality (WS)* refers to "organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others…" (p. 13)

Fry (2003) and Pawar (2009) represent a few who conduct research on both aspects of spirituality. Each aspect of spirituality is distinctive and contributes to research streams related to individual and organizational development.

While the various definitions share common components, one key difference lies in the level of analysis. Some definitions view workplace spirituality in terms of the individual or employee while others address the phenomenon from the organizational perspective referred to as workplace spirituality (Dik & Duffy, 2009). The key concepts of transcendence and an interconnection with others are held in common by research on both dimensions of spirituality (Dik & Duffy, 2009; Giacalone & Jurkiewicz, 2003).

Literature on Individual Spirituality (IS)

Because individuals in the workplace make up an essential part of the workplace culture, WS includes the spiritual influence on both individuals and workplace. A number of studies discussed the spiritual aspects of employees as an existing component of their workplace involvement and suggested a need to transcend spiritual dimensions into the workplace (Ashmos & Duchon, 2000; Tepper, 2003; Guillen et al., 2015). As such, calling as relative to the workplace was deemed as individual spirituality (Fry & Cohen, 2009; Benefiel et al., 2014; Neubert & Halbesleben, 2015). The concept of work as a calling is considered by many today who wish to meet higher level needs such as self-actualization in the workplace rather than basic needs fulfilled by a paycheck (Katz & Kahn, 1978, Krishnakumar & Neck, 2002). Tepper (2003) proffered a universal definition of individual spirituality as "the extent to which an individual is motivated to find sacred meaning and purpose to his or her existence" (p. 183).

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By definition, IS consists of three dimensions, transcendent, purposeful work and prosocial orientation; research in this area is concerned with the individual's need for value alignment between their individual calling and vocation (Dik et al., 2012). A transcendent summons can be experienced as an influence originating from an external source or multiple sources beyond the self, a perception of their motivation toward a particular life role (Dik & Duffy, 2009; Duffy & Dik, 2009).   For those who pursue their work as a calling, their workplace behaviors toward others and organizational goals influence their performance. Purposeful work involves the individual's awareness of the activities involved in a life role and the relevance into the larger framework of the purpose of life (Dik & Duffy, 2009). Finally, prosocial orientation addresses how the activity of a life role affects the common good of society (Dik & Duffy, 2009).

The concept of work as a calling, or purposeful work, by Dik and Duffy (2009) is a consideration by many today who wish to meet higher level needs such as self-actualization in the workplace. For the purposes of this study, I adopt the definition offered by Dik, et al, (2012) because of similar application and terminology. Literature on individual spirituality provides evidence of a strong desire of employees which converges personal and professional values in the workplace at multiple levels, and shows a continuing need to further examine the effects of both individual and workplace spirituality on work attitudes and outcomes (Tepper, 2003; Pawar, 2009; Anderson & Grice, 2014; Benefiel et al., 2014)

A History. The concepts of spirituality, (individual) calling, spiritual calling, personal spirituality and individual spirituality have been used interchangeably (King &

Nicol, 1999; Ashar & Lane- Maher, 2004; Kolodinsky et al., 2008; Dik & Duffy, 2009; Pawar, 2009; Piryaei & Zare, 2013; Neubert & Halbesleben, 2015). Each scholar refers to IS as an individual's belief or value system transcending to their sense of meaningfulness in their work. A number of studies discuss the spiritual aspects of employees as existing independent of their workplace involvement and suggest a growing need for employees to fulfill their spiritual values within their workplace (Ashmos & Duchon, 2000; Tepper, 2003; Guillen et al., 2015).

Maslow (1970, 1998) focused on an individual's desire to grow into their full potential. Tischler addresses the need for individuals to meet Maslow's higher order needs in the workplace (Tischler, 1999) Hicks affirms Tischler' s prior research in suggesting individuals may seek to "climb the needs ladder" in the workplace (Hicks, 2003, p. 36).   As the workplace is where individuals devote a significant portion of their personal lives, it is inferred employees seek to meet their basic physiological and safety needs in their work environment (Maslow, 1970; Maslow et al., 1998). With the work environment evolving over time, employees increasingly demand to meet their social, self-esteem and self-actualization needs through on-the-job performance in the workplace (Benefiel et al., 2014). Spirituality in the workplace is commonly represented by the individual, the self, on an instinctual journey to find meaning and purpose in their work and to understand their relationship with others (Mitroff & Denton, 1999; Ashmos & Duchon, 2000; Marques et al., 2005).

The literature has noted that an individual's spirituality affects both individual and organizational performance (King & Nicol, 1999). Jung (2014) asserts that an individual's spiritual growth is a continuous journey to become individually distinctive

and the whole from a group (King & Nicol, 1999). Milliman et.al. (2003) conceptualized different levels of spirituality, individual vs. workplace spirituality. Pawar's (2014) research on organizational leaders provided further evidence of a strong influence of individual spirituality on employee outcomes in the backdrop of workplace spirituality. Further theory review is warranted to explore desired outcomes of developing IS in the workplace.

Theoretical Underpinning of IS. Jung's Theory of Individualization, Jacques's Stratified Systems Theory and Maslow's theories on hierarchy of needs have been extended to the study of individual spirituality as theoretical underpinning (King & Nicol, 1999; Quatro, 2004). Jung's theory proposes individuals instinctually seek to connect themselves with their work and others (King & Nicol, 1999) because individuals have an inner life seeking to attach meaningfulness to their activities (Benefiel et al., 2014).

To this end, spiritual development has been proposed as a latent organizational behavior tool to help develop both individuals and organizations in individual outcomes such as performance and engagement (King & Nicol, 1999; Bickerton, Miner, Dowson, & Griffin, 2014). Further, King and Nicol posit how the journey toward spirituality develops an employee personally representing the quest to unite an individual's inner and outer worlds to provide meaning and purpose. Individuals seek to become self-aware thus begin the process of producing an interconnection with themselves and others (King & Nicol, 1999).

Carl Jung's theory of individuation alludes to self-awareness and growth (King & Nicol, 1999). Individuals struggle to become themselves and to connect their inner

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selves with their conscious activities (Jung, 2014). The process of individuation involves psychological differentiation to develop as an individual. Some researchers indicate the struggle to individualize when hampered could inhibit work performance (King & Nicol, 1999).

An important aspect of developing individual spirituality in the workplace begins with leader behavior and perceived support. As leaders are individuals, leader spirituality is found to influence workplace behaviors (Pawar, 2014). To date, most research on individual spirituality and work outcomes has been focused on leader behavior and outcomes studied and published by Fry and Pawar (Benefiel et al., 2014; Pawar, 2014). Fry's work claims organizational leaders influence behaviors and maintain organizational commitment to serve others. He affirms how organizational culture and values maintained by leaders' influences an organization (Fry, 2003). However, later work in 2014 along with Benefiel, and Geigle, imply a new need proposing further study for organizations to evaluate the intricacies of leaders *and followers* experiencing higher levels of organizational outcomes through experiencing their calling (Benefiel et al., 2014)

Maslow's theory of hierarchical needs has been considered as a motivator in employee performance (Maslow et al., 1998). His theory reveals the need of individuals to meet the higher level needs for esteem and self-actualization as a part of individual development. Further, Maslow acknowledges that work and self-esteem in the workplace affect performance: "…the simplest way of saying that proper management of the work lives of human beings, of the way in which they earn their living, can improve them and improve the world… (Maslow, Stephens, & Heil, 1998, p. 1)"

Jaques' (1986) Stratified Systems Theory focuses on the cognitive processes required for individuals to plan and carry out goal-oriented activities under organizational structure. The theory provides a strategic model for managerial levels of effectiveness easing the task of assigning accountability and authority at appropriate levels. The system provides a framework to acknowledge and encourage individual growth by utilizing employee talents and cognitive process (Jaques, 1986).

The system operates under the assumption that organizations may be enhanced if individuals value their work and pursue to actualize their full potential (King & Nicol, 1999). According to Jacque's model, each job role is defined at a given stratum to be used as a framework for individual career planning and for effective human resource contingency planning. Individuals each have a potential capacity and are placed in an organization based on that capacity (King & Nicol, 1999). As they develop, they may move to the next higher stratum in the organization. Thus, as an individual increasingly develops their capacity to understand, they may be ready for more responsibility within the organization resulting in a more effective use of human resources. The three theoretical underpinnings support the utility of realizing an organization's capacity to allow individual development and to ensure more effective alignment of the roles of current and future employees to increase organizational performance.

Aspects of Development. Psychological development literature suggests individuals seek to develop themselves through a process of individuation (King & Nicol, 1999; Jung, 2014). The process of individuation, while inherently different for each employee, involves convergence of an individual's needs to their environment. When the

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individuals become fully conscious of their personality, they gain awareness of their own

purposes and capabilities. (King & Nicol, 1999). Personal development is inherently

connected to an individual discovering their purpose. Garcia-Zamor (2003) posited the

relationship of an individual with their spirituality in their workplace:

"Spirituality is about acknowledging that people come to work with more than

their bodies and minds; they bring individual talents and unique spirits (p.360)."

The personal relationship to the workplace provides a place for the individual to live out

their purpose. Developing infrastructure for employees to live out their purpose at work

through their individual spirituality is a potential aspect of workplace and employee

development.

In this process, the employees constantly connect their inner self to their outer

worlds, performing and delegating work better, empowering others, in order to accept

more responsibility and to grow in the organization (King & Nicol, 1999).   Furthermore,

organizations fostering individual spiritual development often see a reduction in

dysfunctional behavior and realize higher overall performance (King & Nicol, 1999).

From the literature, an inference can be made as to the importance of individual

spirituality to an employee's personal development and to the development of positive

workplace outcomes. Milliman and Pawar have produced research to affirm the positive

outcomes of individual performance in work attitudes and spirituality in the workplace

(Milliman et al., 2003; Pawar, 2009).

In the spirituality literature, individual spirituality has been associated with values

in benevolence, responsibility, trust, respect, integrity and mutuality (Giacalone &

Jurkiewicz, 2003). Spirituality has been found to positively influence work related values (Dik & Duffy, 2009). Values of individual spirituality have been empirically and theoretically examined in conjunction with individual perceptions on ethics. For example, Giacalone and Jurkiewicz (2003) investigated individual spirituality as a way to prevent ethical violations such as the cases at Enron, and Arthur Anderson by relating individual values to business ethics. Further, the degree of aligning personal values with organizational values has been shown to influence organizational commitment (Milliman et al., 2003; Rego & Cunha, 2008). Individuals tend to seek to develop and align their personal value system with the meaning and purpose of work to participate in meaningful work (Milliman et al., 2003).

Literature on Organizational Commitment (OC)

  History and Definition. Measures of organizational commitment were explored to determine the effect of 'the need to belong and attach to' an organization (Rego & Cunha, 2008). Research into organizational commitment and its measures to understand employee behavior largely began in the 1970's (Mowday, Steers, & Porter, 1979). Organizational commitment refers to the degree of an individual's identification and involvement with an organization (Mowday et al., 1982). As with other organization related constructs, defining and measuring organizational commitment was comprised of attempts for an accurate definition and measures including two important components of organizational commitment, behavior and attitude (Mowday, Porter, & Dubin, 1974; Porter, Crampon, & Smith 1976; Mowday et al., 1979; Meyer & Allen, 1991; Williams &

Anderson 1991; Meyer, Herscovitch, & Topolnytsky, 2002). An early definition of organizational commitment stated,

"the relative strength of an individual's identification with and involvement in a particular organization. It can be characterized by at least three related factors: A strong belief in and acceptance of the organization's goals and values, a willingness to exert considerable effort on behalf of the organization, and a strong desire to maintain membership in the organization (Mowday, Steers, & Porter, 1979, p. 226)."

The construct of OC was further developed by Meyer and Allen (1991) as a multidimensional construct from the psychological states of desire, need and obligation. Organizational commitment has been identified as a critical factor influencing organizational citizenship behaviors (Williams & Anderson, 1991). The dimensions of OC included normative, affective, and continuance commitment with each associated with specific antecedents (Meyer & Allen, 1991). Later work by Meyer, Herscovitch, and Topolnytsky (2002) further examined each dimension for its utility in organizational science applications. Meyer and Allen (1996) created three measurement scales for affective continuance and normative commitment. Of the three types of commitment, affective commitment correlated most with work experiences where employees felt most psychologically comfortable (Meyer & Allen, 1991; Allen & Meyer, 1996; Meyer et al., 2001; Rego & Cunha, 2008). Normative, affective and continuous commitment dimensions were explored for their value toward attitudinal outcomes in the workplace with studies identifying affective commitment as having the strongest impact on behavior (Meyer & Allen, 1991; Meyer et al., 2001; Kaur, 2014). Milliman (2003) explored the

effects of organizational commitment, specifically affective, as an outcome of workplace spirituality. Overall, relatively little work in management literature has been conducted on the effects of workplace spirituality or commitment as its outcomes in organizational performance (Duchon & Plowman, 2006).

In particular, "affective commitment refers to the employee's emotional attachment to, identification with and involvement in the organization (Meyer & Allen, 1991, p. 67)." Affective commitment was found to correlate more closely with work experiences where employees perceived psychologically comfortable (Allen & Meyer, 1996; Rego & Cunha, 2008).

Mowday, Porter, and Steer (1982) identified how work experiences (expression of values) and personal characteristics (higher order needs) are directly related to affective commitment and work outcomes. Levels of organizational commitment were associated with higher degrees of workplace spirituality (Kazemipour & Amin, 2012; Kazemipour et al., 2012). Meyer and Allen (1991) revealed two critical aspects of affective commitment: (1) employees with affective commitment would be more likely to participate in extra activities beyond the job requirement for the organization, and (2) employees with work experiences allowing for personal comfort would have higher affective commitment. Thus suggesting that employees more comfortable in the workplace would likely have higher commitment and participate in extra effort toward their organization.

Literature on Organizational Citizenship Behavior (OCB)

      History and Definition of OCB. Organizational citizenship behavior research

explores the concept of an individual's behaviors/involvement within an organization.

Organ has been one of the pioneer researchers and one of the most cited in the study of

OCB (Bateman & Organ, 1983; Smith, Organ, & Near 1983; Williams & Anderson,

1991; Organ & Ryan, 1995; Organ 1997; Erturk, 2007; Nasurdin et al., 2013; Decoster et

al., 2014). Originally, Organ (1988) defined OCB as

      "Individual behavior that is discretionary, not directly or explicitly recognized by

the formal reward system and that in the aggregate promotes the effective functioning of

the organization. By discretionary, we mean that the behavior is not an enforceable

requirement of the role of the job description, that is, the clearly specifiable terms of the

person's employment contract with the organization; the behavior is rather a matter of

personal choice, such that its omission is not generally understood as punishable (Organ,

1988, p.4)."

      Organ (1997) refined his original definition of OCB to elaborate on the effective

functioning piece of the definition as "contributions to the maintenance and enhancement

of the social and psychological context that supports task performance." (Organ, 1997, p.

91). Furthering Organ's original work, Organ and Konovsky (1989) extended the

concept of OCB by indicating incentives such as merit pay could not explain the

performance of OCB and by indicating OCB's provide an inherent organizational

resource. Studies for the motivations to engage in OCB emerged.

      Later, a more succinct definition of OCB was offered in the literature and became

an accepted definition of OCB. Namely,

OCB refers to "individual behavior that is discretionary, not directly or

explicitly recognized by the formal reward system, and in the aggregate

promotes the efficient and effective functioning of the organization."

(Organ, MacKenzie, & Podsakoff, 2006, p. 3)

OCB Theory. Two theories stand out as relevant to OCB research, social

exchange theory and leader-member exchange theory. Initially, OCB was studied as an

organizational phenomenon without a theoretical underpinning. Blau's (1964) social

exchange theory was adopted by Organ to develop a theoretical framework for OCB.

Blau differentiated between social and economic exchange theories as motives for

performance. Organ's (1988) social exchange theory on the social exchange aspect, with

some empirical studies as evidence, proposed how supervisor fairness leads to OCB by

providing an avenue for reciprocity (Konovsky & Pugh, 1994). Konovsky and Pugh

(1994) tested the social exchange theory using procedural fairness and trust as indicators

and later suggested continuing organizational commitment studies suggesting OC as a

macro motive for OCB.

Leader-member exchange theory assumes leaders establish a social exchange

relationship with employees and the nature of the relationship influences the manner the

leader treats the employee as a two way relationship (Organ et al., 2006). The literature

implies reciprocity as an initial motivator for OCB. Later, Fry's theory of spiritual

leadership further implied an individual's intrinsic motivation as an influence on other

organizational members (Fry & Cohen, 2009). In this case, an employee may engage in

OCB's for reciprocity or elevation in an organization (Bateman & Organ, 1983; Organ &

Konovsky, 1989; Tepper B. , 2003; Podsakoff, Fry, & Cohen, 2009; Podsakoff, Whiting,

Podsakoff, & Blume, 2009).

Motivation for OCBs. As a first empirical study of OCB, Bateman and Organ

(1983) studied job satisfaction as a predictor of OCB. One of the significant findings was

that patterns of employee behavior were related to OCB. Organ and Konovsky (1989)

continued OCB study by breaking down job satisfaction into cognitive and affective

components. Affective components were found relevant to OCB from an employee

selection standpoint whereas the cognitive dimensions were more relevant upon hiring.

Recommendations for future study suggested by Bateman and Organ (1983) included

testing other variables to OCB to gain a broader understanding of human behavior.

Meyer, Stanley, Herscovitch, and Topolnytsky (2002) further researched affective

commitment as having the strongest correlations with OCB when compared to a less

strong relationship of normative commitment and a non-existent relationship with

continuance commitment and OCB. Kaur (2014) more recently confirmed the importance

of affective commitment as the strongest antecedent of OCB as well as the importance of

examining OCBs' individual and organizational impact.

Allen and Meyer (1996), Podsakoff, Mackenzie, Paine, and Bachrach (2000),

Williams and Anderson (1991), and Kim and Chang (2014) provided evidence of

affective commitment as having a positive relationship as a predictor of OCB. Later

Allen and Meyer (1996) found consistency with the relationships of affective

commitment (AC) confirmed employees who felt psychologically comfort would

participate in extra efforts toward their organization. Organizational commitment (OC)

was identified as a critical antecedent to OCBs (Meyer & Allen, 1991; Williams & Anderson, 1991; Kazemipour & Amin, 2012). Much of the work on OC can be attributed to a desire to find its practical benefits in increased performance, reduced turnover/absenteeism and to explore possible antecedents to increased OC (Mowday, Steers, & Porter, 1979). Focusing on the role of OC as a predictor of OCB, Williams and Anderson (1991) examined theoretical and empirical evidence of OC as an antecedent for OCB as a work outcome and emphasized one of the three dimensions of OC, affective commitment. Much of specific affective commitment research focuses on performance outcomes (Milliman et al., 2003).

Organ and other researchers identified potential motivators as having multiple and overlapping motivations such as affiliation, power, and organizational loyalty among many (Organ, MacKenzie, & Podsakoff, 2006). Adding to the OCB study of motivation, there is cause for study of organizational (affective) commitment as an attitudinal antecedent of OCB substantiated by seminal researchers in the field. The research added the concept of motivation to OCB study.

Dimensions of OCB. Researchers tend to agree on individual and organizational definitions and levels of OCBs (Williams & Anderson, 1991; Barksdale & Werner, 2001; Erturk, 2007; Decoster, Stouten, Camps, & Tripp, 2014). Extending the literature further, Williams and Anderson (1991) examined the relationship between organizational commitment as a predictor of OCB and expanded OCB literature in identifying two dimensions of OCB, OCBI (individual) and OCBO (organizational). Organizational citizenship behavior-individual (OCBI) is behavior immediately benefitting or directed toward other organizational employees, whereas organizational citizenship behaviors-

organization (OCBO) is behavior directed toward benefiting the organization (Williams & Anderson, 1991). For example, OCBIs are recognized in behaviors such as helping a colleague with a heavy work load or in helping facilitate another's assigned tasks. Behaviors such as maintaining high attendance standards, punctuality or conserving organizational resources are examples of OCBOs and are more directed toward benefiting the organization.

While measures of OCBs have been established, researchers are still exploring predictors of OCBs (Podsakoff et al., 2009; Kazemipour et al., 2012). Constructs including job satisfaction, perceptions of fairness, organizational commitment, organizational support, and individualism-collectivism are previously identified predictors of OCB (Williams & Anderson, 1991; Moorman & Blakely, 1995; Fassina, Jones & Uggerslev, 2008). WS as a potential predictor of OCB has not been fully explored. A number of studies have advocated for further study of new potential predictors of OCB and employee performance and suggested exploring workplace spirituality as a construct related to employee and organizational performance (Krishnakumar & Neck, 2002; Kinjerski & Skrypnek, 2006; Podsakoff, Whiting, Podsakoff, & Blume, 2009). This study will contribute to exploring the role of WS on OCB at both levels, individual and organizational.

Williams and Anderson (1991) provided evidence on three separate constructs with potential varying antecedents for study in OCB research: OCBI, OCBO and in-role behaviors (IRB). They further explored the altruistic (OCBI) and compliance (OCBO) aspects of OCB as related to the affective dimension of OC suggesting studying more variables to OCB. Barksdale and Werner (2001) later confirmed the distinctness of each

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construct (OCBI and OCBO) in their empirical research. An interesting aspect of their research into OCB was the continued distinction between OCBI and OCBO behaviors. Significantly, Barksdale and Werner's (2001) research was one of the first in the decade of the 2000's to indicate a need for self-reported measures of OCB rather than supervisory measures as previously used.

Reviewing Variable Relationships

WS and Benefits of OCB. Benefits of OCB can be measured in financial terms and in improved organizational performance. Reduced health costs, reduced absenteeism, reduced theft, reduced fraud, better attitudes, reduced litigation, increased productivity and improved decision making were financial and performance benefits identified (Gross-Schaefer, 2009).

Pawar (2009) began researching workplace spirituality and its effect on organizational behaviors such as organizational citizenship behaviors suggesting specifically how organizational citizenship behavior could be an antecedent to workplace spirituality. Gross-Shaefer (2009) distinguished, explored, and summarized performance and financial benefits of spiritual versus non spiritual organizations.   The findings emphasized the motivational benefits of workplace spirituality.   Joseph and Sailakshmi (2011) offered behavior benefits of workplace spirituality at the individual level such as better stress management, improved leadership and interpersonal skills and better responsibility. In 2012, Kazemipour, Amin, and Pourseidi offered similar findings to show how workplace spirituality has a positive influence on performance of OCB. Guillen, Ferrero, and Hoffman (2015) assert that WS has multiple dimensions, spiritually,

ethically, and morally; and each affects individual's motivation and performance in different ways in the workplace. Adding to the research between OCB and WS providing organizational and individual performance outcomes strengthens the justification for further study of motivation and performance benefits to increased WS. In 2013, an abstract by Nasurdin, Nejati, and Mei summed up the current state of research on the relationship of OCB and WS.

"Despite extensive studies on the antecedents of organizational citizenship behavior (OCB), empirical studies on the effect of workplace spirituality on OCB remains limited." (Nasurdin, Nejati, & Mei, 2013, p. 61)

WS and OCB-Outcomes and Contributions. Nasurdin, Nejati, and Mei (2013) asserted the need for additional studies on more individual, organizational, task and leadership antecedents to OCBs and contributed to further study with empirical data. Their study helped fill the need for OCB predictors with WS by providing empirical evidence and helped affirm the assumptions identified by Krishnakar and Neck (2002) of WS benefitting both individuals and their organizations. Specifically, Nasurdin et al. found the WS dimension of meaningful work influenced helping behaviors and affirmed the positive aspects of performance as outcomes of workplace spirituality such as greater connections, alignment of personal and work values, working together and realizing full potential.

Marques, Dhiman, and Biberman (2014) affirm the notion that employees want more than a paycheck out of their employment and how organizations are exploring ways to help employees achieve greater work-life balance and to realize the full potential of each employee. They assert the need for fulfillment to be driven by greater anxiety in the

workforce due to downsizing and reorganizations, employees searching for meaning in their work, a need for stability and the need of employees from developed countries to fulfill higher order needs from their employment (Marques et al., 2014). Additionally, their work emphasizes the importance of connectedness and commitment to positively affect turnover and motivation.   As workplace spirituality seems to provide attitudinal motivators to performance, further research for workplace spirituality's value as antecedent to organizational citizenship behavior can help develop theory and practice in the growing construct.

Separating the constructs of workplace spirituality and individual spirituality is another potential contribution to understanding the construct of workplace spirituality in relation to OCB. Milliman, Czaplewski,and Ferguson in 2003 examined the potential impact of individual spirituality compared to workplace spirituality. Wrzesniewski (2003) studied and provided positive evidence of the benefits of employees who reported a calling as their reason for working. Individuals with a calling as a reason for work were the top performers in their field, showed a higher level of job satisfaction in their groups and for the organization as a whole. (Wrzesniewski, Cameron, & Dutton, 2003). Pawar (2009) evaluated the relationship of IS to WS as a moderator. Evidence suggests individual spirituality affected work attitudes such as commitment and behavior such as OCB. His findings support the positive benefits of implementing or enhancing WS in an organization as well as spirituality's importance to organizational performance. As individuals develop individual and workplace spirituality, performance and positive attitudinal outcomes affect the organization. Additional research into individual

spirituality's relationship to OCB provides additional empirical data to the construct of individual spirituality.

Pawar (2014) acknowledges Fry's (2003) research as a calling suggesting higher levels of individual spirituality among leaders result in higher levels of spiritual behaviors toward subordinates. Individuals experience a calling. Benefiel, Fry, and Geigle (2014) used leader member exchange theory to research and emphasized the holistic benefits when both leaders and followers to experience a higher sense of well-being. They proposed the main area of testing now to be in workplace spirituality in organizations. They indicated the need for more longitudinal and international study at the individual and organizational levels. Most significant in their evaluation was the need for further study on spirituality in areas such as organizational citizenship behavior. Most currently in 2017, Petchsawang and McLean extend study on positive work outcomes and performance (Petchsawang & McLean, 2017).

The intended research will examine the effect of workplace spirituality on performance through examining organizational citizenship behaviors and the effect of affective commitment. Based on the prior research of Kazemipour, Amin, and Pourseidi, 2012, the initial hypothesis will suggest that workplace spirituality is positively related to higher levels of organizational citizenship behaviors. Additionally, the relationship of commitment between workplace spirituality and organizational citizenship behaviors will be determined within the population. The literature indicates a sense of calling, a sense of purpose, developing well-being, and increased commitment as outcomes with positive individual and organizational performance effects.

WS as an Antecedent to OCB. The late 2000's witnessed a connection between OCB and WS. Giacalone and Jurkiewicz (2003) ask a pivotal question leading to future study of WS and OB literature: "Is spirituality significantly related to various aspects of organizational behavior and performance (King & Nicol, 1999) and if so how?" (Giacalone & Jurkiewicz, 2003, p. 23). Giacalone and Jurkiewicz's (table 1.5) proposed several business applications open to further research affecting performance and influenced by workplace spirituality and are open to further research, including leadership, employee health, ethics, motivation and job satisfaction (Giacalone & Jurkiewicz, 2003, p. 21).

Table 1

Hypothetical Connections Between WS and Areas of Organizational Interest

Hypothetical Connections Between Workplace Spirituality and Areas of Organizational Interest	
Potential criteria of interest	Representative connections
Recruitment	Do organizations need to recruit spiritual employees in different ways?
Self-presentation	Does spirituality impact how individuals present themselves to colleagues and managers both in terms of self-presentational style and quantity of self-presentation?
Ethics	What is the relationship between spirituality and ethical decision making?
Health insurance claims	Does the relationship between spirituality and heal similarly relate to health insurance claims?
Creativity/innovation	Are spiritual individuals more creative as some (e.g. Ray 1996) have suggested?

Antisocial/Prosocial behaviors	Given their value structure, do spiritual employees demonstrate more prosocial behaviors and/or fewer antisocial behaviors?
Public relations	What are the public relations repercussions to those organizations embracing or rejecting spirituality?
Leadership	Do spiritual employees possess a different leadership style? (e.g. servant leadership)
Job satisfaction	To what extent is a person's job satisfaction impacted by spirituality?
Work group cohesion/group dynamics	Given the role that concern for others can play in spirituality, how do spiritual employees impact work group cohesion?
Work-family issues	What is the relationship between spirituality and concern with work-family balance?
Motivation/reward systems	Are spiritual employees motivated by different factors than nonspiritual employees?

The table suggested connections between workplace spirituality and areas of organizational interest affecting the performance of an organization. Tepper (2003) proposed a conceptual model depicting spirituality as a moderator between motivations and OCB. His model suggested employees who have a stronger spiritual orientation would perform OCB despite their relationship with the organization or others (Tepper, 2003).

Pawar's (2009) provided a pivotal link of WS to organizational behavior (OB) concepts. His work emphasized the preexistence of the OB concepts relative to workplace spirituality and notes OCB's reflect the behavior outcomes of an employee transcending self-interests, an indicator of workplace spirituality (Pawar, 2009). Rego

and Cunha furthered research in workplace spirituality to organizational commitment (Rego & Cunha, 2008).

Answering the call by seminal WS authors Giacalone and Jurkiewicz to link WS to OB literature, Pawar (2009) identified four organizational practices as precursors to WS and identified WS as important to organizational development and change. Organizational support, OCB, procedural justice and transformational leadership as four important OB concepts were linked to workplace spirituality due to their combined transcendent nature (Pawar, 2009). Each concept was alleged to involve an individual's effort to go beyond themselves into others and/or the organization. Pawar (2009) used meaningful work, community and transcendence as dimensions of WS relating to OB literature. Using the concept of transcendence, Pawar (2009) proposed future study of WS and OCB on individual and organizational outcomes. Outcomes such as higher work/unit performance, higher organizational productivity, greater ethical well-being and increased corporate social responsibility were suggested outcomes of workplace spirituality. By allowing employees to develop and change by answering a calling or gaining membership in an organization, performance such as OCB was strengthened (Pawar, 2009).

Tepper (2003) refers this relationship between WS and OCB as target value, and posited that the level of convergence between the employee's spiritual pursuit and organizational values determines the target values of OCB. In examining the construct of organizational citizenship behaviors (OCB), workplace spirituality (WS) was proposed as an antecedent to improving organizational performance (Tepper, 2003). Organizational citizenship behaviors (OCB's) contribute to higher levels of workplace performance

(Podsakoff et al., 2009). Organizational citizenship behavior, by definition, implies that employees' performance is based on self-sacrifice with prosocial orientation (Organ, 2006). Kazemipour, Amin, and Pourseidi (2012) examined how employee happiness and satisfaction might result in greater respectfulness and helpfulness. Their empirical evidence shows that workplace spirituality enhances performance by pleasing coworkers for better connectedness. Likewise, Nasurdin, Nejati, and Mei (2013) offered additional empirical evidence on workplace spirituality by examining it as a predictor or antecedent to OCB. They affirmed the positive aspects of performance as outcomes of workplace spirituality such as greater connections, alignment of personal and work values, working together and realizing full potential.

IS and OCB. Practitioners and scholars both have a vested interest in OCB's because in every work group, division, department and organizations, countless such acts of cooperation are essential to the function and performance of the organizational system (Organ & Konovsky, 1989). Behaviors such as minimizing distractions created by interpersonal conflict, helping co-workers with a work-related problem enhance the workplace at both an individual and organizational level. (Podsakoff P. , MacKenzie, Paine, & Bachrach, 2000). Neubert and Halbesleben's (2015) study identified individual spiritual calling as an external source of meaning for employees. Similarly, Roof (2015) explored individual spirituality as an antecedent to employee behavior. Using a working definition based on transcendence, Roof (2015) suggested spirituality as addressing the deepest needs of employees to improve their overall quality of life. In both studies, spirituality was considered as a fundamental element of motivation for fulfillment of

higher order individual needs. While Katz and Kahn (1966) identified that OCBs are tasks that may not be required for a given job, it is critical to the performance of an organization.

Three Psychological States, Affective Commitment. Tepper's (2003) conceptual analysis suggested three psychological states influencing OCB: gratefulness, sensitivity to others' needs, and tolerance for inequity. Gratefulness, a sense of appreciation or reverence derived from a favorable event, was suggested as an influence on OCB behavior (Tepper, 2003).   Gratefulness refers to finding meaning, significance and relevance in individuals' daily experiences and interactions and/or performing behaviors to help others (Tepper, 2003). Sensitivity to the needs of others involves actions such as helping, encouraging and informing colleagues. Tolerance for inequity may be reflected by an individual's sense of forgiveness in the face of unjustness or perceived unjustness (Tepper, 2003). Individuals' acceptance of experiences falling short of their positive expectations, persisting in the face of negative outcomes, or forgiving organizations or individuals for indiscretions exemplify an individual's tolerance for inequity.

Tepper's (2003) above conceptualization influences the relationship between individual spirituality and OCB. Tepper used the term 'target values' in his model to describe workplace values, similar to values found in a workplace connecting or shared by employees as individuals and within the organization. Target values included organizational objectives or an organizational mission that affect workplace spirituality (Tepper, 2003). Tepper suggested the level of convergence between the individual's

values and the target values (individual or organization) may mediate specific constructs. However, Tepper's model has not been empirically tested, except for the social exchange aspect for practical purposes. My study will explore the relationship between the constructs of individual and workplace spirituality and affective commitment as a psychological state on organizational citizenship behavior.

WS and AC Kazemipour, Amin, and Pourseidi (2012) provided empirical evidence by examining the relationships between WS and AC. The study shows employee happiness and satisfaction may result in greater respectfulness and helpfulness. It provided empirical evidence to support workplace spirituality enhances performance by performing acts to please coworkers and to feel more connected (Kazemipour et al, 2012). The study emphasized the importance of connectedness in the workplace. Linking connectedness to intensifying helping behaviors and to prior research by Milliman et al. (2003), the 2012 research by Kazemipour et al illustrated additional positive outcomes and affirmed Pawar's (2009) assumptions of greater integrity and flexibility toward organizational change.

Meyer and Allen (1996) hypothesized how affective commitment would be most positively correlated with performance and that employees with strong affective commitment would be more likely to engage in extra role behaviors such as OCB. Pawar (2009) further provided evidence of affective commitment as a recognized antecedent to OCB, and as a mediator of WS and OCB. Research findings showed WS increased employee's affective commitment thus providing empirical evidence proposing WS could result in a positive outcome. Milliman, et al. (2003) and Rego and Cunha (2008)

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provided empirical evidence of the positive attitudinal and behavioral outcomes of workplace spirituality. The conclusions and recommendations section in the Journal of Nursing management specifically called for further studies to develop the model of workplace spirituality and outcomes.

In examining the relationship of organizational commitment and OCB based on tenure and extra role behaviors, Gregersen (1993) reported how employees showed stronger commitment and more extra role behaviors with two or more years of tenure (Gregersen, 1993). Moorman and Blakely's results indicated individual differences predict OCB performance (Moorman & Blakely, 1995). As implied in earlier literature, employees with different levels of workplace or individual spirituality may predict OCB performance. Milliman (2003) studied the relationship between affective commitment and workplace spirituality and reported a positive relationship between the two. Erturk (2007) later furthered the impact on individuals and organizations by supporting a collectivist influence on OCBI and OCBO.

Further, taking a different viewpoint and examining leadership and its effects of OCB on followers, Decoster, Stouten, Camps, and Tripp (2014) addressed the follower role in the leader member exchange (LMX) relationship. As such, research on OCB at the employee level remains limited. Further study on commitment based on longitudinal research was recommended. Moorman and Blakely (1995) supported further study of individual differences in beliefs, norms, and values in their study of individualism versus collectivism on the performance of OCBs.

WS and AC Research. Overall, relatively little work in management literature has been conducted on the effects of workplace spirituality or commitment as its outcomes in organizational performance (Duchon & Plowman, 2006). Milliman (2003) explored the effects of organizational commitment, specifically affective commitment, as an outcome of workplace spirituality. More recently, a US national study reported that individual spiritual calling was positively related to employee affective organizational commitment regardless the level of satisfaction in the workplace (Neubert & Halbesleben, 2015).

In a study on organizational commitment and workplace spirituality, Nwibere and Emecheta (2012) reiterated findings asserting today's employees, due to spending more time at work, expect their work environment to satisfy their needs. Their findings continued and justified the current surge in exploration of spirituality in the workplace providing evidence to show a positive relationship with workplace spirituality and organizational commitment. Citing literature of work as a calling or a vocation, they considered the impact of workplace spirituality at the individual, group and organizational level. Workplace spirituality seems to influence organizational commitment levels.

Notably, Bell-Ellis, Jones, Longstreth, and Neal (2015) provided a first study on affective commitment and workplace spirituality in a higher education to look at faith based and secular settings. Their findings focused on dimensions of spirituality in the workplace similar to other studies including meaning at work and community. They assert the positive individual and organizational benefits of workplace spirituality. Bell-Ellis, et al. (2015) echo the work of Kazemipour and Amin (2012) of workplace

spirituality as a new construct and as an antecedent to organizational commitment.

Additionally, Daniel and Chatelain-Jardon (2015) reinforce the positive relationship of

affective commitment and individual spirituality indicating transition in the Western

developed world of employees to satisfy higher order needs such as self-actualization.

Their work suggests employees with higher degrees of spirituality are able to identify

values such as respect or trust and develop an affective attachment to an organization.

Further, they reiterate the need for workplaces to develop individual spirituality in

employees to increase their levels of organizational commitment. This study explores the

difference between affective commitment in different industries and in secular and non-

secular settings.

     IS and AC. Pawar (2009) reported that individual spirituality positively

moderated the relationship between workplace spirituality and organizational

commitment. In investigating work outcomes of spirituality, Milliman, et al (2003)

recognized the dimensions of transcendent summons and meaningful work as dimensions

more related to individual spirituality. Their results indicated the greater the sense of

meaning in an individual's work, the greater the organizational commitment. The

research outcomes indicated a need for future confirmatory factor analysis (CFA) of the

measures on different work samples other than health care and education.   The research

asked for more research on profit or nonprofit or other organizational variables on

commitment. Finally, the study specifically indicated a need to study both individual and

organizational aspects of spirituality. Shuck and Rose (2013) provide literature of the

relationship individual employee engagement to affective commitment. They indicate

meaning and purpose as drivers of engagement in the workplace on how greater

individual meaning and purpose lead to higher levels of affective commitment as an

engagement measure.

AC and OCB. Research on AC has traditionally been connected to that of OCB

in the initial stage. Shore and Wayne (1993) cited earlier work by Williams and Anderson

(1991), Bateman and Organ (1983) and O'Reilly and Chatman (1986) as studies

indicated the positive relationship of affective commitment to OCB. Further, Shore and

Wayne (1993) reported findings confirming affective commitment as the strongest

influence on employee behavior and noted AC's positive contributions to OCBO

behavior. They postulated that AC increases OCB because of alignment with the personal

values of the individual as the "right thing to do". Thus evidence exists for the strong

influence of AC on OCB.

Podsakoff, MacKenzie, Paine, and Bachrach (2000) conducted a critical review of

literature on specific antecedents to OCB referring again to the Williams and Anderson's

(1991) distinction of OCBI and OCBO. Again, affective commitment showed a stronger

relationship in several dimensions of OCB. Podsakoff, et al. suggest further research on

the antecedents of OCB at an organizational and individual level and evaluating other

factors effecting psychological states at work such as meaningfulness of work

(spirituality). The suggestion is to further explore other mechanisms through which

performance influence occurs.

Earlier research on commitment and OCB considered selection and performance

as determinants of OCB.   Affective motivational influence on OCB was also studied as a

possible determinant of OCB which could be influenced by selection (Organ &

Konovsky, 1989). Williams and Anderson indicated a need for further consideration in

the existing literature exploring the relationship between organizational commitment

(OC) and OCB due to strong theoretical support on its impact on OCB performance

(Williams & Anderson, 1991). Later, Bishop, Scott, and Burroughs (2000) studied the

prior relationship findings between affective commitment and OCB hypothesizing OC as

a predictor of OCB. Their findings suggested OC to be specifically related to the

altruistic component of OCB, OCBI.

Meyer, Stanley, Herscovitch, and Topolnytsky, 2001 focused on more individual

outcomes of AC. They collected demographic data such as age, tenure with the

organization and gender, administered the OCQ developed by Mowday, et al. (1979) and

correlated results with the Meyer and Allen (1991) affective commitment scale with

strong correlation and consistency. Affective commitment related most strongly with

OCB behaviors. As yet another potential motivator, Tepper (2003) suggests employee's

spirituality effects their performance of OCB's. He asserts a difference in motivation

between spiritual and non-spiritual employees in production of OCB's (Tepper, 2003).

Johnson and Chang (2006) further reviewed the outcomes of AC on both the individual

and organizational levels (OCBI and OCBO) associated with individual characteristics.

Their work indicates how that the relationships between affective commitment and OCB

were stronger for individuals with a higher self-concept and how that self-concept

moderates the effects of commitment on its outcomes.   Additionally, their work affirmed

the greatest importance on affective commitment being work experiences. Kaur (2014)

later reaffirmed the importance of affective commitment as the strongest antecedent of

OCB. Recently, Kim and Chang (2014) also affirmed a direct relationship between AC and OCB in that affective commitment of employees had significant positive effects on OCB's.

Kazemipour, Amin, and Pourseidi (2012) affirmed the work of Meyers, Allen and Rego and Cunha attesting to the assertion that affective commitment is a strong motivator for acts of OCB. Additionally, their work explored how employees with higher affective commitment provide more positive examples of OCB in the organization.

Based on literature for improving work experiences and other mechanisms for influential self-concept (Meyer et al, 2002; Johnson & Chang 2006; Podsakoff, et.al 2000), recent research began on a more latent factor related to individual differences and workplace environment-spirituality. Kazemipour, Amin, and Pourseidi (2012), in an empirical study, explore the relationship between workplace spirituality and OCB through the mediation of affective commitment. Building on the work of Rego and Cunha (2008), providing evidence of higher employee affective commitment leading to more OCB, workplace spirituality was found to have a positive influence on OCB and AC, and AC mediated the impact of WS on OCB (Kazemipour, Amin & Pourseidi, 2012).   Spirituality was reported to strengthen the interconnectedness of the group and provide individuals with meaningful work. Later, Kazemipour and Amin (2012) further showed that employee's bring their whole selves to work as an opportunity to elicit OCB, "The research findings, additionally, show that workplace spirituality increase nurses' affective organizational commitment providing additional support with a new construct in the model of workplace spirituality influencing affective commitment, particularly among nurses"(Kazemipour & Amin, 2012, p. 1046).

Using Milliman, Czaplewski, and Ferguson's (2003) scale as a measure, findings showed how nurses who took greater meaning from their work experiences performed greater OCB's toward their coworkers and felt a greater connection toward their coworkers and workplace spirituality was shown to increase affective commitment.

Research on WS, IS, and Performance: A Psychological Perspective

Moving away from meeting a basic psychological need for security and safety to belonging, research on workplace spirituality examined as a performance driver at both the individual and organizational level is a relatively new area of study (Krishnakumar & Neck, 2002). Organizations such as Bank of America participating in development projects in building homes for habitat for humanity, or individuals encouraging colleagues for an achievement on the job exemplify workplace spirituality as potential performance drivers at both the organizational and individual levels (Montgomery, 2012). Thus, the psychological aspect of WS research is consistent with motivation and performance in HRD and can be logically linked to the HRD literature.

Studies on spirituality and management indicate the interconnected nature of spirituality, behavior and performance (Harrington, Preziosi, & Gooden, 2002). Contributions of further study into the impact of spirituality in an organization are attributed to the field of organizational behavior via the psychological tenets of need fulfillment and motivation (Tischler, 1999; Pawar, 2009). Psychological theories are identified as the core theories of human resource development (Swanson R. , 1995). Specifically, psychological theories are related to motivation and behavioral psychology that suggest the greatest relevancy to workplace spirituality as they affect employee and

organizational performance and outcomes (Swanson & Holton, 2001). The psychological

aspect of HRD on motivation and performance has a natural link to the positive benefits

of workplace spirituality. Research by Maslow (1998) along with Follett and Greenleaf

(1970, 1988) were recognized early in the organizational literature as source of

understanding human motives; the relationship of their research to organizations perhaps

among the first reflected on the psychological impact of workplace spirituality (Quatro,

2004). Maslow's needs of safety and security and self- actualization were attributed to

spiritual development in the workplace. More directly to the field of organizational

behavior is the relationship of spirituality to motivation (Maslow et al., 1998). Tischler

(1999) applied Maslow's Hierarchy of needs theory in attempt to explain spirituality's

place as a motivator in an organization.

Katz and Kahn (1978) further advanced organizational psychology through the

concepts of affiliative expression and group belonging, a form of WS embedded in

individuals and organizations. According to their theory, individuals have a

psychological need to belong to a group and to be a part of something beyond their

physical being in the workplace. Indeed, spirituality in the workplace is a motivational

factor shaping individual and organizational performance in both U.S. and international

contexts (Harrington, Preziosi & Goodman, 2002; Kasimoglu & Halici, 2002).

A common term used in several of the influential definitions of workplace

spirituality seems to center around employees feeling connected to something greater

than themselves, a sense of interconnectedness (Mitroff & Denton, 1999; Ashmos D. D.,

2000; Giacalone & Jurkiewicz, 2003). The need of an individual for a sense of

connection or community is documented in psychological literature (Marques, 2010, p.

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383). Maslow's Hierarchy of Needs indicates employees needing to feel a sense of belonging (Katz & Kahn, 1978, p. 398). The basic biological need of the sense of belonging was an asserted need to be met even before the higher level needs of development and actualization (Katz & Kahn, 1978). Further, the same text indicates, "…people, especially younger people, are demanding intrinsic job satisfactions as well." (Katz & Kahn, 1978, p. 398). In consideration of the psychological needs and demographic changes in the workplace, workplace spirituality may serve as a critical driver and a motivator for employees in the workplace. As a performance driver or motivator for employee well-being, workplace spirituality may be explored for specific behaviors for the benefit of the individual and/or the organization. Thus motivation, organizational commitment, and organizational citizenship have emerged as related to positive outcomes of developing spirituality in an organization.

Research Gap

My review of the literature has revealed that WS and IS play an increasingly important role in contemporary organization setting particularly in the United States. Yet the effects of the constructs on critical employees behavioral and organization outcome constructs have not been empirically known although Tepper (2003) conceptualized the relationships from a theoretical perspective (Figure 2). Yet, the relationships have not been empirically examined. To fill this gap, the primary purpose of this study is to examine the moderating effect of workplace spirituality in the relationship between individual spirituality and affective commitment and between affective commitment and

organization citizenship behavior, as well as the mediating effect of affective

commitment in the relationship between individual spirituality and OCB. Specifically,

this study is aimed to test the following hypotheses:

      H1: The relationship between individual spirituality and affective commitment is
moderated by workplace spirituality.

      H2: The relationship between individual spirituality and organizational
citizenship behavior is mediated by affective commitment.

      H3: The relationship between affective commitment and organizational
citizenship behavior is moderated by workplace spirituality, such that OCB is
strengthened with a stronger degree of workplace spirituality.

Furthermore, I extend Tepper's (2003) model by exploring affective commitment as a

mediator of individual spirituality and OCB. The literature review showed antecedents to

OCB such as organizational justice, procedural justice, organizational commitment,

organizational loyalty, job satisfaction, and organizational support have been studied by

several for their measure of impact on OCB (Williams & Anderson, 1991; McFarlin &

Sweeney, 1992; Tepper, 2003; Fassina et al., 2012; Kazemipour et al., 2012). Literature

on individual and workplace spirituality as an antecedent to OCB is limited. Although

research has examined the influence of leaders' individual spirituality on the behavior of

employees in organizations, the influence of an employee's individual spirituality has

received little attention, not to mention the effort in measuring individual and

organizational impact of workplace spirituality through organizational commitment on

OCB. To address the research gaps, the purpose of this study is to examine the impact of

individual and workplace spirituality on OCB through affective commitment. The

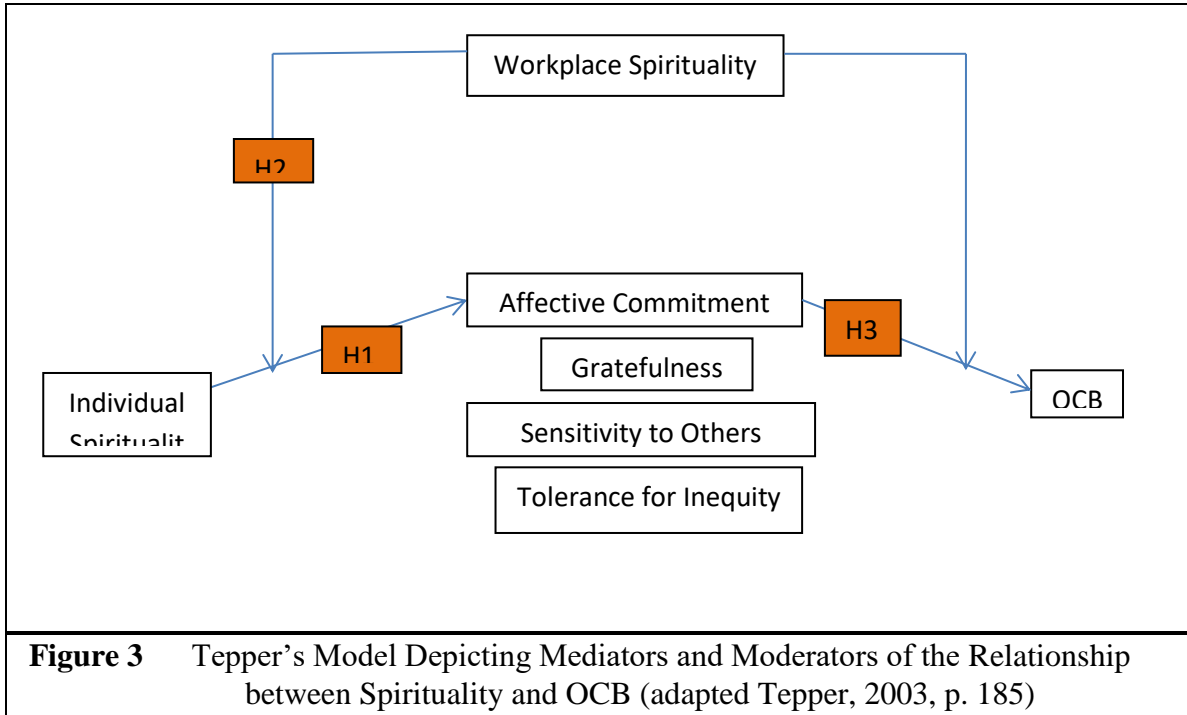hypothesized relationship can be captured by Figure 3.

| **Figure 3** | Tepper's Model Depicting Mediators and Moderators of the Relationship between Spirituality and OCB (adapted Tepper, 2003, p. 185) |

CHAPTER 3

METHOD

This chapter presents the method and design used in the study. It includes the following sections: sample criteria and selection, data collection procedure, data cleaning process, instruments used for data collection, and the general data analysis method. It concluded with a chapter summary.

Purpose and Hypotheses

The primary purpose of this study is to investigate the relationships between WS, IS, affective commitment, and OCB. In particular, it is to examine the following relationships: (1) the moderating effect of workplace spirituality in the relationship between individual spirituality and affective commitment, (2) mediating effect of affective commitment in the relationship between IS and OCB, and (3), moderating effect of WS in the relationship between AC and OCB. Such relationships are represented in the following hypotheses:

H1: The relationship between individual spirituality and affective commitment is moderated by workplace spirituality.

H2: The relationship between individual spirituality and organizational citizenship behavior is mediated by affective commitment.

H3: The relationship between affective commitment and organizational

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citizenship behavior is moderated by workplace spirituality such that

OCB is strengthened with a stronger degree of workplace spirituality.

Figure 4 Research Framework with Hypotheses
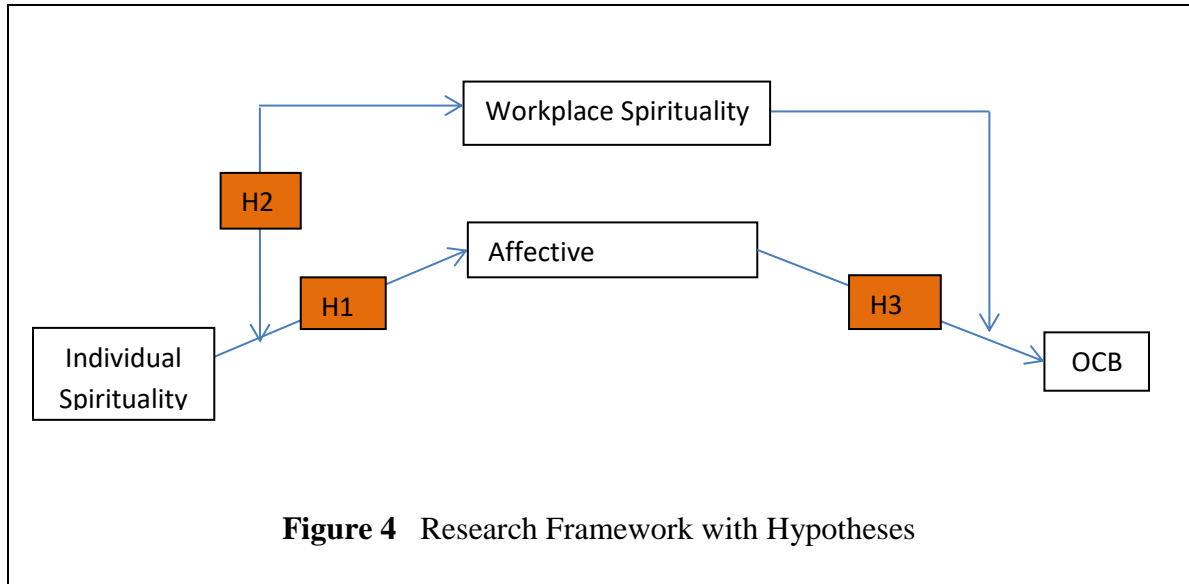
Research Design

This study adopted a survey design to collect data on individual perceptions

regarding WS, IS, and other organization related variables. The research design included

a pilot test prior to the main data collection.

Pilot Test

A pilot study was conducted for the following two purposes: (1) To test the

adequacy and feasibility of the survey content and logistics of the main study, and (2) to

gather information on improving survey administration prior to launch the main study at

a larger scale. The pilot study was conducted with a small sample of 18 academic

professionals in a higher education setting in October 2017.

Emails with a Qualtrics link to the initial questionnaire was distributed to 18

academic professionals purposefully targeted with an invitation for completing the survey

and offering feedback.   The selected respondents represented a subset of the sample

frame that the main study was to collect the data. The emails emphasized confidentiality

and voluntary nature of the participation. Fifteen employees completed the pilot survey

and five offered feedback regarding the questionnaire items. The pilot study revealed

that more clarity was needed for a few questionnaire items to improve readability for

potential future respondents. Additional issues on survey format and color background

was recommended for improving completion rate.

A thorough review of the questionnaire items was conducted based on the pilot

test. Clarifications for the items and changes in survey format and background color were

made subsequently. For example, questions were clarified by adding a subject, "I" or

"my" when personal perceptions was asked, such as "(I) help others who have heavy

workloads", "(My) attendance at work is above the norm." Directions were clarified and

an improved survey template consistent with the institutional standards was adopted for

improved readability and irrelevant information was removed. No data analysis on the

pilot group was performed.

Sample and Criteria Selection: Main Study

Sampling Criteria   Given the purpose of the study, the sample was focused on working adults employed full-time with sufficient experiences and an average education level in the workforce. As such, the following sampling criteria were determined to maximize the sample representativeness for the selection of the participants. That is, the samples must from those who are (1) above the age of 18, (2) employed full-time for at least six months, and (3) with a minimum of a high school diploma or equivalent.

Sample Recruitment   I adopted two approaches for sample recruitment. One was from my own professional contacts and network, and the other one was from undergraduate students enrolled in Advanced Management classes at a regional comprehensive public university in the southern U.S. My professional contacts were selected to balance secular and non-secular work environments among various industry categories. The professional contacts were asked to verify with their employers to provide permission and an electronic communication venue for survey distribution.

The students were asked to identify at least two individuals meeting the sampling criteria and to invite them for completing the questionnaire. They were also encouraged to identify a list of potential participants through their networks. As an incentive, the students were offered with an extra credit opportunity. Participants were asked to include the corresponding student's email address at the end of the survey so the student can receive appropriate extra credit. Students were provided with a unique link to submit to their recruits for completion. Students in the classes electing not to participate in study recruitment were offered an equivalent extra credit opportunity.

Data Collection Procedure

IRB documentation was prepared and approved by the University of Texas at Tyler and two other organizations during Fall 2017. The subsequent data collection and maintenance strictly complied with all IRB requirements. IRB related documents can be found in Appendix C. In an effort to increase potential response rate, the survey was translated by the primary researcher into Spanish then reverse translated back into English by an external party for language equivalency in the Spanish language. All potential respondents were offered the opportunity to complete the survey in Spanish or English as desired. Students in the classes were contacted via email by a colleague in the primary researcher's department.

The invitations and the surveys were distributed via emails to all identified data sources in November 2017. Weekly follow-up email reminders were sent after the initial invitation to improve response rate. The data collection process closed in February 2018.

Data Cleaning

Upon completion of the online survey, I received 1059 responses. During the data screening process, responses fell into one or more of the following areas were excluded from the study, (1) incomplete in significant portion of the survey, (2) responses designated by Qualtrics as survey previews or spams, (3) Those who were not on a full time position, (4) Those under the age of 18 or did not fill in age, (5) Those below high school education or did not fill in education information, and (6) responses with demographic information only without responding to the key items. A total of 757 completed responses were included in the analysis. The response rate was 21 percent.

Measures

Individual Spirituality was adopted from Dik, Eldridge, Steger (2008). The twelve-item scale measured dimensions in transcendent summons, purposeful work, and prosocial orientation. A four-point Likert scale ranged from 1=Not at all true of me to 4=Absolutely true of me was used. Sample item included: "My work helps me live out my life's purpose." The Cronbach alphas for this measure was .915 (IS) as a scale.

Workplace Spirituality combined the seven-items measure in Milliman, Czaplewski, and Ferguson (2003) and the eight-item scale in Ashmos and Duchon (2000). The scales measure dimensions on sense of community and alignment with organizational values. A seven-point Likert scale ranging from 1=Strongly Disagree to 7=Strongly Agree were adopted for the measurement. Sample item included: "I believe employees genuinely care about each other." The Cronbach alpha for the scales was .95 as a scale.

Affective Commitment measures used the 8-item unidimensional scale in Meyer and Allen (1991). Respondents were asked to rate their agreement with the items on a seven-point Likert scale ranging from 1=Strongly Disagree to 7 = Strongly Agree. Sample item included "This organization has a great deal of personal meaning for me." The Cronbach alpha for this scale was .78.

Organizational Citizenship Behavior was measured using the Williams and Anderson (1991) 14 item scale measuring the dimensions of organizational citizenship behavior individual (OCBI) and organizational citizenship behavior organizational (OCBO). A five-point Likert scale responses from 1 = Strongly Disagree to 5 = Strongly Agree were collected and identified. Sample items included "I help others who have

been absent," and "My attendance at work is above the norm." The Cronbach alpha for these scales were .82 for OCBI and .56 for OCBO. The combined Cronbach alpha for the overall scale was .73.

Control Variables: Demographics as control variables including age, gender, education, administrative level of employment (executive, management, non-management), organizational tenure and organizational designation (faith-based versus non-faith based; for-profit, non-profit, municipal, federal), organizational size, are frequently used in studies on spirituality, commitment and OCB (Gregersen, 1993). Age and organizational tenure have been associated with levels of affective commitment (Lindholm & Astin, 2010; Rego & Cunha, 2008). Specifically, older individuals experienced higher levels of spirituality. Therefore, the survey included education, organizational tenure, gender, age, ethnicity administrative level of employment; category of employment (for-profit, non-profit, municipal, federal), organizational designation (faith-based versus non-faith based) industry/occupational category were included as control variables.

The complete scales used in this study are listed in Appendix C.

Data Analysis Method

Data was analyzed using SPSS V 24.0.0 and SmartPLS 3.2.7 software packages. SPSS was used for initial descriptive analysis and bivariate correlation analysis. SmartPLS was used for determining reliability and validity through confirmatory factor analysis and testing the hypothesis.

Chapter Summary

This chapter presented the quantitative research design and methodology, It included descriptions of pilot study, sampling and procedure, research design, measurement scales, data collection process for the main study, It also briefly presented the general data analysis method.

CHAPTER 4

RESULTS

In this chapter, I report the results in testing the proposed hypotheses obtained

from data analysis. Descriptive statistics were analyzed for a preliminary understanding

of the data collected. Confirmatory factor analysis (CFA) was performed to explore

factor structure embedded in the data. A correlation matrix was developed to explore

bivariate relationships. Lastly, validity and reliability have been established and

hypotheses' testing was performed with Smart-PLS structural equation modeling.

The Hypotheses

Based on a comprehensive review of the literature, I proposed the following

hypotheses:

H1: The relationship between individual spirituality and affective commitment is

moderated by workplace spirituality.

H2: The relationship between individual spirituality and organizational citizenship

behavior is mediated by affective commitment.

H3: The relationship between affective commitment and organizational

citizenship behavior is moderated by workplace spirituality, such that OCB is

strengthened with a stronger degree of workplace spirituality.

Figure 4 presents the relationships described in the hypotheses to be tested.

Figure 5   Hypothesized Relationships
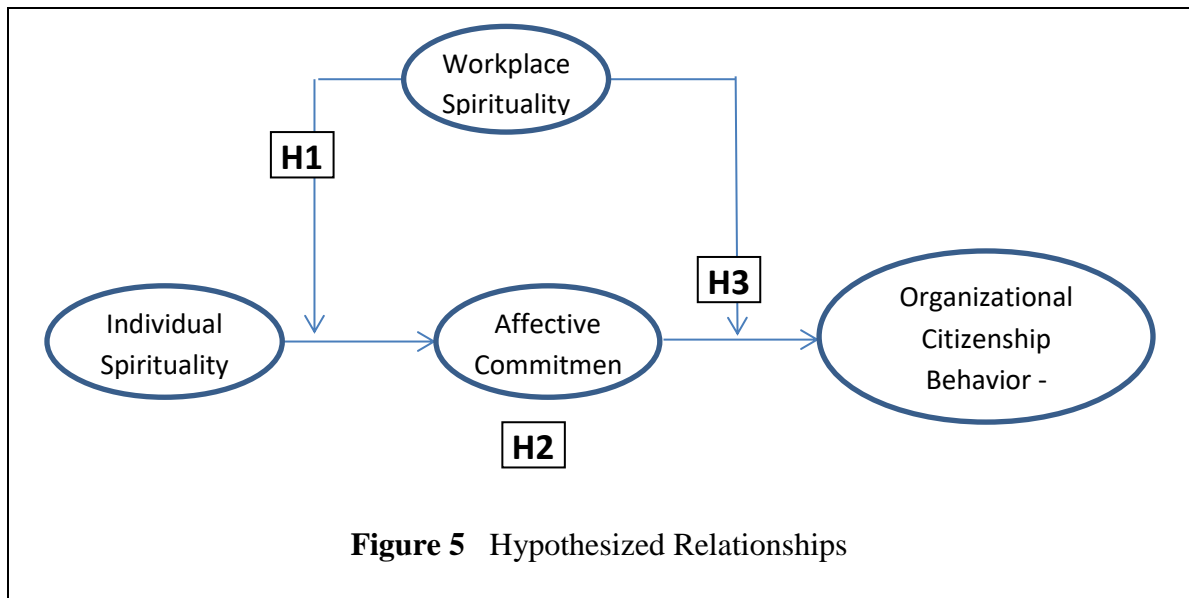
Validity, Common Method Variance and Reliability

Validity

SmartPLS was used to assess convergent and discriminant validity (Seyal & Turner, 2013, Hair et.al, 2014, p. 107). Discriminant validity was established using the Fornell-Larker criterion. Each construct's square root of AVE was greater than its highest correlation with any of the other constructs. Convergent validity was established by reviewing factor loadings among dimensions. Each indicator loaded on its intended factor as an evidence for convergent validity.

Response Bias and CMV

Several precautions were taken to account for response bias (Zikmund et al., 2013). First data was collected from multiple sites and included multiple companies with different missions in various industries. See Appendix B for complete list of company type and site description. Second, the survey included two questions to identify careless respondents. Respondents who failed to answer these two questions in the specified way were removed from further analysis. Furthermore, because the data was collected from the same source, common method variance (CMV) might present a threat for the subsequent hypothesis testing (Podsakoff, 2003). To test CMV, I used Harmon one-factor CMV detection test to check whether all factors loaded on one common factor (Podsakoff, & Organ, 1986). All indicators were analyzed by forcing them to load on one factor, and the first factor did not account for more than 50% of the variance. Also, I found that the fit for the unidimensional model was considerably worse than the measurement model. Hence, I concluded that common method variance did not constitute a serious threat for this study (Fuller, Simmering, Atinc, Atinc, & Babin, 2015)

Reliability

All Cronbach Alphas and composite reliabilities, as reported in Table 3, were greater than 0.7 with the exception of organizational dimension of the OCB construct (Nunnally, 1978). Similar problems with OCBO dimension were also reported in the literature (Cropanzano, & Byrne, 2003; Molines, Sanseau, & Adamovic, 2016). Carpenter et al. (2016) suggests revision of the Williams and Anderson 1991 scale among others for additional reliability and validity testing. HRD scholars have chosen to drop

items based on low loadings of related variables such as work attitudes, performance and OCB (Holton, Bates, Selyer, & Carvalho, 1997; Reio & Shuck, 2015; Molines, Sanseau, & Adamovic, 2016). In this study, I chose to use the OCBI dimension of the OCB construct and dropped OCBO because of these potential issues. More importantly, the dimension of OCBI is more in line with the general theme of this study.

Descriptive Analysis

Sample Characteristics

The final data consisted of employees with 67.2 % female (SD=0.47) and average age of 46.2 years (SD= 13.28). Respondents' education levels included 33.4% Masters degrees, 25.4% Professional Degrees, and 20.3% Bachelor's degrees (SD=1.39). The average tenure of employees with current employer was 50.7% greater than 5 years (SD =0.873). In terms of ethnicity, 80% were whites (SD= 1.42). The majority of 82% were working in a non-faith influenced work environment (SD=0.38), 61.8% state/federal employee and 53.6% in the education industry, 12% healthcare industry, 11% administrative/office support and 4% finance industry (SD=1.3).

Participating Organizations. Organizations selected were classified by secular or non-secular, and by size, industry and employment type. The data set consisted of nine identifiable groups representing seven organizations. Four organizations were identified as non-secular. Four others were identified as secular and one additional was identified as miscellaneous including a mixture of both. Organization size varied from greater than 25 to 1200. Industries varied however, most responses were received from

education, healthcare, and finance. Most respondents represented public/state employees (see Appendix B).

Bivariate Correlations

Table 2 below reported the bivariate correlations among the variables included in this study. The table included latent and control variables in the following order: Education Level, Length of Employment, Gender, Management Level, Faith Influenced, Individual Spirituality, Workplace Spirituality, Affective Commitment, Organizational Citizenship Behavior-Individual. For latent variables, the Cronbach Alpha scores were reported in the diagonal.

Nine separate control variables characteristic of other studies of antecedents to organizational citizenship behavior were used in the study (Williams & Anderson, 1991). Education Level, Length of Employment, Gender, Age, Ethnicity, Management Level, Category of Employment, Faith-Influenced Organization, and Occupational Category were selected based on prior use in other studies of workplace spirituality and affective commitment (Astin & Astin, 1999; Gregersen, 1993; Meyer & Allen, 1991). Ethnicity, Category of Employment and Occupational Category are categorical control variables available in Appendix B.

Four latent variables of varying dimensions were examined in the data set. The means of each dimension were used for correlation analysis. Transcendent summons, purposeful work, and prosocial orientation measure individual spirituality. Sense of community and alignment with organizational values measure workplace spirituality. Affective commitment was a unidimensional eight-item construct. Organizational

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citizenship behavior (individual) measured the organizational citizenship behavior construct.

As expected based on prior research in OCB, AC, IS and WS literature, strong positive relationships were found among the latent variables. The relationship between workplace spirituality and affective commitment (AC) was r=0.748 (p<.01), indicating a positive relationship. The relationship between AC and individual spirituality also showed a positive and significant relationship (r=0.430, p<.01). Following in order of strength was the relationship between individual spirituality and workplace spirituality (r=0.365, p<.01); Individual spirituality and organizational citizenship behavior (r=0.344, p<.01). Affective commitment and organizational citizenship behavior are positively related, (r=0.264, p <.01) as was workplace spirituality and organizational citizenship behavior (r=0.227, p<.01). Results indicated positive relationships between OCBI and IS and WS in general. The strongest relationships seemed to exist within WS and AC (r=0.748, p<.01) and IS and AC (r=0.430, p<.01). No inverse relationships were identified among the latent variables.

Regarding the control variables, gender and OCB was yet another pair in positive relationship (r=0.187, p<.01), as an indicator that more females were likely to perform OCBI toward individuals. Gender and management level was also a positive relationship (r=0.198, p<.01). Interestingly, a positive relationship was found between individual spirituality and education level (r=0.201, p<. 01), indicating employees with higher education levels might be more likely to participate in individual spirituality behaviors. Education level was also related to working for a faith influenced organization (r= 0.112, p<.01). Age and OCB were found to have a positive relationship (r=0.101, p<.01). Age

and IS also had a positive relationship (r=0.140, p<.01), indicating older employees tended to show more IS behaviors in the workplace.   Age and education level were positively related (r=0.120, p<.01). Management and faith influenced organizations exhibited a positive relationship (r=0.108, p<.01). Age and affective commitment (r=0.114, p<.01). The above relationships indicated two important findings that older employees tended to be more committed to their organizations and that the length of employment of an employee with the organization also increased affective commitment.

Four inverse relationships were identified within the control variables. Management level was found to hold a negative relationship with education level (r= -0.132, p<01) and with length of employment (r= -0.128, p<.01).   Management level was also found to have a negative relationship with age (r= -0.185, p<.01). Gender and education level is the final inverse control variable and seemingly the most strongly influenced found to be inversely related (r= -0.242, p<.01)

Three correlations were found at the .05 significance level. OCBI and education level (r= -0.89, p< .05), OCBI and management level (r= -.089, p<.05), OCBI and length of employment (r= -.092, p<.05) are all negatively related.

Table 2

Bivariate Correlations: Control Variables and Latent Variables

	Means	Std. Dev.	1	2	3	4	5	6	7	8	9
1- Ed Level	4.600	1.390									
2-Length of Employment	3.320	0.873	0.04								
3-Gender	1.670	0.470	-.242**	-0.009							
4-Mgt. Level	2.550	0.610	-.132**	-.128**	.198**						
5-Faith Influenced	1.830	0.380	.112**	-0.018	-0.016	.108**					
6-Individual Spirituality	2.976	0.699	.201**	0.04	0.039	-.135**	-.204**	**0.914**			
7-Workplace Spirituality	4.969	1.123	-0.071	-0.059	-0.010	-.147**	-.281**	.365**	**0.948**		
8-Affective Commitment	4.730	1.045	0.001	.091*	-0.008	-.196**	-.184**	.430**	.748**	**0.787**	
9-Organizational Citizenship Behavior-Individual	4.389	0.382	-0.089*	0.092*	0.187**	-0.126**	-0.066	.344**	.227**	.264**	**0.720**

N= 757, * p<0.05, ** p<0.01

Factor Structure

Confirmatory Factor Analysis (CFA) was performed to assess the factor loadings of the variable indicators. Reported in Table 3 was the factor structure for the latent variables: individual spirituality, workplace spirituality, affective commitment, and organizational citizenship behavior. Transcendent summons, purposeful work, and prosocial orientation were the dimensions of individual spirituality while sense of community and alignment with organizational values were the dimensions of workplace spirituality. Affective commitment was a unidimensional eight-item construct. As mentioned before, the individual dimension of the organizational citizenship behavior construct was included in the measurement model.

The below Figure 5 represented the SmartPLS model used for testing the hypotheses. All the endogenous and exogenous variables, including the controls and moderating effects were included in this model. The path coefficients and the corresponding significance values were reported on this model.
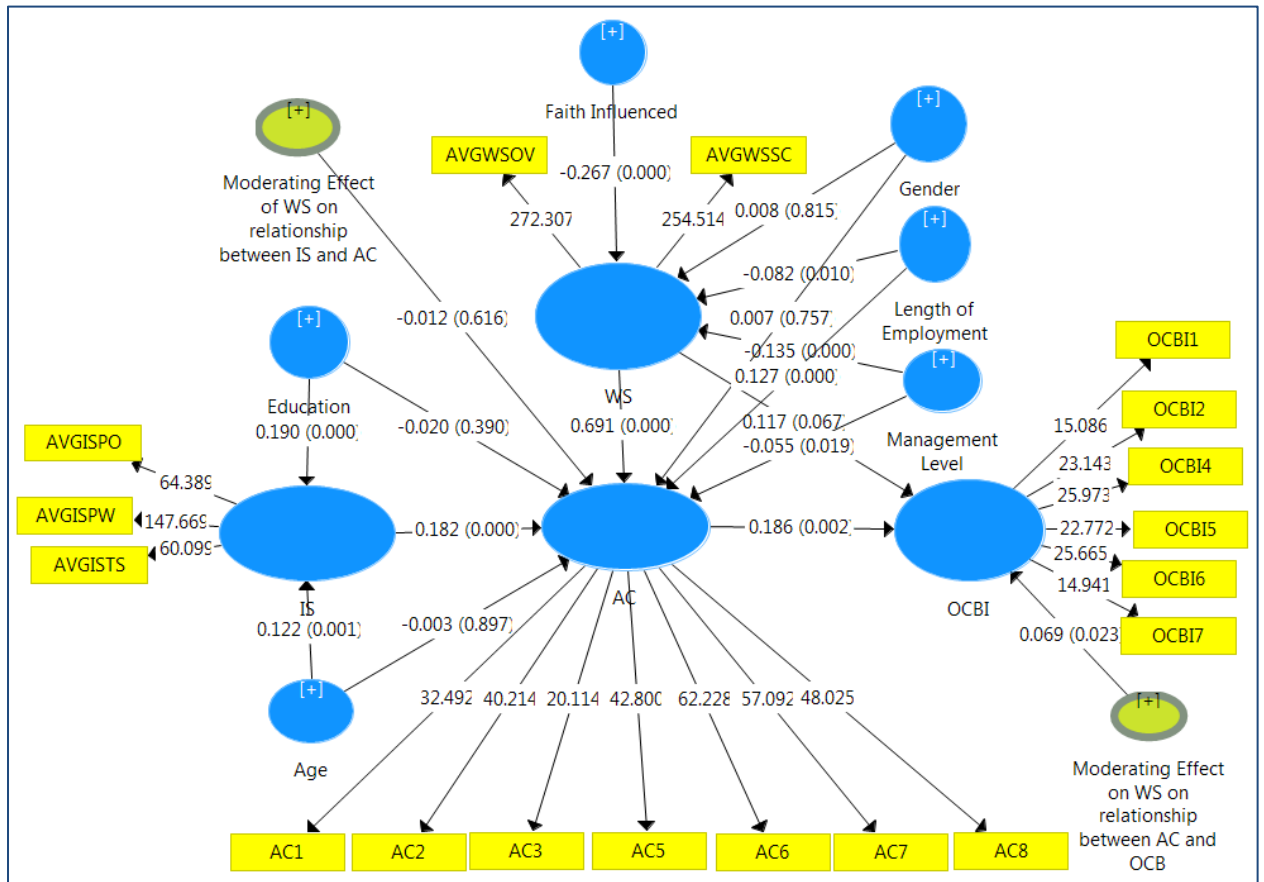
Figure 6   Full Model

All items (questions), factors loadings, AVEs, reliability scores, R^2s and the corresponding means and standard deviations were reported in Table 3. When conducting factor analysis, factor loadings are explored to determine the factor structure. A factor loading is expected to be greater than .7 for each indicator (Zikmund, Babin, Carr, & Griffin, 2013). Beginning with the transcendent summons dimension (4 items), factor loadings ranged from 0.593 to 0.932 including a reverse coded item. Purposeful work (4 items) showed loadings ranging from 0.815 to 0.882. Prosocial orientation (4 items) indicated loadings from 0.731 to 0.854. Sense of community (7 items) indicated loadings

from 0.706 to 0.854. Alignment with organizational values (8 items) ranged from 0.657

to 0.835. Affective commitment as a unidimensional construct included 8 items showing

a majority of factor loadings from 0.580 to 0.844. Affective commitment also included

several reverse coded items. Organizational citizenship behavior (7 items) individual

ranged majority ranged from 0.657 to 0.835.   Based on the factor loadings, I moved to

further analysis with the hypotheses testing.

Table 3

Quality Criteria and Factor Loadings

Construct/ Dimension/Item Description	Means	Standard Deviation	Item	Factor Loadings
Individual Spirituality				
(AVE=0.760, R²= 0.056, CR=0.905 α=.914)				
Transcendent Summons (ISTS)	2.690	1.118	ISTS1	0.932
I believe that I have been called to my current line of work.				
I do not believe that a force beyond myself has helped guide me to my career.	3.210	1.123	ISTS3	0.593
I was drawn by something beyond myself to pursue my current line of work.	2.640	1.124	ISTS5	0.876
I am pursuing my current line of work because I believe I have been called to do so.	2.610	1.130	ISTS11	0.929
Purposeful Work (ISPW)	2.800	0.983	ISPW2	0.882
My work helps me live out my life's purpose.				
I see my career as a path to purpose in life.	2.820	0.998	ISPW7	0.878
My career is an important part of my life's meaning.	3.010	0.936	ISPW9	0.815
I try to live out my life purpose when I am at work.	3.010	0.927	ISPW12	0.827
Prosocial Orientation (ISPO)				
The most important aspect of my career is its role in helping to meet the needs of others.	3.260	0.824	ISPO4	0.854
Making a difference for others is the primary motivation in my career.	3.230	0.867	ISPO6	0.815
My work contributes to the common good.	3.360	0.765	ISPO8	0.736
I am always trying to evaluate how beneficial my work is to others.	3.090	0.845	ISPO10	0.731
Workplace Spirituality				
(AVE=0.919, R²=0.100 , CR=.958 α=.948)	5.550	1.301	WSSC1	0.854
Sense of Community (WSSC)				
Working cooperatively with others is valued				
Feel part of a community	5.190	1.402	WSSC2	0.845
Believe people support each other	5.240	1.295	WSSC3	0.823

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Feel free to express opinions	4.820	1.600	WSSC4	0.821
Think employees are linked with a common Purpose	5.070	1.417	WSSC5	0.799
Believe employees genuinely care about each Other	5.250	1.293	WSSC6	0.796
Feel there is a sense of being a part of a family	4.940	1.548	WSSC7	0.706
Alignment with Organizational Values (WSOV)				
Feel positive about the values of the Organization	5.230	1.395	WSOV8	0.814
Organization is concerned about the poor	4.290	1.632	WSOV9	0.657
Organization cares about all its employees	4.630	1.648	WSOV10	0.779
Organization has a conscience	4.800	1.600	WSOV11	0.835
Feel connected with the organization's goals	5.100	1.426	WSOV12	0.821
Organization is concerned about the heal of Employees	5.080	1.418	WSOV13	0.749
Feel connected with the mission of the Organization	5.220	1.405	WSOV14	0.812
Organization cares about whether my spirit is Energized	4.040	1.700	WSOV15	0.779
Affective Commitment (AC) $(AVE=0.593, R^2= 0.630, CR=0.910\ \alpha=.787)$ I would be very happy to spend the rest of my career in this organization.	4.810	1.796	AC1	0.729
I enjoy discussing my organization with people outside of it.	5.140	1.448	AC2	0.747
I really feel as if this organization's problems are my own.	3.920	1.698	AC3	0.58
I think that I could easily become as attached to another organization as I am to this one.	4.870	1.551	AC4	-0.525*
I do not feel like "part of the family" at my organization. (r)	4.780	1.691	AC5	0.778
I do not feel "emotionally attached" to this organization. (r)	4.710	1.726	AC6	0.844
This organization has a great deal of personal meaning for me.	4.820	1.582	AC7	0.827
I do not feel a strong sense of belonging to my organization. (r)	4.780	1.682	AC8	0.83
Organizational Citizenship Behavior- Individual (OCBI) $(AVE=0.522, R^2= .070, CR=0.867, \alpha=.720)$ I help others who have been absent	4.290	0.802	OCBI1	0.707
I help others who have heavy work loads	4.300	0.785	OCBI2	0.767
I assist my supervisor with his/her work (when not asked)	4.130	0.997	OCBI3	0.584*
I take time to listen to co-workers' problems and worries	4.490	0.616	OCBI4	0.718
I go out of the way to help new employees	4.380	0.763	OCBI5	0.751
I take a personal interest in other employees	4.310	0.797	OCBI6	0.694
I pass along information to co-workers	4.570	0.610	OCBI7	0.674

*removed from dimension for data analysis; (r) indicates reverse coded items

Hypotheses Testing

SmartPLS modeling software was used to test the hypotheses (Hair, Hult, Ringle & Sarstedt, 2014). I used SmartPLS to test the psychometric properties of each scale and estimated the strength and direction of the relationships hypothesized (Fornell & Larcker, 1981; Seyal & Turner, 2013; Hair et al, 2014). In SmartPLS, the structural models are estimated simultaneously (Lohmoller, 1989). The data was evaluated as a whole in the proposed model, further; control variables were included to help identify secular and non-secular respondents, levels of education, gender, tenure of employment, level of employment, and age.

Table 4 reported results of the SmartPLS modeling. Unlike covariance-based SEM models, fit of the overall model is not a concern in PLS (Hair, 2014). The traditional measures of SEM such as goodness of fit measures, CFI and RMSEA, are not produced with the SmartPLS algorithm. Instead, SmartPLS produces SRMR values as an indication of the validity of the overall model. The reported SRMR (0.054 and 0.097) were considered acceptable (Hu & Bentler, 1999). Path coefficients with significance and R^2 values were reported in the tables below with each corresponding hypothesis.

Table 4

Results from Hypothesis Testing

	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
Affective Commitment → Organizational Citizenship Behavior Individual	0.186	0.189	0.061	3.073	0.002
Individual Spirituality →Affective Commitment	0.182	0.182	0.028	6.517	0.000
Moderating Effect of Workplace Spirituality on → relationship between Individual Spirituality and Affective Commitment	-0.012	-0.012	0.023	0.512	0.609
Moderating Effect of Workplace Spirituality on → relationship between affective commitment and Organizational Citizenship Behavior Individual	0.069	0.068	0.030	2.255	0.024
Workplace Spirituality → Affective Commitment	0.691	0.692	0.022	31.456	0.000
Workplace Spirituality → Organizational Citizenship Behavior Individual	0.117	0.118	0.064	1.819	0.069

Hypothesis One

H1 proposed that workplace spirituality moderated the relationship between individual spirituality and affective commitment. Based on the results, WS did not show a moderating impact (β= -.012, p >.05) on the relationship between IS and AC although the main effect between IS and AC was present (β=0.182, p<.01).

Figure 5 above showed the positive and negative relationships among the variables in Hypothesis 1 for control variables, affective commitment and workplace spirituality levels of employment and affective commitment. No moderating effect was observed. Therefore, H1 was not supported.

Pawar (2009) explained that it was possible that aspects of workplace spirituality could be explored as antecedent constructs to affective commitment. Thus, one of the underlying assumptions of the hypothesis reasonably expected an effect of workplace

spirituality on affective commitment. Given the relationship of an individual entering employment into a workplace with an uncertain status of spirituality, the assumption was that the individual's spirituality would be moderated by the existing workplace spirituality. After data analysis, surprisingly, no results affirmed the moderating effect of workplace spirituality on affective commitment.

In order to further explore the possible impact of workplace spirituality on the relationship between individual spirituality and affective commitment, a possible mediation effect was also considered. To test the mediation effect of WS on AC and IS, the recommended three-step procedure of Hair et.al. (2014 p. 224) was followed. Testing for the main effect, addition of the mediator to the model to determine the effect of the mediator on the main relationship, then a calculation of the VAF (Variance Accounted For) to measure the degree of effect on the relationship.

Step One involved testing the main effect of individual spirituality. First, Smart PLS was used to determine the direct effect between individual spirituality and affective commitment was established without the presence of the potential mediator (β=0.455, p<.01). In Step 2, workplace spirituality was added as a mediator to analyze its effect on the individual spirituality-affective commitment behavior relationship. Individual spirituality was significantly related to affective commitment (β=0.357, p<.01) and workplace spirituality was significantly related to affective commitment (β= 0.694, p<.01). For step three, Hair et al. (2014) recommends the calculation of direct and indirect relationship between the two focal variables for each of the bootstrapping samples (5,000 in this case) and then a follow-up calculation of the standard deviation of these calculations. The process is detailed further.

The indirect effect size (.248), from the SmartPLS analysis, was divided by the calculated SD (0.023), calculated by using Excel, which was equal to the standard error of the bootstrapping procedure (.248/.0233), to gather the t-value (10.68, p<.01) of the indirect effect. The statistically significant t-value signified the presence of mediation. However, in order to identify whether the mediation effect is partial or full, Hair et al. (2013) recommends a one last step which involves calculation of variance accounted for (VAF). VAF (.43) was estimated by dividing the direct effect (0.187) by the total effect (0.434) which equaled to .429. Hair et al. (2013) suggest that values above .80 indicate full mediation, and values between .20 and .80 indicate partial mediation. In this case, the data shows a mediation effect of workplace spirituality on the relationship between individual spirituality and affective commitment. Hence, a mediation effect by workplace spirituality on the relationship between individual spirituality and affective commitment was observed as a result of additional H1 analysis. Based on the results above, a partial mediation effect of WS on the IS-AC relationship was observed.

Hypothesis Two

In H2, I proposed a mediating relationship of affective commitment on the relationship between individual spirituality and organizational citizenship behavior. To test the mediation effect of AC on IS and OCB, I followed Hair et al.'s (2014) recommendation for a 3 step process using Smart PLS. Step One involved testing the main effect of individual spirituality. First the direct effect between individual spirituality and organization citizenship behavior was established without the presence of the potential mediator (β=0.301, p<.01). In step 2, affective commitment was added to

analyze its effect on the individual spirituality-organizational citizenship behavior relationship. Individual spirituality was significantly related to affective commitment (β=0.453, p<.01) and affective commitment was significantly related to organizational citizenship behavior (β= 0.149, p<.01). For step three, Hair et al. (2014) recommends the calculation of direct and indirect relationship between the two focal variables for each of the bootstrapping samples (5,000 in this case) and then a follow-up calculation of the standard deviation of these calculations.

Furthermore, the indirect effect size (.068) was decomposed by the calculated SD (0.018), which was equal to the standard error of the bootstrapping procedure, to gather the t-value (3.79, p<.01) of the indirect effect. The statistically significant t-value signified the presence of mediation. However, in order to identify whether the mediation effect is partial or full, Hair et al. (2013) recommends a one last step which involves calculation of variance accounted for (VAF). VAF (.77) was estimated by dividing the direct effect (0.225) by the total effect (0.293). Hair et al. (2013) suggest that values above .80 indicate full mediation, and values between .20 and .80 indicate partial mediation. In this case, the results showed a nearly full yet partial mediation effect of affective commitment on the relationship between individual spirituality and organizational citizenship behavior. Hence, H2 was supported.

Hypothesis Three

H3 proposed that workplace spirituality moderated the relationship between affective commitment and organizational citizenship behavior. Based on the results as reported on Table 4, the main effect between affective commitment and organizational citizenship behavior individual was positive and significant ($\beta=0.186$, $p<.01$) as expected. Looking at the moderating effect of workplace spirituality, consistent with the proposed hypothesis, WS did have a moderating impact ($\beta=0.069$, $p<.05$) on the relationship between AC and OCBI. The positive sign signifies that, the positive relationship between affective commitment and organizational citizenship behavior was strengthened with higher workplace spirituality. In summary, H3 was supported.

Chapter Summary

Among the three proposed hypotheses, I did not observe support for H1, which proposed a moderating impact of workplace spirituality on the relationship between individual spirituality and affective commitment. Instead, an unanticipated mediating impact of that variable was identified. Furthermore, support for H2 that proposed a mediating effect of affective commitment on the relationship between individual spirituality and organizational citizenship behavior was observed. Finally, H3 that proposed a moderating effect of workplace spirituality on the relationship between affective commitment and organizational citizenship behavior was also supported. The results are summarized in Table 5 below.

Table 5

Summary of Results

Hypotheses	Result
H1: The relationship between individual spirituality and affective commitment is moderated by workplace spirituality	Not Supported
H2: The relationship between individual spirituality and organizational citizenship behavior is mediated by affective commitment.	Supported
H3: The relationship between affective commitment and organizational citizenship behavior is moderated by workplace spirituality, such that OCB is strengthened with a stronger degree of workplace spirituality.	Supported

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

This chapter discusses the results presented in the last chapter. I begin with the focus of the study and outline important contributions and findings relevant to advancing the literature on the selected topic of workplace and individual spirituality. I also discuss research and practical implications of the study. I conclude the chapter with limitations and proposed areas for future study.

Focus of the Study

The original motivator behind my research was to examine the influence of spirituality and affective commitment on organizational citizenship behavior in response to a call in the literature for exploring antecedents to OCB. An impetus or call in workplace spirituality research for empirical studies including altruistic influences with diverse and larger datasets to explore performance motivators was a secondary motivation. My motivation grew after communicating with Dr. Tepper and upon learning that his proposition remained untested. My hypotheses were largely based on Tepper (2003) and on the posited work by Kazemipour and Amin (2012) exploring attitudinal and behavioral relationships such as happiness, job satisfaction, and gratefulness among the constructs influencing OCB.

Contributions of the Study

This study contributed to the literature in the following three areas. First, a primary contribution was that it examined an untested proposition. Second, the control variables in the model design were used in other studies (educational, health care, or business) yet the unique combination (ex. tenure and management level) in this study produced results specific to business applications. Moreover, the study explored the moderating and mediating relationships among workplace spirituality involving OCB as a dependent variable.

Untested Proposition: Tepper's (2003) work was based on an assumption that a spiritual individual was obsessively influenced to perform OCBs. Tepper's proposition proposed two constructs, "spirituality" and "target values". My study interpreted "spirituality" as individual spirituality and "target values" as workplace spirituality informed by Tepper's (2003) conceptual development. Target values were proposed to play a moderating role between spirituality and psychological states in performance of OCB. My study tested the moderating role of workplace spirituality.

Tepper's proposition involved three psychological states, gratefulness, sensitivity to others' needs, and tolerance for inequity (Tepper, 2003) My study added affective commitment to Tepper's proposition as a psychological state and explored the effects of the variables and their interrelationships. My study hypothesized workplace spirituality moderated the level of affective commitment as a psychological state and its impact on OCBI performance.

Additionally, his proposition suggested social exchange and impression management as influencing OCB. He suggested lower degrees of spirituality would result in higher social exchange and impression management motivations to perform OCBs. To address the impression management piece of his proposition, this study selected a tool to measure individual spirituality with a dimension of impression management measures. My results suggested a strong relationship among individual spirituality (including an impression management motivation) and organizational citizenship behavior without the presence of workplace spirituality. According to personal communications with Tepper in 2017, this study was the first to test any aspect of his 2003 proposition.

Control Variables. Another contribution of the study was in the use of the control variables in the model. Much of the literature exploring spirituality outcomes were in healthcare and education, yet to a comparatively smaller degree in management literature. Although Tepper's literature did not specify control variables, previous interdisciplinary literature on spirituality collectively associated age, gender, faith-influenced organizations, management levels, employment tenure and education with the latent variables as indicated in the model (Astin & Astin, 1999; Bell-Ellis, Jones, Longstreth, & Neal, 2015). Further, other studies identified participants based on the organization's identification with a certain industry or faith affiliation or leadership position. For example, some studies only identified leaders for participating in spirituality research (Fry, 2003). My study asked all respondents to self-identify their leadership status and surveyed employees at different levels of employment with the outcomes resulting in higher OCBs at all levels in the presence of both aspects of spirituality. The

combination of control variables including respondent affiliations may offer broader business implications.

Additionally, the selected control variables for spirituality research bring significance to the results. Results of my study show that individual spirituality was significant relative to educational background and management level of the employee and to whether the employee worked for a faith-based organization. Management level of the employee was significant relative to individual spirituality, workplace spirituality, affective commitment, and organizational citizenship behavior. Further, whether an employee worked for a faith influenced organization was significant relative to all variables with the exception of OCBI. Finally, amongst all latent variables, gender was only significant to the OCBI variable.

Hypotheses & Relationships. In Hypothesis 1, I proposed a moderating effect of workplace spirituality on the relationship between individual spirituality and affective commitment. However, as identified in Chapter 4, a moderating effect of workplace spirituality was not supported by the results. To explore the potential reasons for the lack of moderating relationship as proposed in H1, additional literature was reviewed that provided some insight. Combining the literature review and my results, it is likely to explain why H1 was not supported. Recent research showed that workplace spirituality served as a moderator where the exogenous variable in the relationship was perceived as negative, such as workplace aggression or stress (Sprung, Sliter, & Jex, 2012; Kumar, 2014). In my study, individual spirituality was defined as a positive variable thus the expectation of the moderating effect might not be present. Thus my results aligned with other empirical studies of WS not being a moderator in the presence of a positive

exogenous variable such as IS. Instead, it was found to be a mediator between IS and AC.

Specifically, the studies indicated workplace spirituality offset the detrimental or negative effects of behavioral outcomes. More positive outcomes were present with WS as a moderator. Thus, it may be inferred that as a moderator, WS moderates negative behaviors (job overload, workplace aggression, stress) or outcomes and increases positive outcomes (commitment and OCB) in the workplace (Altaf & Awan, 2011; Sprung, Sliter, & Jex, 2012; Kumar, 2014). In light of the findings, WS as a moderator showed consistency with prior findings, as WS was perceived in the literature to be a positive behavior (Dik & Duffy, 2009).

Further, the results showed a strong direct relationship between individual spirituality and affective commitment. And more importantly, a positive mediating effect of workplace spirituality on the IS-AC relationship was identified. As this study is one of the few exploring the effects of WS on IS, the mediating effect of WS on IS and AC is encouraging and supports additional efforts on behalf of the workplace and the individual to increase levels of spirituality. Thus due to further review of H1 analysis, a new observation on WS and its effect on the IS-AC relationship provided results for future study of mediating effects.   Further exploring Tepper's proposition on the effects of both individual and workplace spirituality in their relationships to OCB may provide an opportunity for further research.

Hypothesis 2 identified mediating impact of affective commitment on the relationship between IS and OCB. The results from the mediating effect of affective

commitment on the IS-OCB relationship were supported by a strong positive relationship between AC and OCBI (see figures in Ch. 4). The findings were consistent with Milliman's (2003) study on commitment; my empirical analysis affirms the positive relationship between spirituality and organizational behavioral outcomes at both the individual and organization level.   H2 showed a positive mediating relationship between affective commitment and OCBI. The results showed dimensions of spirituality, transcendent summons, purposeful work, sense of community and alignment with organizational values, helped improve performance of OCBI. The findings affirm continuous empirical support for affective commitment's strong positive relationship as an antecedent to organizational behavior. The results showed that an employee's psychological state, in the case of H2, affective commitment, helped explain the relationship between IS and OCB. Williams and Anderson (1991) examined organizational commitment in general as a predictor of OCB. Their research led to further exploration on specific forms of commitment by Allen and Myer (1996) into affective commitment, leading to this study exploring affective commitment's antecedent behavior in the relationship to OCBI. Therefore, this study offered new empirical evidence to support positive outcomes of WS and IS as a part of organizational shaping mechanism.

The findings on Hypothesis 3, which tested the moderating effect of workplace spirituality on affective commitment and organizational citizenship behavior, were supported. It supported Kazemipour, Amin, and Pourseidi (2012) by specifying the importance of affective commitment, organizational citizenship behavior and spirituality in the workplaces to understand the importance of meaningfulness, sense of commitment,

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and community, and alignment with organizational values. Successful interventions were posited by Kazemipour and Amin (2012) to increase organizational spirituality. Organ and Konovsky (1989) suggested the relationship between affective component and OCB, and conceived AC's enforcing role in greater OCB. Later, Williams and Anderson (1991) and Meyers and Allen (1996) explored various dimensions of commitment for their effects on outcomes, specifically on OCB, and suggested additional variables be tested to expand the explanatory power of OCB. Given the results from this study, including workplace spirituality, indicators supporting Organ and Konovsky (1989), Williams and Anderson (1991) seemed to present at a strong degree. Thus, the results from testing H3 enriched the OCB literature.

The research resulted in description of a state similar to Jung's Individuation Theory where the individual transcends the self into a collective consciousness with a group. This study extended Kazemipour and Amin (2012) and included individual spirituality as another important antecedent to OCB performance. The study supported Tepper's (2003) proposition that individual spirituality should be regarded on a continuum from very low to very high. The study influences future studies such as Liu and Robertson (2011) to determine an individual's evolution of spirituality. This study supported the research on individual spirituality and its relationship toward workplace spirituality as the two aspects interact to work behavioral outcomes. Further, both individual spirituality and workplace spirituality showed a positive effect on AC and OCBI with various degrees. In consideration of the new "shaping" role of HRD mechanism identified in Wang et al. (2017), perhaps spirituality embedded a shaping aspect to employees and organizational development over time.

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Implications for Research and Practice

     Implications for Research. Three particular theories informed my study covering all the variables explored. The empirical evidence supported the theoretical predictions by the Leader Member Exchange Theory, Jung's Theory of Individuation, and Maslow's Hierarchy of Needs. First, OCB outcomes have been associated with Leader Member Exchange Theory (Fry, 2003; Chen & Yang, C. F., 2012; Decoster, Stouten, Camps, & Tripp, 2014; Pawar, 2014). Next, toward a common contribution of both types of spirituality, Jung's Theory of Individuation and Maslow's Hierarchy of Needs are potentially supported. Jung (1964) describes the analytical psychological process of Individuation as one of the conscious and unconscious personality of coming together. His work has been associated in HRD with the personal development of an individual (King & Nicol, 1999). Thus, workplace spirituality and individual spirituality and their mediating effect on the relationship of affective commitment and OCB suggest a convergence of meaningfulness to the individual and a sense of calling to help others. Next, Maslow's Hierarchy of Needs suggests an individual's need to belong and for self-actualization. Individual spirituality supports the average employee's quest to move towards a more meaningful sense of purpose. As basic needs are met, the employee through development of the hierarchy of needs seeks to find meaning to their work through convergence of their own spirituality to that of the organization's. Moreover, Ashmos and Duchon (2000) indicated that many employees tended to try to make a difference and live out their life purpose within their positions. In their positions, the employee develops a sense of belonging, affective commitment, to their workplace and

thus has a propensity to perform OCBI's with higher levels of commitment (Williams & Anderson, 1991).

Thus it can be inferred that employees seeking a meaningful work experience (spirituality and connectedness) to shape their affective commitment with longer tenure and tend to perform more OCBIs. My analysis measured the propensity of spirituality (purposeful work) as an individual and a group (aligning with organizational values). Results from the study indicated positive relationships between OCBI and IS and WS. Within the realm of spirituality research, both aspects, workplace and individual, contribute to human resource and psychological theory development. In general, the findings provide a unique insight into the interaction of workplace spirituality and individual spirituality.

Based on my results, a few indicators for further research appear relevant. First, reviewing comprehensive business relevant control variables in future spirituality studies, further study of a link between mediating and moderating relationships among antecedent variables to the spirituality- OCB relationship and further exploration of the "shaping" role of the HRD mechanism appear warranted based on either positive or negative behavioral expectations.

Implications for Practice

This study offers important practical implications. The empirical evidence derived from this study showed that developing individual and workplace spirituality improved employees' AC and OCBI. As indicated by the additional mediation findings in Hypothesis 1, the affective commitment level of employees to their organization was

influenced by workplace spirituality. Further, and perhaps more importantly, my analysis showed that affective commitment and spirituality as inherent organizational constructs may be facilitated by organizations and individuals. As an intervention or to overcome negative behavioral outcomes, workplace interventions may be focused on increasing positive performance outcomes. Managers may explore no or low-cost interventions to encouraging workplace interconnectedness such as encouraging additional social interactions among colleagues, more recognition of groups, teams and individuals for performance supporting interconnectedness activities, and even just encouraging colleagues to get to know their coworkers may lead to increased commitment resulting in increased performance (OCB).

For HRD practitioners, the results of this study suggest an organization may consider developing strategies in fostering a spiritual organizational culture for an interconnected environment and promoting a meaningful life more than a paycheck. Thus using an HRD concept of developing or "shaping" the organizational culture of the workforce by helping identify employees with a higher propensity for meaningful work and to be connected and to help others. Analysis also suggests incorporating spirituality dimensions would offset the negative effects of negative variables such as those mentioned in recent studies on job overload, work aggression, and stress (Altaf & Awan, 2011; Sprung et al., 2012; Kumar, 2014).

In short, based on my results, practitioners are challenged to understand the current status of spirituality and OCB in their organizations and to take advantage of their positive impact on individuals and organization performance in an appropriate

organizational context. Promoting spirituality and OCB may further foster employees'

affective commitment to the organization for desired organizational outcomes.

Limitations and Future Research

It is worth noting that a number of limitations may be embedded in this study.

First, this study explored certain industries by a convenience snowballing sampling

process. As such, the organizations it identified as secular or non-secular were based on

professional contacts by the researcher and the non-secular group was significantly

smaller as expected due to its proportion in the industry in general. Caution should be

taken in generalizing the results to all organizations. Future research may focus on

behaviors within small and large firms in both rural and metroplex regions with

participants from a more balanced group.

Furthermore, removing the OCBO dimension due to reliability and validity issues

with the data set might have limited collection of further information on the effects of

affective commitment on OCB for an organization. Additionally, response time could

also be a factor as the study was conducted over two separate 30 day periods of two

groups of respondents at the end of a calendar year and at the beginning of a new year.

Also, the limitations imposed by different organizational IRB was likely to be a factor in

the number of responses received as some IRB's limited the number of contacts with

potential respondents during the survey period. More reminders to the second group

would have helped the data set balance between secular and non secular respondents.

Finally, due to the design of the study as cross-sectional, no causal relationship among

the included constructs may be established. Future research may consider a longitudinal

design to gathering time-series data for impact of dimensions on spirituality in individual

organizations and perhaps industries to identify necessary causal relationships.

Chapter Summary

This chapter discussed the findings of the study and presented its implications for

research and practice. More importantly for practitioners, the study helps pave the way

for both the financial and behavioral outcomes of implementing a spiritual culture in a

workplace environment. The findings support that individuals come to work with a sense

of spirituality and seek to get more from their positions than a paycheck. Spirituality is

an intrinsic latent variable that may be fostered and leveraged in contemporary

organizations for developing their employees toward desired organizational outcomes.

The chapter concluded with the research limitations and proposed areas for future

research.

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Appendix A: Hypotheses, and Model and Variable Information

Table 4

Entire Model	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (|O/STDEV|)	P Values
AC -> OCBI	0.186	0.189	0.061	3.073	0.002
Age -> AC	-0.003	-0.003	0.025	0.128	0.898
Age -> IS	0.122	0.121	0.037	3.273	0.001
Education_ -> AC	-0.020	-0.020	0.023	0.868	0.385
Education_ -> IS	0.190	0.190	0.037	5.112	0.000
Faith Influenced -> WS	-0.267	-0.267	0.030	8.874	0.000
Gender -> AC	0.007	0.007	0.024	0.312	0.755
Gender -> WS	0.008	0.007	0.035	0.236	0.814
IS -> AC	0.182	0.182	0.028	6.517	0.000
Length of Employment -> AC	0.127	0.127	0.023	5.479	0.000
Length of Employment -> WS	-0.082	-0.083	0.032	2.597	0.009
Management Level -> AC	-0.055	-0.055	0.024	2.289	0.022
Management Level -> WS	-0.135	-0.134	0.032	4.220	0.000
Moderating Effect 1 -> AC	-0.012	-0.012	0.023	0.512	0.609
Moderating Effect 2 -> OCBI	0.069	0.068	0.030	2.255	0.024
WS -> AC	0.691	0.692	0.022	31.456	0.000
WS -> OCBI	0.117	0.118	0.064	1.819	0.069

Full Model
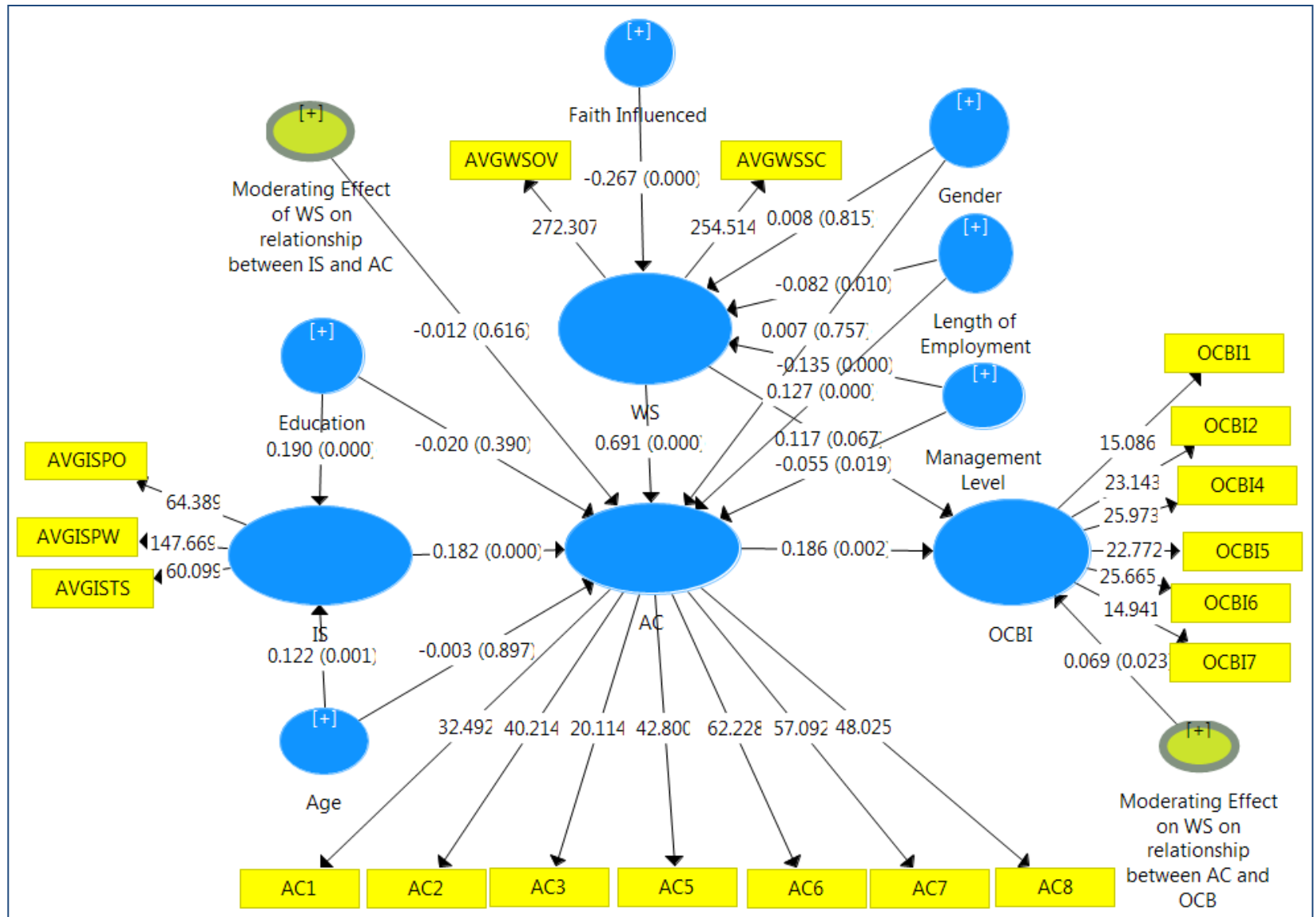
Table 2

Descriptive Analysis: Latent Variables and Controls

	Means	Std. Dev.	1	2	3	4	5	6	7	8	9
1- Ed Level	4.600	1.390									
2-Length of Employment	3.320	0.873	0.04								
3-Gender	1.670	0.470	-.242**	-0.009							
4-Mgt. Level	2.550	0.610	-.132**	-.128**	.198**						
5-Faith Influenced	1.830	0.380	.112**	-0.018	-0.016	.108**					
6-Individual Spirituality	2.976	0.699	.201**	0.04	0.039	-.135**	-.204**	**0.914**			
7-Workplace Spirituality	4.969	1.123	-0.071	-0.059	-0.010	-.147**	-.281**	.365**	**0.948**		
8-Affective Commitment	4.730	1.045	0.001	.091*	-0.008	-.196**	-.184**	.430**	.748**	**0.787**	
9-Organizational Citizenship Behavior-Individual	4.389	0.382	-0.089*	0.092*	0.187**	-0.126**	-0.066	.344**	.227**	.264**	**0.720**

N= 757, * p<0.05, ** p<0.01

Appendix B: Participating Organization General Information

Participating Organizations

Group	Frequency	%	Faith Based/ Non Faith Based	Potential Respondents	Responses	Industry	Response Rate	1st Group	2nd Group	Employment Type
A	271	35.8	NFB	1262	398	Education	31.53%	11/6/2018-12-8-2018		Public/State
B	62	8.2	NFB	230	80	Education	34.78%	11/6/2018-12-8-2018		Public/State
C	19	2.5	FB	27	22	Business	81.48%	11/6/2018-12-8-2018		Private
D	16	2.1	NFB	25	23	Finance	92.00%	11/6/2018-12-8-2018		Pubic/Federal
G	249	32.9	NFB	940	305	Education	32.44%	11/6/2018-12-8-2018		Public/State
H	61	8.1	MISC.	372	117	Misc.	31.45%	11/6/2018-12-8-2018		Misc.
I	16	2.1	FB	30	27	Healthcare	90.00%		1/10/2018 - 2/10/2018	Private
J	52	6.9	FB	532	72	Healthcare	13.53%		1/10/2018 - 2/10/2018	Private
K	11	1.5	FB	87	15	Healthcare	17.24%		1/10/2018 - 2/10/2018	Private

3645   1059

Response Rate: 29.05%

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Occupational Category				
	Frequency	Percent	Valid Percent	Cumulative Percent
Education, Training and Library	406	53.6	53.6	53.6
Healthcare Practitioners, Healthcare Support	92	12.2	12.2	65.8
Production, transportation, and material moving	5	0.7	0.7	66.4
Finance, Management, Professional (Business) and related occupations	69	9.1	9.1	75.6
Service	20	2.6	2.6	78.2
Sales and Related	13	1.7	1.7	79.9
Construction, extraction, and maintenance	8	1.1	1.1	81
Government	11	1.5	1.5	82.4
Architecture and Engineering	4	0.5	0.5	83
Technical, Computer, Mathematical Occupations	23	3	3	86
Food Preparation and Serving	4	0.5	0.5	86.5
Protective Services	4	0.5	0.5	87.1
Legal	2	0.3	0.3	87.3
Community, Social Services	5	0.7	0.7	88
Office and Administrative Support	83	11	11	98.9
Arts, Design, Entertainment, Sports and Media	8	1.1	1.1	100
Total	757	100	100	

	Frequency	Percent	Valid Percent	Cumulative Percent
A	271	35.8	35.8	35.8
B	62	8.2	8.2	44
C	19	2.5	2.5	46.5
D	16	2.1	2.1	48.6
G	249	32.9	32.9	81.5
H	61	8.1	8.1	89.6
I	16	2.1	2.1	91.7
J	52	6.9	6.9	98.5
K	11	1.5	1.5	100
Total	757	100	100	

Valid Responses per Organizational Group

Appendix C: IRB, Measurement Scales and Surveys (English and Spanish)

THE UNIVERSITY OF TEXAS AT TYLER
3900 University Blvd. • Tyler, TX 75799 • 903.565.5774 • FAX: 903.565.5858

**Office of Research and
Technology Transfer**

**Institutional Review
Board**

September 25, 2017

Dear Ms. Resendez,

Your request to conduct the study: *Exploring Spirituality and Affective Commitment as Antecedents to Organizational Citizenship Behavior,* IRB #F2017-17 has been approved by The University of Texas at Tyler Institutional Review Board as a study exempt from further IRB review. This approval includes a waiver of signed, written informed consent. In addition, please ensure that any research assistants are knowledgeable about research ethics and confidentiality, and any co-investigators have completed human protection training within the past three years, and have forwarded their certificates to the IRB office (G. Duke).

Please review the UT Tyler IRB Principal Investigator Responsibilities, and acknowledge your understanding of these responsibilities and the following through return of this email to the IRB Chair within one week after receipt of this approval letter:

- Prompt reporting to the UT Tyler IRB of any proposed changes to this research activity
- <u>Prompt reporting to the UT Tyler IRB and academic department administration will be done of any unanticipated problems involving risks to subjects or others</u>
- Suspension or termination of approval may be done if there is evidence of any serious or continuing noncompliance with Federal Regulations or any aberrations in original proposal.
- Any change in proposal procedures must be promptly reported to the IRB prior to implementing any changes except when necessary to eliminate apparent immediate hazards to the subject.

Best of luck in your research, and do not hesitate to contact me if you need any further assistance.

Sincerely,

Gloria Duke, PhD, RN

Gloria Duke, PhD, RN
Chair, UT Tyler IRB

EMAIL RECRUITING LETTER:

Mr. Ms._____,

You have been identified as a key person in your organization for a research activity involving workplace spirituality, affective commitment and organizational citizenship behavior. Your participation in this research project is voluntary. If you agree to participate, you will be involved in one or more of the following activities:

- You will be asked to distribute a Qualtrics link to employees for voluntary completion. The data will be kept anonymous and you will be provided with a general overview of the results. No one will have access to the findings other than the researcher.
- You may be asked to meet again if more information is needed.

If you are interested in participating in this research study, please contact me. My contact information is below.

Sincerely,

Elva A. Resendez, MBA
Doctoral Candidate
Department of HRD & Technology
College of Business and Technology
The University of Texas at Tyler
3900 University Blvd.
Tyler, TX 75799
(903) 366-1318
Email: Elva.Resendez@tamuc.edu

MEASUREMENT SCALES- 49 TOTAL ITEMS

(12) Individual Spirituality-Dik, Eldridge-Steger-Duffy CVQ- Presence total (12) Four Item Likert Scale (1-Not at all true of me; 2-Somewhat true of me; 3-Mostly true of me; 4-Absolutely true of me)Substitute for Ashmos and Duchon 2000 Meaningful Work (Individual Spirituality/Calling

1. I believe that I have been called to my current line of work.***
2. My work helps me live out my life's purpose.****
3. I do not believe that a force beyond myself has helped guide me to my career.***
4. The most important aspect of my career is its role in helping to meet the needs of others.**
5. I was drawn by something beyond myself to pursue my current line of work.***
6. Making a difference for others is the primary motivation in my career.**
7. I see my career as a path to purpose in life.****
8. My work contributes to the common good.**
9. My career is an important part of my life's meaning.****
10. I am always trying to evaluate how beneficial my work is to others.**
11. I am pursuing my current line of work because I believe I have been called to do so.***
12. I try to live out my life purpose when I am at work.****

****Purposeful Work   ***Transcendent Summons (Calling) **Prosocial Orientation

(15) Workplace Spirituality- Milliman- Sense of Community-Group Measures- Added to Ashmos and Duchon Alignment with Values-Organizational Measures (15 total) (2000 and 2003)7 Point Likert -(Strongly Disagree) (Disagree) (Disagree Somewhat) (Undecided) (Agree Somewhat) (Agree) (Strongly Agree)
Sense of Community (Milliman 2003)

1. Working cooperatively with others is valued
2. Feel part of a community
3. Believe people support each other
4. Feel free to express opinions
5. Think employees are linked with a common purpose
6. Believe employees genuinely care about each other
7. Feel there is a sense of being a part of a family

Alignment with Organizational Values (Ashmos and Duchon 2000)

8. Feel positive about the values of the organization
9. Organization is concerned about the poor
10. Organization cares about all its employees
11. Organization has a conscience
12. Feel connected with the organization's goals
13. Organization is concerned about the heal of employees
14. Feel connected with the mission of the organization
15. Organization cares about whether my spirit is energized

(8) Affective Commitment- Meyer and Allen (1991) REVISED 1997
(Strongly Disagree) (Disagree) (Disagree Somewhat) (Undecided) (Agree Somewhat)
(Agree) (Strongly Agree) Affective, Normative and Continuance Employee-
Organizational Commitment Scale
(1-7 Likert Scale)
Affective Commitment Scale Items
1. I would be very happy to spend the rest of my career in this organization.
2. I enjoy discussing my organization with people outside of it.
3. I really feel as if this organization's problems are my own.
4. I think that I could easily become as attached to another organization as I am to this one.
5. I do not feel like "part of the family" at my organization. (R)
6. I do not feel "emotionally attached" to this organization. (R)
7. This organization has a great deal of personal meaning for me.
8. I do not feel a strong sense of belonging to my organization. (R)

(14) Organizational Citizenship Behaviors- Williams and Anderson 1991- Only one to use OCBI & OCBO 5 Point Likert (Strongly Disagree) (Disagree) (Undecided) (Agree) (Strongly Agree)
OCBI
1. Helps others who have been absent
2. Helps others who have heavy work loads
3. Assists supervisor with his/her work (when not asked)
4. Takes time to listen to co-workers' problems and worries
5. Goes out of the way to help new employees
6. Takes a personal interest in other employees
7. Passes along information to co-workers
OCBO
8. Attendance at work is above the norm
9. Gives advance notice when unable to come to work
10. Takes undeserved work breaks (R)
11. Great deal of time spent with personal phone conversations (R)
12. Complains about insignificant things at work (R)
13. Conserves and protects organizational property
14. Adheres to informal rules devised to maintain order

Measurement Scales

Measurement Scales	Items	Author
Individual Spirituality (IS) Scale Items: 12	1. I believe that I have been called to my current line of work.*** 2. My work helps me live out my life's purpose.**** 3. I do not believe that a force beyond myself has helped guide me to my career.*** 4. The most important aspect of my career is its role in helping to meet the needs of others.** 5. I was drawn by something beyond myself to pursue my current line of work.*** 6. Making a difference for others is the primary motivation in my career.** 7. I see my career as a path to purpose in life.**** 8. My work contributes to the common good.** 9. My career is an important part of my life's meaning.**** 10. I am always trying to evaluate how beneficial my work is to others.** 11. I am pursuing my current line of work because I believe I have been called to do so.*** 12. I try to live out my life purpose when I am at work.**** ****Purposeful Work ***Transcendent Summons (Calling) **Prosocial Orientation	Dik, Eldridge, Steger (2008)
Workplace Spirituality (WS) Scale Items: 15	Sense of Community (Milliman 2003) 1. Working cooperatively with others is valued 2. Feel part of a community 3. Believe people support each other 4. Feel free to express opinions 5. Think employees are linked with a common purpose 6. Believe employees genuinely care about each other 7. Feel there is a sense of being a part of a family Alignment with Organizational Values (Ashmos and Duchon 2000) 8. Feel positive about the values of the organization 9. Organization is concerned about the poor 10. Organization cares about all its employees 11. Organization has a conscience 12. Feel connected with the organization's goals 13. Organization is concerned about the heal of employees 14. Feel connected with the mission of the organization 15. Organization cares about whether my spirit is energized	Milliman, Czaplewski, Ferguson (2003) and Ashmos and Duchon (2000)
Affective Commitment (AC) Scale Items: 8	2. I would be very happy to spend the rest of my career in this organization. 3. I enjoy discussing my organization with people outside of it. 4. I really feel as if this organization's problems are my own. 5. I think that I could easily become as attached to another organization as I am to this one. 6. I do not feel like "part of the family" at my organization. (R) 7. I do not feel "emotionally attached" to this organization. (R) 8. This organization has a great deal of personal meaning for me. 9. I do not feel a strong sense of belonging to my organization. (R)	Meyer and Allen (1991)
Organizational Citizenship Behavior Scale Items: 14	OCBI 1. Helps others who have been absent 2. Helps others who have heavy work loads 3. Assists supervisor with his/her work (when not asked) 4. Takes time to listen to co-workers' problems and worries 5. Goes out of the way to help new employees 6. Takes a personal interest in other employees 7. Passes along information to co-workers OCBO 8. Attendance at work is above the norm 9. Gives advance notice when unable to come to work 10. Takes undeserved work breaks (R) 11. Great deal of time spent with personal phone conversations (R) 12. Complains about insignificant things at work (R) 13. Conserves and protects organizational property 14. Adheres to informal rules devised to maintain order	Williams and Anderson (1991)
Total Scales- 6	**Total Scale Items- 49**	

Qualtrics Survey ENGLISH

A-Resendez-Fall 2017 Dissertation Survey-A-English/Spanish

Q1 Thank you for agreeing to participate in my survey as part of my requirements for completion of my PhD through the University of Texas at Tyler.

Your honest and thoughtful responses will contribute to my data collection for evaluation of my hypotheses on workplace behaviors, performance and motivators analyzing spirituality, commitment and organizational citizenship behavior. The findings of my research may inform organizations on how to develop individuals and/or work groups to promote spirituality to increase organizational performance and limit fiscal loss.

Your participation in my research study is voluntary and will be maintained as confidential. Choosing not to participate will not penalize a student or employee in any way. Organizational responses will be collected as a group. Pooled results among ample data may be made available upon request to individual organizations by emailing elva.resendez@tamuc.edu. NOTE ON CONFIDENTIALITY: No personally identifiable information will be made available to anyone outside of the primary researcher and their academic committee.

Completion of the survey should take approximately 15 minutes. The study has been approved by the Institutional Review Board of the University of Texas at Tyler for administration. Participants should experience no risks and/or side effects from participation in the study.

Please contact me, Elva A. Resendez at Elva.Resendez@tamuc.edu if you have any questions. If you have questions about your rights as a research participant, please contact Dr. Gloria Duke, Chair, UT Tyler Institutional Review board: gduke@uttyler.edu, or 903-566-7023.

I am truly grateful.

Sincerely,

Elva A. Resendez, MBA
Doctoral Candidate
Department of HRD & Technology
College of Business and Technology
The University of Texas at Tyler
Email: Elva.Resendez@tamuc.edu

Q2 Are you 18 years of age or older?

○ Yes (1)

○ No (2)

Q3 Are you **currently** employed full-time (40 hours or more per week)?

○ Yes (1)

○ No (2)

Q4 What is the **highest** level of education that you have completed?

○ Not a high school graduate (8)

○ High school graduate (high school diploma or equivalent including GED) (1)

○ Some college but no degree (2)

○ Associate degree in college (2-year) (3)

○ Bachelor's degree in college (4-year) (4)

○ Master's degree (5)

○ Professional degree (JD, MD) (7)

○ Doctoral degree (6)

Q5 How long have you been employed with your **current** employer?

○ Less than 6 months (1)

○ greater than 6 months, but less than a year (2)

○ 1-5 years (3)

○ Greater than 5 years (4)

Q6 What is your sex/gender?

○ Male (1)

○ Female (2)

Q7 Please indicate below ONLY the year of your birth? (ex. 1960)

_____

Q8 Please indicate the ethnicity you **most** identify with below:

- ○ White (1)
- ○ Black or African American (2)
- ○ American Indian or Alaska Native (3)
- ○ Asian (4)
- ○ Native Hawaiian or Pacific Islander (5)
- ○ Hispanic (6)
- ○ Other (7)

Q9 Please select the **best fit** for your current level of employment from the selections below.

- ○ Executive/Leadership (CEO, CFO, VP, i.e.) (1)
- ○ Management/Mid-level Manager/Administrator (Director, Coordinator, i.e.) (2)
- ○ Full-Time Employee (non-executive position, non-management position) (3)

Q10 Please select the **best** category to fit your current employment from the selections below.

- ○ PRIVATE-FOR-PROFIT company, business or individual, for wages, salary or commissions (1)
- ○ PRIVATE-NOT-FOR-PROFIT, tax-exempt, or charitable organization (2)
- ○ Local GOVERNMENT employee (city, county, etc.) (3)
- ○ State/Federal GOVERNMENT employee (4)
- ○ SELF-EMPLOYED (7)

Q11 Would you say your employer can be **best** described as...

- ○ Faith-influenced/affiliated workplace/organization (ex. faith denominational school, hospital, or organization) (1)
- ○ NOT faith-influenced/affiliated workplace/organization (ex. public school, public hospital or organization (2)

Q12 Indicate which of the following **best** describes your current occupational category.

○ Education, Training and Library (1)

○ Healthcare Practitioners, Healthcare Support (2)

○ Production, transportation, and material moving (3)

○ Finance, Management, Professional (Business) and related occupations (4)

○ Service (5)

○ Sales and Related (6)

○ Construction, extraction, and maintenance (7)

○ Government (8)

○ Architecture and Engineering (9)

○ Technical, Computer, Mathematical Occupations (10)

○ Food Preparation and Serving (11)

○ Protective Services (12)

○ Legal (13)

○ Farming, Fishing and Forestry (14)

○ Community, Social Services (15)

○ Office and Administrative Support (16)

○ Arts, Design, Entertainment, Sports and Media (17)

○ Installation/Repair (18)

Q13 Indicate to what extent the following statements are true or not true about you?

	Not at all true of me (1)	Somewhat true of me (2)	Mostly true of me (3)	Absolutely true of me (4)
I believe that I have been called to my current line of work. (1)	○	○	○	○
My work helps me live out my life's purpose. (2)	○	○	○	○
I do not believe that a force beyond myself has helped guide me to my career. (3)	○	○	○	○
The most important aspect of my career is its role in helping to meet the needs of others. (4)	○	○	○	○
I was drawn by something beyond myself to pursue my current line of work. (5)	○	○	○	○
Making a difference for others is the primary motivation in my career. (6)	○	○	○	○
I see my career as a path to purpose in life. (7)	○	○	○	○

My work contributes to the common good. (8)	○	○	○	○
My career is an important part of my life's meaning. (9)	○	○	○	○
I am always trying to evaluate how beneficial my work is to others. (10)	○	○	○	○
I am pursuing my current line of work because I believe I have been called to do so. (11)	○	○	○	○
I try to live out my life purpose when I am at work. (12)	○	○	○	○
Please mark this answer "Not at All True of Me" (13)	○	○	○	○

Q14 To what extent do you agree or disagree with the following statements regarding your workplace/organization?

	Strongly Disagree (1)	Disagree (2)	Somewhat Disagree (3)	Neither Agree nor Disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
Working cooperatively with others is valued (1)	○	○	○	○	○	○	○
Feel part of a community (2)	○	○	○	○	○	○	○
Believe people support each other (3)	○	○	○	○	○	○	○
Feel free to express opinions (4)	○	○	○	○	○	○	○
Think employees are linked with a common purpose (5)	○	○	○	○	○	○	○
Believe employees genuinely care about each other (6)	○	○	○	○	○	○	○
Feel there is a sense of being a part of a family (7)	○	○	○	○	○	○	○
Feel positive about the values of the organization (8)	○	○	○	○	○	○	○
Organization is concerned about the poor (9)	○	○	○	○	○	○	○
Organization cares about all its employees (10)	○	○	○	○	○	○	○

Organization has a conscience (11)	○	○	○	○	○	○	○
Feel connected with the organization's goals (12)	○	○	○	○	○	○	○
Organization is concerned about the health of employees (13)	○	○	○	○	○	○	○
Feel connected with the mission of the organization (14)	○	○	○	○	○	○	○
Organization cares about whether my spirit is energized (15)	○	○	○	○	○	○	○

Q15 To what extent do you agree or disagree with the following statements about your own performance in your workplace.

	Strongly Disagree (1)	Disagree (2)	Somewhat Disagree (3)	Neither Agree nor Disagree (4)	Somewhat agree (5)	Agree (6)	Strongly Agree (7)
I would be very happy to spend the rest of my career in this organization. (1)	○	○	○	○	○	○	○
I enjoy discussing my organization with people outside of it. (2)	○	○	○	○	○	○	○
I really feel as if this organization's problems are my own. (3)	○	○	○	○	○	○	○
I think that I could easily become as attached to another organization as I am to this one. (4)	○	○	○	○	○	○	○
I do not feel like "part of the family" at my organization. (5)	○	○	○	○	○	○	○

I do not feel "emotionally attached" to this organization. (6)	○	○	○	○	○	○	○
This organization has a great deal of personal meaning for me. (7)	○	○	○	○	○	○	○
I do not feel a strong sense of belonging to my organization. (8)	○	○	○	○	○	○	○

Q16 Thinking about **YOUR OWN performance** in the workplace, please rate to what extent **you Agree or Disagree** with the following statements.

	Strongly Disagree (1)	Somewhat Disagree (2)	Neither Agree nor Disagree (3)	Somewhat Agree (4)	Strongly Agree (5)
I help others who have been absent (1)	○	○	○	○	○
I help others who have heavy work loads (2)	○	○	○	○	○
I assist my supervisor with his/her work (when not asked) (3)	○	○	○	○	○
I take time to listen to co-workers' problems and worries (4)	○	○	○	○	○
I go out of the way to help new employees (5)	○	○	○	○	○
I take a personal interest in other employees (6)	○	○	○	○	○
I pass along information to co-workers (7)	○	○	○	○	○

Q17 Thinking about **YOUR OWN performance** in the workplace, please rate to what extent **you Agree or Disagree** with the following statements.

	Strongly Disagree (1)	Somewhat Disagree (2)	Neither agree nor disagree (3)	Somewhat Agree (4)	Strongly Agree (5)
My attendance at work is above the norm (1)	○	○	○	○	○
I give advance notice when unable to come to work (2)	○	○	○	○	○
I take undeserved work breaks (3)	○	○	○	○	○
I spend a great deal of time with personal phone conversations (4)	○	○	○	○	○
I complain about insignificant things at work (5)	○	○	○	○	○
I conserve and protect organizational property (6)	○	○	○	○	○
I adhere to informal rules devised to maintain order (7)	○	○	○	○	○

| Please mark this answer "Strongly Agree" (8) | ○ | ○ | ○ | ○ | ○ |

Q18 If you are completing this survey at the specific request of a student at **Texas A&M University-Commerce** as an opportunity **to earn extra credit**, please click "Yes" below and enter the student's name (first initial, last name; ex. J. Doe) in the box so the student may receive appropriate credit.

*If you are **not** completing this survey on behalf of a student for extra credit, **please do NOT click yes** and **leave the box blank.***

○ Yes (1) _____

A-Resendez-Fall 2017 Dissertation Survey-A-English/Spanish

Q1 Gracias por aceptando participacion en mi estudio como parte de mis requisitos para completar mi doctorado en la Universidad de Texas en Tyler.

 Sus respuestas honestas y reflexivas contribuirán a mi recopilación de datos para la evaluación de mis hipótesis sobre el comportamiento, el rendimiento y los motivadores en el lugar de trabajo analizando la espiritualidad, el compromiso y el comportamiento de ciudadanía organizacional. Los hallazgos de mi investigación pueden informar a las organizaciones sobre cómo desarrollar individuos y / o grupos de trabajo para promover la espiritualidad para aumentar el desempeño organizacional y limitar la pérdida fiscal.

Su participación en mi estudio de investigación es voluntaria y se mantendrá como confidencial. Elegir no participar no penalizará a un estudiante o empleado de ninguna manera. Las respuestas organizacionales se recogerán como un grupo. Los resultados agrupados entre amplios datos pueden estar disponibles a petición de organizaciones individuales por mandar correo electronico a Elva.Resendez@tamuc.edu. **Sin embargo**, no se pondrá a disposición ninguna información personal identificable fuera de la investigación principal ni de su comité académico.

La finalización de la encuesta debería tomar aproximadamente 15 minutos. El estudio ha sido aprobado por la Junta de Revisión Institucional de la Universidad de Texas en Tyler para la administración. Los participantes no deberían experimentar ningún riesgo y / o efectos secundarios por la participación en el estudio.

Por favor contácteme, Elva A. Resendez a Elva.Resendez@tamuc.edu si tiene alguna pregunta. Si tiene preguntas sobre sus derechos como participante en la investigación, comuníquese con la Dra. Gloria Duke, presidenta de la Junta de Revisión Institucional de UT Tyler: gduke@uttyler.edu, o 903-566-7023.

Estoy realmente agradecida.

Sinceramente,

Elva A. Resendez, MBA Candidato a doctorado Departamento de Desarrollo de Recursos Humanos y Tecnología Facultad de Negocios y Tecnología La Universidad de Texas en Tyler Correo electrónico: Elva.Resendez@tamuc.edu

Q2 ¿Tienes 18 años de edad o más?

○ Si (1)

○ No (2)

Q3 ¿Trabajas a tiempo completo (40 horas o más por semana)?

○ Si (1)

○ No (2)

Q4 ¿Cuál es el nivel más alto de educación que ha completado?

○ No es un graduado de secundaria (8)

○ Graduado de la escuela secundaria (diploma de escuela secundaria o equivalente que incluye GED) (1)

○ Un poco de universidad, pero sin título (2)

○ Título asociado (2 años) (3)

○ Licenciatura (4 años) (4)

○ Maestría (5)

○ Título profesional (JD, MD) (7)

○ Doctorado (6)

Q5 ¿Cuánto tiempo ha estado empleado con su empleador presente?

○ Menos de 6 meses (1)

○ Mas que 6 meses pero menos de un ano (2)

○ 1-5 anos (3)

○ Mas de 5 anos (4)

Q6 ¿Cuál es tu sexo / género?

○ Masculino (1)

○ Hembra (2)

Q7 Por favor indica SOLAMENTE su ano de nacimiento. (ex. 1960)

_____

Q8 Por favor indica la etnicidad con la que mas te identificas:

○ Caucásico (1)

○ Negro o Afroamericano (2)

○ Indio Americano o Nativo de Alaska (3)

○ Asiático (4)

○ Nativo de Hawai o Islas del Pacífico (5)

○ Hispano (6)

○ Otro (7)

Q9 Por favor selecta la mejor opción para su present nivel de empleo de las selecciones a continuación.

○ Ejecutivo / Liderazgo (CEO, CFO, VP, es decir) (1)

○ Gerencia / Gerente de nivel medio / Administrador (Director, Coordinador, es decir) (2)

○ Empleado a tiempo completo (cargo no ejecutivo, cargo no administrativo) (3)

Q10 Seleccione la mejor categoría para su presente empleo de las selecciones a continuación.

○ Empresa con fines de lucro, comerciales o individuales, por sueldos, salarios o comisiones (1)

○ Organización privada sin fines de lucro, exenta de impuestos o caritativa (2)

○ Empleado del gobierno local (ciudad, condado, etc.) (3)

○ Empleado del gobierno estatal / federal (4)

○ Autonomo/trabajador independiente (7)

Q11 ¿Diría que su empleador puede describirse mejor como...

○ Lugar de trabajo / organización influida por la fe / afiliada (escuela, hospital u organización denominacional de fe) (1)

○ Lugar de trabajo / organización no influenciada por la fe / afiliada (escuela, hospital u organización denominacional de fe) (2)

Q12 Indique cuál de las siguientes opciones describe mejor su categoría ocupacional de presente.

○ Educación, entrenamiento y biblioteca (1)

○ Profesionales de la salud, Asistencia sanitaria (2)

○ Producción, transporte y movimiento de materiales (3)

○ Finanzas, gestión, profesionales (negocios) y ocupaciones relacionadas (4)

○ Servicio (5)

○ Ventas y relacionadas (6)

○ Construcción, extracción y mantenimiento (7)

○ Gobierno (8)

○ Arquitectura e Ingeniería (9)

○ Técnico, Computadora, Ocupaciones Matemáticas (10)

○ Preparación de alimentos y servicio (11)

○ Servicios de protección (12)

○ Legal (13)

○ Agricultura, pesca y silvicultura (14)

○ Comunidad, Servicios sociales (15)

○ Oficina y soporte administrativo (16)

○ Artes, diseño, entretenimiento, deportes y medios (17)

○ Instalación / Reparación (18)

Q13 Indique en qué medida la siguiente afirmación es verdadera o no verdadera acerca de usted.

	Para nada cierto de mí (1)	Algo cierto de mí (2)	Mayormente cierto de mi (3)	Absolutamente cierto de mi (4)
Creo que he sido llamado a mi línea de trabajo presente. (1)	○	○	○	○
Mi trabajo me ayuda a vivir el propósito de mi vida. (2)	○	○	○	○
No creo que una fuerza más allá de mí haya ayudado a guiarme hacia mi carrera. (3)	○	○	○	○
El aspecto más importante de mi carrera es para ayudar a satisfacer las necesidades de los demás. (4)	○	○	○	○
Me atrajo algo más allá de mí mismo para seguir mi actual línea de trabajo. (5)	○	○	○	○
Hacer la diferencia para los demás es la principal motivación en mi carrera. (6)	○	○	○	○
Veo mi carrera como un camino hacia el propósito en la vida. (7)	○	○	○	○

Mi trabajo contribuye al bien común. (8)	○	○	○	○
Mi carrera es una parte importante del significado de mi vida. (9)	○	○	○	○
Siempre trato de evaluar cuán beneficioso es mi trabajo para los demás. (10)	○	○	○	○
Estoy persiguiendo mi actual línea de trabajo porque creo que he sido llamado para hacerlo. (11)	○	○	○	○
Trato de vivir el propósito de mi vida cuando estoy en el trabajo. (12)	○	○	○	○
Por favor, marque esta respuesta "Para nada cierto de mí" (13)	○	○	○	○

Q14 ¿En qué medida está de acuerdo o en desacuerdo con las siguientes afirmaciones departe de su lugar de empleo/organizacion?

	Muy en Desacuerdo (1)	Discrepar (2)	Algo en Desacuerdo (3)	Ni de Acuerdo ni en Desacuerdo (4)	Algo en Acuerdo (5)	De Acuerdo (6)	Muy de Acuerdo (7)
Trabajar cooperativamente con otros es valorado (1)	○	○	○	○	○	○	○
Me siento parte de una comunidad (2)	○	○	○	○	○	○	○
Creo que las personas se apoyan mutuamente (3)	○	○	○	○	○	○	○
Siénto libre de expresar opiniones (4)	○	○	○	○	○	○	○
Creo que los empleados están vinculados con un propósito común (5)	○	○	○	○	○	○	○
Creo que los empleados realmente se preocupan el uno por el otro (6)	○	○	○	○	○	○	○
Siento que hay una sensación de ser parte de una familia (7)	○	○	○	○	○	○	○

Siénto positivo sobre los valores de la organización (8)	○	○	○	○	○	○	○
La organización está preocupada por los pobres (9)	○	○	○	○	○	○	○
La organización se preocupa por todos sus empleados (10)	○	○	○	○	○	○	○
La organización tiene una conciencia (11)	○	○	○	○	○	○	○
Siénto conectado con los objetivos de la organización (12)	○	○	○	○	○	○	○
La organización está preocupada por la salud de los empleados (13)	○	○	○	○	○	○	○

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Siénto conectado con la misión de la organización (14)	○	○	○	○	○	○	○
La organización se preocupa por si mi espíritu está energizado (15)	○	○	○	○	○	○	○

Q15 En qué medida está de acuerdo o en desacuerdo con las siguientes afirmaciones sobre su propio desempeño en su lugar de trabajo.

	Muy en Desacuerdo (1)	Discrepar (2)	Algo en Desacuerdo (3)	Ni de Acuerdo ni en Desacuerdo (4)	Algo en Acuerdo (5)	De Acuerdo (6)	Muy de Acuerdo (7)
Estaría muy feliz de pasar el resto de mi carrera en esta organización. (1)	○	○	○	○	○	○	○
Me gusta discutir mi organización con personas que no pertenecen a ella. (2)	○	○	○	○	○	○	○
Realmente siento como si los problemas de esta organización fueran míos. (3)	○	○	○	○	○	○	○
Creo que podría estar tan apegado a otra organización como a esta. (4)	○	○	○	○	○	○	○
No me siento como "parte de la familia" en mi organización. (5)	○	○	○	○	○	○	○

No me siento "emocionalmente" apegado" a esta organización. (6)	○	○	○	○	○	○	○
Esta organización tiene un gran significado personal para mí. (7)	○	○	○	○	○	○	○
No siento un fuerte sentido de pertenencia a mi organización. (8)	○	○	○	○	○	○	○

Q16 En qué medida e**stá de acuerdo o en desacuerdo** con las siguientes afirmaciones **sobre su propio desempeño** en su lugar de trabajo.

	Muy en Desacuerdo (1)	Algo en Desacuerdo (2)	Ni de Acuerdo ni en Desacuerdo (3)	Algo en Acuerdo (4)	Muy de Acuerdo (5)
Ayudo a otros que han estado ausentes (1)	○	○	○	○	○
Ayudo a otros que tienen cargas pesadas de trabajo (2)	○	○	○	○	○
Ayudo al supervisor con su trabajo (cuando no se lo pide) (3)	○	○	○	○	○
Tomo tiempo para escuchar los problemas y preocupaciones de los compañeros de trabajo (4)	○	○	○	○	○
Salgo de mi trabajo para ayudar a los nuevos empleados (5)	○	○	○	○	○
Tengo un interés personal en otros empleados (6)	○	○	○	○	○
Paso información a compañeros de trabajo (7)	○	○	○	○	○

Q17 En qué medida está de acuerdo o en desacuerdo con las siguientes afirmaciones sobre su propio desempeño en su lugar de trabajo.

	Muy en Desacuerdo (1)	Algo en Desacuerdo (2)	Ni de Acuerdo ni en Desacuerdo (3)	Algo en Acuerdo (4)	Muy de Acuerdo (5)
Asistencia al trabajo está mas de la norma (1)	○	○	○	○	○
Aviso con anticipación cuando no puede venir a trabajar (2)	○	○	○	○	○
Tomo descansos de trabajo inmerecidos (3)	○	○	○	○	○
Gran cantidad de tiempo dedicado a conversaciones telefónicas personales (4)	○	○	○	○	○
Me quejo de cosas insignificantes en el trabajo (5)	○	○	○	○	○
Conservo y protego la propiedad de la organización (6)	○	○	○	○	○
Adhiero a las reglas informales diseñadas para mantener el orden (7)	○	○	○	○	○

Por favor marque esta respuesta "Muy de Acuerdo" (8)	○	○	○	○	○

Q18

Si está completando esta encuesta a pedido específico de un estudiante en **Texas A & M University-Commerce como una oportunidad para obtener crédito adicional**, por favor ingrese el nombre del estudiante (primera inicial, apellido; por ejemplo, J. Rios) en la casilla para que el estudiante puede recibir crédito apropiado.

Si **no** está completando esta encuesta en nombre de un estudiante para obtener crédito adicional, **deje la casilla en blanco.**

○ Si (1)