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Workplace Values and Outcomes: Exploring Personal, Organizational, and Interactive Workplace Spirituality

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ABSTRACT. Spiritual values in the workplace, increasingly discussed and applied in the business ethics literature, can be viewed from an individual, organizational, or interactive perspective. The following study examined previously unexplored workplace spirituality outcomes. Using data collected from five samples consisting of full-time workers taking graduate coursework, results indicated that perceptions of organizational-level spirituality (''organizational spirituality'') appear to matter most to attitudinal and attachment-related outcomes. Specifically, organizational spirituality was found to be positively related to job involvement, organizational identification, and work rewards satisfaction, and negatively related to organizational frustration. Personal spirituality was positively related to intrinsic, extrinsic, and total work rewards satisfaction. The interaction of personal spirituality and organizational spirituality was found related to total work rewards satisfaction. Future workplace spirituality research directions are discussed.

KEY WORDS: worker values, workplace spirituality, ethics, worker attitudes, work outcomes

Introduction

The relationship between values and business ethics has more recently enlarged its scope to include spiritual values. An increasing number of articles and books (e.g., Cavanagh and Bandsuch, 2002; Jurkiewicz and Giacalone, 2004; Sheep, 2006) are linking the spiritual values-ethics-performance relationship and reflect more than an academic interest. The need for organizational leaders to devote attention to spiritual values has likely never been greater (Giacalone and Jurkiewicz, 2003). With continuous change and financial metrics playing increasingly important decisional roles (Greider, 2003; Khandwalla, 1998; Lennick and Kiel, 2005), leaders expect workers will do whatever it takes to keep up the pace and positively affect the organizational bottom-line. For many workers, such dynamics mean that work has taken an ever more prominent and time-consuming place in their lives. As a result, workers' need for connectedness, meaning, purpose, altruism, virtue, nurturance, and hope in one's work and at one's workplace likely is also at an all-time high (Cavanagh and Bandsuch, 2002; Fry, 2003; Jurkiewicz and Giacalone, 2004; Pfeffer, 2003; Sheep, 2006). Some (e.g., Giacalone, 2004) have argued that a focus on such transcendent needs and values is an important way to bring about the ethical decisions and outcomes that are desired in organizations today.

Unfortunately, although there has been rapid growth in workplace spirituality research during the past decade (Beekun and Badavi, 2005; Giacalone and Jurkiewicz, 2003; Schwartz, 2006), little is yet known about the effects spiritual values have on the extent to which workers have a meaningful, good life at work. Whereas employers may understand that important work-related outcomes (such as attitudinal indicators) affect the bottom line, ethicists recognize that such outcomes related also to the ethical treatment of employers (e.g., fair treatment, caring, and compassionate working environments, etc.). Though attitudinal and attachment-related work consequences such as job satisfaction, satisfaction with rewards, job involvement, organizational identification, and frustration with one's organization all have been found linked to vital bottom-line

effects (Abrams et al., 1998; Fox and Spector, 1999; Huselid and Day, 1991; Judge et al., 2001), their relationship with spiritual values in the workplace has remained unexamined.

In the current study, an initial test of the relationship between spiritual values and work attitudes is examined. Worker values influence wide-spread organizational phenomena, and the critical role that values play in affecting work-related attitudes is difficult to overstate (Kristiansen and Zanna, 1994; Mumford et al., 2002; Peterson, 1994). The focus here is on exploring the degree to which personal spirituality, organizational spirituality, and interactive spirituality conceptualizations are predictive of general attitudinal constructs (i.e., satisfaction with work rewards, organizational frustration) and attachment-related attitudinal constructs (i.e., job involvement, organizational identification). Figure 1 depicts the relationships in the current study.

Literature review

Overview of spirituality in the workplace

The growing interest in spiritual values among academicians (Cavanaugh, 1999), practitioners (Laabs, 1996), and the public in general (Zukav, 1989) has resulted in attempts to critically evaluate the concept (Sass, 2000), synthesize our knowledge of the topic, and assess its utility scientifically (Giacalone and Jurkiewicz, 2003). Although the reasons for this interest remain unclear (Cash et al., 2000; Inglehart, 1997; Mitroff and Denton, 1999), the greater challenge for understanding workplace spirituality is undoubtedly conceptual rather than ontological. The emerging academic literature on workplace spirituality is often characterized as vapid and in need of enhanced scientific rigor (e.g., Giacalone and Jurkiewicz, 2003; Sass, 2000).

Perhaps the most glaring challenge is the meaning of workplace spirituality itself. While the definitions of spirituality itself remain elusive in the literature (Giacalone and Jurkiewicz, 2003), the general thrust of workplace spirituality research has focused on individuals rather than organizations, examining such individual level concepts as spiritual well-being (Ellison, 1983; Moberg, 1984), spiritual distress (Kim et al., 1987), and spiritual development (Chandler et al., 1992). As the study of workplace spirituality is still in its infancy, the concept of workplace spirituality has yet to be clearly defined. In fact, three distinct conceptual understandings of workplace spirituality are possible.

At the most basic and individual level, workplace spirituality can be viewed as the incorporation of one's own spiritual ideals and values in the work setting. This conceptualization of workplace spirituality reflects a simple application of ''personal spirituality'' – the totality of personal spiritual values that an individual brings to the workplace and how such values influence both ethically-related and ethically-unrelated worker interactions and outcomes. Consequently, this view of workplace spirituality presumes that one's personal spiritual values have an effect on worker behavior as well as interpretations of, and responses to, work-related events.

Workplace spirituality can also refer to a more macro-level view of the organization's spiritual cli-

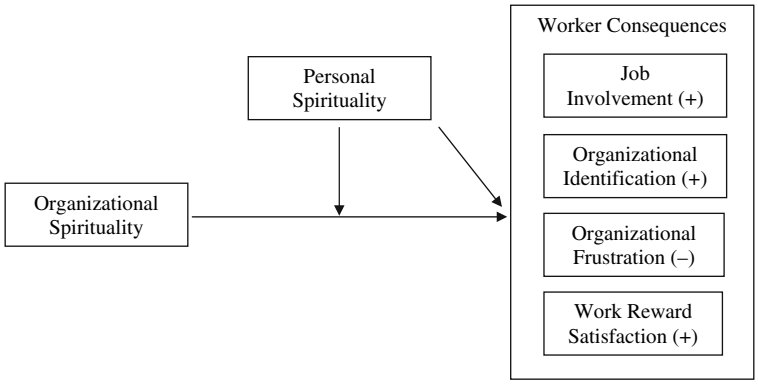

Figure 1 Exploratory workplace spirituality relationships.

mate or culture. Whereas ''personal spirituality'' encompasses the individual values brought to the workplace, we view ''organizational spirituality'' as reflecting an individual's perception of the spiritual values within an organizational setting. Much like an individual's perceptions regarding ethical climates (Parboteeah and Cullen, 2003), examining organizational spirituality as an individual barometer of an organization's spiritual values involves assessing worker perceptions of the macro organizational environment. Given that the relationship between values and organizational culture and important work outcomes is well-established (e.g., Deal and Kennedy, 1982; Meglino et al., 1989), how workers view organizational spirituality likely impacts their work attitudes, beliefs, satisfaction, and personal capacities to meet work challenges (Giacalone and Jurkiewicz, 2003).

Yet a third conceptualization of workplace spirituality is an interactive one. From this vantage, workplace spirituality reflects the interaction between an individual's personal spiritual values and the organization's spiritual values. Understanding the impact of spirituality on work is therefore not simply a function of either a micro or macro value structure alone, but of their interactive impact within the work setting. Conceptualizing workplace spirituality in this way parallels the concept of person-environment fit (Caplan and Harrison, 1993).

Workplace spirituality outcomes

Workplace spirituality and its consequences can be viewed through the lens of the concept of person-organization fit (P-O fit), a perceptual construct which refers to ''judgments of congruence between an employee's personal values and an organization's culture'' (Cable and DeRue, 2002, p. 875). P-O fit researchers suggest that when fit is strong between a worker's values and his or her perceptions of the organization's values, better work outcomes will result (e.g., Liedtka, 1989; Posner and Schmidt, 1993). Shared person-organization values indicate strong P-O fit, which has been found to positively affect work attitudes (Balazas, 1990; Posner et al., 1985), job satisfaction and turnover (O'Reilly et al., 1991), and operating unit performance (Enz and Schwenk, 1991).

In the current case, we believe that when there is a strong match between worker values and their perceptions of the organization's spiritual values, more positive attitudinal outcomes will result. Specifically, workers who agree with, and embrace, the values evident in the organizational climate will feel a stronger attachment to, and have better attitudes about, their organizations and their work. For example, we expect that when workers desire working for an organization that espouses and models such spiritual values as openness, connection, truth, personal development and growth, serving and sharing, and finding meaning and purpose through one's work, they will more closely identify with their organizations. Organizational identification can be viewed as a worker's perception of congruence or ''oneness'' with his or her organization (Ashforth and Mael, 1989). Workers who strongly identify with their organizations typically are more supportive of them (Ashforth and Mael, 1989), make decisions consistent with objectives set by their organizations (Simon, 1997; Smidts et al., 2001), and feel more involved with the mission of their organizations (Cable and DeRue, 2002). We suggest a positive relationship between worker perceptions of organizational spiritual values and identification with their organizations. Further, we expect that when workers with spiritual values are in organizational climates perceived as spiritually congruent, even greater organizational identification will result from such interaction.

Similarly, the match between individual worker spiritual values and organizational spiritual values will also result in workers feeling more involvement with their jobs. Job involvement has been defined in a multitude of ways, including the degree of importance of a job to one's self-image (Lodahl and Kejner, 1965), the degree of active participation in one's job (Allport, 1943; Bass, 1965), the degree to which self-esteem or self-worth is affected by one's perceived performance level (French and Kahn, 1962), the degree of importance of one's work to one's life (Gomez-Mejia, 1984), and the extent to which the individual identifies psychologically with his or her job (Blau, 1985; Blau and Boal, 1987). In the current study, it is expected that workers who feel a greater sense of workplace spirituality congruence will also feel the most involved in their jobs. For instance, workers who value and perceive a

sense of connection and community in their organizations, and who have meaning and purpose in their lives and through their work, will find their jobs to be more important and psychologically rewarding than other workers. Whereas we expect that both personal spiritual values and organizational spiritual values will each be positively predictive, their interaction is expected to result in an even greater degree of job involvement.

Spillover theory (Diener, 1984; Wilensky, 1960) is another useful framework to conceptualize the influence that spiritual values have on attitudinal outcomes such as work reward satisfaction and frustration with one's organization. Typically applied to quality of life studies, spillover theory is commonly viewed as having two types – vertical and horizontal spillover. In vertical spillover, satisfaction in one life dimension (e.g., spiritual well-being) influences overall life satisfaction, the most superordinate dimension (Lee et al., 2003). In horizontal spillover, ''satisfaction with one life domain influences satisfaction of neighboring life domains'' (Lee et al., 2003, p. 209). Horizontal spillover would be in effect, for instance, when satisfaction with one's personal spiritual life positively influences, or ''spills over'' to, satisfaction with one's work life. This occurs in part because spirituality helps to instill meaning into one's work (Emmons, 1999).

In the same way, we believe that workers who bring strong personal spiritual values to the workplace will find such typically positive spirituality ''spilling over'' horizontally and positively to various work-related matters. Similarly, workers who view their organizational climate or culture as highly spiritual (i.e., organizational spirituality) will find a spillover to other work-related domains, such as their satisfaction with work-related rewards. Work reward satisfaction involves attitudinal judgments about extrinsic rewards, such as compensation and promotions, and intrinsic rewards, such as recognition and a sense of achievement. Having workers feel satisfied with work-related rewards is a key consideration of equity theory (Adams, 1963, 1965), as workers judge the fairness of rewards based on comparisons of inputs and outputs of other workers. Rewards satisfaction has been found to be positively related to a variety of key work outcomes, including overall job satisfaction and employee retention (Ramlall, 2003), and organizational commitment (Ward and Davis, 1995). Due to both spillover and the positive effects of spirituality congruence, we expect that personal spirituality and organizational spirituality, individually and interactively, will positively predict work rewards satisfaction.

Lastly, we examined workplace spirituality effects on organizational frustration. Spector and colleagues (Fox and Spector, 1999; Spector, 1975, 1978) have extensively researched the topic of workplace frustration and its effects on counterproductive and antisocial behavior. Reducing organizational frustration is important because unabated it can lead to aggression and other negative work behaviors (Storms and Spector, 1987). Workers who view their organizations as more spiritual will feel less friction and frustration at work, in part because spiritual organizations tend to be more participative and inclusive in their decision-making and information sharing (Kolodinsky et al., 2003), helping workers to feel empowered and important. Further, we believe that the very nature of spiritual organizations embracing openness and a community orientation will further reduce organizational frustration. Hence, we expect an inverse relationship between the workplace spirituality constructs (i.e., personal spiritual values and organizational spiritual values) and organizational frustration. As with the other outcomes in this study, we expect that the interactive effect on organizational frustration will be stronger than either spirituality construct alone.

Method

To empirically examine the exploratory relationships in Fig. 1, data were collected from five separate samples. To better ascertain the nature of spirituality outcomes in work settings, data were collected from two samples for each of the focal constructs. In addition, we deliberately chose different samples and varied some of the measurement instrumentation in a partial ''constructive replication'' (Lykken, 1968) approach. Compared to a strict ''literal replication'' (Lykken, 1968), this more conservative approach, should results converge for these studies, would provide more confidence in the validity of our findings.

Each of the five samples consisted of full-time workers enrolled as graduate students at large

universities. Since survey participation was a required part of each class, the response rate for all samples was 100%. For each of the samples, there were several identical methods and data collection procedures. Data collection took place over several weeks, as participants completed a series of measures using optical scan sheets that were provided to each respondent at 1 week intervals. In order to maintain anonymity and still be able to match each respondent's weekly survey to those previously completed, respondents were asked to create a fictitious name by inserting the two initials of a favorite sports figure, the last name of a performer, and the name of a food in the spot on the optical sheet reserved for the respondent's name. This fictitious name became their ''code name'' and allowed us to match individual responses for each measure to measures completed in later weeks.

Finally, a two-step regression procedure was used to statistically assess the outcomes in each of the studies. In Step1, each outcome was regressed on both predictors – personal spirituality and organizational spirituality. In Step 2, the personal spirituality × organizational spirituality interaction term was added.

Study 1 – effects on organizational frustration

Sample

A total of 74 ($N = 74$) students enrolled in graduate programs of the business schools at two large universities provided data pertaining to their respective workplace. The sample consisted of 51% females, 70% were within a 26–35 age range, and 62% reported working for their organizations for a period of 1–5 years.

Measures

Personal spirituality was measured using the Human Spirituality Scale (HSS; Wheat, 1991), a measure developed to assess substantive individual attributes constituting one's spiritual values. Previous work (e.g., Belaire and Young, 2000) showed that this measure was successful in assessing an individual's spirituality. The HSS is a 20-item instrument with Likert-type scaling, ranging from 1 (constantly) to 5 (never) for each item. Representative items for this scale included ''I experience a sense of the sacred in living things'' and '' I set aside time for personal reflection and growth.'' The internal consistency reliability estimate for this scale (Cronbach's alpha = 0.85) was similar to that reported by Wheat (1991; $\alpha = 0.89$).

Organizational spirituality was measured by rephrasing items from the original HSS into statements intended to assess one's perceptions of spiritual values exhibited by one's organization, rather than the individual's personal spirituality. The ''Organizational Spiritual Values Scale'' (OSVS) was therefore comprised of 20 rephrased items using Likert-type scaling, ranging from 1 (completely false) to 5 (completely true). Representative items for this scale included ''In this organization there is sense of the sacredness of life'' and ''We are urged to set aside time for personal reflection and growth in this organization.'' The internal consistency reliability estimate for this scale was strong ($\alpha = 0.93$).

Organizational frustration was assessed with a 29-item measure developed by Spector (1975). Each of the items was rated on a six point Likert-style scale ranging from 1 (disagree completely) to 6 (agree completely). Representative items for this scale included ''My job is boring and monotonous'' and ''I find that every time I try to do something at work I run into obstacles.'' The internal consistency reliability estimate for this scale was 0.91.

Study 2 – effects on organizational frustration and reward satisfaction

Sample

A total of 89 ($N = 89$) students enrolled in MBA and Masters in Public Administration (MPA) programs at two large universities completed surveys. The sample consisted of 51% females, 60% within a 26–35 age range, and 61% reported working for their organizations for a period of 1–5 years.

Measures

Personal spirituality was measured with a different scale from that used in Study 1, this time using The Purpose in Life Scale (PILS; Crumbaugh, 1968; Crumbaugh and Maholick, 1964), a 20-item self-report scale of meaning and purpose in life that has been shown to have good reliability (Seeman, 1996; Zika and Chamberlain, 1992). Support for the scale's

convergent and discriminant validity has been demonstrated by Seeman (1996). Each of the 20 items was rated on a 7-point scale (1 = low purpose or meaning; 7 = high purpose or meaning). Representative items included: ''If I could choose, I would: (1) prefer never to have been born – (7) like nine more lives just like this one; '' and ''As I view the world in relation to my life, the world: (1) completely confuses me – (7) fits meaningfully with my life.'' The internal consistency reliability estimate for this scale was 0.89.

Organizational spirituality was measured using the same 20-item OSVS measure described in Study 1. The internal consistency reliability estimate for this scale was 0.93. Organizational frustration was measured using the same 29-item scale (Spector, 1975) used in Study 1. The internal consistency reliability estimate for organizational frustration was 0.94.

Work reward satisfaction was measured three different ways. Two 3-item scales developed by Cammann and colleagues (1983) were used to measure intrinsic and extrinsic reward satisfaction. These scales were also combined into a 6-item measure to assess total reward satisfaction. The response set was a 7-point Likert-type scale ranging from 1 (very dissatisfied) to 7 (very satisfied). A representative intrinsic reward satisfaction item was ''How satisfied are you with the chances you have to learn new things?'' An extrinsic reward satisfaction item was ''How satisfied are you with the amount of pay you get?'' The internal consistency reliability estimates were 0.88 for intrinsic reward satisfaction, 0.63 for extrinsic reward satisfaction, and 0.72 for the combined measure (total rewards satisfaction).

Study 3 – effects on reward satisfaction

Sample

A total of 124 ($N = 124$) students enrolled in MBA and MPA programs at two large universities provided data pertaining to their respective workplace. The sample consisted of 48% females, 56% were within a 26–35 age range, and 52% reported working for their organizations for a period of 1–5 years.

Measures

As in Study 1, personal spirituality was measured using the HSS ($\alpha = 0.86$). Organizational spirituality was measured in the same manner as in the previous two studies, using the OSVS ($\alpha = 0.94$). Each of the rewards satisfaction constructs was measured in the same manner as that described in Study 2. The internal consistency reliability estimates for these three reward satisfaction measures were as follows: extrinsic ($\alpha = 0.66$), intrinsic ($\alpha = 0.88$), and total rewards satisfaction ($\alpha = 0.71$).

Studies 4 and 5 – effects on job involvement and organizational identification

Samples

Studies 4 and 5 were conducted with the same MBA and MPA students ($N = 68$) at two large universities, once with the HSS personal spirituality measure (Study 4) and later with the PILS measure (Study 5). In both studies, the organizational spirituality measure and the outcome measures were identical. The demographics for this group (for both Studies 4 and 5) consisted of 50% females, 78% within a 26–35 age range, and 57% reported working for their organizations for a period of 1–5 years.

Measures

Personal spirituality was measured with the HSS instrument in Study 4 ($\alpha = 0.86$) and the PILS instrument in Study 5 ($\alpha = 0.89$). Organizational spirituality was measured with the same 20-item OSVS measure used in each of the previous studies (Study 4 $\alpha = 0.93$; Study 5 $\alpha = 0.92$). Job involvement was measured by asking respondents to rate a 3-item scale developed by Cammann and colleagues (1983) based on items from the Lodahl and Kejner (1965) measure of organizational involvement. Respondents used a seven-point scale ranging from 1 (strongly disagree) to 7 (strongly agree) to rate the items. Representative job involvement items included ''I live, eat, and breathe my job'' and ''The most important things which happen to me involve my job.'' The internal consistency reliability estimates were 0.79 for Study 4 and 0.78 for Study 5. The organizational identification measure used was a 12-item scale developed by Efraty and colleagues (1991). Respondents are asked to rate each item on a seven point Likert scale ranging from 1 (not at all true) to 7 (completely true). A representative organizational identification item was ''I feel a sense of

pride in working for my organization.'' The internal consistency reliability estimate was 0.89 for both Studies 4 and 5.

Results

Study 1 – effects on organizational frustration

Descriptive statistics and bivariate correlations for Study 1 are shown in Table I. Organizational frustration was regressed on the personal spirituality and organizational spirituality predictors in Step 1 and on the personal spirituality × organizational spirituality interaction term in Step 2. Table II shows that, at Step 1, the personal spirituality and organizational spirituality main effects accounted for 25% of the variance ($F = 12.01$, $p < 0.01$) in organizational frustration. However, examination of the beta weights indicated only organizational spirituality to be related to organizational frustration, with the expected negative relationship ($b = -0.52$, $p < 0.01$). Further, the interaction term in Step 2 failed to account for any significant variance in organizational frustration. Hence, for this sample, only organizational spirituality can be viewed as predicting organizational frustration.

Study 2 – effects on organizational frustration and rewards satisfaction

Descriptive statistics and bivariate correlations for Study 2 are shown in Table III. Regression results for the organizational frustration outcome revealed a similar pattern to that found in Study 1 (see Table IV). Once again, organizational spirituality was the only significant organizational frustration predictor ($b = -0.48$, $p < 0.001$). Explained variance for the organizational frustration predictors in Step 1 was 30%.

Satisfaction with reward predictors exhibited a different pattern when compared to organizational frustration predictors. Table 4 reveals that personal spirituality was a consistent and positive predictor for all three reward satisfaction variables. Specifically, personal spirituality was a positive predictor of extrinsic rewards satisfaction ($b = 0.26$, $p < 0.01$), intrinsic rewards satisfaction ($b = 0.21$, $p < 0.01$), and total rewards satisfaction ($b = 0.30$, $p < 0.01$). In addition to significant results for personal spirituality, organizational spirituality was a positive predictor of both intrinsic rewards satisfaction ($b = 0.32$, $p < 0.01$) and the combined measure ($b = 0.32$, $p < 0.001$). Explained variance for the reward satisfaction predictors in Step 1 was as follows: 12% for extrinsic rewards satisfaction, 18% for intrinsic rewards satisfaction, and 24% for total rewards satisfaction. Interactive spiritual values (personal spirituality × organizational spirituality) failed to be a significant predictor of any of the reward satisfaction variables.

Study 3 – effects on rewards satisfaction

Descriptive statistics and bivariate correlations for Study 3 are shown in Table V. The regression results shown in Table VI reveal that, in distinct contrast to the findings in Study 2, personal spirituality failed to predict any of the three reward satisfaction outcomes. This finding may be due in part to measurement artifacts, as personal spirituality was assessed with a different measure (HSS) than in Study 2, which employed the Purpose in Life Scale. However,

TABLE I

Descriptive statistics and intercorrelations among main study variables (study 1)

Variable	*M*	SD	1	2	3
1. Personal spirituality[a]	77.15	8.63	(0.85)		
2. Organizational spirituality	64.09	15.31	0.23**	(0.93)	
3. Organizational frustration	76.15	24.89	0.14*	−0.49**	(0.91)

[a]Human spirituality scale.

Note. $N = 74$. Alpha internal-consistency reliability coefficients appear in parentheses along the main diagonal.

* $p < 0.05$; ** $p < 0.01$.

TABLE II

Regression results for organizational frustration (study 1)

Variable	Step 1	Step 2
Personal spirituality (PS)[a]	0.10	−0.53
Organizational spirituality (OS)	−0.52**	−1.98*
PS × OS		1.72
Df	2,71	3,70
F	12.01**	8.88**
ΔR^2		0.03
R^2	0.25**	0.28

[a]Human spirituality scale.

Note. $N = 74$. Tabled values are standardized regression weights.

* $p < 0.05$; ** $p < 0.01$.

organizational spirituality was a positive predictor of each of the reward satisfaction outcomes. Specifically, organizational spirituality predicted extrinsic rewards satisfaction ($b = 0.24$, $p < 0.01$), intrinsic rewards satisfaction ($b = 0.26$, $p < 0.01$), and total rewards satisfaction ($b = 0.32$, $p < 0.001$). Explained variance for both personal spirituality and organizational spirituality in Step 1 of the regression analyses was 5% for extrinsic rewards satisfaction, 10% for intrinsic rewards satisfaction, and 11% for total rewards satisfaction.

While the personal spirituality x organizational spirituality interaction failed to significantly predict either extrinsic or intrinsic rewards satisfaction, it did however predict the total reward satisfaction measure ($b = -0.17$, $p < 0.05$), contributing an additional 3%

TABLE III

Descriptive statistics and intercorrelations among main study variables (study 2)

Variable	M	SD	1	2	3	4	5	6
1. Personal spirituality[a]	107.26	13.62	(0.89)					
2. Organizational spirituality	64.61	15.17	0.26*	(0.93)				
3. Organizational frustration	74.67	24.98	−0.28**	−0.52***	(0.94)			
4. Total rewards satisfaction	28.75	6.63	0.38***	0.40***	−0.45***	(0.72)		
5. Intrinsic rewards satisfaction	15.49	4.43	0.29**	0.37***	−0.39***	0.80***	(0.88)	
6. Extrinsic rewards satisfaction	13.26	4.05	0.31**	0.24**	−0.31**	0.76***	0.22**	(0.63)

[a]Purpose in life scale.

Note. $N = 89$. Alpha internal-consistency reliability coefficients appear in parentheses along the main diagonal.

* $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

TABLE IV

Regression results for organizational frustration and rewards satisfaction variables (study 2)

Variable	Organizational frustration		Total rewards satisfaction		Intrinsic rewards satisfaction		Extrinsic rewards satisfaction	
	Step 1	Step 2	Step 1	Step 2	Step 1	Step 2	Step 1	Step 2
Personal spirituality (PS)[a]	−0.16	0.00	0.30**	0.53	0.21**	−0.05	0.26**	0.92**
Organizational spirituality (OS)	−0.48***	−0.16	0.32***	0.77	0.32**	−0.18	0.18	1.46
PS × OS		−0.40		−0.56		0.62		−1.59
Df	2,86	3,85	2,86	3,85	2,86	3,85	2,86	3,85
F	18.14***	12.03***	13.64***	9.11***	9.37***	6.31***	5.97**	4.74**
ΔR^2		0.01		0.00		0.01		0.02
R^2	0.30	0.31	0.24	0.24	0.18	0.19	0.12	0.14

[a]Purpose in life scale.

Note. $N = 89$. Tabled values are standardized regression weights.

* $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$

TABLE V

Descriptive statistics and intercorrelations among main study variables (study 3)

Variable	*M*	SD	1	2	3	4	5
1. Personal spirituality[a]	76.42	9.16	(0.86)				
2. Organizational spirituality	63.41	15.36	0.23★	(0.94)			
3. Total rewards satisfaction	29.35	6.45	0.11	0.33★★	(0.71)		
4. Intrinsic rewards satisfaction	16.04	4.24	0.18★	0.29★★	0.78★★	(0.88)	
5. Extrinsic rewards satisfaction	13.31	4.09	−0.01	0.22★	0.76★★	0.20★	(0.66)

[a]Human spirituality scale

Note. $N = 124$. Alpha internal-consistency reliability coefficients appear in parentheses along the main diagonal.
★ $p < 0.05$; ★★ $p < 0.01$.

TABLE VI

Regression results for rewards satisfaction variables (study 3)

Variable	Total rewards satisfaction		Intrinsic rewards satisfaction		Extrinsic rewards satisfaction	
	Step 1	Step 2	Step 1	Step 2	Step 1	Step 2
Personal spirituality (PS) [a]	0.04	0.05	0.12	0.13	−0.06	−0.05
Organizational spirituality (OS)	0.32★★★	0.37★★★	0.26★★	0.30★★	0.24★★	0.27★★
PS × OS		−0.17★		−0.14		−0.13
Df	2,121	3,120	2,121	3,120	2,121	3,120
F	7.50★★★	6.37★★★	6.42★★	5.07★★	3.36★	2.93★
ΔR^2		0.03★		0.01		0.02
R^2	0.11	0.14	0.10	0.11	0.05	0.07

[a]Human spirituality scale

Note. $N = 124$. Tabled values are standardized regression weights values are standardized regression weights.
★ $p < 0.05$; ★★ $p < 0.01$; ★★★ $p < 0.001$.

more explained variance to the equation, for a total of 14% ($F = 6.37$, $p < 0.001$). To graphically depict the interaction, we employed the procedure advocated by Stone and Hollenbeck (1989), plotting slopes at two levels of organizational spirituality: at one standard deviation above the mean and at one standard deviation below the mean. As shown in Fig. 2, regardless of personal spirituality level, total rewards satisfaction was highest for those indicating high organizational spirituality compared to low organizational spirituality respondents. Interestingly, increasing levels of personal spirituality among high organizational spirituality respondents did not serve to aid but rather reduced total rewards satisfaction. In contrast, among low organizational spirituality respondents, total rewards satisfaction levels rose as personal spirituality levels increased. Hence, among those perceiving low organizational spirituality, higher personal spirituality values positively affected one's total reward satisfaction.

Studies 4 and 5 – effects on job involvement and organizational identification

Descriptive statistics and bivariate correlations for Studies 4 and 5 are in Tables VII and VIII, respectively. Regression results are shown in Tables IX and X. In both studies, organizational spirituality proved to be a positive predictor of job involvement (Study 4: $b = 0.38$, $p < 0.01$; Study 5: $b = 0.32$, $p < 0.01$) and organizational identification (Study 4:

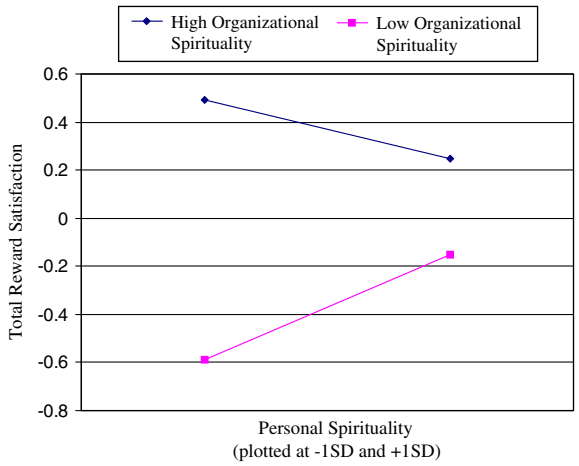

Figure 2 Plot of the personal spirituality × organizational spirituality interaction on total reward satisfaction (study 3).

$b = 0.67$, $p < 0.001$; Study 5: $b = 0.62$, $p < 0.001$). Interestingly, personal spirituality was a positive predictor of both outcomes in Study 5 (with the PILS measure) but failed to predict either outcome in Study 4 (with the HSS measure). Specifically, in Study 5, personal spirituality positively predicted job involvement ($b = 0.30$, $p < 0.01$) and organizational identification ($b = 0.19$, $p < 0.01$). Explained variance for job involvement was 19% for Study 4 and 24% for Study 5. Explained variance for organizational identification was even more impressive – 45% for Study 4 and 47% for Study 5. As for interactions, none of the personal spirituality × organizational spirituality combinations in either study was significant.

Discussion

The current research examined the effects of personal spiritual values, perceptions of organizational spiritual values, and their interaction on both attitudinal and attachment workplace outcomes. Although the results from one of the five samples provide support for an interactive conceptualization of workplace spirituality, it would be most accurate

TABLE VII

Descriptive statistics and intercorrelations among main study variables (study 4)

Variable	*M*	SD	1	2	3	4
1. Personal spirituality[a]	77.94	9.00	(0.86)			
2. Organizational spirituality	66.59	14.78	0.27★	(0.93)		
3. Job involvement	10.40	4.13	0.18	0.67★★	(0.79)	
4. Organizational identification	57.21	13.59	0.25★	0.41★★	0.51★★	(0.89)

[a]Human spirituality scale.
Note. $N = 68$. Alpha internal-consistency reliability coefficients appear in parentheses along the main diagonal.
★ $p < 0.05$; ★★ $p < 0.01$.

TABLE VIII

Descriptive statistics and intercorrelations among main study variables (study 5)

Variable	*M*	SD	1	2	3	4
1. Personal spirituality[a]	106.45	14.17	(0.89)			
2. Organizational spirituality	66.11	14.66	0.23	(0.92)		
3. Job involvement	10.23	4.06	0.38★★	0.39★★★	(0.78)	
4. Organizational identification	56.86	13.64	0.33★★	0.66★★★	0.50★★★	(0.89)

[a]Purpose in life scale.
Note. $N = 68$. Alpha internal-consistency reliability coefficients appear in parentheses along the main diagonal.
★ $p < 0.05$; ★★ $p < 0.01$; ★★★ $p < 0.001$.

TABLE IX

Regression results for job involvement and organizational identification (study 4)

Variable	Job involvement		Organizational identification	
	Step 1	Step 2	Step 1	Step 2
Personal spirituality (PS) [a]	0.15	0.37	0.01	0.33
Organizational spirituality (OS)	0.38**	0.81	0.67***	1.33
PS × OS		−0.55		−0.82
Df	2,65	3,64	2,65	3,64
F	7.50***	5.01**	26.54***	17.86***
ΔR^2		0.00		0.01
R^2	0.19	0.19	0.45	0.46

[a]Human spirituality scale.

Note. $N = 68$. Tabled values are standardized regression weights.

* $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$

TABLE X

Regression results for job involvement and organizational identification (study 5)

Variable	Job involvement		Organizational identification	
	Step 1	Step 2	Step 1	Step 2
Personal spirituality (PS) [a]	0.30**	0.96	0.19**	0.07
Organizational spirituality (OS)	0.32**	1.47	0.62***	0.40
PS × OS		−1.46		0.27
Df	2,63	3,62	2,63	3,62
F	9.94***	7.30***	28.19***	18.55***
ΔR^2		0.02		0.00
R^2	0.24	0.26	0.47	0.47

[a]Purpose in life scale.

Note. $N = 68$. Tabled values are standardized regression weights.

* $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$.

to state that there was little evidence of an interaction between personal spiritual values and organizational spiritual values for the worker consequences examined. Rather, one variable, organizational spirituality, had the strongest and most consistent effects on the outcomes examined in the five samples. With just one exception, in which organizational spirituality failed to predict extrinsic rewards satisfaction in Study 2, organizational spirituality significantly predicted the outcomes in all five studies. As expected, organizational spirituality was positively related to job involvement, organizational identification, and rewards satisfaction, and negatively associated with organizational frustration.

The current findings appear to suggest that workers desire workplaces perceived as exuding spiritual values, even if the workers themselves are not personally spiritual. The current results add to a large body of research indicating that the content of an organization's culture matters to workers (e.g., Deal and Kennedy, 1982). Along with the impact various types of cultures (e.g., strong versus weak, Schein, 1985, 1999) have on outcomes, the spiritual values evident in an organization's culture appear to

have important effects on worker attitudes known to influence worker motivation, productivity, and retention (Herman, 1973; Lawler, 1994). For example, it indeed may be that more spiritual organizations provide the sense of community that so many workers seek, helping to reduce employee withdrawal behaviors. Further, the openness and servant-orientation (Bennis, 2001; Greenleaf, 1977) exhibited by many spiritual organizational cultures provides workers with the task-related information and responsibility needed to truly feel empowered, helping to fuel worker motivation and productivity.

From the current research, it would appear that further examination of organizational spirituality – its correlates, antecedents, and outcomes – is certainly warranted and represents an opportunity for extensive future research. Future research questions might include: What is the specific relationship between spirituality and ethics? What are the variables most affecting one's perceptions of organizational spiritual values? To what degree do prior work experiences influence organizational spirituality perceptions? What variables moderate the relationship between organizational spirituality and the outcomes studied? For example, whereas personal spirituality largely failed as a moderator in the current studies, what roles do such variables as supervisory relationship and values similarity to top executives play in influencing the organizational spirituality-outcomes relationship? Further, what is the relationship between organizational spirituality and other key organizational outcomes, such as job satisfaction, organizational commitment, job anxiety and tension, and withdrawal behaviors?

Another important future research area is in determining the degree of attraction prospective workers have to workplaces characterized as spiritual. Much of the recent interest in P-O fit stems from Schneider's attraction-selection-attrition (ASA) framework (Schneider, 1987), which suggests that prospective workers and organizations ''are attracted to one another based on their similarity'' (Cable and Judge, 1997, p. 546). It may be that some organizations are better at attracting workers solely because their cultures are known to have various spiritual attributes. Indeed, much has been written about the servant leadership orientation in companies such as Service Master, Toro, Herman Miller, and Ritz-Carlton (Kolodinsky et al., 2003), for instance. Future research should explore how such organizational spirituality perceptions are formed, how such perceptions are transferred, and what specific spirituality attributes are most attractive to prospective employees.

The current findings have important practitioner implications. Managers who are effective at developing and maintaining organizational environments that are characterized by spiritual values, such as openness, embracing diverse viewpoints and values, and a servant-orientation are more likely to enjoy more favorable worker attitudes. Entrepreneurs looking to establish a new venture would be wise to consider the type of organizational climate they seek to foster. The establishment of a spiritual climate through modeling servant leadership, open communication, and valuing individual differences will go a long way to affecting worker perceptions and attitudes.

Interestingly, personal spirituality had mostly nonsignificant results in the current research. It may be that respondents had an easier time responding to items about their organizations than themselves. Further, personal spirituality was measured using two different scales, and artifacts associated with the differences between the two personal spirituality measures may account for some of the nonsignificant results for this independent variable. For example, in Studies 4 and 5, with the sole exception of the different personal spirituality scales, identical constructs were examined. In Study 4, personal spirituality failed to predict organizational identification and job involvement. However, in Study 5, personal spirituality was a positive predictor of both outcomes. Despite these mixed results, and given the well-established importance of personal values (e.g., Rokeach, 1973) in organizational research, continued inquiry into personal spirituality seems warranted.

The current research had several limitations that deserve mention. First, the five samples were collected in a cross-sectional manner. Future research should examine workplace spirituality longitudinally. Data collected in this manner could help determine the degree to which perceptions of workplace spirituality develop over time, for instance. Second, the full-time workers in the samples were mostly less than 36 years of age and, likely, had not worked for more than a few orga-

nizations. A more age-diverse and experienced sample may have more refined perceptions about what they seek in an organization, enabling a better assessment of values congruence, both personally and organizationally. Third, the extrinsic reward satisfaction measure had below a desired internal consistency reliability threshold (e.g., Nunnally, 1978). The low alpha may have affected the sole non-significant organizational spirituality result in Study 2. Last, the organizational spirituality scale was developed using a modified personal spirituality scale not developed for work settings. Despite good psychometric properties in all five samples, further refinement and validation of the scale is needed before it should be used more widely.

In summary, the results from five samples support the notion that perceptions of organizational spirituality affect attitudinal and attachment-related worker consequences. From these exploratory results, it appears that organizations which foster cultures characterized by spiritual attributes reap important worker benefits.

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