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Spiritual Well-being, Job Meaningfulness, and Engagement for Human Resource Managers

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Walden University

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Walden University

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Walden University

2018

Abstract

Spiritual Well-being, Job Meaningfulness, and Engagement for Human Resource
Managers

by

Dianne Marie Stains

MA, University of Northern Colorado, 1988

BS, Liberty University, 1984

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Business Management: Human Resource Management

Walden University

November 2018

Abstract

Employee engagement is a significant problem for leaders in most organizations today. Though many reasons are given for the growing number of disengaged employees, little is understood about what role spirituality in the workplace may play into employee engagement. Humanocracy theory guided the study on three aspects of workplace spirituality, employee engagement, and meaningfulness of work. An online survey combining elements of a Spiritual Well-being Scale, the Work and Meaning Inventory, and the Utrecht Work Engagement Scale was administered to 325 human resource managers. Linear multiple regression results showed a strong negative correlation between spiritual well-being and job engagement, and no significant correlation between spiritual well-being and workplace meaningfulness, which contradicted findings in the literature. Results indicated the need for future research and to further refine a working definition of spirituality as it applies to the workplace and to identify or redefine traditional variables to better assess engagement and meaningfulness within a new workplace landscape. The findings may also be indicative of how the landscape of traditional workplace culture is shifting with the values and motivations of a workforce of newer generations. The findings of this study make apparent the urgency to rethink the definition of spirituality and its application to the workplace and employee engagement. The workplace today is often a barometer of societal norms and values. Understanding the need for new ways to view engagement, spirituality, and meaning has the potential to extend beyond the organization to the communities and society the organizations exist within and serve.

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Dedication

This project is dedicated to my family and friends whose support of my work is appreciated more than I can express, and whose understanding and acceptance of my intense schedule and lack of availability over the last nearly six years has allowed me the focus and freedom to finish this dissertation. To two special teachers who influenced my learning path in a positive way: Miss Beverly Hoekstra, without whose help and intervention in the early years of my education this project would not have been possible; and in memory of Dr. Michael Travers who would have been proud to have been able to celebrate this accomplishment with me.

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Chapter 1: Introduction to the Study

Research in the area of spiritual well-being and its influence on the presence of spirituality in the workplace for all employee groups is limited. Roof (2015) and Benefiel, Fry, and Geigle (2014) have even found cynicism in their work associated with the benefits of the concept, and more breadth than depth found in the academic literature on spirituality in the workplace. There is a significant gap of information in the research about the relationship of spiritual well-being and spirituality in the workplace to engagement levels and workplace meaningfulness, particularly for human resource managers. The gap surrounding the relationship of these concepts for human resource managers is a crucial element for further study due to the specific role and potential influence of human resource managers on the overall climate in the organization. There is the potential for this research study to affect positive social change in multiple areas of human resource management if the findings from the research can be used to inform leaders and human resource professionals of the benefits of spirituality in the workplace and the potential applications of their spiritual well-being to organizational outcomes.

The literature review conducted in the field of spiritual well-being and spirituality in the workplace revealed research gaps in the relationship of the variables to be tested to elements cited by scholars in the human resource areas of organizational commitment, job satisfaction, employee engagement, and meaningfulness (Beheshtifar & Zare, 2013; Daniel & Chatelain-Jardon, 2015; Fachrunnisa, Adhiatma, & Mutamimah, 2014). The focus of my investigation was about the relationship of the spiritual well-being of human resource managers to their engagement levels and meaningfulness in the workplace.

Chapter 1 begins with background information on these topics and variables including detailed definitions of the terms used in this study. Chapter 1 also includes the problem statement, the gap in the literature, the research questions under investigation, an explanation of the nature of the study, and a discussion of the study's significance to the field and practice of human resources.

Background

Spiritual well-being and spirituality are broad concepts that have been studied through a variety of lenses and variables. However, three interconnected perspectives revealed in the results of these studies show that workplace spirituality is suggested to enhance employee well-being and quality of life from a human resources perspective, provide employees with a sense of purpose and meaning at work, and foster a sense of interconnectedness and community (Vasconcelos, 2013). Spiritual well-being and workplace spirituality has been shown to have a positive influence on the job satisfaction of employees (Fachrunnisa et al., 2014; Javanmard, Nami, & Haraghi, 2014); employee engagement and well-being as reflected in research studies of similar variables by Agrawal and Khan (2015), Fachrunnisa, Adhiatma, and Mutamimah (2014), and Roof (2015); and job performance (Beheshtifar & Zare, 2013; Fachrunnisa et al., 2014; Kalyanasundaram & Balasubramanian, 2014).

The presence of workplace spirituality in the organization may have the potential to affect the organization's bottom line positively; enhance work-life balance, well-being, and engagement; and provide a meaningful work experience for employees (Fachrunnisa et al., 2014). Lips-Wiersma and Mills (2014) stated that spirituality is already present in

the workplace; it does not need to be introduced, but more appropriately, managers should use their role to create an environment where individuals feel safe and open to express their spirituality. A thorough literature review conducted by Miller and Ewest (2013) extended research on the context, theory, and measurement of workplace spirituality and provided foundational information on the growing and sustained interest in the topic. This emerging field has been called the faith at work movement, and Miller and Ewest identified various scales that have been developed to measure variables associated with spirituality in the workplace, meaningfulness, and engagement.

It is essential that human resource managers understand the difference between spirituality and other terminology that may be confused with this concept in the work environment, particularly religion. In a study that compared and contrasted participants' views of religion and spirituality, Mitroff and Denton (1999) found that 60% of their study participants viewed workplace spirituality positively, while the rest of the participants viewed spirituality as a religion. The study participants also indicated that they were more comfortable showing their intelligence at work than expressing their emotions, feelings, inner self, or spirituality (Mitroff & Denton, 1999).

Maharana, Patra, and Nagendra (2014) presented 20 years of research on workplace spirituality and drew on spiritual leadership theory and found that corporate leaders are beginning to see the value of enabling and allowing spirituality in the workplace. They argued that, to the extent that the spiritual leadership paradigm is implemented, individuals will be intrinsically motivated, and experience competence, autonomy, relatedness, and spiritual well-being (Maharana, Patra, & Nagendra, 2014).

Their assertion aligned with Benefiel et al. (2014) who found that workplace spirituality enhanced feelings of commitment, connectedness and relatedness, job involvement, and performance in individuals in the work environment. A detailed and in-depth discussion of past research surrounding spiritual well-being and workplace spirituality will be conducted in Chapter 2.

Afsar, Badir, and Kiani (2016) conducted a quantitative study using hierarchical multiple regression analysis that substantiated the research of Maharana et al. (2014) and Benefiel et al. (2014) and showed a positive relationship between workplace spirituality and employee positive behaviors and an increase in an employee's intrinsic motivation. Scholars reference multiple definitions of engagement in the literature, and Purcell (2014) differentiated between two categories of engagement: work engagement, and behavioral or employee engagement. Work engagement relates to an employee's psychological state while they are at work and is seen as a "positive, fulfilling work-related state of mind that is characterized by vigor, dedication and absorption" (Purcell, 2014, p. 242). Behavioral or employee engagement relates to the managerial practices that appear to be linked to employees becoming engaged and "is an approach taken by organizations to manage their workforce" (Purcell, 2014, p. 242) rather than a particular state experienced by employees. Regardless of the definition of engagement, or the simplistic view that some scholars take of the concept, it is rarely studied in the same context by researchers. Although scholars have identified engagement as a positive contributing factor to organizational success, without definitive causal conclusions in some studies, frequently, organizations do not know how to affect engagement outcomes, and engagement

assessment results continue to be at low levels (Adkins, 2016; Purcell, 2014; Saks & Gruman, 2014). This study may provide results from which organizational leaders could construct strategies to increase engagement and meaningfulness for human resource managers if it is shown that a positive relationship exists between their spiritual well-being and the research variables.

Problem Statement

Employee engagement has remained stagnant and consistently averaged less than 33% over the last five years (Adkins, 2016). Low levels of engagement, which result in a paucity of meaningfulness in the workplace and negative organizational outcomes, have been attributed to a lack of understanding and acknowledgment in the organization that employees have both an inner and an outer life, and that they desire an opportunity to bring their *whole selves* to work (Alas & Mousa, 2016; Atienza & Santiago, 2015; Brophy, 2015; Roof, 2015). A growing body of research is beginning to focus on a workplace dimension that has less to do with policies and management ideas and more to do with meaning, purpose, and a sense of community. Employees desire to express their spiritual essence in the workplace and want employers to acknowledge both their inner and outer lives (Alas & Mousa, 2016).

The general problem is that nearly two-thirds of employees are disengaged in the workplace (Adkins, 2016; Arrowsmith & Parker, 2013). Disengagement is characterized by the absence of energy, involvement, efficacy, and the lack of “simultaneous employment and expression of a person’s whole, preferred, or spiritual self in work behaviors” (Saks & Gruman, 2014, p. 157). The specific problem is that when human

resource managers are disengaged, organizational outcomes such as productivity, retention, culture, innovation, and performance may be impacted negatively (Alas & Mousa, 2016; Brophy, 2015; Daniel & Chatelain-Jardon, 2015; Stokes, Baker, & Lichy, 2016). The literature review in Chapter 2 reveals minimal research conducted in the areas of engagement and job meaningfulness for human resource managers and this study seeks to fill that gap. One lens through which to view and assess disengagement and a lack of meaningfulness in the workplace is through the spiritual well-being and workplace spirituality levels of employees. Employees who do not experience bringing their whole self or their inner spiritual self to the workplace lack a sense of organizational community, have a reduced quality of work life, and do not report deriving satisfaction or workplace meaningfulness from their job (Alas & Mousa, 2016; Roof, 2015; Saks & Gruman, 2014). This study investigated the relationship between the spiritual well-being of human resource managers and their engagement levels and job meaningfulness in the workplace. This relationship may contribute to positive social change in the human resource field for practitioners and human resource organizations, as well as employees, organizational leadership, and students of human resources.

Purpose of the Study

The purpose of this quantitative correlation study was to determine if a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience from their role in the organization and the strength of that relationship. There are many types and levels of management in an organization, and this research will focus on a specific subset of

management, human resource managers, to narrow the focus of the study and to obtain results that may provide steps for positive social change in the field of human resources. When allowed to be present in the workplace, spiritual well-being in the individual and in the organization can produce attitudes of care and concern that may expand to the community, which can create social change in society as a whole. Spirituality connects people, can lead to the betterment of society, and provides a better future (Suarez, 2015). Human resource managers generally are the people in the organization who are responsible for overseeing the care of the employees, and feeling that they can bring their whole selves to the workplace may lead to redefining the essence of work for all employees (Schutte, 2016).

A correlation design was used for the study and implemented with survey instruments to collect data in an effort to determine if there was a relationship between the spiritual well-being of human resource managers and the meaningfulness and engagement they experience in their role in the workplace. This research study involved the use of validated instruments that provided data and assessed the correlation between the engagement levels, perception of workplace meaningfulness, and spiritual well-being of human resource managers.

Research Questions/Hypotheses

The foundation of this research study was anchored by the central research question about how spiritual well-being may be related to the engagement levels and the meaningfulness that human resource managers experience in the workplace. Human resource managers participated in a survey with three separate subset questionnaires

combined to determine how they perceived their spiritual well-being and the resulting correlation to their engagement and meaningfulness from their professional role in the organization. The survey was used to obtain and measure the quantitative results that may answer the research questions that guide the study. Results may clarify how the spiritual well-being of human resource managers relates to other key areas of their work life.

The research questions guiding this study included the following quantitative questions and the corresponding null hypotheses (H_0) and alternative hypotheses (H_a):

Research Question 1: Is there a relationship between the spiritual well-being of human resource managers and their engagement levels in the organization?

H_{01} : There is no statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

H_{a1} : There is a statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

Research Question 2: Is there a relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization?

H_{02} : There is no statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization.

H_{a2} : There is a statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization.

Theoretical Framework

The theory that provided the framework for this study is the theory of humanocracy (Aldridge, Macy, & Walz, 1982). The origin of the theory of humanocracy stems from the authors' assertion that organizations ought to meet the needs of their employees, and minimize the hindrances present in organizations that keep employees from bringing their whole selves to the workplace. Aldridge et al. (1982) highlighted principles and values in their theory that are closely related to the perceptions and desires that employees have for spirituality in the workplace. Aldridge et al. noted that over time employees developed an adaptation to high levels of bureaucracy in the organization, referred to as bureau-neurosis, which can be countered if the organization considers the human needs of the employees. When the employees' needs are considered, spirituality in some form is present in the organization and employees experience spiritual well-being.

There are several theories that could inform the spiritual well-being and spirituality in the workplace concepts; however, the theory of humanocracy grounds the study and supports the research problem and research questions for this study. Aldridge et al. (1982) based the theory of humanocracy on a framework of nine principles and identified the primary proposition as the amount of control that leaders have over the quality of the work environment, including the way they approach spirituality and foster and support the spiritual well-being of employees. A more detailed description and explanation of the principles, assumptions, and proposition of the theory of humanocracy is given in Chapter 2.

The theory of humanocracy cites bureaucracy as an inhibitor to spirituality in the workplace. The current workplace has become an environment where employees feel controlled by organizational structures that threaten to rob them of their humanness (Aldridge et al., 1982). The result is bureau-neurosis, which creates an emotional and behavioral response in employees struggling to have their human needs met in the workplace. The behavioral response is manifested by employees in six reactions: the assumption that someone will take advantage of them, the attempt to go unnoticed or be invisible in the organization, an initial lack of trust for management and coworkers until they prove otherwise, a lack of loyalty to the organization, disengagement from their job, and the attempt to hide their vulnerability and emotions that separates their spirit from themselves (Aldridge et al., 1982). The result of these behaviors is employees who are inhibited in their passion and creativity and instead choose to be objective, rational, and sensible. Employees learn to survive in the corporate or organizational environment at the expense of their human needs as they strive to follow the rules, always give the right answer, and shy away from being weak, sad, vulnerable, or loving; in essence, from being human (Aldridge et al., 1982).

Theories of workplace spirituality that linked the influence of management to the spiritual essence of employees emerged in the 1970s and attempted to humanize the concept of management (Hong, 2011). Early theories focused on the mechanistic elements of management; however, more recent management models, such as the spiritually sensitive organizational practice model (SSOPM), provide strategies for organizational principles and practices that recognize spirituality as an aspect of each

employee's human nature (Hong, 2011; Miller & Ewest, 2015; Wren & Bedeian, 2009). Newer management models incorporate increased awareness of spiritual concepts in the organization making it more acceptable to discuss spirituality in the workplace apart from conventional and organized religion (Hong, 2011). The result is more holistic and inclusive views on spirituality, religion, and spiritual well-being in the work environment that benefits the organization and the employees (Hong, 2011; Truss, Shantz, Soane, Alfes, & Delbridge, 2013; Yeoman, 2014).

Even as organizations may be more accepting of workplace spirituality concepts, human resource managers may feel inhibited in fostering a spiritually-friendly work environment due to legal and organizational constraints, which impact their spiritual well-being negatively. According to Aldridge et al. (1982), when faced with a decision or a particular action to take on most issues, "North Americans are likely to try a choice that makes sense" (p. 10). In an effort to do what makes sense and in the spirit of organizational efficiency, many human resource managers may be overly objective and manifest one or more of the behaviors of those who work in a bureaucratic environment. The humanocracy theory provided the framework for the construction of the research questions that seek to measure the relationship between spiritual well-being, job meaningfulness, and engagement for human resource managers.

Nature of the Study

The research method for the study was quantitative. Quantitative research provides a numeric description of trends, attitudes, measurements, and relationships of a population by conducting experiments, surveying, or sampling a portion of that

population (Barnham, 2015). Quantitative research is a method for testing theories or hypotheses through the investigation or exploration of potential associations or relationships between two or more variables (Christensen, Johnson, & Turner, 2014). Quantitative research is a form of inquiry that is sometimes referred to as scientific or a postpositivist belief system and results in numeric or statistical results of observations, surveys, or experiments (Neuman, 2011). I was able to make generalizations, claims, comparisons, and show relationships about the population in my study based on the research results of my inquiry. The quantitative method was appropriate for the study since the focus of the inquiry was to determine if a statistical relationship existed between the variables of spiritual well-being, engagement levels, and job meaningfulness for human resource managers.

Qualitative research would not obtain insight into, or create alignment with, the research questions for this study. The qualitative research method is a form of inductive inquiry that allows for patterns and information to emerge as the researcher conducts the study through observation or individual interaction, such as in-depth interviewing (Leedy & Ormrod, 2013). The qualitative method answers questions related to the lived experiences, perceptions, or beliefs of the participants (Pettigrew, 2013). This research study explored the relationship between variables and determined if a correlation existed, which required a quantitative research method and deductive form of inquiry.

The study was a correlation design to determine if there was a relationship, and to what extent, between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization and their engagement

levels in the workplace. I surveyed human resource managers who are members of their local chapter of the Society for Human Resource Management who have the primary responsibility for the human resource function in their organization using three separate validated instruments: the Spiritual Well-being Scale, the Work and Meaning Inventory, and the Utrecht Work Engagement Scale (Ellison & Paloutzian, 2009; Roof, 2015; Steger, Dik, & Shim, in press). Results obtained from the surveys reflected a negative correlation between spiritual well-being and work meaningfulness and no significant correlation between spiritual well-being and work engagement. Correlation research provides more accurate estimates of relationships among variables and rules out alternative explanations for empirical findings (Becker et al., 2016). The purpose of correlation research is to investigate the extent to which variations or associations in one factor correspond with variations or associations in one or more other factors based on the correlation coefficients (Isaac & Michael, 1997). Correlation research measures several variables and their interrelationships simultaneously in a realistic setting identifying degrees of the relationship.

The correlation design was the quantitative research design that could best answer the research questions. An experimental research design would not have been efficacious for this research study since the purpose of experimental research is to investigate possible cause-and-effect relationships by exposing experimental groups to a treatment condition and comparing the results to a control group that does not receive the treatment (Isaac & Michael, 1997). Correlation research does not manipulate the variables or identify cause-and-effect outcomes. It shows relationships between variables in their

current situation. The results from the research study attempted to answer the research questions by showing a possible relationship between the variables of spiritual well-being, engagement levels, and workplace meaningfulness. A more detailed discussion on the research method and design for this research study is included in Chapter 3.

Definition of Terms

The following are definitions of terms used throughout the study and serve as a guideline to clarify meaning and standardize the understanding of the terminology for the purposes of this study.

Employee engagement: The simultaneous employment and expression of a person's preferred self in task behaviors that promote connections to work and to others, personal presence (physical, cognitive, and emotional), and active, full role performance (Kahn, 1990).

Faith: A complete trust or confidence in someone or something (Ghazzawi, Smith, & Cao, 2016).

Religion: An organized system of beliefs, ritualized experiences, norms, and worship in a concept, being, or controlling power (Van Cappellen, Toth-Gauthier, Saroglou, & Fredrickson, 2016).

Spirituality: A sense of transcendence beyond one's immediate circumstances; a purpose and meaning in life, a reliance on inner resources, and a sense of within-person integration or connectedness (Weathers, McCarthy, & Coffey, 2015).

Spiritual well-being: A construct identified by the ability to experience and integrate purpose in life, positive emotion, engagement, meaning, personal

accomplishment, positive relationships, and connectedness with self and others (Elosua, 2015).

Workplace meaningfulness: The positively valenced construct that refers to the amount of significance that people experience in their work (Lips-Wiersma, Wright, & Dik, 2016).

Workplace spirituality: The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (Ashmos & Duchon, 2000, p. 135).

Assumptions

There are assumptions that were fundamental to this study (Christensen et al., 2014). The first assumption was that the participants in the study would be honest and objective in their responses on the questionnaire. The respondents were assured, in writing, of their anonymity and of the confidentiality of their responses to reduce the potential for dishonesty or their lack of responsiveness to the survey. The potential respondents were informed that their participation was voluntary and that they could drop out of the research study at any time. The second assumption was that the participants would comprehend the questions and the concepts discussed in the survey.

The third assumption was that there would be a large enough sample of human resource managers that respond to the questionnaire to obtain usable data. The study relied on proven instruments with established validity and reliability to obtain data (Ellison & Paloutzian, 2009; Roof, 2015; Steger et al., in press). The fourth assumption was that the respondents would have an accurate understanding of the terminology

associated with the variables in the study and be able to decipher differences in meaning between the concepts. The fifth assumption was that the examination of multiple concepts together in the study would highlight the pattern or correlation of the variables (Toro & Yoshikawa, 2016).

Scope and Delimitations

The scope of the study was the relationship between spiritual well-being and the engagement levels and meaningfulness of human resource managers in the workplace. The potential pool of participants was selected randomly from the members of local chapters of the Society for Human Resource Management. The target population consisted of human resource managers from for-profit and nonprofit organizations in public, private, and government industries within each local area. The target was a minimum of 313 data points from the sample of participants. The potential pool of participants received a combined survey comprised of three validated instruments: the Spiritual Well-being Scale, the Work and Meaning Inventory, and the Utrecht Work Engagement Scale (Ellison & Paloutzian, 2009; Roof, 2015; Steger et al., in press). Only factors related to individual spiritual well-being, workplace meaningfulness, and engagement of human resource managers in the workplace were explored. Correlation analysis was used to determine if a relationship existed between the spiritual well-being of human resource managers and their engagement levels and perceived meaningfulness in the workplace.

The survey sample was delimited to the participants who had internet access and available email addresses that would allow them to access the survey and to those who

completed the survey. The study was delimited to the independent and dependent variables selected for the study and their relationship to one another. Additional factors or variables that may contribute to a positive experience in the workplace for human resource managers was not investigated in the study. The survey instruments that were administered to the participants were a delimiting factor in that the participants may have interpreted the questions, definitions, or concepts differently according to their perceptions and individual understanding. Demographic variables among the human resource managers that may have affected the results were not accounted for in the study. The results were based on data reported by individual respondents that may have delimited the study if the participants allowed their individual perspectives to influence their responses toward how they thought they should answer or the results they thought the researcher wanted to know.

Limitations

A limitation of the study is that there was no agreed-upon definition of workplace spirituality among scholars. The literature identified multiple definitions of spirituality, spiritual well-being, and workplace spirituality, as well as individual perceptions, and the results from this study may encourage scholars to explore these concepts further. The sampling method may have been a limitation of the study since it was limited to participants who agreed to participate in the survey voluntarily. The study may have been limited by the participants' understanding of the survey questions and their provision of honest feedback to the survey questions. Participants may tend to exaggerate their experience, expertise, or levels of understanding in quantitative research (Goh, Lee, &

Salleh, 2009). The study method and design was a one-time measurement of the participants' perceptions and feedback and may have been a limiting factor to the overall study results.

The study may have been limited by the results and outcomes as there was no qualitative data to explain the participants' lived experiences with the study concepts. Qualitative data would have provided a holistic view and understanding of the lived experiences and concepts in the context of the work life of human resource managers. Survey research by itself cannot capture the richness, depth of value systems, or all of the complexity of the levels of meaning of spirituality, spiritual well-being, or meaningfulness of human resource managers in the workplace. The validity of the study may have been limited to the reliability of the survey instruments. Researcher bias may have limited the study since the researcher is a human resource professional currently employed in the workplace. For that reason, validated survey instruments were used to obtain data in an objective manner to minimize any potential researcher bias.

Significance

Potential implications and contributions of the study of spiritual well-being included both personal and organizational context factors, and psychological and motivational factors for human resource managers and leaders (Albrecht, Bakker, Gruman, Macey, & Saks, 2015). My study was significant and may assist scholars, organizational leaders, and human resource managers to gain a comprehensive understanding of the interrelationships of spiritual well-being, workplace spirituality, and organizational context factors, and their influence on potential positive outcomes in the

organization. A myriad of variables affecting workplace engagement and meaningfulness have been studied in previous research, but the constructs of spirituality, spiritual well-being, and workplace spirituality have not been explored for their potential contribution and significance in the work environment relative to human resource managers.

Significance to Theory

This project was unique as it addressed an under-researched area critical to human resource management (Benefiel et al., 2014; Marques, 2008). Human resources is a primary function in the organization that has the relevant people focus to create the strategies that businesses need to deliver profits (Kumar & Kumar, 2015; Ramlall, Al-Kahtani, & Damanhour, 2014), and to promote an environment where the outcome is well-developed and engaged employees finding meaningfulness in their work (Ahmed, Arshad, Mahmood, & Akhtar, 2016). Human resource managers must begin by identifying their own sense of connection to their job, and find meaningfulness in their role, before they can shape outcomes of change, culture, and engagement in the organization (Stokes et al., 2016). By developing a deeper understanding of theoretical foundations of management models and recognition that spirituality is an aspect of an organization's workers, human resource managers and leaders can design organizational practices and principles that avoid the mechanistic approach in the workplace and instead focus on integrating spiritual values in the workplace (Hong, 2011; Iyer, 2016; Mitroff & Denton, 1999).

Significance to Practice

The outcomes of this study may advance the practice of human resource management at the individual, team, and organizational levels. The results of the study could be used to develop strategies to influence attitudes, turnover rates, in-role behavior, team performance and innovation, financial returns, and the organization's competitive advantage (Akhtar, bin Arshad, Mahmood, & Ahmed, 2015; Albrecht et al., 2015; Krishnakumar, Houghton, Neck, & Ellison, 2015). This study may make an original contribution to the body of knowledge by identifying relationships between spiritual well-being, meaningfulness, and engagement in a group for which limited research exists.

Topics within human resource management that have the potential to reduce turnover, increase organizational competitiveness and the bottom line, and influence workplace satisfaction positively have been concepts that have attracted a great deal of interest over the last few years. Conversely, these topics have received less focus in empirical research with reliable results (Albrecht et al., 2015; Yeoman, 2014). The idea of engaged workers and high levels of meaningfulness in the workplace are not abstract ideals. Engagement and job meaningfulness have been identified as fundamental human needs, which demand that organizational leaders and human resource managers develop capabilities in the workplace that allow these fundamental needs to flourish (Yeoman, 2014).

Significance to Positive Social Change

There is the potential for this research study to affect positive social change in multiple areas of human resource management despite the findings from the research.

The results can be used to inform leaders and human resource managers of the benefits of spirituality in the workplace and the potential applications to the organization. Findings obtained from the study could aid human resource managers in designing work environments where they and their employees are engaged, experience meaningfulness from their work, and contribute to the mission and outcomes of the organization. The results of my study may create a clearer understanding of the benefits of workplace spirituality in the organization and allow human resource managers to design work environments where employees, and themselves, feel whole.

Human resource managers are not the only group that can benefit from the results and information obtained from this study. Additional stakeholders who will benefit from the results of this study are organizational leaders and executives, employees, and students or others desiring to become human resource managers or work in the broader area of human resource management. Human resource organizations, on both the local and national levels, may benefit from information gained from this study as they interact with human resource professionals at many levels and strive to support them in improving workplaces for employees and creating more satisfying and meaningful environments for themselves in their roles.

Summary and Transition

Human resource managers, organizational leaders, and scholars have explored ways that the management of people can create improved organizational performance outcomes, streamlined internal processes, and satisfied and engaged employees. Some early studies showed outcomes in research that positive perceptions of the workplace by

human resource managers can lead to increased commitment, engagement, and meaningfulness (Yeoman, 2014). However, there were also studies that were not as firm on this conclusion such as research results that showed that we cannot be confident that good human resource management has an impact on organizational performance (Truss et al., 2013). Chapter 1 described the introduction to the study, the background of the problem, and the nature of the study, including the specific method and design that was used in the research. Chapter 1 included definitions of the terminology referenced in the study, which created clarity for the reader about the concepts to be researched.

Chapter 2 is a summary of the review and findings of the seminal, current, and related literature on spiritual well-being and spirituality in the workplace, and the relationship to engagement and workplace meaningfulness. Chapter 2 highlights the themes found in the literature as well as previous studies related to the topic and outcomes of this research study. Chapter 3 is a detailed explanation of the research method and design used in the study and how the research was conducted. Chapter 4 contains the findings from the survey research and Chapter 5 highlights the conclusions of the study, identifies areas for further research, and summarizes the study.

Chapter 2: Literature Review

The purpose of this quantitative correlation study, as stated in Chapter 1, was to determine the existence and extent of the relationship between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience in their role. The background of the broad concepts of the research study were discussed in Chapter 1. Chapter 2 contains the definitions and the context of terms, and the review of the related scholarly literature on spiritual well-being and spirituality in the workplace and the variables that are the focus of this research study. Second, the chapter provides highlight reviews of historical scholarly literature as well as current literature related to the concepts of spirituality, general and spiritual well-being, workplace spirituality, employee engagement, and meaningfulness in the workplace. Third, in this chapter I provide a review of the literature related to the theoretical foundation of humanocracy as well as a thorough and holistic examination of early American religion, the Protestant work ethic, the faith at work movement, and criticisms and detractors of workplace spirituality. Chapter 2 concludes with a discussion of organizational outcomes relative to workplace spirituality, meaningfulness, and engagement and the implications in the workplace for human resource managers.

Literature Search Strategy

There is a paucity of research in the area of spiritual well-being, meaningfulness, and engagement related directly to human resource managers. However, a thorough review of the existing literature on the key individual and combined search terms for this study provided adequate information from scholarly and peer-reviewed sources related to

workplace environments and employees in general. I was able to draw comparisons and contrasts from these sources for employees in general and relate them to human resource managers in particular.

Scope of the Literature Review

A cursory review of the literature started in late 2013 as I completed research and applications associated with my topic. I began a thorough review of the literature in March 2015 commensurate with my work toward a specific topic and area of research for my dissertation. The literature review resulted in a compilation of key words; useful databases; seminal research; previous and current authors and scholars; additional library sites; and previously validated scales, surveys, and measurements for my data collection.

Key Search Terms

Multiple searches were conducted for individual key words and combinations of search terms and phrases using advanced searches in subject terms, all text abstracts, and titles. The key words and phrases consisted of the following individual words or combinations of words: *general well-being, spiritual well-being, spirituality, workplace spirituality, spirituality in the workplace, employee engagement, work engagement, unengaged, meaningfulness, job meaningfulness, religion, religiosity, faith, human resources, human resource managers, and human resource management*. I also conducted a search to identify surveys, scales, or measurements to use in my study and used the following key search phrases: *spiritual well-being surveys, spirituality assessment scale, measurements of job meaningfulness, measurements of spirituality, job*

engagement surveys, employee engagement surveys, work engagement scales, and how to measure meaningfulness and engagement at work.

Databases and Search Locations

The literature review was conducted primarily in business and management search locations in the following databases: ABI/Inform Collection, Business Source Complete, Sage Journals (initially, Sage Premier), ScienceDirect, and Emerald Insight. Emerald Insight, Sage Journals, and ScienceDirect are databases that consist entirely of peer-reviewed journals; Business Source Complete and ABI/Inform Collection databases contain some journals that are peer-reviewed. I accessed the Academic Search Complete database to search for combinations and multidisciplinary terms, key words, and phrases related to the research topic. The scope of the literature review also included completed dissertations accessed through the Walden University online library as well as Proquest Central. Search engines used to support the literature review included Google, Google Scholar, and Sage Research Methods. I set up a Google alert for key words related to my research topic and filtered a search on the Sage Research website by discipline (business and management), research method and design (quantitative and correlation), and statistics information. I also searched the Society for Human Resource Management website for applicable industry-specific information and statistics related to the research variables.

Journals, Articles, Dissertations, and Seminal Research

The literature review included a variety of journals, library locations, and industry-specific websites. Searches included major peer-reviewed academic and

scholarly publications and journals in management such as *The Journal of American Academy of Business*, *Academy of Management Journal*, *Journal of Business Ethics*, *Journal of Business Research*, *Journal of Business and Psychology*, *Journal of World Business*, *Harvard Business Review*, and the *Journal of Management*. Scholarly and peer-reviewed academic journals related to the field of human resources included *Advances in Developing Human Resources*, *Human Resource Development Quarterly*, *Human Resource Management Journal*, *Human Resource Management Review*, *International Journal of Human Resource Management*, *Leadership & Organizational Development Journal*, and the *International Journal of Human Resource Studies*. I accessed journals and peer-reviewed sources related to spirituality and religion including *Journal of Management, Spirituality, and Religion*; *Journal of Religious & Theological Information*; *Psychology of Religion and Spirituality*; and *Theology Today*.

The literature review included accessing a variety of types of literature in multiple locations. The types of literature accessed included academic and scholarly journals and articles, seminal literature and research, industry-specific websites, and previously published dissertations. The locations from which the literature review was drawn included the Walden University online library; other online university libraries; and brick and mortar libraries in the local community, Colorado State University library, and the University of Colorado library. Ulrich's Periodicals Directory was used to verify the peer-reviewed status of journals, as well as filtering online library searches for peer-reviewed articles. For current peer-reviewed literature, I accessed databases from the online libraries that contained only peer-reviewed articles such as Emerald Insight, Sage

Journals, and ScienceDirect, as well as industry-specific journals that were known to be peer-reviewed. A thorough literature review revealed seminal research related to my research topic that included the initial articles and research conducted by early researchers in workplace spirituality, general and spiritual well-being, meaningfulness, and employee well-being. The review of the literature also revealed the relationship of spiritual well-being to the early theories of management and to the theoretical foundation of humanocracy that provided the lens through which this study is viewed.

Theoretical Foundation

The theory that provided the framework for this study was the theory of humanocracy developed by Aldridge et al. (1982). The development of the theory of humanocracy was created as a framework in which organizations could balance or minimize the bureaucracy and work to fulfill the human needs of their employees. The authors originated the term bureau-neurosis to explain the condition that occurs when individuals either learn to survive in or bend to the requirements of the organization at the cost of their human needs or well-being (Aldridge et al., 1982). The contrasting condition to bureau neurosis is humanocracy, a term created by the authors to identify and define their theory, which is the component that recognizes the humanness of the people in the organization (Aldridge et al., 1982). The consequences of bureaucracy in the organization can affect all employees, and human resource managers are the ones most likely to be faced with the decision of what action to take to mitigate or intervene in issues of bureaucracy between employees and leadership. The authors cited one of the reactions in a bureaucratic organization as the denial of humanness, which can be seen in employees

who try to separate their spirit, inner self, or spiritual being from their identity at work (Aldridge et al., 1982).

Origin of the Theory of Humanocracy

The origin of the theory of humanocracy stems from the assertion of Aldridge et al. (1982) that human organizations ought to meet human needs and strive to identify basic principles to counter the hindrances present in organizations that keep employees from bringing their spiritual selves to the workplace. The foundational premise of the theory of humanocracy is that the organization should maximize the quality of the human experience for employees while they are in the workplace. To assist the organization in fostering this type of environment, Aldridge et al. based the theory of humanocracy on a foundation of principles that can support the organization in this purpose. Aldridge et al. described the principles as: (a) the principle of human scale, (b) the principle of human need satisfaction, (c) the principle of participation, (d) the principle of functional generalization and vertical integration, (e) the principle of authority of merit and leadership turnover, (f) the principle of primary communication, (g) the principle of design psychology, (h) the principle of subjectivity and its corollaries, and (i) the principle of the convivial tool.

The principles within the framework allow organizations to support the spiritual well-being of employees and take steps to work with their spiritual side and not against it for the benefit of both the employees and the organization (Aldridge et al., 1982; Golandaz, 2005). The principles balance the human needs of the employees in the work environment with the use of resources and productivity that must be present for the

sustainability of an organization. For example, in the discussion about the principle of human scale, Aldridge et al. (1982) noted that there may be a limit to the size of an organization if individual human needs are to be realized in the workplace. The intention is not that organizations should never be larger than a specific number of people. However, the structure of an organization may need to be designed in a way that provides for managers to have interaction with smaller groups of employees within the larger work environment. The principles developed by Aldridge et al. also described the importance of reinforcing an employee's self-identity through respect, positive self-concept, reasonable control over their own destiny, adequate care and support, and the opportunity for challenging work accompanied by a sense of security. Reinforcement of the employees' self-identity from the organization can increase an employee's level of spiritual well-being (Aldridge et al., 1982).

Other principles that support the framework of the theory of humanocracy are related to participation in decision-making by allowing those most affected by a decision to participate in the making of that decision, as well as variation in the responsibility for work at other levels in the organization, mobility within the organization, and control over a broader area of information and skill sets (Aldridge et al., 1982). Several of the theory of humanocracy principles are related to the design of the work environment. These include communication within work groups, individualized work environment designs and structures, freedom from unnecessary policies and procedures (other than those needed for specific industries), and simplifications of work processes (Aldridge et al., 1982). Bureaucracy can lead to more efficient organizational processes; however, the

well-being and individual needs of the employees should not be discounted or overlooked by management at the expense of the large-scale bureaucratic organizational strategy.

Assumptions and Propositions of the Theory of Humanocracy

Bureaucracy and the recognition of the spirituality of employees can coexist in the organization when humanocracy is present (Aldridge et al., 1982). The authors identified five assumptions in the theory of humanocracy that are present in the coexistence of these two elements in the organization. The five assumptions of Aldridge et al. (1982) in the early development of the theory of humanocracy created a framework on which recent scholars can base their research and findings. The five assumptions are that: (a) organizations exist to serve the social, as well as the economic, needs of those who participate in them; (b) organizations are a principle (though not an exclusive) context within which life-long human development occurs for people; (c) the conception, structure, modus operandi and social milieu of the organization influences the quality of human development that its participants experience; (d) a theory of the administration of organizations should, therefore, include recognition of the importance of human development as a legitimate organizational goal; and (e) there can be a milieu that facilitates human development, while not substantially compromising the economic (product) end for which the organization was formed (Aldridge et al., 1982).

With increasing focus on business profits and changes in the labor landscape, the assumptions identified by the creators of the theory of humanocracy align with other scholars' assessments of how organizational leaders can develop new business models. Leaders can also adapt behaviors to accentuate motivational leadership, employee well-

being, sustainability, and social responsibility without sacrificing profitability and other organizational outcomes (Schutte, 2016). Findings by Afsar, Badir, and Kiani (2016) exhibited how leadership theories implemented in the organization affected the behavioral outcomes of employees positively when leaders fostered the social and spiritual interests of employees.

The research of Naidoo (2014) and Pawar (2014) into a leader's individual spirituality and the spirituality within an organization, identified the potential positive benefits of spiritual leadership. Positive benefits include employees with higher levels of spiritual well-being, increased morale, lower absenteeism, and organizational transformation, including a more stable bottom line (Naidoo, 2014; Pawar, 2014). Shinde and Fleck (2015) identified a positive correlation between spirituality and creativity, innovation, and lower levels of stress among employees working in a spiritually-friendly environment.

The primary proposition that Aldridge et al. (1982) identified that led to the development of this theory was the extent to which leaders have control over the quality of the work environment. Leadership control includes the way leaders approach spirituality and foster and support the spiritual well-being of employees. The authors noted that larger organizations may have higher levels of bureaucracy, which would conflict with the individual human needs of employees and their comfort level with revealing their spirituality (Aldridge et al., 1982; Golandaz, 2005). Part of the reason may be that human needs important to employees, such as trust, empathy, compassion, and concern, are difficult to quantify through traditional business processes (Aldridge et al.,

1982). One remedy for this may be to break down the organization into smaller units that could be equipped to take the human needs of employees into account. The results would be characterized by increased openness, trust, mutual respect, and employees bringing their whole selves to work instead of just their body and brains (Aldridge et al., 1982; Schutte, 2016).

Previous Application of the Theory of Humanocracy to the Current Study

Previous studies and research that drew on the theory of humanocracy focused on management models in human services as well as the field of human resources (Daniel, 2015; Hong, 2011). A quantitative study conducted by Daniel (2015) drew on the theory of humanocracy to explain the phenomenon of spirituality in the workplace in his study about the relationship between three dimensions of workplace spirituality, which included: (a) inner life, (b) meaningful work, and (c) sense of community, with the variable of work stress in the United States and Mexico. The total sample for the study was 304 individuals. There were 165 participants from Mexico who were managers and supervisors from manufacturing, government, and oil and textile industries. The 139 participants from the United States were part-time business students at two universities in southeast Texas and part- and full-time workers from the retail, banking, insurance, and healthcare industries (Daniel, 2015).

The participants responded to a questionnaire based on a 7-point scale that used five items to measure the inner life component, seven items for meaningful work, and nine items to evaluate the conditions for community. The researchers used a four item instrument to measure stress. The four items for measuring stress were (a) my job is

extremely stressful, (b) very few stressful things happen to me at work, (c) I feel a great deal of stress because of my job, and (d) I almost never feel stressed because of my work. Results showed that for both countries inner life and sense of community were found to be statistically insignificant, but meaningful work was found to be negatively and significantly correlated with work stress in both the United States and Mexico. Results suggested that employees perceived less stress when they participated in meaningful activities in the work environment, which is a concept related to engagement and spirituality in the workplace (Daniel, 2015).

The application of the theory of humanocracy in the study conducted by Daniel (2015) was similar to my study in that the relationship of spirituality to work attitudes were explored, specifically those of engagement and meaningfulness. Similarly, Hong (2011) drew on the theory of humanocracy to develop a management model of workplace spirituality to counter bureaucracy in the workplace and explore the potential of applying spirituality at the macro level of the organization. Many management models stem from the humanistic management theories and were created from the rational or mechanistic perspective. Hong noted that the awareness for accommodating religion and spirituality in the workplace was lower than that for gender equality or racial diversity and identified his model as a spiritually sensitive organizational practice. Hong's model presented organizational principles for both employees and leadership. Hong advocated for the creation of human-centered mission and vision statements to be shared by the leadership and employees, which would create an organizational environment that was favorable and sensitive to spiritual elements. Such an environment would allow leadership to

encourage workers to express, utilize, or share their spirituality, and prompt employees to use emotion, intuition, and compassion in the workplace (Daniel, 2015; Hong, 2011).

Rationale for the Theory of Humanocracy Framework

The rationale for selecting the theory of humanocracy for the theoretical framework for this study lies in the foundational components of the theory that relate it to the practice of human resources in the organization. The theory of humanocracy was developed by practitioners in human services; however, Aldridge et al. (1982) expanded the application of their theory to the field of human resources and studied the relationship between organizations and the flexibility human resource managers needed to employ to accommodate the diversity and work life environment desired by employees. The researchers' assessment was that organizations should not only be cost-effective, but also care-effective with the core component of the theory being focused on the humanness of workers (Aldridge et al., 1982). Research has shown that when institutions design the work environment with an intention to fulfill the basic needs of their employees, including their spiritual well-being, the result can be healthy employees who acquire the skills and knowledge needed to reach the organization's goals (Aldridge et al., 1982; Gollandaz, 2005).

Relationship of the Theory of Humanocracy to the Current Study and Research Questions

The theory of humanocracy was selected as the foundational theoretical framework for this study since it related directly to the variables in the study. The research questions build upon the existing theory, which acknowledges that employees

bring their whole selves to the workplace in the form of their social, emotional, and spiritual needs, which may have a positive influence on job attitudes (Aldridge et al., 1982). Employees are no longer viewed as machines as they were in the scientific management theory era (Wren & Bedeian, 2009), and organizations are designing workplaces that are more tolerant of the soft skill elements, such as the emotional and spiritual well-being of employees. Eliminating bureaucracy in the organization allows personal development, self-actualization, fulfillment, meaning, and spiritual well-being to be present in the workplace (Aldridge et al., 1982; Gollandaz, 2005). Employees have needs in the workplace that extend beyond their job duties and tasks and they desire to experience more than routine monitoring, the administration of rules and regulations, and minimal autonomy over the parts of their job that provide meaning to their work (Gollandaz, 2005).

Viewing the research study variables of engagement and meaningfulness of human resource managers in the workplace through the lens of the theory of humanocracy acknowledges the need for the inquiry and validates the gap in the literature that is the basis for this study. A growing body of research is beginning to focus on a workplace dimension that has less to do with policies and management ideas and more to do with meaning, purpose, and a sense of community. The quest for employees to find meaning in their work is not a new one (Ashmos & Duchon, 2000; Houghton, Neck, & Krishnakumar, 2016). Employees are desiring to express their spiritual essence in the workplace and want employers to acknowledge both their inner and outer lives (Ashmos & Duchon, 2000). Benefiel, Fry, and Geigle (2014) asserted that an employee's

relationship to work is an integral part of their self-concept, which greatly affects not only their quality of life in the workplace but also at home.

Interest and research in spirituality, spiritual well-being, and workplace spirituality by numerous scholars has continued to increase over the last decade (Benefiel et al., 2014; Jurkiewicz & Giacalone, 2004; Krishnakumar et al., 2015). Research on the concept of workplace spirituality has expanded to include progress toward focused definitions and meanings of multiple views of workplace spirituality; the potential benefit for employees and organizations; ways that spirituality can be encouraged and implemented in the workplace; and views from scholars who argue that workplace spirituality can be misused or misappropriated for an employee's benefit or for managerial control (Gotsis & Kortezi, 2008; Houghton et al., 2016; Lips-Wiersma, Dean, & Fornaciari, 2009). Historical information detailed by scholars has provided a springboard for building on existing theories and for understanding religion and spirituality in different contexts.

Historical Perspectives

Early American Religion, Workplace Spirituality, and the Protestant Work Ethic

The earliest mention of workplace spirituality was by St. Benedict in the sixth century and his emphasis on the integration of work and prayer into the discipline of the daily lives of the monks (Benefiel et al., 2014; Schutte, 2016). Benedict viewed work and prayer as complementary of one another because both provided discipline for the body and soul. He considered the work that the monks did just as holy as their regular prayer times in their daily routine. At the time of the reformation, Martin Luther reaffirmed

“holiness through the discipline of working faithfully” for all workers regardless of their calling (Benefiel et al., 2014, p. 176).

The Protestants also affirmed the concept of a calling and connected their faith to the workplace through the development of the Protestant Work Ethic, which brought spiritualization into the work environment during the Industrial Revolution (Buchholz & Rosenthal, 2003; Ewest, 2015). The Protestants, unlike the Catholics who reserved the idea of a calling for priests and workers in the church, expanded their definition to include work in other areas and in a secular environment (Benefiel et al., 2014; Ewest, 2015). Early Americans saw religious values as motivating and instrumental in their work environment. Numerous scholars contend that religious beliefs and values laid the foundation for the attitudes and behaviors that early Americans had regarding their work and that those values formed the Protestant Work Ethic still apparent in some workplaces today (Ewest, 2015). The belief was that hard work and sober and modest lifestyles led to workplace success, which was a sign of God’s pleasure, blessing, and provision (Ewest, 2015). This belief perpetuated the motivation to include a religious component in the workplace to ensure economic success.

Historical Perspectives and Perceptions in Spiritual Well-Being and Workplace Spirituality Research

The history of spiritual well-being and spirituality in the workplace is a relative term to be kept in perspective since the study and discussion of the concepts do not go back more than a few decades. Early research was conducted primarily by scholars in related fields who had a personal interest or curiosity about the topic. Most people do not

think of the term spiritual when they think of the corporate or business environment.

McKnight (1984) referenced an early research study conducted by Sheehy (1981) in which the author surveyed 60,000 Americans to discover the characteristics associated with general well-being and satisfaction in various areas of the respondents' lives.

Sheehy (1981) identified 10 characteristics of well-being that separated those who were satisfied with their lives from those who were not. The critical factor found to be characteristic of those who experienced satisfaction in most areas of their life was whether their life had meaning and direction (Sheehy, 1981). The author referred to this crucial factor as the purpose of purpose, and McKnight (1984) posited that purposeful employees who experienced well-being and a level of spirituality in the workplace would be more productive, be more committed to the organization, experience less stress on the job, and make their employer more profitable.

While it is important to understand the perspective of scholars and business leaders on the subject of workplace spirituality or spiritual well-being in the work environment, the perceptions of employees are equally important for understanding in the business context. Vasconcelos (2013) explored the perceptions of spirituality in the workplace from the perspective of employees and found that they are pursuing greater meaning in their work but that they associated workplace spirituality with a variety of meanings, definitions, and perceptions. Vasconcelos' phenomenological inquiry sought to elicit the meanings, essences, opinions, and perceptions of the participants' experiences with the intention of broadening the understanding of workplace spirituality from the perspective of the worker. The participants responded to an emailed

questionnaire made up of open-ended questions about spiritual well-being and spirituality in the workplace. The final sample consisted of 22 respondents who were Brazilian workers and entrepreneurs with an average age of 44.4 from a variety of professional backgrounds.

The author identified themes and patterns in the participants' responses and compared the results to previous studies, when possible. The open-ended questions explored perceptions of the Brazilian workers from both an individual and organizational perspective. Twelve themes emerged from Vasconcelos' (2013) study that were also identified in Marques, Dhiman, and King's (2007) research with an American sample of participants: trust, openness, kindness, honesty, morals and ethics, a sense of peace and harmony, aesthetically pleasing work environment, team orientation, understanding, faith in God, respect, and truth. The results of Vasconcelos' study showed that employees had a strong commitment to religious and spiritual tenets that guided and formed their perceptions about their spiritual well-being and the place that spirituality has in the workplace. The respondents' views were framed by the lens of religion despite the contrast and distinct differences between religion, spirituality, and spiritual well-being (Vasconcelos, 2013).

Historical theories of management. The concepts of spiritual well-being and workplace spirituality are threaded throughout early theories of management. Prior to the influence of the Protestant Work Ethic on the Industrial Revolution, Henri Fayol and Frederick Taylor established the scientific management theory, which focused on the standardization of all organizational tasks through specificity and measurement (Locke,

1982; Schutte, 2016; Wren & Bedeian, 2009). While the scientific management theory espoused the elements of specification, quality, carrying out orders, and individualization as opposed to group or team work, it also allowed for the employee-friendly components of shorter working hours and work weeks, rest breaks, and incentives to be present (Locke, 1982).

Max Weber expanded the scientific management theory and introduced bureaucracy into the workplace through hierarchies, authority, detailed procedures for routine tasks, and manager control (Olum, 2004; Wren & Bedeian, 2009). The impersonality and negative reaction to the bureaucratic management movement allowed the formation of the Protestant Work Ethic to gain a foothold in the work environment where workers were rewarded intrinsically for their hard work and believed that they received God's blessing on their efforts (Ewest, 2015; Wren & Bedeian, 2009).

The human relations movement that followed allowed for more attention to be given to the individual worker and the unique capabilities that they could offer in the workplace. The deeper consideration on the needs of the worker rather than on the task, and the role of management as the provider for these needs, was a reaction to the dehumanizing effects of the scientific and bureaucratic management theories (Wren & Bedeian, 2009). Elton Mayo, Abraham Maslow, and Douglas McGregor were the primary theorists who influenced the development of the human relations management theory and movement, which included the belief that organizations would prosper if the needs of the individual workers were provided for and were aligned with those of the organization (Olum, 2004; Wren & Bedeian, 2009). The outgrowth of the human

relations movement was the formulation of continually progressive management theories and the incorporation of training programs to cultivate the skills of delegation, career development, coaching, and mentoring that led to employee-friendly and supportive work environments. The focus on a nurturing and supportive work environment emphasized the potential value for businesses, society, and employees (Benefiel et al., 2014).

The faith at work movement. The antecedents of the current focus on spiritual well-being and workplace spirituality reach back to the historical management theories and movements. The bridge between the historical management theories and the recent interest in the influence of spiritual well-being on job meaningfulness and workplace engagement was the faith at work movement (Benefiel et al., 2014). The faith at work movement emphasized the importance of religion and its potential benefit to workers who were not in the church environment and “offered compelling new arguments for the depth and breadth of spirituality at work” (Benefiel et al., 2014, p. 177). Workplace conditions of constant change have led to a desire on the part of employees to integrate their faith and their work in an effort to bring more stability to their lives. Employees are no longer content to “park their souls at the door,” and instead seek to bring their whole selves, body, mind, heart, and soul, to work (Benefiel et al., 2014, p. 177).

While researchers continue to analyze the scope and benefits of spirituality at work, there are many scholars who argue that the reality within organizations should be a wall of separation between personal beliefs and the work environment (Ewest, 2015). Scholars identified the drivers for change toward spiritual well-being and workplace spirituality to be external such as economic downturns and layoffs that caused employees

to turn to their faith for support (Benefiel et al., 2014). Scholars also acknowledged an understanding that the emphasis on many current management practices were not organizationally sustainable to foster employee engagement and create job meaningfulness (Long & Driscoll, 2015; Miller & Ewest, 2013).

According to Ewest (2015), who cited Pew research, Americans are becoming more aware of their Title VII religious and spiritual rights but are also becoming less religious. Specifically, Americans are less Christian than in prior decades with an increase in those who choose not to affiliate with any particular religious sect or tradition. Houghton, Neck, and Krishnakumar (2016) suggested that as employees examine the dilemma of the divergence of spirituality in the workplace, organizations will be willing to partner with employees and take responsibility to ensure religious freedom. For human resource managers, this may be a paradigm shift to focus on spiritual values and spiritual well-being as opposed to religion and religious values, which have been taboo in traditional human resource practice. While religious values are endemic to humanity, spiritual values may have personal motivating factors that create positive effects on organizations and their cultures (Ewest, 2015; Long & Driscoll, 2015; Miller & Ewest, 2013).

In contrast with Ewest's (2015) findings that Americans are becoming less religious, Morgan (2016) conducted a study and described his findings that people are embracing religion in the twenty-first century and that "people are turning to religion for comfort, guidance, solace, and identity" (p. 446). He stated that, "Unquestionably, the USA is a faith-based nation" where religion impacts areas such as debates involving

political issues at the national level, economic decision-making at the family level, and moral issues at the individual level (Morgan, 2016, p. 446). Morgan explored the interrelationship between business and religion in the contexts of culture, law, and management. His intention was to provide understanding and inform organizational leaders about how to respond to, and even embrace, an environment where employees can integrate their spiritual and work identities and find greater meaning in what they do.

The strength of Morgan's (2016) approach was his thorough exploration into areas of religion, faith-based practices, and religious tolerance in American culture. His deep exploration of the statistics and orientation of religion from the business, legal, and cultural perspectives provided a great deal of information from which business leaders could draw to help them design a more spiritually compatible work environment. However, a weakness in Morgan's research was the lack of an empirical study that could have garnered qualitative data regarding the lived experiences of business leaders or those in the legal field about religion or spirituality in their work environment, or a case study of an organization and their lack of, or presence of, workplace spirituality. In addition, quantitative data could have been obtained through a study correlating the religious or spirituality practices with organizational outcomes in one selected workplace. Morgan concluded that a more religious environment would create additional challenges for organizations, but that the current American business culture is poised for the continuing emergence of religious tolerance and acceptance and "well-suited for the continuing evolution of the faith-based experience" (p. 462).

Ewest's (2015) research highlighted a philosophical shift in organizations toward the acceptance and understanding of the concept of workplace spirituality. This philosophical shift is reflected in emerging sociological paradigms and the scholarly interest in workplace spirituality and the desire of employees to merge their religious and spiritual beliefs, values, and emotions at home and at work (Ewest, 2015; Houghton et al., 2016). Sandelands (2015) addressed this shift in his research and pointed out that the focus is no longer on work and spirit as separate concepts. We are called upon to live and merge two lives; one of work in an organizational setting on the weekdays, and the other of spirit in a church or other place of worship on designated days apart from the work week (Sandelands, 2015). Regardless of the research method or findings, evidence shows that individuals have associated spiritual well-being and spirituality in the workplace with a variety of different meanings and perceptions (Benefiel et al., 2014; Marques, 2008; Vasconcelos, 2013).

Definitions, Explanations, and Context of Terms

Houghton et al. (2016) acknowledged that “a number of definitions and perspectives of spirituality appear within the literature” (p. 178). The definition section in Chapter 1 described some of these terms succinctly for the reader to be on common ground with how they are used in my study. Karakas (2010) suggested that the “fuzziness, ambiguity, and the complexity of the construct makes spirituality a difficult research topic to investigate” (p. 91). Terminology and concepts found in the literature review that are necessary for understanding the context, and that require discussion and expanded explanation, are the differences among religion, religiosity, and calling;

spirituality, religion, and faith; the concepts of employee engagement, workplace meaningfulness, and spiritual well-being; and the understanding of workplace spirituality. It is important to differentiate between the meanings of these inter-related words and concepts and how they are used in this study to understand the potential relationship, conclusions, and results of the study.

Religion, Religiosity, and Calling

Research studies and scholars' findings reflect crossover, and at times confusion, among the terminologies in the study of spirituality in the workplace. Initial assumptions about the topics of spiritual well-being and workplace spirituality primarily are toward the idea and concept of religion. The focus of this study was not on religion, or its synonymous elements; however, due to the crossover and the relationship between spirituality and religion, the concept must be discussed within the context of this research study.

Religion. Religion, in whatever way it is practiced or manifested, has been a significant influence in society for centuries. Religion involves a belief system in a higher power that is foundational to how many people think they should live on a daily basis and can be responsible for influencing their thoughts and behavior. There are few topics that are as divisive and polarizing as the topic of religion, which may be due to the fact that people view their religion as the core of their existence (Cole, 2016). Not all philosophers and scholars view religion in a positive light. Freud (1927) viewed God as an illusion based on our need for a powerful father figure from our infancy, and discounted religion in favor of science and reason since religion had been necessary only to help us restrain

violent impulses in the early development of civilization. Hume's (1757) account of early religions and religious origins reflected fear, dependence, and ignorance. He concluded that people sought out religion to find answers to the unknown causes in their life and that religion created a need in people to continually be suspended between their current state of life and their idea of eventual death (Hume, 1757).

Religion and spirituality have characteristics in common and spirituality is required for religion to be present; however, the reverse is not true (Ghazzawi et al., 2016). Commitment to a particular religion can have a positive influence on employees as shown in the research findings of Ghazzawi, Smith, and Cao (2016). The authors researched the five largest religions which are, in alphabetical order, Buddhism, Christianity, Hinduism, Islam, and Judaism, to explore the influence of an organized religion on workplace attitudes, particularly job satisfaction (Ghazzawi et al., 2016). Results evidenced that the manifestation of the influence of religion can be seen in the job satisfaction of workers as well as in employees' moral framework. Similar findings from Ewest's (2015) extensive review of spiritual and religious literature showed evidence of emotional health and a strong work ethic also referred to as the Protestant Work Ethic. Detractors who discount the benefit of religious commitment assert that religion should be regarded as a private matter that has no place in the work environment (Cole, 2016).

Religiosity. Religiosity is different from religion and is described as the outcome or practice of one's chosen organized religion. While religion is the belief or faith system to which a person is affiliated, religiosity is the extent to which a person believes or

practices their religion (Yonker, Edman, Cresswell, & Barrett, 2016). Horvath (2015) defined religiosity as the “search for the sacred occurring within the realm of a traditional social structure” (p. 143). Stankov and Lee (2016) conducted a study across 33 countries that aimed to identify the dimensions of social attitudes, values, and moral foundations, which they called nastiness, morality, and religiosity. Nastiness was defined as a group of anti-social attitudes characterized by the acceptance of aggression, violence, and dubious behaviors to obtain specific outcomes (Stankov & Lee, 2016). The results of the study showed that morality and nastiness did not correlate with each other, but religiosity correlated with both morality and nastiness (Stankov & Lee, 2016). The authors used 20 scales, which made the results difficult to process; however, their assessment of religiosity agreed with other authors’ understanding and definition of the concept. Stankov and Lee stated that the primary markers of religiosity combined a person’s feelings related to the role of God or some type of divinity in their lives, with the belief about the role of their religion in the context of community.

Calling. Scholars have differentiated between spiritual and secular callings. The origin of spiritual callings coincides with the Protestant Work Ethic (Ewest, 2015), while a more inclusive explanation of secular callings is found in the writings of Martin Luther King (Neubert & Halbesleben, 2015). Spiritual callings have a singular focus toward religion but the broader view of secular callings describes how every person can be called to do meaningful work, regardless of their position, title, or role in the organization (Neubert & Halbesleben, 2015). Fachrunnisa et al. (2014) described calling, whether spiritual or secular, as a job that is very meaningful to the individual, and one that makes

the individual feel “that the work done by the employee is to make other people’s lives changed” (p. 17). A higher level of job satisfaction and organizational commitment was associated with spiritual calling in Neubert and Halbesleben’s (2015) research; however, the results showed that job satisfaction was not necessary for employees to have a commitment to the organization, partly due to the fact that a spiritual calling provides an inherent sense of meaning that is separate from the experience of being part of the organization.

Neubert and Halbesleben’s (2015) research was consistent with Horvath’s (2015) findings that showed that individuals who perceived a calling to a specific position or profession were more likely to experience positive outcomes including job satisfaction, job engagement, meaningfulness, and lower stress and depression. Rawat and Nadavulakere (2015) found that calling is much broader than merely an employee’s involvement in their job and includes the sense of meaningfulness and contribution to the *greater good*, which extends beyond their job duties and role in the organization. Rawat and Nadavulakere’s study also showed that employees with a high sense of calling displayed engagement, job satisfaction, personal fulfillment, empowerment, and greater life and work meaning in the work place.

Spirituality, Religion, and Faith

The term spirituality has different meanings for each person and frequently is confused with the concept of religion. This confusion is understandable since there are similar components in both spirituality and religion, which promote the discussion and debate. These components include beliefs, attitudes, and perceptions; transcendental

experiences; sense of meaning in existence; belief in the paranormal; and religious behaviors and practice (Beheshtifar & Zare, 2013). With the guidelines for separation of church and state, and the inability to pursue questioning related to religion during the hiring process in most organizations, it is not surprising that the concept of spirituality is taboo in many organizations, particularly among human resource managers.

The concepts and definitions of religion and faith are often confused with spirituality. Religion is an organized system of beliefs and worship in a concept, being, or controlling power (Van Cappellen et al., 2016); and faith is a complete trust or confidence in someone or something (Ghazzawi et al., 2016). In contrast, spirituality is the integration of all aspects of one's life and the feeling of being connected to one's self, others, and the universe by looking inward to find meaning and purpose (Marques et al., 2007). According to Marques (2005), just as every organization has a culture, "every organization has a spirituality, whether it realizes it or not" (p. 27). An organization with a spirituality can create an environment where employees find meaning and purpose in their work and feel connected to others and the organization's mission. Spirituality in the broadest sense can be communicated through the goals, values, and mission of the organization (Marques, 2005).

Employee Engagement

Employee engagement is a critical component in an organization. Research shows a strong correlation between organization strategy and success, human resource strategy, productivity, profitability, and the engagement levels of employees (Jiang, Lepak, Hu, & Baer, 2012). Employees who feel a strong sense of commitment to the organization will

perform at higher levels, have higher job satisfaction and morale, higher retention rates, and a desire to impact the bottom line positively (Schein, 2013). However, employee engagement is more than just the happiness or satisfaction level of workers (Bersin, 2014; Weir, 2013). It encompasses how employees feel about the mission and values of the organization and whether or not they can support them, as well as their fit for their position (Fachrunnisa et al., 2014).

Engagement makes a difference in the lives and productivity of employees but also in the overall performance of the organization. Schein (2013) cited statistics for employee engagement and its relationship to organizational results. The statistics showed that in 2010 operating income for organizations with high employee engagement improved 19% while it declined 33% over the same period for organizations with low employee engagement (Schein, 2013). The concept of employee engagement can be difficult to identify, but the results of highly engaged employees are apparent in organizational outcomes as revealed in the statistics. Additional results on which high engagement has an effect are retention, morale, and commitment and loyalty to the organization (Abu-Shamaa, Al-Rabayah, & Khasawneh, 2015; Jiang et al., 2012; Shuck, Twyford, Reio, & Shuck, 2014).

Workplace Meaningfulness

Increasing a sense of meaningfulness at work is one of the most compelling and underutilized ways to increase productivity, engagement, and performance (Alas & Mousa, 2016). Workplace meaningfulness takes engagement one step further and is a result of finding purpose in one's work, and satisfaction from and commitment to

increased performance in our work settings (Monnot & Beehr, 2014; Ramlall et al., 2014). Ramlall, Al-Kahtani, and Damanhour (2014) explained that jobs have “flow” and are distinguished by three kinds of work orientations: a job that provides a paycheck at the end of the week; a career that entails a deeper personal investment in work; and a calling, which is a passionate commitment to work for its own sake. The way that people see their work is highly predictive of their individual thriving, their self-defined purpose, and whether they derive meaning from their work and organizational culture (Alas & Mousa, 2016).

Spiritual Well-Being

In the literature, well-being is often connected with spirituality. The connection of these two terms brings together the positive and meaningful aspects of an individual’s life and an interconnectedness with those around them, their environment, or a higher power, also known as spirituality. Many scholars have conducted research on well-being and reported findings on the relationship with spirituality (Agrawal & Khan, 2015; Elosua, 2015; Pawar, 2016), religion (Van Cappellen et al., 2016), ethics, and morality (Alatartseva & Barysheva, 2015). Ethics and morality are two constructs shown to be associated with spiritual individuals (Alatartseva & Barysheva, 2015). Agrawal and Khan (2015) assessed the role of emotional intelligence and spirituality on employee’s levels of well-being and found that the participants’ well-being was enhanced when practices of workplace spirituality were introduced. The authors’ findings prompted them to suggest that the intent of an organization should be to engage the whole person in the workplace and to acknowledge employees as spiritual beings (Agrawal & Khan, 2015). Pawar’s

(2016) empirical research showed that fostering spiritual well-being among employees enhanced their functioning and organizational experiences, increased morale, and decreased work stress and burnout. Pawar contended that the spiritual well-being of all employees has emerged as one of the most important elements in positive-based management research.

Workplace Spirituality

There are three crucial concepts related to workplace spirituality. The concepts are that spirituality enhances well-being and quality of life, spirituality provides a sense of purpose and meaning at work, and spirituality offers a sense of connection and community in the organization (Beheshtifar & Zare, 2013; Javanmard et al., 2014). Scholars define workplace spirituality in several closely related ways and refer to the concept with varying terminology. Beheshtifar and Zare (2013) described workplace spirituality as “the effort to find one’s ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency or alignment between one’s core beliefs and values of their organization” (p. 248). Fachrunnisa et al. (2014) defined workplace spirituality as a “work situation by which leader and follower have high spirit toward work completion and achievement of organization objectives” (p. 15).

Javanmard et al. (2014) did not explicitly define workplace spirituality but noted that the outcomes frequently are job satisfaction, happiness, employee productivity, and increased morale and commitment. Ashmos and Duchon (2000), noting that workplace spirituality is a controversial topic, defined it as the “recognition that employees have an

inner life which nourishes and is nourished by meaningful work taking place in the context of a community” (p. 137). Miller and Ewest (2013) used Ashmos and Duchon’s meaning as the foundational definition in their literature review of workplace spirituality research. Ghadi, Fernando, and Caputi (2013) defined workplace spirituality simply as *meaning in work*. Scholars, and others who conducted early research, developed a range of definitions and perspectives of these terms on which future researchers could build.

Early Researchers’ and Current Scholars’ Perspectives of Spiritual Well-Being and Spirituality in the Workplace

Gupta

Gupta, Kumar, and Singh (2014) defined spirituality as “being positive toward one’s self and other living beings” (p. 80), and that spiritual knowledge introduces individuals to their inner selves, showing them aspects they did not know were present. The authors acknowledged the confusion between spirituality and religion, but identified and explained that a spiritual person can also be religious, but a religious person is not always spiritual since it is simple to follow a religion but difficult to be spiritual (Gupta, Kumar, & Singh, 2014). The researchers conducted a cross-sectional study and surveyed 100 payroll employees in private insurance companies in India to obtain data about the impact of spirituality in the workplace on job satisfaction. They measured four components of spirituality in the workplace: meaningful work, sense of community, organizational values, and compassion.

The results of the correlation analysis indicated a positive relationship between the dimensions of spirituality and job satisfaction (Gupta et al., 2014). A regression

analysis revealed that the two most important components in terms of employee satisfaction levels were a sense of community and organizational values (Gupta et al., 2014). The researchers' findings demonstrated that in a workplace where the employees found meaning in their work, had a feeling of working in a community, felt that compassion was present in the workplace, and discerned respect for organizational values, they experienced a sense of spirituality in the work environment (Gupta et al., 2014). Employees who work in this type of environment report feeling worthwhile, useful, and valuable, and work at their full capacity with higher levels of engagement (Fachrunnisa et al., 2014; Gupta et al., 2014; Hassan, Nadeem, & Akhter, 2016; Javanmard et al., 2014; Krishnaveni & Monica, 2016).

Burack

Burack (1999), an early contributor to the developing research of workplace spirituality, did not have a singular definition for the concept of spirituality or spiritual well-being, but used descriptors such as soulfulness, rediscovering the soul, managing with love, creating a more hospitable work-life environment, and enriching human experience. Ashmos and Duchon (2000) connected with the soulfulness and hospitable work-life environment aspects of Burack's description and defined workplace spirituality as "the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community" (p. 137). The motto in business has been lean and mean but is moving more toward lean and meaningful with the focus on meaning, community, and work with a purpose (Ashmos & Duchon, 2000; Benefiel et al., 2014).

Ashmos and Duchon

Early scholars and researchers referred to spiritual well-being and workplace spirituality in general descriptions and conceptualizations as opposed to specific terminology. In an early research study, Ashmos and Duchon (2000) conducted a study of spirituality and meaning in the workplace among 696 participants in four hospital systems, one in the Midwest, one in the mid-South, and two in the Southwest. The participants were an average of 43.2 years of age, had worked in their current organization for 7.9 years, and had held their current job for 5.05 years (Ashmos & Duchon, 2000). The participants were 74% female of whom 64% had attained at least a bachelor's degree and 33% held a graduate or professional degree (Ashmos & Duchon, 2000).

The researchers used a questionnaire based on a 7-point Likert-type scale that ranged from 1 = strongly disagree to 7 = strongly agree. The researchers developed the questionnaire to address the participants' attitudes about three different constructs: their attitude about themselves and their individual work environment, their work unit function, and their work organization as a whole. Before being used in the research study, the instrument was reviewed by a panel consisting of people from academia, an organizational development specialist, a former executive leader from a large hospital, and several members from the business community (Ashmos & Duchon, 2000). The instrument developed by the researchers enabled them to measure the concept of spirituality in the workplace in three constructs that revealed three dimensions for the

measurement of spirituality in the context of the work environment: inner life, meaningful work, and community.

The researchers asserted that developing an instrument and a way to measure workplace spirituality is important to observe the phenomenon in the context of the workplace with the long term goal of understanding how spirituality can contribute to more productive work environments (Ashmos & Duchon, 2000). The purpose of the article was to define and conceptualize spirituality in the workplace and present empirical support for a measurement tool that the researchers created. The findings were consistent with the expectations of the researchers and exhibited a correlation between workplace spirituality and conditions for community, meaning at work, and inner life (Ashmos & Duchon, 2000). The researchers concluded that the data supported the concept that spirituality in the workplace involved all three dimensions of inner life, meaningful work, and a sense of community at the individual, work unit, and organizational levels (Ashmos & Duchon, 2000).

Marques

Marques (2005, 2008) is a leader in the scholarly exploration of spirituality in the workplace including in the context of human resources. She conducted extensive research in related areas that included the influence and benefit of spirituality to the field of human resources, which is a topic with limited research and results. Marques' information is primarily qualitative; however, her research highlighted two important findings. The first finding was that spiritual well-being or enlightened behavior was not only for those in religious orders or places of business, but for those in any organization or part of society.

The second finding was that while spiritual well-being or spiritual behavior is a “significant durable option in our increasingly diversifying global work force” (p. 26), employees must be cognizant of the fact that spirituality in the workplace is not readily accepted everywhere. The process from individual beliefs to organizational practice is still in transition in many organizations. Marques’ research depicted a model based on the responses of 225 participants in a series of six Los Angeles-based workshops about challenges and alternatives for workers in an environment that lacked spirituality (Marques, 2008). The model, as shown in Figure 1, reflected the issues faced by spiritually-impooverished workers and the alternatives available to them as they became more spiritually attuned (Marques, 2008).



Figure 1. Challenges and alternatives for workers in a spiritually-lacking environment.

The inclusion of spirituality in the workplace may benefit individuals and organizations alike through interconnectedness, increased motivation, enhanced overall performance, and organizational excellence (Marques, 2008).

Mitroff and Denton

Like Marques (2005, 2008), Mitroff and Denton (1999) studied spirituality in the workplace in the context of human resources. They conducted an empirical study of spirituality in the workplace through interviews with senior human resource executives and from questionnaires sent to human resource practitioners. The researchers mailed 2,000 questionnaires to senior human resource executives on the U.S. west coast and conducted qualitative interviews with groups of executives who answered the questionnaire. The participants drew a strong differentiation between religion and spirituality, and expressed a desire to be able to show their spirituality in the workplace (Mitroff & Denton, 1999). The participants tied what gave them meaning in their jobs to their ability to express their spirituality in the work environment. The results of the study evidenced that although compensation is an important part of a person's work life, beyond a certain monetary threshold, employees have a greater desire to have basic internal needs met. When the participants were asked what gave them meaning in their work, the primary answer was "the ability to realize my full potential as a person" (Mitroff & Denton, 1999, p. 85).

From their research, Mitroff and Denton (1999) determined that people can have four different orientations toward religion and spirituality. Figure 2 is a visualization of the various orientation combinations that may be present.

		Spirituality	
		Positive	Negative
Religion	Positive	Religion and spirituality are synonymous and inseparable; both are sources of basic beliefs or universal values.	Religion dominates spirituality and is a source of basic beliefs or values.
	Negative	Spirituality dominates religion and is the source of basic beliefs or universal values.	Neither religion nor spirituality are primary; universal values can be defined and attained independently of religion and spirituality.

Figure 2. The four orientations toward religion and spirituality.

The four orientations can be positive about both religion and spirituality, negative about both concepts, positive about religion over spirituality, or positive about spirituality over religion (Mitroff & Denton, 1999). From the interviews with the senior executives, the researchers found that organizations have similar models of spirituality and religion (Mitroff & Denton, 1999). Each model is valid from an individual or organization's perspective and reflects how humans and places of business find meaning and purpose in their lives in the workplace. Mitroff and Denton's (1999) findings substantiated the conclusions of other scholars, such as Fachrunnisa et al. (2014) and Javanmard et al. (2014), about the value to the organization of allowing employees to express their spirituality in the workplace. Employee orientations toward religion and spirituality, and their perceptions about whether they are enabled to express their spirituality in the

workplace, has been shown to have an influence on individual performance as well as organizational outcomes (Albuquerque, Cunha, Martins, & Sa, 2014).

Influence of Individual Spiritual Well-Being and Spirituality on Organizational Outcomes and Performance

The influence that spiritual well-being and spirituality have on the organization and its leaders was integral to my research study. In an effort to increase effectiveness, productivity, quality, efficiency, and adaptability, organizational leaders have started to focus on the concept of workplace spirituality and its context within their specific work environment (Daniel & Chatelain-Jardon, 2015; Ke, Qiu, & Jiang, 2015). For the last decade, researchers have studied spirituality and spiritual well-being in the context of the workplace, which has been referred to by a variety of terms including organizational spirituality, spirituality at work, workplace spirituality, spirit at work, and spirituality in business (Albuquerque et al., 2014; Mahakud & Gangai, 2015). Findings from a research study conducted by Albuquerque, Cunha, Martins, and Sa (2014) with health care workers from four separate work groups, showed that both measured and perceived organizational performance were predicted by a sense of community, which is one of the three dimensions the researchers identified of spiritual well-being and workplace spirituality in addition to inner life and meaningful work.

In contrast to the study and findings by Albuquerque et al. (2014), Daniel and Chatelain-Jardon (2015) identified two dimensions of transcendence, the psychological world and connectedness to the physical world, in their review of the literature and corresponding research study about the impact of individual spirituality in societies. The

authors conducted a quantitative research study with 139 full-time and part-time students from a University located in the Southeast area of the United States, as well as government employees and workers from the healthcare, banking, education, and automotive industries. They used structural equation modeling to analyze the data, which provided information on more complex relationships among the variables of individual spirituality, organizational commitment, and individual innovative behavior (Daniel & Chatelain-Jardon, 2015).

Results showed that individuals with high levels of spirituality and spiritual well-being developed a higher level of commitment toward the organization, and that those with higher levels of spiritual well-being could create, develop, and implement ideas in the workplace (Daniel & Chatelain-Jardon, 2015). Results from a correlation study conducted by Ke et al. (2015) substantiated Daniel and Chatelain-Jardon's (2015) findings related to organizational commitment and employees' performance in the organization. Data collected from 347 employees in various corporations showed a correlation between the variables when corporate philanthropy or service was an option for employees, which is a contributing factor to meaningfulness in the workplace (Ke et al., 2015; Lee, Lovelace, & Manz, 2014).

Mahakud and Gangai (2015) used the Organizational Commitment Questionnaire and the Spirituality at Work Scale to obtain responses from workers in India that showed a relationship existed between spirituality and organizational commitment, and that employees with increased age were more spiritual and committed to their organization than those in younger age groups. Mahakud and Gangai used a descriptive research

design to compare the presence of spiritual well-being and the workplace spirituality commitment of 120 males and females, which suggested that emotionally males are more committed to their job than the female respondents. The majority of studies referenced in the review of the literature for this study did not use gender or age as mediating factors in spiritual well-being or spirituality, so Mahakud and Gangai's study provided initial statistical information for further inquiry.

The presence of individual spirituality and spiritual well-being in the workplace has been linked in previous studies to multiple visible outcomes in the organization including organizational commitment and individual innovative behavior (Daniel & Chatelain-Jardon, 2015); organizational commitment, job performance, and job satisfaction (Albuquerque et al., 2014; Fanggida, Rolland, Suryana, Efendi, & Hilmiana, 2016; Ke et al., 2015; Mahakud & Gangai, 2015; Salehzadeh, Pool, Lashaki, Dolati, & Jamkhaneh, 2015); organizational development, productivity, and efficiency (Kumar & Kumar, 2015); and embedded organizational elements such as culture, values, beliefs, and attitudes (Alas & Mousa, 2016; Brophy, 2015; Stokes et al., 2016). Organizational leaders are quick to say that their employees are their most valuable resource, and research has shown that dissatisfied employees have a negative influence on the productivity and effectiveness of the organization through increased turnover and training costs, absenteeism, and disengagement (Daniel & Chatelain-Jardon, 2015). Additional outcomes of spiritual well-being and spirituality in the workplace are the presence of workplace ethics (Ayoun, Rowe, & Yassine, 2015; Shah & Sachdev, 2014); higher job involvement and satisfaction (Gupta et al., 2014; Javanmard et al., 2014; Paul, Dutta, &

Saha, 2015); and employees who report greater work life balance, quality of life at work, and experience high levels of motivation in the workplace (van der Walt & Swanepoel, 2015).

Workplace Ethics

Shah and Sachdev (2014) found that when spirituality and religion were present in an organization, regardless of the industry, the crucial link was with ethics. Business ethics refer to the moral principles that define right and wrong in a work environment (Ayoun et al., 2015). Shah and Sachdev defined spirituality in the organization as “making sense of one’s own existence in the larger context, reflecting upon the impact of our actions on others and being connected with a higher purpose thereby transcending our own ego” (p. 872). From this definition, values and morals, sometimes referred to in the literature as principles, would be present in the workplace when employees were cognizant of the impact and effect their actions would have on others in the organization. It would create a situation where employees would respond based on something that was bigger than themselves and outside of their individual realm and ego. Shah and Sachdev found that when values were practiced consistently, they became habits or virtuous acts. The researchers described virtuous acts as a characteristic of a person since it is a choice that he or she makes and something that becomes part of who they are and how they live (Shah & Sachdev, 2014).

Employees are multi-dimensional and have physical, spiritual, moral, and ethical dimensions that make up who they are in their personal and professional lives. Shah and Sachdev (2014) administered a survey in four different organizations to explore the

relationship between the values espoused by the organization and employee-related outcomes such as spirituality, ethical behavior, and engagement. The results indicated that when there is a high level of ethical behavior and adherence to values in the organization there was a correlation with the employee behaviors of increased engagement and ethics (Shah & Sachdev, 2014).

Conversely, Ayoun et al. (2015) explored the potential association between spirituality and business ethics in a sample of hotel workers through an online survey of 717 potential participants and found no statistically significant correlation between spirituality and the four variables the authors used to measure ethics: perceived moral intensity, ethical perception, ethical judgment, and ethical intention. The researchers noted two significant weaknesses in their study that they acknowledged might have impacted the results. The first weakness was the sampling technique that was used. The authors used the snowball sampling technique that resulted in only 165 analyzable responses from an initial email to 717 potential participants. The second weakness was that all but one of the spirituality correlations reflected the anticipated relationships to the ethical variables as they were worded (Ayoun et al., 2015). As a result, the direction of the relationship was observed but not strong enough to be considered statistically significant. Differing results from studies of similar topics provides an opportunity for further inquiry in this area of research.

Job Satisfaction and Job Involvement

Job satisfaction is a topic studied frequently in the literature, and according to Gupta et al. (2014) is “one of the most important employee attitudes in organizational

research, principally because of its importance” (p. 81). Many managers equate an employee’s satisfaction level to their performance in the workplace. Studies have related job satisfaction to workplace behaviors such as retention, attrition, absenteeism, and commitment to the organization, and satisfied employees have been found to be more committed to their organization and loyal than dissatisfied employees (Gupta et al., 2014).

Research related to spiritual well-being, spirituality, and workplace spirituality is transitioning from the conceptual and theoretical to the empirical. As a result, few empirical studies have established the relationship between spirituality in the workplace and work-related behaviors and attitudes such as job satisfaction (Ghazzawi et al., 2016; Gupta et al., 2014). However, similar work attitudes, including job satisfaction, have been identified in studies related to the impact of workplace spirituality or when it is explored as a mediating factor (Hassan et al., 2016). Javanmard et al. (2014) conducted a correlation research study with 1,915 participants to determine the relationship between workplace spirituality and job satisfaction and found a statistically significant positive relationship between the two variables.

From this result, Javanmard et al. (2014) concluded that “organizations must seek ways to improve their spirituality in the workplace to improve the internal environment of the organization, such as job satisfaction of staff to provide effective behavior” (p. 74). The authors offered the following suggestions that human resource managers could implement in the organization to foster increased job satisfaction: job rotation, enrichment, and empowerment; cooperation between employees rather than competition,

which will strengthen relationships within the organization; and the administration of clearly defined goals and values in the organization (Javanmard et al., 2014).

Job involvement is a work-related attitude studied more recently and is seen in employees who are satisfied in the workplace and exhibit specific performance-related behaviors in the work environment (Abu-Shamaa et al., 2015; Van der Walt & Swanepoel, 2015). Van der Walt and Swanepoel (2015) conducted the first study of its kind when they investigated the relationship between job involvement and workplace spirituality using a South African participant sample. They found minimal research about job involvement in general, and as far as they could establish, no studies conducted within the South African sample. Van der Walt and Swanepoel conducted a quantitative, cross-sectional research study at two organizations and measured workplace spirituality using the Organizational Spiritual Values Scale, and job involvement using the Job Involvement Questionnaire.

Van der Walt & Swanepoel (2015) found that a statistically significant positive relationship existed between workplace spirituality and job involvement. They referenced similar results by Huang and Lin, Pawar, and Milliman et al. from which one might conclude that if an organization focuses on spirituality in the workplace, it may lead to employees becoming more involved in their jobs (Van der Walt & Swanepoel, 2015). The results of the multiple regression analysis provided support that workplace spirituality predicted job involvement, which may lead one to conclude that to enhance positive workplace attitudes and behaviors, a spiritually-friendly work environment

should be allowed, to whatever extent possible or appropriate, in the organization (Van der Walt & Swanepoel, 2015).

Work Life Balance and Quality of Life at Work

The amount of control that employees feel they have over their lives at work and the quality of their experience in the workplace are critical for engagement and for finding meaning in one's job (Paul et al., 2015). The separation of an employee's work life, personal life, and spirituality creates feelings of separation, dissatisfaction, and affects work-related outcomes negatively (Karim, Bibi, & Aftab, 2016; Paul et al., 2015). Work-life balance, also called quality of life at work, refers to the ability of an individual to merge their work life with their personal life and the related obligations, activities, and responsibilities with minimal effort (Paul et al., 2015). Scholars have explored the concept of work-life balance and found that it is related positively to job satisfaction, engagement, positive job-related attitudes, and employee well-being (Colichi, Bocchi, Lima, & Popim, 2016; Karim et al., 2016; Paul et al., 2015).

Paul, Dutta, and Saha (2015) conducted a study of women executives in the information technology field and observed that work interfered with family more than the family dynamics interfered with work. Conflict between an employee's home and work life was found to be associated with lower employee job satisfaction, lower performance, higher turnover, and increased stress (Paul et al., 2015). The researchers concluded that enabling spirituality in the workplace improved organizational performance, profitability, and work-related attitudes such as job satisfaction and engagement (Paul et al., 2015). These conclusions aligned with results from Karim, Bibi, and Aftab's (2016) research

that suggested that satisfaction with one's work-life balance was positively related to overall job satisfaction when spirituality and religiosity were fostered in the organization.

An integrative review of the literature conducted by Colichi, Bocchi, Lima, and Popim (2016) analyzed 83 articles written between 2011 and 2016 on the general topics of quality of life at work and family functionality. Their analysis included research from multiple countries, six types of research methods, and 11 multidisciplinary journals. The themes addressed in the articles were job and life satisfaction, burnout and stress, intent to leave, organizational commitment, and factors that influenced levels of work engagement (Colichi et al., 2016). Conclusions from the researchers on their analysis of the research studies revealed a lack of information and data on the influence of the family dynamic on the work environment, which substantiated the findings of Paul et al. (2015) who found that work interfered more with family life than the reverse. Karim's et al. (2016) conclusions identified religiosity, the outcome of one's spirituality or spiritual well-being, as a significant component of work-life balance.

The influence of spiritual well-being on organizational performance and outcomes is well-documented in the research (Albuquerque et al., 2014; Daniel & Chatelain-Jardon, 2015; Kumar & Kumar, 2015). A great deal of research has also been conducted on the constructs of engagement and job meaningfulness. The extent to which these constructs exist in the organization and how they are experienced by employees has been widely researched by scholars in the fields of business, human resources, and organizational development through qualitative and quantitative inquiry.

Engagement, Job Meaningfulness, and Spiritual Well-Being Research

Engagement, meaningfulness in the workplace, and spiritual well-being are concepts that have been widely researched by scholars; however, there is less research in the literature specifically about the engagement levels and the meaningfulness that human resource managers experience from their jobs. The percentage of employees in the United States who are engaged in their work has remained consistent over the last fifteen years with the last five years reflecting engagement levels of 29% in 2011, 30.3% in 2012, 29.6% in 2013, 31.5% in 2014, and 32% in 2015 (Adkins, 2016). Engaged employees are involved, enthusiastic, innovative, and committed to their work; whereas, disengaged employees are less vigilant, do the minimum required for their job, and are more likely to miss work (Adkins, 2016; Krishnaveni & Monica, 2016; Purcell, 2014).

Meaningful work is defined by Lips-Wiersma, Wright, and Dik (2016) as “the subjective experience of work as purposeful and significant and linked to a sense of identity with a positive valence that is principally growth- and purpose-oriented rather than pleasure-oriented in nature” (p. 534). Recent research has focused on exploring and measuring individual variables to identify workers’ perspectives on how they connect their work with something greater than themselves (Atienza & Santiago, 2015; Lips-Wiersma, Wright, & Dik, 2016). Research findings have also shown a potential link between the spiritual well-being of employees and their engagement levels and the meaningfulness they derive from their role in the organization (Agrawal & Khan, 2015; Pawar, 2016; Truss et al., 2013).

Although there are some interconnections, spirituality and spiritual well-being are related but separate constructs. Spiritual well-being is the consequence of experiencing spirituality. Spiritual well-being does not reflect religious beliefs only, although for many people of faith, their religious beliefs are at the core of their experience and overall well-being (Tejeda, 2015). Spiritual well-being is reflected through the desire to find purpose, meaning, and a sense of community that stems from the influence of an individual's sense of a divine or higher power (Marques, 2005). Tejeda (2015) cited research that found that spiritual well-being was significantly related to employee performance. The findings supported the relationship of spiritual well-being to engagement and job meaningfulness as opposed to the overall well-being of individuals with the inclusion of the Spillover theory as the theoretical framework for the study (Tejeda, 2015). The Spillover theory hypothesizes that the elements that make up an individual are not segmented but that they spill over into multiple areas of an individual's life. The Spillover theory was used originally in quality of life and family-work tension research but has been applied recently as a measurement for spirituality and work (Tejeda, 2015).

The spiritual well-being element was measured using the Spiritual Index of Well-Being, which is a 12-item self-reporting measure that defines spiritual well-being as "a sense of life purpose or meaning from a transcendent source" (Tejeda, 2015, p. 176). The scale was developed to assess the specific attribute of transcendence to identify spiritual well-being and differentiate it from overall well-being (Tejeda, 2015). Spiritual well-being focuses on inner spiritual resources and has been observed to be helpful during times of stressful life events, psychological trauma, and as a moderating factor between

the relationships of work overload and job satisfaction (Ghazzawi et al., 2016; Gupta et al., 2014; Tejada, 2015). Job satisfaction, as well as other positive work behavior attitudes, have also been connected to the construct of engagement (Alfes, Shantz, Truss, & Soane, 2013; Purcell, 2014).

Engagement

Scholars have researched the topic of engagement in the workplace from one of two perspectives; either by describing and exploring work engagement or attempting to measure behavioral engagement (Purcell, 2014). Work engagement refers to an individual's state of mind while they are in the workplace and is the subject of the majority of academic research on engagement (Purcell, 2014). Behavioral engagement is more commonly labeled employee engagement and is an employee's response to the practices of management to foster engagement in the workplace (Purcell, 2014). Purcell (2014) cited research conducted by Truss who explained the difference by defining employee engagement as "an approach taken by organizations to manage their workforce, rather than a psychological state experienced by employees in the performance of their work" (p. 242). The difference is whether an organization is doing something to create engagement in their workforce or if employees are experiencing an engaged state of mind while they are at work. The difference is a subtle but important differentiation in the research and in how it is manifested in practice in the workplace.

The research on engagement reveals positive outcomes that can be observed in the workplace or in the individual. Krishnaveni and Monica (2016) conducted research on the impact of engagement at the individual, team, and organizational levels and identified

the primary drivers for developing engagement among employees. The drivers identified in the study were job characteristics, good supervisor, good coworker relations, training and development, and rewards and recognition (Krishnaveni & Monica, 2016). The authors concluded that when these drivers were reinforced in the workplace it would promote engagement in the minds of the employees (Krishnaveni & Monica, 2016). The researchers developed a conceptual framework based on an extensive literature review that began with the work of Kahn whose grounded theory of engagement and disengagement was recognized as the foundational research in this area (Kahn, 1990; Krishnaveni & Monica, 2016). The findings also suggested that meaningfulness in the form of an employee's fit with their organizational role and job-enrichment showed the strongest relationship with engagement levels (Krishnaveni & Monica, 2016).

Early research and approaches to engagement in the workplace. For many, the term engagement has become the next buzz word in the management field. Research conducted recently has made the concept popular although there are still unanswered questions about the theory behind engagement and how to measure it and define it (Saks & Gruman, 2014). The difficulty with defining engagement may be due in part to the overlap of identifying the concept apart from other work attitudes such as job satisfaction, work involvement, and organizational commitment (Saks & Gruman, 2014).

The first major study conducted on employee engagement was Kahn's (1990) ethnographic research where he explored the work attitudes and perceptions that influenced engagement and disengagement in the workplace. Kahn selected two diverse populations for his study in order to increase the generalizability of his results. The first

research site selected by Kahn for his ethnographic study was a summer camp in the West Indies that consisted of a sample of 16 counselors, nine men and seven women, ranging from 20 to 35 years of age. The second research site was an architectural firm in the northeastern United States. Kahn collected data on 16 members of the architectural firm, 10 men and six women ranging from 24 to 54 years of age, with varying job positions represented among them as well as different lengths of tenure in the organization. The research method in both studies was qualitative. Kahn used observation, document analysis, self-reflection, and in-depth interviewing to collect data in the summer camp setting, and in-depth interviews ranging from 40 to 90 minutes with the architectural firm participants.

Kahn's (1990) findings identified three themes from the in-depth interviews, observations, and self-reflection obtained through the data collection. The first theme was meaningfulness, which was experienced by the participants as feeling worthwhile, valued, and able to give and receive from others and the work environment in the course of their work (Kahn, 1990). The second theme was safety, which was reported by the participants as being able to trust that a situation was secure, predictable, and clear in terms of behavioral consequences (Kahn, 1990). The last theme identified from the collected data was availability, which represented a sense of possessing the physical, emotional, and psychological resources needed to perform their role and invest their inner selves into their work (Kahn, 1990). Kahn's research was largely ignored in the first 20 years after the studies were completed. However, with an increased focus on engagement over the last five to 10 years, and a variety of surveys available to measure engagement in

various ways, there is a renewed focus on the concept of engagement in the workplace. According to Google Scholar Citations (2017), the article has been cited 4,433 times with the majority of the citations occurring in the last five years. Between 1999 and 2011 the article was cited 1,177 times, and between 2012 and 2016 the article was cited 3,256 times.

Since the time of Kahn's (1990) research, engagement has been connected with positive and improved organizational outcomes, which may be one reason for the increased interest in the topic (Saks & Gruman, 2014). A study conducted by Jenkins and Delbridge in 2013 examined two approaches to promote employee engagement at work. The authors used the terminology of soft approach and hard approach (Jenkins & Delbridge, 2013). The researchers conducted a qualitative study of two contrasting organizations to explore and identify different management approaches within the organization to engage employees in the workplace. The soft approach centered on promoting a positive work environment and relationships between employees and management to enhance the employees' feelings of well-being in the workplace. The hard approach sought to engage employees in their work by focusing on productivity to increase the organization's competitive advantage and organizational performance (Jenkins & Delbridge, 2013). The researchers found that engagement was significantly influenced by the organization's approach to people management and whether the employees felt that they could exercise the feelings, cognitions, and behaviors of their whole selves in the workplace (Jenkins & Delbridge, 2013). Schutte (2016) noted that the element of employees feeling that they can bring their whole selves to the workplace was

identified as a link between high spirituality in the workplace and organizational outcomes such as increased commitment, increased honesty and trust, greater kindness and fairness, increased profits, and higher levels of productivity and performance.

Engagement studies conducted in various professions. Scholars connected the concepts of engagement and meaningfulness in other studies as well, including religious workers and church leaders. Miner, Bickerton, Dowson, and Sterland (2015) conducted a quantitative research study on work engagement, as defined by Purcell (2014), and found engagement to be a positive indicator of well-being and meaningfulness in religious workers. The researchers measured work engagement by using the Utrecht Work Engagement Scale (Roof, 2015), which is also one of the instruments that will be used in my study (Schaufeli, Bakker, & Salanova, 2006). Similarly, Bickerton, Miner, Dowson, and Griffin (2014) found a significant relationship between work engagement and spiritual well-being, labeled spiritual resources in their study, when they conducted a longitudinal study among 496 Australian religious workers at three points in time over a period of 18 months. The researchers also used the Utrecht Work Engagement Scale (Roof, 2015) to obtain results reflecting three underlying work engagement dimensions measured by vigor, dedication, and absorption (Bickerton, Miner, Dowson, & Griffin, 2014). The results of their study suggested that spiritual well-being should be considered an independent and important factor in the workplace for religious workers, and the researchers recommended that future studies should encompass other professions and industries.

Iyer (2016) conducted a non-experimental, cross-sectional quantitative study among teachers in India to explore engagement, particularly the differences in engagement levels between male and female teachers. The teachers' work engagement levels were measured using the short form of the Utrecht Work Engagement Scale (Roof, 2015; Schaufeli et al., 2006). The results of their study showed a significant difference between the work engagements of male teachers as compared to female teachers. The engagement of male teachers was higher with the results reflecting no differences between the tenure of the two groups (Iyer, 2016). Iyer noted that the drivers for engagement were individual to each group of participants but did not specify the specific drivers identified in the study (Iyer, 2016). Krishnaveni and Monica (2016) identified five drivers of engagement in their study, and further exploration to recognize these drivers in other population samples may provide further insight into what enhances engagement in employees in various work environments.

Engagement and human resource management practices. The practice of human resource management influences all areas within an organization due to the interaction that human resource managers have with employees. In a study focused on how human resource management practices incorporating engagement influenced organizational outcomes, Albrecht, Bakker, Gruman, Macey, and Saks (2015) created a model that shows how a strategic focus on engagement through human resource management policies and practices could lead to a competitive advantage for the organization. The researchers asserted that in order for engagement to result in positive organizational outcomes and influence the perception of organizational culture, it needs

to be embedded in the human resource management system of policies, practices, and procedures (Albrecht et al., 2015). The researchers' model for creating such a system is consistent with the research findings of Kahn (1990) for what influenced the psychological conditions for engagement to be present. Their model also identified mediating approaches and drivers for engagement that paralleled Krishnaveni and Monica's (2016) research for sustaining engagement already present in the workforce.

While the links between engagement and organizational outcomes and performance are not well established, and how to define and measure engagement is still debated among many scholars, the model designed by Albrecht et al. (2015) identified individual, team, unit, and organizational outcomes that can be measured. The model also identified which outcomes may be more directly influenced by higher engagement (Saks & Gruman, 2014). Shuck, Twyford, Reio, and Shuck (2014) examined engagement through the lens of social exchange theory as a framework to understand employees' intention for turnover from the organization. According to Shuck et al., human resource management practices could have an influence on voluntary turnover by developing higher levels of work engagement. However, the gap explored by Shuck et al. was whether employee perceptions of the human resource management practices did in fact affect performance outcomes such as turnover intentions.

The results suggested that the relationship between the perception of the human resource management practices to influence engagement and turnover intention was strong (Shuck et al., 2014). The researchers also found that employees who felt supported and encouraged by the organization in their development, learning opportunities, and

career goals were less likely to report that they wanted to voluntarily leave the organization (Shuck et al., 2014). The results of the study by Shuck et al. (2014) and the findings of Albrecht et al. (2015) suggested that embedding work engagement within human resource management practices, policies, and procedures may create a work environment that is positive for employees as well as human resource managers, and contribute to successful organizational outcomes and a competitive advantage for the organization.

Workplace Meaningfulness

People work not only for compensation but also to find meaning in what they do and to feel that what they spend so much time doing each day makes a difference (Yeoman, 2014). Scholars have identified meaningfulness as a basic human need and one of the results that employees experience when they have person-job fit (Pattakos & Dundon, 2017; Tims, Derks, & Bakker, 2016). Yeoman (2014) argued that meaningful work is not a preference but a fundamental human need and cited four needs that people have for meaning to be present: a sense of purpose, a sense of efficacy, the ability to view oneself as having positive value, and a sense of positive self-worth. Tims, Derks, and Bakker (2016) contended that when an employee experienced a fit with their position they felt a sense of purpose and that they brought value to the organization, which was a concept reported frequently in other studies by employees as meaningfulness.

Lips-Wiersma et al. (2016) conducted a study among blue-, pink-, and white-collar workers to investigate the frequency with which they experienced meaningfulness in their various roles and the importance they placed on finding meaning in their work.

No differences were found among the workers on the importance they placed on finding meaning in their jobs. However, the frequency of experiencing meaning in their work differed greatly among the three types of workers with white-collar workers reporting feelings of meaningfulness more frequently through unity with coworkers and being able to realize their full potential in their role (Lips-Wiersma et al., 2016). The value and purpose of meaningfulness that employees experienced in their role was an important aspect of this research since data evidenced that the absence of these components leads employees to feel disconnected and disengaged from their jobs (Lips-Wiersma et al., 2016; Pattakos & Dundon, 2017).

The argument for job meaningfulness. When employees espouse one set of values in the workplace and another set of values in their personal life they become fragmented and do not experience having their whole selves present in either situation (Atienza & Santiago, 2015). Yeoman (2014) argued that it is extremely difficult for most individuals to feel completely whole from only their personal lives due to the amount of time they spend at work, the role it plays in their lives, and the importance they place on the social aspect of the work environment. Hagler, Hamby, Grych, and Banyard (2016) conducted a mixed-methods study and researched the ways that work enhanced the meaningfulness and well-being of employees. The researchers found three themes that were consistent in their qualitative research about how employees found meaning in their work: by providing income, by providing autonomy and satisfaction, and by providing opportunities through work to benefit and assist themselves and others (Hagler, Hamby, Grych, & Banyard, 2016). Consequently, if meaningfulness has been defined by scholars

as a basic human need, organizational leaders must contribute to strategies that facilitate the structure for meaningfulness to occur for all employees, including human resource managers.

Meaning in work and meaning of work. In the literature, a differentiation is made in research studies between finding meaning in the work that an employee does as part of their job or role, and experiencing meaning from the work of the organization as a whole. According to Saks and Gruman (2014), meaningfulness at work is more likely to be influenced by factors associated with the organization rather than an individual's job duties, which supports Kahn's (1990) concept of psychological meaningfulness. Kahn identified psychological meaningfulness as "a feeling that one is receiving a return on investments of one's self in a currency of physical, cognitive, or emotional energy" (p. 703).

There are professions such as those in the medical field that are viewed as having a high degree of meaningfulness; however, that does not ensure that individuals in those professions experience meaningfulness in their work from their job duties. Pattakos and Dundon (2017) found that employees who experience meaning of their work may still have difficulty finding meaning in their work due to interpersonal issues, intrapersonal challenges, budgetary constraints, or the perception of a lack of support in the organization. As a result, even when leaders strive to design a meaningful workplace, there may still be individuals who do not experience meaningfulness in their specific role due to elements in the workplace that are not within their control.

Spiritual Well-Being

With studies linking spiritual well-being to organizational effectiveness and individual performance, organizational leaders have shown an increased interest in its presence and development in their workplace environment in recent years (Tejeda, 2015). Scholars have conducted studies about the influence of spiritual well-being and the potential relationship to areas such as job satisfaction (Tejeda, 2015), emotional intelligence (Agrawal & Kahn, 2015), spiritual resources (Bickerton et al., 2015), and positive emotions (Van Cappellen et al., 2016). The lack of empirical evidence that links some organizational outcomes to spiritual well-being provides a gap that warrants further study in this area.

Internal and external influences of spiritual well-being. Agrawal and Khan (2015) recognized that employees do not work only with their hands or heads, but also with their heart and their spirit. A broad description of spiritual well-being is to have a positive engagement with others, self, and the environment around us (Guillen, Ferrero, & Hoffman, 2014). Alartartseva and Barysheva (2015) revealed two levels of well-being, which they labeled internal (subjective) and external (objective). They described internal well-being as an individual's association with their personal characteristics, features, and emotions; and external well-being as an individual's perception and perspective of others and the world around them (Alartartseva & Barysheva, 2015). Four attributes that Alartartseva and Barysheva identified that constituted overall well-being included being in harmony with others and the environment, having an intrinsic understanding of what was good for them and the desire and knowledge about how to achieve it, having the ability to

realize their individual potential, and allowing an environment to exist so that the first three attributes could be present and flourish.

Business outcomes of spiritual well-being. Tejeda (2015) explored the relationship between spiritual well-being and job satisfaction in a group of managers who were experiencing adverse working conditions. Tejeda's findings were consistent with those of Van Cappellen et al. (2016) whose evidence depicted that spiritual well-being appeared to have beneficial effects on job attitudes and work outcomes, was associated with lower perceptions of job frustration and work stress, and had a spillover effect even during adverse working conditions. Studies suggest that fostering the well-being of employees in the workplace may be beneficial for employers as survey results from newer generations of workers reflect the desire to have their basic needs met and to obtain less tangible results from their work experience (Hagler et al., 2016).

As a precursor to putting their whole selves into their work, human resource managers need to feel that their basic needs are being met as well, that they are contributing to the mission of the organization, and that they have the opportunity to develop and grow along with other employees (Hagler et al., 2016; Truss et al., 2013). Spiritual well-being gives meaning to an individual's life at work and leads to behaviors such as having awareness of their connection with others in the workplace, understanding the significance of their actions, and believing in something outside of themselves for the benefit of the organization (Agrawal & Khan, 2015; Bickerton et al., 2015). But even with the beneficial effects of spiritual well-being identified in many research studies, there is also criticism and caution about its place in the organization noted by some

researchers.

Criticisms and Detractors of Spirituality and Spiritual Well-Being in the Workplace

The wariness and criticism toward spirituality in the workplace is due, in part, to the confusion between the constructs of spirituality, religion, and religiosity (Schutte, 2016). The fact that human resource managers may be wary of the concept of spirituality in the workplace is understandable with the desire to separate religion from the work environment in the current political and social climate (Cole, 2016). Religion can create conflict and separation between individuals and groups, but spirituality is a desire for meaning and purpose at work and the alignment of the personal and professional values of an individual (Schutte, 2016). The ongoing debate, research, and interest on the subject of workplace spirituality all but guarantee that the discussion will continue as organizational leaders explore the potential benefits and positive outcomes for their workforce (Schutte, 2016). However, current approaches to foster an environment where spirituality can be present in the workplace were criticized and dismissed as recently as 20 years ago (Gotsis & Kortezi, 2008).

Early Critical Approaches to Spiritual Well-Being and Workplace Spirituality

Spirituality in contrast to religion. As far back as the sixth century when St. Benedict combined spirituality with the work of the monks, and the Reformation when Martin Luther King referred to daily work as holy, there were some that continued to believe that spirituality belonged only in church and in religious settings (Benefiel et al., 2014; Schutte, 2016). However, Gotsis and Kortezi (2008) balanced religion and spirituality with the premise that religion is a component that is so closely related to

spirituality that the construct of having or fostering spirituality in the workplace cannot be explored without taking religion into account, at least on a minimal level. Tejeda (2015) concurred, but cited a lack of robust empirical evidence as justification for the gap in understanding and the differing views on the effects of spirituality in a secular workplace. Tejeda researched the potential effects of spirituality on employee attitudes and behaviors beyond those identified in previous research and found that spiritual well-being appeared to contribute significantly to job satisfaction even in the presence of adverse work conditions. The findings of Tejeda's research were consistent with the earlier results of Altaf and Awan (2011) regarding the effect on job attitudes, and Ashmos and Duchon's (2000) research that suggested spiritual well-being may counteract the negative effects of workplace happenings such as reductions in force and restructuring, which can lower employee morale.

The dark side of workplace spirituality. Lips-Wiersma, Dean, and Fornaciari (2009) were transparent in their assessment that there are times that workplace spirituality may be harmful and provide an opportunity for employees to misuse the concept for their benefit or for management to misappropriate spirituality in the workplace as a control mechanism. It was not the position of Lips-Wiersma et al. (2009) that the presence of spirituality or spiritual well-being in the workplace was inappropriate, merely that there are two potentially negative mechanisms through which workplace spirituality can be exploited. Lips-Wiersma et al. (2009) created a matrix to identify what they referred to as the dark side of workplace spirituality where potential harm can be done to the organization. Harm may take the form of manipulation, dishonesty, or evangelization

(Lips-Wiersma et al., 2009).

Lips-Wiersma et al. (2009) identified the two constructs of control and instrumentality as ways that spirituality could be misused or misappropriated by managers, which could result in manipulation, dishonesty, or evangelization. Control referred to the extent and level of direction that the organization used to manage the work of the employees. Workplace spirituality mismanagement can occur when managers abuse their scope of power or the organizational structure to manipulate culture, attitudes, or outcomes (Lips-Wiersma et al., 2009). The negative effects on employees of mismanagement of spirituality identified by Lips-Wiersma et al. (2009) included challenges in work-life balance, lack of organizational unity, and the presence of leadership dominance (Lips-Wiersma et al., 2009).

The researchers defined instrumentality as the extent to which management treated employees as a means to an end or as a way to accomplish specific organizational goals (Lips-Wiersma et al., 2009). Lips-Wiersma et al. (2009) referred to using employees inappropriately as a tool to enhance the bottom line or meet productivity goals, without also considering the needs of the employee's, as the dark side of spirituality. The results of the dark side of spirituality in the workplace may keep employees from experiencing meaningful work and engagement in the workplace. Lips-Wiersma et al. (2009) stressed that organizations must find the point where balance occurs between spirituality and organizational outcomes. Spirituality by itself cannot sustain an organization and "even avowedly spiritual organizations must turn a profit" (Lips-Wiersma et al., 2009, p. 291).

Lack of objectivity, definitions, and accurate measurement of the spirituality concept. The primary detractor and criticism of spiritual well-being and spirituality in the workplace is that it cannot be defined adequately, measured appropriately, or quantified. Krahnke, Giacalone, and Jurkiewicz (2003) conducted a point-counterpoint discussion in the early years of spirituality in the workplace research and were divided on the stance about whether the construct was a viable concept or the newest buzz word. Due to the increasing popularity and interest in the topic at that time, the researchers felt justified to initiate the discussion and pursue evidence that spirituality and spiritual well-being may provide positive employee benefits and contribute to organizational effectiveness (Krahnke, Giacalone, & Jurkiewicz, 2003). In the course of the discussion, Giacalone and Jurkiewicz (Krahnke et al., 2003) stated their position that research revealed that organizations high in workplace spirituality outperformed organizations without it by 86%. Organizations high in workplace spirituality had higher growth, productivity, and returns on investments as well as beneficial outcomes for employees such as lower stress levels, increased personal growth, and a higher view of their self-worth (Krahnke et al., 2003).

For the counterpoint, Krahnke's (Krahnke et al., 2003) position was that while scientific knowledge has its place and has created enlightenment on many topics, measuring or quantifying spirituality in the workplace is not possible or practicable since the construct is influenced by bias and merely a part of the whole. Krahnke suggested that future research delve into the benefit of how business can be part of or service the employee's spiritual development as opposed to the idea that employees bring their

spirituality with them to the workplace and the organization must acquiesce to the employees on an individual level. The division between the researchers' points of view identified the separation between differing schools of thought in the early years of the research on spirituality and its place and acceptance in the work environment. While Krahnke conceded that the scientific method had value, he believed that spirituality is an end in itself and that "meaning arises out of personal, interpretive knowledge that is just as valid or more so than knowing the percentage of spiritual organizations that succeed" (p. 404). Giacalone and Jurkiewicz (Krahnke et al., 2003) stated simply that "the empirical approach is preferable to personal experience" (p. 403). Regardless of criticism from some researchers and scholars, interest in the topic of spiritual well-being and its place in the work environment has grown beyond the early scholarly studies and continues to be relevant for employees and organizations (Schutte, 2016).

Current Approaches to Spiritual Well-Being and Spirituality in the Workplace

Lips-Wiersma and Mills (2014) referred to the last two decades of research as "an explosion of interest" (p. 148) in the literature and in practice, and Schutte (2016) declared that the trend toward spiritual organizations would continue and referred to the desire for meaningful, fulfilling, and engaging work as a "grass roots movement" (p. 4). Lips-Wiersma and Mills conducted a case study over five months in a tertiary education institute they called Lancelot to contrast positive workplace spirituality, critical workplace spirituality, and existential workplace spirituality. A significant finding revealed that the responses captured from the participants to the question, "Is my work

still meaningful?” was a leading indicator of the level and acceptance of spiritual well-being among the employees in the organization (Lips-Wiersma & Mills, 2014).

Additional themes obtained through the qualitative case study analysis included the participants feeling more in touch with their inner self, feeling a connection with their coworkers, and being able to articulate their place and role in the organization (Lips-Wiersma & Mills, 2014). There were no quantitative results, and levels of meaningfulness and connection were not measured in this study. However, the findings suggested that when spiritual well-being is present, consistent with the themes identified in the study, and when employees perceive that they can bring their whole selves to work, spirituality in the organization can make a substantial contribution to management theory and practice, which can lead to positive outcomes in the organization (Lips-Wiersma & Mills, 2014). The researchers’ findings aligned with the conclusions of Schutte (2016) who found that while spirituality in the workplace is not the solution to all organizational problems, practical human resource management must acknowledge the influence of each employees’ spiritual well-being and the practical implications for each industry specific environment.

Implications for Human Resource Managers

Few studies have focused solely on human resource managers in terms of quantifying their levels of spiritual well-being, engagement in their role or in the organization, or the meaningfulness they derive from performing their work. Ahmed, Arshad, Mahmood, and Akhtar (2016) argued that in the current global, fast-paced business environment, the role of human resource managers is becoming more strategic

and critical to the organization's business processes, overall success, and sustainability. Ahmed et al. (2016) contended that as organizations continue to experience setbacks and uncover negative employee behavior such as theft, dishonesty, violations of privacy, release of confidential information, and manipulation, the spiritual quotient, or spiritual well-being, has been a missing link and should be considered an important factor for the role of human resource managers. Research conducted by Ahmed et al. led the researchers to state that the lack of a holistic approach that included the spirituality component would result eventually in a negative outcome for human resource managers, human resource development initiatives, and the organization. It is incumbent upon human resource managers to identify ways to enhance their spiritual well-being or their spiritual quotient and be present in the workplace with not only their mind, but also with their heart and inner self (Ahmed et al., 2016; Suarez, 2015).

Effects of Spirituality and Spiritual Well-Being in the Workplace

If leaders want employees to give their all to the organization, they must be willing to accept everything that makes the employee whole, including their mind, body, and spiritual essence (Mitroff & Denton, 1999; Suarez, 2015). Suarez (2015) conducted a review of workplace spirituality literature that recognized a positive relationship between spirituality and effects on employees. Based on a review of studies conducted by workplace spirituality researchers and the literature on spirituality theory, Suarez concluded that when employees feel fulfilled in the workplace and find meaning in their work, their productivity will increase, they will have more energy and enthusiasm, and their contribution both at home and at work will be enhanced. Ahmed et al. (2016)

included fulfillment and meaning in his proposed holistic human resource management model that consisted of spiritual-based elements such as transcendence, values of integrity, honesty, respect, humanization, meaning, compassion, and connectedness.

Schutte (2016) argued that when leaders are strategic about the inclusion of the spiritual quotient into the workplace it can have a positive effect on their daily operations. Kalyanasundaram and Balasubramanian (2014) researched the effect of task performance as a result of spiritual well-being, while controlling for gender, and found that employee performance in the organization was significantly related to spiritual well-being and spiritual quotient irrespective of gender. To that end, human resource management initiatives may be more successful if human resource managers explore the practical implementation of spirituality in the workplace for all employees, including themselves (Schutte, 2016).

Human Resource Management Practices

Although there are fewer studies specific to the job attitudes of human resource managers, there are multiple studies related to human resource management practices and development, and their relationship to engagement, job meaningfulness, and workplace spirituality. Shuck et al. (2014) used Social Exchange theory as the framework to research possible links between human resource management practices and employee levels of engagement and intentions to leave the organization, while Albrecht et al. (2015) explored a model that connected human resource management practices to engagement, meaningfulness, and job demands. Shuck et al. noted that while a great deal of research had been conducted about the outcomes and results of overall employee

engagement, there are fewer empirical studies that have explored the relationship or impact of human resource management practices on employee development, individual levels of employee engagement, and the influence on the retention of employees (Shuck et al., 2014).

Shuck et al. (2014) administered an internet-based survey to collect data from a convenience sample of 207 health care workers, a population known to have high turnover rates. Findings from the study provided empirical support for the connection between human resource management and job attitudes in the work environment, particularly engagement and employee development (Shuck et al., 2014). Shuck et al. stated that the study findings connected the work of human resource managers to the construct of engagement and job attitudes such as turnover intentions through human resource management practices. The findings of Albrecht et al. (2015) identified practical implications for human resource managers. The researchers concluded that while engagement may lead to higher employee productivity and performance, human resource managers should move past traditional and repetitious engagement surveys. In their study, the researchers offered guidelines for embedding strategic human resource management practices into all facets of the human resource function such as recruitment and selection, performance management, development, training, and job resources (Albrecht et al., 2015).

Human sigma is a strategic human resource management concept that has been developed over the last decade and is defined as a managerial philosophy that strengthens an organization's performance by focusing on and maximizing the human side of the

business (Batra, 2016). The motivation behind the concept of human sigma is to optimize the human factor in an organization to increase employee engagement, improve customer service, and achieve a sustainable competitive advantage for the business that cannot be replicated easily (Batra, 2016). Similar outcomes identified by Ahmed et al. (2016) also may be accomplished by focusing on the human element in the organization through spiritual well-being or the spiritual quotient. Batra (2016) cited core principles of human sigma that may benefit human resource managers in their interaction with employees as well as in their role to increase their engagement levels and provide greater meaningfulness in their job. Focusing on the human element in the organization may provide benefits beyond those related directly to the organization's bottom line. The benefits may also extend to human resource managers and be reflected in their engagement, job attitudes, and job meaning (Albrecht et al., 2015; Batra, 2016; Shuck et al., 2014).

Summary and Conclusions

A growing body of scholarly research is beginning to focus on how employees find meaning in the work that they do as well as in the environment where the work is performed. The themes in the literature review began with an historical perspective that recorded the earliest mention of the discipline of work now being referred to as spirituality in the workplace. The progression of research about the concept of spirituality at work has tracked how scholars conducted studies on the spiritual well-being of employees and its importance to the individual and workplace outcomes evident in the current business environment. The inclusion of spirituality in the workplace, through the

Protestant Work Ethic and the Faith at Work Movement, has progressed in tandem with management theories that have expanded to be more employee friendly. Early contributors and scholars offered opinions, assumptions, criticisms, and support in their research into the spirituality at work concept. Their findings provided the foundation for the current discussion and debate on the construct of spirituality in the workplace and its relationship with religion and religiosity, its influence on employee attitudes and organizational outcomes, and the potential benefits to all employees.

My study explored the relationship between spiritual well-being, engagement levels, and job meaningfulness for human resource managers, which is a group of employees not represented specifically in the literature in relation to the research variables. The findings from my study may extend knowledge in the field of human resource management for leaders, human resource managers, human resource organizations, as well as other practitioners in human resource-related areas. In order to determine if a relationship existed and to what extent between the variables, I conducted a quantitative study using survey research to obtain participant responses. Chapter 3 provides an overview of the research method and design, as well as the rationale for the research method and its appropriateness for my study. Chapter 3 also summarizes the population and sampling strategy, and the process for recruiting participants. In addition, data collection procedures and the analysis plan, survey instruments and operationalization are summarized. Chapter 3 concludes with an explanation about any potential reliability, validity, or ethical issues.

Chapter 3: Research Method

The purpose of this quantitative correlation study was to determine if a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience from their role in the organization and the strength of that relationship. Information is limited about the effects of spiritual well-being on employee attitudes for managers in the human resources specialization. A quantitative method utilizing a correlation design was used to collect data from participants drawn from a randomized probability sample. Correlation research describes the nature of a relationship between two or more variables and can indicate a pattern but does not identify causality (Becker et al., 2016). Using a representative sample of the population of human resource managers enabled the results of the study to be generalized to the population of all human resource managers as a whole. Data were collected through a web-based survey and analyzed utilizing a statistical software program called the Statistical Package for the Social Sciences (SPSS).

Chapter 3 includes a discussion of the research method, design, rationale for the chosen method, and a description of the research study variables. The chapter also includes a description of the population, the sampling method, how the data were obtained, participant confidentiality, and informed consent procedures. The data analysis process as well as the survey instruments that were used to collect the data are described in Chapter 3 along with the validity and reliability of the instruments. An explanation of potential ethical concerns is presented as well as the steps I took to reduce bias in the study.

Research Design and Rationale

This quantitative study was conducted using a correlation research design to explore the relationship between spiritual well-being (the independent variable) and the job attitudes of engagement and workplace meaningfulness (the dependent variables) of human resource managers. A correlation study examines differences or relationships in two or more variables and measures the extent to which one variable is different from or related to another variable (Leedy & Ormrod, 2015). A correlation exists if the variables increase or decrease in a predictable pattern (Leedy & Ormrod, 2015). Correlation research involves the exploration of potential associations or relationships of variables or characteristics and examines them in their natural state with no modification by the researcher (Isaac & Michael, 1997). Correlations between variables denote association and do not imply or identify causation (Isaac & Michael, 1997; Leedy & Ormrod, 2015).

The quantitative research method was appropriate for my study since I explored the relationship between variables to determine if a correlation existed and to what extent. Zyphur and Pierides (2017) claimed that “all ways of doing quantitative research operate in an ethical domain” (p. 1), and the measurement of variables or characteristics provide a stable foundation for investigating “serious worldly problems” (p. 2). Quantitative research is used to measure phenomena or characteristics through a search for facts and reports results in numbers that answer what questions (Barnham, 2015), and are appropriate when factual data are necessary to respond to problem statements or to answer research questions (Hammarberg, Kirkman, & de Lacey, 2016). Conversely, qualitative research is associated with deeper levels of interrogation and strategies that

probe perceptions, answer why questions (Barnham, 2015), and obtain responses from participants about experience, meaning, and perspective (Hammarberg et al., 2016).

Qualitative research can be used to enrich or substantiate quantitative conclusions and explore the why behind the results or responses obtained from the participants (Toro & Yoshikawa, 2016). The qualitative method was not appropriate for my study since the research questions indicated the need for the identification of a relationship between variables, which required a quantitative correlation research design. The quantitative method is inexpensive and does not necessitate a large number of resources or time constraints such as those that may be required for a longitudinal study. The design choice was efficacious in identifying if a relationship existed and to what extent between the research variables. The quantitative method and design may advance the knowledge in the field of human resources about the correlation between the spiritual well-being and the engagement levels and job meaningfulness of human resource managers. In addition, the quantitative research method is described as reproducible research, which will enable other researchers to replicate my study for further exploration in the field that may benefit human resource managers and other leaders (Brunsdon, 2016).

Methodology

Population

The initial population base for this study were the members of a local association of the Society for Human Resource Management located in the Midwest. The local association is an organization designed to meet the needs of human resource professionals in the surrounding communities and provide an avenue for education,

human resource credentialing, and networking. The association's membership base was comprised of approximately 800 human resource professionals. Nearly 80% of the current members were human resource practitioners at all levels with a variety of job titles represented, and from multiple company sizes and industry types. The other 20% of the members were students, affiliate members or vendors, and human resource professionals in transition.

The demographics of the population base included human resource professionals from a variety of company industries and sizes. Twenty percent of the members worked for organizations with less than 50 employees, 31% worked for companies with 50-250 employees, 17% worked for companies with 251-500 employees, and 30% worked for companies with more than 500 employees. Thirty percent of the human resource professionals in the membership base were directors or senior vice presidents, 28% were managers, and the remaining members had a variety of job titles including president, consultant, specialist, administrator, assistant director, or legal counsel. Ultimately, there were not enough participants from the initial association's population base who responded to my survey to allow me to obtain the required number of responses, so I reached out to additional local HR associations in the area and in other states until the required sample size was met.

Sampling and Sampling Procedures

Sampling is the process of selecting a subset of a population for the purpose of generalizing behaviors, characteristics, and responses to the population as a whole (Leedy & Ormrod, 2015; Taylor-Powell, 1998). The representative sample for this study was

drawn from the population of the initial association's members who practiced human resource management in a transactional or strategic capacity. This sampling method enabled practitioners who did not have the specific title of manager, but who would still qualify for the study, to be included in the survey. Drawing a representative sample from this population enabled the results of the study to be generalized to a larger group of operational and functional human resource practitioners.

The type of sampling procedure used for the study was probability sampling. Probability sampling uses a random process to ensure that all members of the population have a chance of being selected for the study. Variations of probability sampling that are popular for quantitative research studies include random sampling, stratified sampling, systematic sampling, cluster random sampling, and multistage random sampling (Leedy & Ormrod, 2015). The variation of probability sampling used in my research study was simple random sampling. Probability sampling is considered more accurate than non-probability sampling and introduced less bias into the study (Taylor-Powell, 1998). Nonprobability sampling methods do not rely on randomization for the sample selection process and create an opportunity for increased bias in the study. Types of nonprobability sampling commonly used in research are convenience sampling, purposive sampling, modal instance sampling, expert sampling, proportional and non-proportional quota sampling, diversity sampling, and snowball sampling (Leedy & Ormrod, 2015).

I utilized random probability sampling for the collection of data to ensure a random representation of the population. The sample size was determined from a population base of 800 members of the initial local Society for Human Resource

Management association utilizing the following parameters: a confidence level of 95%, a confidence interval or margin of error of 4.32, and an effect size of .50. The target sample size that was identified from the calculation was 313 respondents (Creative Research Systems, 2012). While a 25% return rate on survey research is desirable, 20% is typical of internet-based survey research. A 20% return rate of internet-based surveys would necessitate receiving a minimum of 160 responses based on the identified population.

Procedures for Recruitment, Participation, and Data Collection

Participants were recruited from the membership base of the local chapter of the National Society for Human Resource Management association. The president of the local chapter coordinated an electronic mailing to the members since I did not have access to their private and confidential database. The email included the subject and purpose of the research study and instructions for accessing and completing the online survey, which provided information about the confidentiality of the data; the security, safe storage, and destruction of the results; and how the participants can find out about the results of the study following its completion. A copy of the instructions and information provided to the potential participants can be accessed in Appendix A. The participants were sent one reminder email two weeks after the initial electronic mailing in an effort to obtain a maximum response rate. A copy of the reminder email is in Appendix B. Completion of the online survey constituted informed consent for the information to be used for research study purposes. The information and instructions provided to the participants confirmed their understanding of the nature of the study, affirmed that their participation was voluntary and that they could withdraw from the

study at any time, and explained the confidentiality measures associated with the research study.

The members were instructed that their participation in the research study was voluntary and that they may exit the study at any time by not continuing to answer the questions in the online survey. Demographic data about the participants was part of the survey and included responses about age, gender, education level, years of work experience, job title, type of organization, and industry. Participants were assured that their anonymity, privacy, and confidentiality would be protected through safe storage of the data by the researcher. The participants were given information about how the surveys would be kept secure for the requisite amount of time and then destroyed after a period of five years. A copy of the survey that the participants completed can be found in Appendix C.

Instrumentation and Operationalization of Constructs

The spiritual well-being scale. Spiritual well-being was measured using the Spiritual Well-being Scale (SWBS) developed in 1983 by Ellison and Paloutzian (2009). The Spiritual Well-being Scale (SWBS) was appropriate for the current study as it is a general indicator of perceived spiritual well-being in an individual's life and provides a self-assessment of an individual's sense of overall satisfaction with life and a sense of their life purpose (Bufford, Paloutzian, & Ellison, 1991). Written permission was received from the authors to use the published instrument for this research study. The permission letter is included in Appendix D.

A weakness of the Spiritual Well-being Scale (SWBS) is the presence of ceiling effects in identified religious populations that have used the scale (Bufford et al., 1991). Since the population for my research study was not an identified religious group, this weakness should not affect the results of my study. Test-retest reliability is above .85 (.93, .96, and .86) in three samples after one, four, and ten weeks (Bufford et al., 1991; Ellison & Paloutzian, 2009). Coefficient alphas, a measure of internal consistency, was above .84 in seven samples suggesting sufficiently high reliability for this scale (Bufford et al., 1991; Ellison & Paloutzian, 2009). Concurrent validity has been difficult to identify with the SWBS since there are only a few measures of spiritual well-being that measure self-reported perceptions of spiritual well-being. Face validity and content validity are sufficient for the SWBS even with the small number of items.

Ellison and Paloutzian (2009) reported correlations between the subscales for the 20 item scale of .32($p < .001$), ($r = .90$) for the correlation between the religious well-being subscale (RWB) and the spiritual well-being subscale (SWB), and ($r = .59$) between the existential well-being subscale (EWB) and the spiritual well-being subscale. Construct validity is one of the strongest points of the SWBS. A factor analysis revealed that all of the constructs loaded on each of the two subscales, and further evaluation of the instrument by other researchers showed that the participants equated and grouped the concepts with the corresponding constructs (Bufford et al., 1991). The SWBS has been used with a variety of populations and groups including men and women; high school and college students, senior citizens, and young adults; single and married persons; religious and nonreligious people; people residing in large cities, rural areas, and small towns;

counseling situations; medical patients in a variety of health care environments; and convicts in the state penitentiary (Bufford et al., 1991). A copy of the SWBS can be found in Appendix E.

The Utrecht work engagement scale. Job engagement was measured using the Utrecht Work Engagement Scale (UWES) developed in 1999 by Schaufeli and Bakker (Schaufeli et al., 2006). The Utrecht Work Engagement Scale (UWES) is the most widely used scale to measure workplace engagement globally (Roof, 2015; Schaufeli et al., 2006) and was appropriate for this study since the engagement levels of the sample population were assessed. The Utrecht Work Engagement Scale (UWES) has been widely used for research, including dissertation research. There was no need to obtain permission from the author to use the instrument since the information on the website confirmed that it was available to be used for research if the results were shared with the author after the research study was completed and not used for commercial purposes. Information about the public domain use of this scale is included in Appendix F.

The original UWES has been shortened and validated as a 9-item scale referred to as the UWES-9, which is the scale that was used for my study. The UWES-9 measures the constructs of vigor, dedication, and absorption, and factor analysis has supported the definitions and corresponding subscales within the instrument (Roof, 2015). The UWES-9 has good construct validity shown in data drawn from five different studies totaling 9,404 participants, including a three-year longitudinal study with 2,555 samples (Seppala et al., 2009). Cronbach alpha values for the individual subscales have consistently

exceeded .70 and resulted in a .92 alpha when combined with the second tier engagement construct (Roof, 2015).

The UWES has been used in multiple countries and with a variety of populations including men and women; employees in permanent, part-time, and temporary work; workers with varying lengths of tenure; and employees in various industries such as health care, management, education, social work, and for profit and nonprofit environments (Schaufeli et al., 2006). Reliability, internal consistency, and stability of the UWES-9 for the total 9-item scale exceeded the value of .70 and varied between .85 and .92 across 10 countries (Schaufeli et al., 2006). The correlations between the scales exceeded .90 in all countries except France ($r = .83$). A copy of the UWES-9 can be found in Appendix F.

The work and meaning inventory. Job meaningfulness was measured using the Work and Meaning Inventory (WAMI) developed in 2011 by Steger, Dik, and Duffy (2012). The Work and Meaning Inventory (WAMI) was the most appropriate scale for this study to measure the variable of job meaningfulness among the sample population since there were no other multidimensional, subjective measures that solely captured job meaningfulness perceptions. The current landscape of interest in meaningful work combined with a disparate number of ways to measure the concept prompted the researchers to develop a scale focused on the single construct of how employees derive meaning from their work (Steger et al., 2012). There was no need to obtain permission from the authors to use the instrument. The disclaimer for public domain use included on the inventory states that “the Work and Meaning Inventory (WAMI) can be used in

research and educational capacities without restriction. Permission for commercial or revenue-generating applications of the WAMI must be obtained from the author prior to use” (Steger, 2012). A copy of the inventory that includes the disclaimer for public domain use is included in Appendix G.

The researchers developed the scale and assessed the reliability and construct validity using a sample of university employees ($N = 370$) who represented diverse occupations. The occupations represented in the survey included administrative assistants, faculty/instructors, accounting professionals, research associates, student affairs professionals, information technology specialists, facilities management personnel, librarians, and extension agents and foresters (Steger et al., 2012). Contact with the employees was restricted to one email and the response was low based on that requirement (11%). The resulting meaningful work scores correlated in predicted ways with general well-being scales and inventories and identified variances beyond the common indicators usually seen for general work and life satisfaction (Steger et al., 2012).

The WAMI consists of three subscales for positive meaning, meaning-making through work, and greater good motivations to create a composite meaningful work score (Steger et al., in press). Cronbach alpha values for the individual subscales range from .82 to .89 with .93 for a total score (Steger et al., in press). Validation showed that the scores correlated in expected directions with measures of well-being, job satisfaction, work motivation, withdrawal intentions, organizational commitment, and days absent from work (Steger et al., in press). The WAMI is the first measurement of meaningful work

developed since the Job Characteristics Model in 1979 and provides the foundation for a reliable and valid measure of an employee's perception of meaningfulness at work (Steger et al., 2012; Steger et al., in press).

Operationalization of Variables

Operationalizing a variable is the means by which the variable is defined and measured in the research study (Leedy & Ormrod, 2015). Variables can be measured in different ways in similar studies so it is important to define the specific definition that is applicable in each study. The independent, or predictor, variable in this study was spiritual well-being. Spiritual well-being is a construct identified by the ability to experience and integrate purpose in life, positive emotion, engagement, meaning, personal accomplishment, positive relationships, and connectedness with self and others (Elosua, 2015). The independent variable, spiritual well-being, was measured using the SWBS developed by Ellison and Paloutzian (2009). The scale is comprised of 20 items (two 10-item subsets) and took the participants approximately 5-10 minutes to complete. The assessment is a self-reporting questionnaire that is constructed in a Likert-type scale ranging from Strongly Disagree (value of 1) to Strongly Agree (value of 6). To score the test, the totals of each of the two subsets were summed for a total spiritual well-being value. Higher scores reflected a higher individual perception of spiritual well-being and lower scores reflected a lower perception of an individual's spiritual well-being.

The two dependent variables were engagement levels and job meaningfulness. Engagement is the simultaneous employment and expression of a person's preferred self in task behaviors that promote connections to work and to others, personal presence

(physical, cognitive, and emotional), and active, full role performance (Kahn, 1990). The dependent variable, job engagement, was measured using the short version of the UWES, which is the most widely used scale to measure workplace engagement globally (Roof, 2015; Schaufeli et al., 2006). The previous version has been shortened and validated as a nine item scale now called the UWES-9. The UWES-9 took the participants approximately 5 minutes to complete and used a Likert-type scale with seven responses ranging from Never (value of 1) to Always (value of 7). The responses from the nine items were summed and higher scores represented higher engagement in the workplace and lower scores represented lower workplace engagement.

The dependent variable, job meaningfulness, was measured using the WAMI developed by Steger et al., (2012). Workplace meaningfulness pertains to the positively valenced construct that refers to the amount of significance that people experience in their work (Lips-Wiersma, Wright, & Dik, 2016). The inventory is a measure of meaningful work and is comprised of 10 statements constructed on a Likert-type scale with five responses ranging from Absolutely Untrue (value of 1) to Absolutely True (value of 5). The inventory took the participants approximately 5 minutes to complete. The inventory contained three subscales: positive meaning (statements 1, 4, 5, & 8), meaning-making through work (statements 2, 7, & 9), and greater good motivations (statement 3, which is a reverse-scored item). The response for statement three can be subtracted from statement six, then added to the responses for statements six and ten for the greater good motivations subscale score. The subscale scores were summed for the meaningful work total score.

Data Analysis Plan

The research questions guiding this study included the following quantitative questions and the corresponding null hypotheses (H_0) and alternative hypotheses (H_a):

Research Question 1: Is there a relationship between the spiritual well-being of human resource managers and their engagement levels in the organization?

H_01 : There is no statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

H_a1 : There is a statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

Research Question 2: Is there a relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization?

H_02 : There is no statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization.

H_a2 : There is a statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization.

Data collected from the online survey relative to the research questions were analyzed using the Statistical Package for the Social Sciences (SPSS). The statistical tests that were used to test the hypotheses were correlation and linear regression. Correlation is a measure of relationship that can reflect the strength and the direction of an association

between two or more variables and the degree to which one variable can be predicted from another variable (Frankfort-Nachmias & Nachmias, 2008). A correlation design was used to determine if there was a relationship and to what extent between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization and their engagement levels in the workplace. A causal inference cannot be determined from the results of the correlation; however, the strength and direction, or the covariation, of the relationship can be identified through statistical analysis.

A correlation can be used to predict the value of one variable based on the value of another variable (Frankfort-Nachmias & Nachmias, 2008). The appropriateness of conducting additional statistical tests was determined following the summary of the data from the correlation analysis. Since a correlation was identified between the variables in the study, linear regression was conducted to determine the power of the relationship and the direction of the relationship between the spiritual well-being and the engagement levels and job meaningfulness of human resource managers. The results of the analysis were interpreted based on the presence or absence of a correlation, the direction of the relationship, statistical significance, the confidence interval, the power of the relationship, and potential trends identified in the data.

Threats to Validity

Validity is the extent to which an instrument measures what it is intended to measure. In quantitative research, validity is viewed from the perspective of prescribed and proven research designs, the specific research procedures employed, and the

instruments selected for measurement (Maxwell, 2016). The validity of a measurement affects the extent to which the researcher can obtain new information about the hypotheses under investigation, obtain statistically significant data for analysis, draw meaningful results and conclusions from the data, and generalize to larger populations (Frankfort-Nachmias & Nachmias, 2008; Leedy & Ormrod, 2015). There are three types of validity that are important to quantitative inquiry: external validity, internal validity, and construct validity.

External Validity

External validity is concerned with the extent to which the results of the study for a particular sample can be generalized to a larger population (Frankfort-Nachmias & Nachmias, 2008). Threats to external validity arise when researchers make incorrect assumptions or inferences from the results obtained from the research sample to individuals who do not have the same characteristics as the participants; to past or future situations not included in the research study; or to individuals in different circumstances, positions, or settings than the participants (Leedy & Ormrod, 2015). The sample for my study drawn from the larger population of the local Society for Human Resource Management association membership was representative of human resource professionals in other chapters of the National Society for Human Resource Management organization since all local chapters are set up under similar bylaws, requirements, and professional qualifications.

Research plans must include steps that minimize threats to external validity, particularly for the participant demographics and the variables under investigation in the

study. The initial sample for my study was drawn from the membership database of a local Society for Human Resource Management association in the Midwest, which included human resource professionals from a variety of work environments and settings, as well as those who worked in human resource related fields. For example, there were lawyers and vendors who market to human resource professionals for resource needs such as software and human resource information system programs who were also members of the association. If these individuals had been included in the survey, it would have constituted a threat to the external validity of the research study. The survey for my study was designed for human resource professionals who worked in an operational, management area of influence. Obtaining survey responses from human resource professionals who were not in the operational setting or management function, or from those who were not working in the human resource field directly, would have compromised the data analysis as well as the results and conclusions. I addressed the threat of external validity by including in my study only the human resource professionals that were in an operational setting or management function.

The dependent variables chosen for exploration in the research study were constructs that were specific to human resource managers and well-known to those who work in the functional areas of operations and management. Engagement and meaningfulness are soft skill constructs that are familiar to human resource managers. The specificity of the variables, as well as the instructions, descriptions, and explanation of the study given to the participants, should streamline the survey process for the respondents. The validity of the three instruments that were combined to design the

survey was discussed in the instrumentation and operationalization of constructs section of Chapter 3.

Internal Validity

Threats to internal validity minimize the possibility that a relationship exists between the independent and dependent variables (Frankfort-Nachmias & Nachmias, 2008). The areas of internal validity about which the researcher must be cognizant are history, maturation, testing, instrumentation, regression, selection, mortality, and contamination (Frankfort-Nachmias & Nachmias, 2008; Maxwell, 2016). The internal validity of my research study was more straightforward and not as threatened as if I had conducted an experimental study, done pre- and post-testing, incorporated control groups, or investigated phenomena in a time series or a longitudinal study. The sample for my study consisted of one group of randomly selected participants who completed the survey at one point in time with a commitment of approximately 10-15 minutes. I was the only researcher conducting the survey and working with the instrumentation, so there was no risk of two different instructions being given to the participants or separate procedures being conducted that would threaten the internal validity of the study. There was the possibility that a confounding variable may influence the outcome of the study results; however, I included detailed instructions for the participants to minimize the potential of that occurring.

Construct Validity

Construct validity refers to the degree to which inferences are made from the study variables to the theory or theories upon which the variables are built or from which

they are understood (Leedy & Ormrod, 2015). Construct validity is present in a research study when the theoretical pattern of how the variables are tested or explored aligns with the observed pattern of how the variables are measured (Frankfort-Nachmias & Nachmias, 2008). External validity aligns the generalization of the study results to other similar populations or locations. Construct validity aligns the generalization of the study results to the concept in the study that is being measured (Frankfort-Nachmias & Nachmias, 2008).

Threats to construct validity include an inadequate description of the operational constructs; restricted generalizability; evaluation apprehension; researcher expectancies; hypothesis guessing; and interaction of different treatments, tests, and methods (Trochim, 2006). I addressed the threats to construct validity by providing to the participants an accurate description of the terminology and concepts related to the research study. I included instructions and information about the purpose of the study so that the participants would not have to guess what it was about and how it would be used. I used the known-groups technique (Rokeach, 1960) to minimize the threat to construct validity since I administered the survey to a group of human resource professionals with similar and known attributes who were familiar with human resource concepts and constructs.

Ethical Procedures

Access to Participants

The population from which I drew my initial sample was a local association of the National Society for Human Resource Management in the Midwest. I received verbal and written commitment from the President of the chapter to coordinate an electronic mailing

to send my survey to the members of the local Society for Human Resource Management association's database. Since I did not have direct access to the database, the current president of the organization coordinated the forwarding of my research information and survey access from their office to the members via electronic mail. I also forwarded them a reminder email to send to the members two weeks after the initial email communication in an effort to maximize the response rate to the survey. Since there were not enough participants from the initial local association who responded to my survey to obtain the required number of responses, I reached out to additional local human resource associations in the region and in other states until the required sample size was reached. The same electronic mail procedures were used to reach out to the additional human resource associations.

Treatment of Human Participants

The participants were notified of the opportunity to participate in the survey through an email from the local Society for Human Resource Management association's office. I had no direct access to the participants before, during, or after the survey.

Institutional permissions and approvals. Institutional Review Board (IRB) approval was needed prior to conducting my research. Institutional Review Board (IRB) approval ensured that my research study would comply with the university's ethical standards as well as any applicable U.S. federal regulations. Institutional Review Board (IRB) approval ensured that the benefits of the research study outweighed the risks to participants and that the ethical principles were upheld in the areas of beneficence,

justice, and respect for persons. The IRB approval number for my research study was 12-14-17-0406124.

Recruitment materials and processes. The survey included demographic data so there was no other data or materials requested from the participants. I did not have access to the database information or the participants during the recruitment process since the information was sent from the local Society for Human Resource Management association's office. The participants' confidentiality was maintained throughout the research study process.

Withdrawal from the study. The survey respondents were instructed that their participation in the research study was voluntary and that they could exit the study at any time by not continuing to answer the questions in the online survey. The respondents were also informed that since their participation was voluntary, no incentives or tangible compensation would be provided beyond the altruistic remuneration of providing information that may benefit the field of human resources and the advancing education of a peer. While I was a member of the National Society for Human Resource Management association for continuing education, networking, and recertification purposes, I had never served on the board, on a committee, or in any leadership capacity with a local Society for Human Resource Management association so the risk of ethical concerns by my being a part of the organization or having a conflict of interest was minimal.

Treatment of Data

Anonymity and confidentiality. Participants received an introductory email assuring them that their personal information and responses would be kept confidential and anonymous. Neuman (2009) contended that it is essential to maintain the confidentiality and anonymity of the participants in order to increase the response rate in survey research. No additional information or data was collected from the participants other than what was included in the online survey.

Protection and storage of data. No one other than the researcher had access to export the collected data from the surveys. The collected data was securely stored on a laptop computer that was password protected and used only by the researcher. The information will be stored on a backup device that will be kept in a locked fireproof safe unless it is needed in the event of a primary computer failure or crash. After a period of five years, the electronic data will be deleted from the computer storage and all of the collected data in any form will be destroyed. No individual survey responses or raw data will be shared with any respondent or participating organization.

Summary

The purpose of my quantitative correlation study was to determine if a relationship existed and to what extent between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience from their role in the organization. Chapter 3 contains an explanation of the research method and design that was used to select participants and collect and analyze data for the quantitative inquiry. Chapter 3 includes the reliability and validity of the instruments that were used

as well as the ethical issues that were present in the study. The participants were drawn from local Society for Human Resource Management association's member database and they completed a survey comprised of three subscales for spiritual well-being, work engagement, and meaningfulness at work. Correlation analyses were calculated on the collected data to determine if there was a relationship and the strength of the relationship. Chapter 4 will report the results from the data collected utilizing the method and design described in Chapter 3.

Chapter 4: Results

The purpose of this quantitative correlation study was to determine if a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience from their role in the organization and the strength of that relationship. The participants were drawn from local Society for Human Resource Management associations in the Midwest region and several other states. The participants completed a survey comprised of three subscales for spiritual well-being, engagement, and workplace meaningfulness. Descriptive statistics were calculated and simple linear regression analyses were conducted to answer the research questions and test the null hypotheses. The following research questions and hypotheses were addressed and tested in the analyses:

Research Question 1: Is there a relationship between the spiritual well-being of human resource managers and their engagement levels in the organization?

H_01 : There is no statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

H_a1 : There is a statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

Research Question 2: Is there a relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization?

H₀2: There is no statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization.

H_a2: There is a statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization.

Chapter 4 provides a presentation of the analysis results. This chapter includes a discussion of the recruitment procedures, data collection process, and survey response rates, including discrepancies in the data collection plan detailed in Chapter 3. Chapter 4 also includes a presentation of the demographic characteristics of the sample population followed by the presentation of summary statistics for the study variables of spiritual well-being, engagement, and workplace meaningfulness. This chapter also provides the results of the correlation and linear regression analyses conducted to test whether there was a relationship between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience from their role in the organization and the strength of that relationship. Chapter 4 includes a summary of the answers to the research questions and a transition to Chapter 5.

Data Collection

Recruitment and Response Rates

Initial recruitment of participants was from the membership base of a local association of the National Society for Human Resource Management in the Midwest. The president of the local association coordinated an electronic mailing to the members

that included the subject and purpose of the research study; instructions for accessing and completing the online survey; information about the confidentiality of the data; the security, safe storage, and destruction of the results; and how the participants would be able to obtain the results of the study following its conclusion. The participants were also sent one reminder email two weeks after the initial electronic mailing to obtain a maximum response rate. An explanation of the confidentiality measures associated with the research study were given to the participants and they were informed that their participation in the research study was voluntary and that they could exit the study at any time by not continuing to answer the questions in the online survey. Participants were assured that their anonymity, privacy, and confidentiality would be protected through safe storage of the data by the researcher for the requisite amount of time and then destroyed after a period of five years.

During the 15-week data collection period, 325 responses were received, which equated to a 7.77% response rate. Reported elements that contributed to such a low response rate included survey fatigue, competing priorities inherent in the cyclical nature of human resource functions, association and job duty constraints, and the reticence of some decision makers to involve their members in a “religious” based activity due to the inclusion of the spiritual well-being variable. Two organizations did reverse their decision to not participate in the survey for this reason after they reached out for additional information and understood that spiritual well-being did not equate to a foundation in any particular religion.

Data Collection Discrepancies

The primary data collection discrepancy from the information presented in the data collection plan in Chapter 3 was the number of human resource associations I needed to contact to obtain the required number of 313 survey responses. The data collection plan in Chapter 3 identified the local Society for Human Resource Management association in the Midwest as the association from which the majority of potential participants would be drawn. My data collection plan identified secondary associations from which I would obtain additional participants, if needed. Since not enough participants were obtained through the primary local Society for Human Resource Management association initial email and follow-up reminder email, I reached out to the secondary associations.

The data collection plan was revised the first time to identify additional local human resource associations within the immediate region since not enough responses were obtained through the initial local Society for Human Resource Management association. When I did not receive the required number of survey responses from the additional regional associations listed in my first change request, I began to expand the boundaries of the immediate region to neighboring states. As a result, I submitted three change requests to the IRB, adding more associations each time, which enabled me to obtain the required number of 313 responses after 15 weeks of data collection activities.

I contacted a total of 43 state Society for Human Resource Management council associations to advocate for their survey participation. Of those, one email was undeliverable to that association's email address, three associations declined to

participate due to association constraints, 18 associations did not respond to either my initial email or to my second request, three associations responded with out of office emails, one association responded one week after my survey had closed, and 17 associations agreed to participate in my research study and distribute the survey. Most state council representatives distributed the survey to their council members and the state Chapter Presidents; however, it was the decision of the state Chapter Presidents whether they wanted to distribute the survey to their chapter membership. Many of them did not send it to their chapter members, which accounted for my need to continue to expand the boundaries of my geographic area for data collection. The method of distribution by the Society for Human Resource Management state councils and chapters to the expanded geographic areas led to the survey being sent to a total of 4,179 potential participant human resource professionals, which resulted in a survey response percentage of 7.77%.

Demographic Characteristics

A total of 325 participants were gathered for the study. Table 1 represents the demographics regarding the participants' organizations. Among the 325 participants, 157 participants (48.3%) belonged to the private sector while 69 participants (21.2%) belonged to the public or government sector. A total of 52 participants (16.0%) were from a not-for-profit organization while three participants (.9%) were from a faith-based or religious organization. Four participants (1.2%) were retired or unemployed while 24 participants (7.4%) refused to provide an answer.

Table 1

Participants' Organization Demographics

		Frequency	Percent
Sector of Organization	Retired or currently unemployed	4	1.2
	Public/Government	69	21.2
	Private	157	48.3
	Not-for-profit	52	16.0
	Faith-based/Religious	3	.9
	Other	16	4.9
	Missing	24	7.4
Total		325	100.0

In terms of industry category, the participants were representative of multiple industries as shown in Table 2. Fifty-three participants (16.3%) were from manufacturing organizations, 36 participants (11.1%) were from healthcare organizations, 28 participants (8.6%) were from government or public organizations, 24 participants (7.4%) were from adult education organizations, and 20 participants (6.2%) were from social or human services. The rest of the participants were from other industries including computer/technology/software, finance/insurance, hotel/food services, retail, scientific or technical services, transportation, and utilities. Three participants (.9%) were retired or unemployed while 6 participants (1.8%) refused to provide an answer.

Table 2

Participants' Industry Categories

Industry Category	Frequency	Percent
Retired or Currently Unemployed	3	.9
Other	35	10.8
Agriculture	5	1.5
Arts/Entertainment/Recreation	5	1.5
Computer/Technology/Software	7	2.2
Education - Elementary/Secondary	5	1.5
Education - College/University/Adult Education	24	7.4
Education - Other	6	1.8
Finance/Insurance	19	5.8
Government/Public Administration	28	8.6
Healthcare	36	11.1
Hotel/Food Services	15	4.6
Information Services/Data Processing	1	.3
Legal Services	5	1.5
Manufacturing	53	16.3
Publishing	2	.6
Real Estate	3	.9
Retail	7	2.2
Scientific or Technical Services	8	2.5
Social/Human Services	20	6.2
Telecommunications	6	1.8
Transportation	13	4.0
Utilities	9	2.8
Wholesale	4	1.2
Missing	6	1.8
Total	325	100.0

Table 3 presents the demographic characteristics pertaining to the participants' position, title, or role in the organization. Ten participants (3.1%) held president positions, 15 participants (4.6%) held vice-president positions, 62 participants (19.1%) held director positions, and 70 participants (21.5%) held managerial roles. The majority

of the participants' positions related to the traditional human resource roles and titles found in most organizations ($n = 248, 76.31\%$). These traditional roles included human resource generalist, human resource business partner, compensation and benefits administrator, recruitment/talent acquisition, employee relations, and training and organizational development.

Table 3

Participants' Organizational Position/Role

		Frequency	Percent
Position/Role in Organization	Retired or currently unemployed	3	.9
	President	10	3.1
	Vice President	15	4.6
	Director	62	19.1
	Manager	70	21.5
	HR Generalist	83	25.5
	HR Assistant/Administrative	24	7.4
	HR Business Partner	24	7.4
	HRIS Administrator	7	2.2
	Compensation/Benefits/Total Rewards	20	6.2
	Employee Relations	33	10.2
	Recruitment/Talent Acquisition	24	7.4
	Training/Organizational Development	33	10.2
	Other	33	10.2

Most of the participants had many years of work experience in the field of human resources. There were 60 participants (18.5%) who had more than 25 years of work experience, 40 participants (12.3%) who had 21 to 25 years of work experience, 51 participants (15.7%) who had 16 to 20 years of work experience, 55 participants (16.9%) who had 11 to 15 years of work experience, and 50 participants (15.4%) who had 6 to 10

years of work experience. Only a total of 39 participants (12.0%) had 5 years or fewer work experience as shown in Table 4.

Table 4

Participants' Work Experience

		Frequency	Percent
Years of Work Experience	0 - 2 years	16	4.9
	3 - 5 years	23	7.1
	6 - 10 years	50	15.4
	11 - 15 years	55	16.9
	16 - 20 years	51	15.7
	21 - 25 years	40	12.3
	more than 25 years	60	18.5
	Missing	30	9.2
Total		325	100.0

Table 5 shows the highest level of education with 120 participants (36.9%) who held a Bachelor's degree and 111 participants (34.2%) who held a Master's degree. Forty-seven participants (14.5%) possessed either a high school or equivalent degree, or an Associate's degree.

Table 5

Participants' Highest Level of Education

		Frequency	Percent
Highest Level of Education	High School or equivalent	22	6.8
	Associates Degree	25	7.7
	Bachelor's Degree	120	36.9
	Master's Degree	111	34.2
	Doctoral Degree	9	2.8
	Professional Degree (M.D., J.D., etc.)	3	.9
	Other	6	1.8
	Missing	29	8.9
Total		325	100.0

Table 6 presents demographic information for participants' gender and age. For gender, the majority of the participants were females ($n = 240$, 73.8%). For participants' age group, 82 participants (25.23%) were 40 years old or younger, 197 participants (60.62%) were 41 to 65 years old, and 10 participants (3.08%) were above 65 years old, while 36 participants (11.1%) preferred not to answer.

Table 6

Participants' Gender and Age Group

		Frequency	Percent
Gender	Male	51	15.7
	Female	240	73.8
	Prefer not to answer	2	.6
	Missing	32	9.8
Total		325	100.0
Age	21 - 25 years of age	2	.6
	26 - 30 years of age	16	4.9
	31 - 35 years of age	27	8.3
	36 - 40 years of age	37	11.4
	41 - 45 years of age	35	10.8
	46 - 50 years of age	47	14.5
	51 - 55 years of age	39	12.0
	56 - 60 years of age	44	13.5
	61 - 65 years of age	32	9.8
	66 - 70 years of age	6	1.8
	71 - 75 years of age	4	1.2
	Prefer not to answer	36	11.1
Total		325	100.0

Data Analysis Results

Descriptive Statistics Summary

Survey responses were collected from participants using the SurveyMonkey survey tool. Three questionnaires combined into a single survey were used in the study.

The questionnaires included the WAMI, the UWES-9, and the SWBS to measure workplace meaningfulness, engagement, and spiritual well-being respectively. The summations of the participants' responses for the questionnaire items were calculated to determine the scores for each variable. The descriptive statistics of the study variables are presented in Table 7.

Table 7

Descriptive Statistics of Study Variables

	N	Minimum	Maximum	Mean	SD
WAMI	319	19.00	70.00	54.85	9.44
UWES	325	18.00	63.00	49.15	8.88
SWBS	288	19.00	90.00	45.65	18.99

Kolmogorov-Smirnov tests were also conducted to determine whether the data followed a normal distribution. For the WAMI scores, the range of values was from 19 to 70 with a mean of 54.85 (SD = 9.44) indicating that the work meaningfulness of participants was in midrange or moderate level. For the UWES-9 scores, the range of values was from 18 to 63 with a mean of 49.15 (SD = 8.88) indicating that the work engagement of participants was also in midrange or moderate level. For the SWBS scores, the range of values was from 19 to 90 with a mean of 45.65 (SD = 18.99) indicating that the spiritual well-being of participants was low.

Required Assumptions of Parametric Statistical Analysis

Prior to conducting the simple linear regression analysis to address the two research questions of the study, the tests for the required assumptions of a linear regression were conducted to ensure that the use of simple linear regression was

appropriate. The required assumptions include no presence of outliers and the normality of data of the study variables. The following sections provide the results of the different tests for the required assumptions of the statistical analysis.

Outliers. The first required assumption tested was no presence of outliers since the linear regression analysis is sensitive to the effects of the presence of outliers. Outliers were explored using scatterplots of the data of the different study variables of workplace meaningfulness, engagement, and spiritual well-being. The scatterplots are shown in Figure 3. The scatterplots showed that there was no presence of outliers in each of the data set of the study variables of workplace meaningfulness, engagement, and spiritual well-being since there were no data points in the extreme ends of the scatterplots. The result is that the assumption of no presence of outliers was not violated.

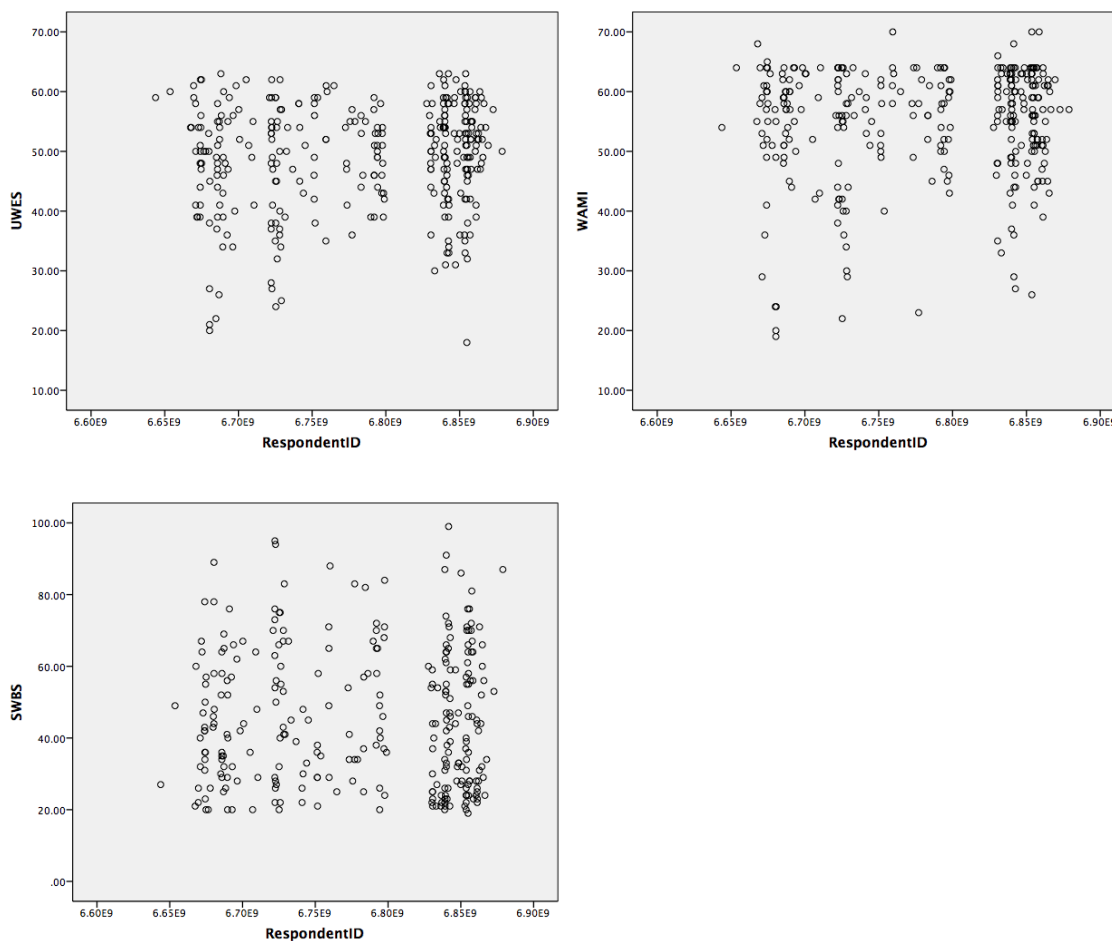


Figure 3. Scatterplots of data of study variables.

Normality. The second required assumption tested was normality of the data of the study variables. This is a required assumption of the regression analysis as the data of the study variables involved should show a normal distribution. A Kolmogorov-Smirnov test was conducted to determine whether the data of the study variables of workplace meaningfulness, engagement, and spiritual well-being were normally distributed. The results of the Kolmogorov-Smirnov test are presented in Table 8. Based on the tests conducted, it was observed that all three study variables of workplace meaningfulness ($D(282) = 0.14, p = 0.00$), engagement ($D(282) = 0.10, p = 0.00$), and spiritual well-being

($D(282) = 0.10$, $p = 0.00$) were not normally distributed ($p < 0.05$). A non-parametric test should be conducted if there is a violation of the normality assumption; however, there is no non-parametric version of the regression analysis. Simple linear regression analysis was still conducted to address the research questions of the study.

Table 8

Kolmogorov-Smirnov Normality Tests

	K-S Test	df	p
WAMI	0.14	282	0.00
UWES	0.10	282	0.00
SWBS	0.10	282	0.00

Simple Linear Regression Analysis Results for Research Question 1

To address research question one, a simple linear regression analysis was conducted to determine if a relationship existed between spiritual well-being as the independent variable and the engagement levels that human resource managers experience from their role in the organization as the dependent variable. A level of significance of 0.05 was used in the simple linear regression analysis to determine whether to reject the null hypothesis. The results of the simple linear regression analysis to determine the relationship between spiritual well-being and engagement scores are presented in Table 9.

Table 9

Linear Regression Analysis of Spiritual Well-Being and Engagement

Model		<i>B</i>	SE (<i>B</i>)	β	<i>t</i>	Sig.
1	(Constant)	57.10	1.20		47.57	0.00*
	SWBS	-0.16	0.02	-0.37	-6.68	0.00*

Note. $F(1, 286) = 44.61, p < 0.001, R \text{ Square } (R^2) = 0.14, N = 288$

a. Dependent Variable: UWES

b. Predictors: (Constant), SWBS

*Significant at level of significance of 0.05

The linear regression results indicated that the model fit of the regression model ($F(1, 286) = 44.61, p < 0.001$) generated was statistically significant indicating that the regression model in predicting engagement had an acceptable model fit. This means that spiritual well-being significantly predicts engagement levels. The r^2 value of the regression model was only 0.14, which points out a low effect size, meaning that the impact of spiritual well-being captured a low variance of 14% in predicting the engagement levels of human resource managers.

Investigation of the individual relationships of the variables showed that spiritual well-being and engagement were significantly related ($t(287) = -6.68, p < 0.00$). There was significant relationship between spiritual well-being and engagement levels since the p -value was less than the level of significance value of 0.05. Investigation of the unstandardized beta coefficient (B) showed that spiritual well-being ($B = -0.16$) had a significant negative relationship with engagement. This means that a higher score for spiritual well-being would result to a lower score for engagement. A one increase in the score of spiritual well-being will result in a 0.16 decrease in the score of engagement levels. This result indicates that there is sufficient evidence to reject the null hypothesis,

which states that there is no statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

The result of the simple linear regression supported the alternative hypothesis for research question one, which states that there is a statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization.

Simple Linear Regression Analysis Results for Research Question 2

To address research question two, a simple linear regression analysis was conducted to determine if a relationship existed between spiritual well-being as the independent variable and the meaningfulness that human resource managers experience in their role in the organization as the dependent variable. A level of significance of 0.05 was also used in the simple linear regression analysis to determine whether to reject the null hypothesis. The results of the simple linear regression analysis to determine the relationship between spiritual well-being and workplace meaningfulness scores are presented in Table 10.

Table 10

Linear Regression Analysis of Spiritual Well-Being and Workplace Meaningfulness

Model		<i>B</i>	SE (<i>B</i>)	<i>B</i>	<i>t</i>	Sig.
1	(Constant)	55.98	1.46		38.23	0.00*
	SWBS	-0.03	0.03	-0.07	-1.12	0.26

Note. $F(1, 280) = 1.26, p = 0.26, R \text{ Square } (R^2) = 0.004, N = 282$

a. Dependent Variable: WAMI

b. Predictors: (Constant), SWBS

*Significant at level of significance of 0.05

The regression results indicated that the model fit of the regression model ($F(1, 280) = -1.12, p = 0.26$) generated was not statistically significant indicating that the regression model in predicting workplace meaningfulness did not have an acceptable model fit. This means that spiritual well-being does not significantly predict workplace meaningfulness. The r^2 value of the regression model was only 0.004, which points out a very low effect size, meaning that the impact of spiritual well-being captured a very low variance of 0.4% in predicting the workplace meaningfulness of human resource managers.

Investigation of the individual relationships of the variables showed that spiritual well-being and workplace meaningfulness were not significantly related ($t(202) = -1.12, p = 0.26$). There was no significant relationship between spiritual well-being and workplace meaningfulness since the p -value was greater than the level of significance value of 0.05. This result indicates that there is no sufficient evidence to reject the null hypothesis, which states that there is no statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization.

Summary

The purpose of this quantitative correlation study was to determine if a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience in their role in the organization and the strength of that relationship. Information is limited about the effects of spiritual well-being on employee attitudes for managers in the human resources specialization. A

total of 325 participants were gathered and asked to complete a survey comprised of three questionnaires to measure work engagement, job meaningfulness, and spiritual well-being of participants. Simple linear regression analyses were conducted to determine whether a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience in their role in the organization and the strength of that relationship. For research question one, the results of the simple linear regression analysis determined that there was a significant negative relationship between spiritual well-being and job attitudes of engagement of human resource managers. For research question two, the results of the simple linear regression analysis determined that there was no significant relationship between spiritual well-being and the meaningfulness that human resource managers experience from their role in the organization.

Chapter 4 described the data analysis and the results of the research questions and the related hypotheses. The purpose of Chapter 5 is to interpret the results of the research findings and present conclusions. Findings related to the significance of the relationships between spiritual well-being, engagement, and job meaningfulness are discussed. The limitations of the study, recommendations for future research, contributions to the body of knowledge, implications for human resource managers, and contributions to positive social change are also discussed.

Chapter 5: Discussion, Conclusions, and Recommendations

The purpose of this quantitative correlation study was to determine if a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience in their role in the organization and the strength of that relationship. Chapter 5 focuses on my discussion of the results from Chapter 4 in relation to the existing literature on how spiritual well-being may be related to the engagement levels and meaningfulness that human resource managers experience in the workplace. In this chapter, I provide the results in the context of the two research questions presented in Chapter 1. Chapter 5 includes the interpretation of the findings, the limitations of the study, recommendations for future research, implications for stakeholders and positive social change, and the study conclusions.

Workplace spirituality in the organization may possess the potential to affect the organization's bottom line positively; enhance work-life balance, well-being, and engagement; and provide a meaningful work experience for employees (Fachrunnisa et al., 2014). Spiritual well-being and workplace spirituality have been shown to have a beneficial influence on the job satisfaction of employees (Fachrunnisa et al., 2014; Javanmard et al., 2014). A total of 325 participants were gathered for my study. The participants were asked to complete a survey comprised of three questionnaires: the UWES, the WAMI, and the SWBS. Correlation analyses were conducted to determine whether a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience from their role in the organization and the strength of that relationship. The null hypothesis, which stated

“there is no statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization” was rejected. The findings showed that there was a significant negative relationship between spiritual well-being and the engagement scores of participants. The null hypothesis, which stated “there is no statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization” was not rejected. The findings showed that there was no significant correlation between spiritual well-being and the workplace meaningfulness scores of participants.

Interpretation of Findings

Two research questions were addressed in my study. The interpretation of findings and the results of my study are organized by aligning the research questions with the context and framework of the existing literature.

Research Question 1

Is there a relationship between the spiritual well-being of human resource managers and their engagement levels in the organization?

Spiritual well-being has been researched and shown to have a positive impact on the job satisfaction of employees (Fachrunnisa et al., 2014; Javanmard et al., 2014). Workplace spirituality, which can be influenced by spiritual well-being, may demonstrate the potential to enhance engagement and provide meaningful work experience for employees in the work environment (Fachrunnisa et al., 2014). Previous research identified a significant correlation between organization strategy and success, human

resource strategy, productivity, profitability, and the engagement levels of employees (Jiang et al., 2012). High employee engagement has been linked to improved operating incomes for organizations (Schein, 2013). Additionally, high engagement has a beneficial effect on retention, morale, commitment, and loyalty to the organization (Abu-Shamaa et al., 2015; Jiang et al., 2012; Shuck et al., 2014).

Research has shown that for engagement to result in positive organizational outcomes and influence the perception of organizational culture, it needs to be embedded in the human resource management system of policies, practices, and procedures (Albrecht et al., 2015). This means that for engagement to have a beneficial outcome the organization, primarily the human resource managers, need to create and implement policies, practices, and procedures of the same. While a majority of the participants were associated or directly in charge of their organizations from a human resources perspective, information on their policies or practices were unexplored during the study. This is one plausible reason that might explain why spiritual well-being affected job attitudes negatively. The research focused on human resource professionals who conduct operational and functional human resource activities as their primary job regardless of their job title. However, analysis of the data did not take into consideration their specific activities, and if any of the activities they were involved in would ensure high engagement levels.

The findings from my study demonstrated a significant negative correlation between the spiritual well-being of human resource managers and their engagement level in the organization. This means that a higher score for spiritual well-being would result in

lower engagement scores for human resource managers. Job engagement among human resource managers may stem from sources other than their job functions or role in the organization. Research has shown that perceptually engagement may be confused with job satisfaction and linked to elements that are more superficially related to an employee's position (Arrowsmith & Parker, 2013). Participants may have attributed their engagement levels in the workplace to factors such as job environment, working conditions, relationship with their direct manager or supervisor, successful team dynamics, recent increase in pay, or other perks of their specific job or role. Engagement has been a major topic in the human resources profession for the last several years and has resulted in contrasting views of what it means to be engaged in one's job and what level of engagement signals appropriate commitment to one's role (Purcell, 2014).

During analysis, the UWES was used to measure the engagement values of the participants. The scores showed that work engagement of the participants was in the midrange or moderate level, meaning that the participants had average work engagement levels within the organization. Previous research has shown the amount of control that employees feel they have over their lives at work and the quality of the work experience is critical for engagement in one's job (Paul et al., 2015). Additionally, previous research found that the work engagement of the male employee in comparison to female employees was rated higher (Iyer, 2016; Mahakud & Gangai, 2015). Over 70% of the participants in the study were female and only 15% were male. The impact of a substantial number of female participants could constitute another reason why the engagement scores were average in comparison to previous studies.

Research has indicated that employees with increased age were more spiritual and committed to their organization than those in younger age groups (Mahakud & Gangai, 2015). While the engagement values were in the midrange those of spiritual well-being were lower than the engagement levels. More than half (72%) of the participants in the study were over 40 years of age. This means that the engagement values and the spiritual well-being should have scored higher than the average shown. This again could be explained by the presence of a higher percentage of female participants. This could mean possibly that while more senior employees will tend to foster higher participation and engagement levels within their organizations, the aspect of gender needs to be taken into consideration regardless of age. External factors not studied in the current research may cause the engagement of more senior female employees not to be as high as perceived by the research.

The findings showed the spiritual well-being of all participants as slightly lower than the midrange. Pawar (2016) found that fostering spiritual well-being among employees allowed for workplace spirituality to be present and enhanced their functioning and organizational experiences, increased morale, and decreased work stress and burnout. Workplace spirituality is defined as “the effort to find one’s ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to maintain consistency or alignment between one’s core beliefs and values of their organization” (Beheshtifar & Zare, 2013, p. 248). Most of the participants in the study fostered a below average connection with their organization and their co-workers. Perceptions of how spiritual well-being and workplace spirituality may or may

not be a fit in the organization may have influenced the participants' responses to the questions in the survey used to measure levels of spiritual well-being. Although the survey instructions indicated that the participants should frame the questions through the lens of their concept of God or the higher power with whom they identified, the study findings indicated that the terminology and religious references included in the survey instrument may have influenced the participants' responses and impacted the study conclusions.

The study by Mahakud & Gangai (2015) showed that more senior employees tended to be more spiritual. According to the study by Mahakud & Gangai, male workers were emotionally more committed to their jobs than females; however, the study did not go further and find out if indeed gender was a mediating factor in spiritual well-being. This was similar to the current study, where the study had a larger number of female participants but below average spiritual well-being among all participants.

The relationship between spiritual well-being and the engagement levels of the participants showed a significant relationship between the two. Below average levels of the spiritual well-being of the participants negatively affected the levels of engagement within the organization. Gupta et al. (2014) conducted a study that indicated a positive relationship between the dimensions of spirituality and job satisfaction. This was inconsistent with the results of the current study that showed a negative implication of spiritual well-being on workplace engagement. An area for future research may be to explore a potential link between job satisfaction and job engagement as employees who are satisfied in their role may also show higher engagement in the workplace.

With the null hypothesis being rejected by the findings, it is worth noting that gender and age of the participants had an influence on the spiritual well-being and their engagement levels. This could be explained by the fact that the gender representation was skewed toward female and there were older respondents than in previous research (Iyer, 2016; Mahakud & Gangai, 2015). The study used randomly selected participants to avoid bias. This random selection led to more participants being part of one group. As such, studies showing that a positive relationship existed between spiritual well-being of participants and their engagement levels within organizations could not be replicated.

Research Question 2

Is there a relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization?

Workplace meaningfulness takes engagement one step further and is a result of finding purpose in one's work and satisfaction from, and commitment to, increased performance in work settings (Monnot & Beehr, 2014; Ramlall et al., 2014). Work meaningfulness of the participants was recorded as midrange or moderate level. The findings indicated no statistical significance between spiritual well-being and workplace meaningfulness, meaning that spiritual well-being does not significantly predict meaningfulness in the workplace. There is the potential that the job meaningfulness assessment defined meaningfulness too narrowly and in the absence of a qualitative component to the research study, further exploration is needed to determine the participants' perception and understanding of terminology critical to the study. Soane et al. (2013) found that meaningful work increased engagement with work, which suggests

that further exploration of the relationship of the dependent variables in my study may provide additional insight into their relationship with spiritual well-being.

Over 60% of the participants had a work experience of over 10 years in their field. With a meaningfulness level that was average, this was low as it would be expected that the higher the number of years of work experience the higher the level of meaningfulness in their work. An explanation may be poor job or position fit, which created low meaningful levels in their work. In addition, over half of the participants were drawn from an educational background of a bachelor's degree and higher. It would be a possibility that higher educational backgrounds and more work experience demonstrated a lower impact on the meaningfulness level of the participants.

Conclusions Based on Findings

Theoretical Framework

The theory of humanocracy developed by Aldridge et al. (1982) was used to inform the study. The premise of the theory of humanocracy is that the organization should maximize the quality of the human experience for employees while they are in the workplace. Aldridge et al. stated the need for the structure of an organization to be designed in a way that provides managers to have interaction with smaller groups of employees within a larger work environment. Based on the general population from which the study sample was gathered, about half the members of the local Society for Human Resource Management associations worked in organizations with more than 250 employees. However, information on the organization size was not recorded on the

sample that was gathered. The presence of this information may have explained why the engagement levels were average.

Additional principles that support the framework of the theory of humanocracy are related to the decision-making latitude of employees and the control they perceive they have over a broader area of information and skill sets. With a job meaningfulness score related to the work environment that was average, participants may derive meaning from other areas in their life in which they feel that they do have decision-making latitude and a certain amount of control over the events. Thus, the meaningfulness that they would derive from their work experience becomes less impactful. The lack of ability to participate in these functions at work may have contributed to the low meaningfulness scores if participants draw on other areas of their life from which to experience meaningfulness.

Relationship of the Dependent Variables

While the null hypothesis for the first research question was rejected, that of the second research question was not rejected. However, with the first research question, the spiritual well-being of the human resource managers had a negative effect on the engagement they experience in their role in the workplace. Factors like age and gender have an impact on spiritual well-being and impacted the engagement levels directly.

The relationship between meaningfulness and engagement levels was unexplored. Purcell (2014), using the UWES, found engagement to be a positive indicator of well-being and meaningfulness. Previous studies have also suggested that meaningfulness in the form of an employee's fit with their organizational role and job-enrichment shows the

strongest relationship with engagement levels (Krishnaveni & Monica, 2016).

Engagement and meaningfulness as such co-exist and are intertwined. Absence or low levels of one would impact the other. A study conducted by Suarez (2015) concluded that when employees feel fulfilled in the workplace and discover meaning in their work, their productivity increases, they have more energy and enthusiasm, and their contribution both at home and at work is enhanced. Findings from the study showed the results of work meaningfulness and engagement levels almost similar. This replicated findings conducted previously that showed the relationship that exists between work meaningfulness and engagement levels (Krishnaveni & Monica, 2016; Purcell, 2014).

Research findings have demonstrated a potential link between the spiritual well-being of employees and the meaningfulness they derive from their role in the organization (Agrawal & Khan, 2015; Pawar, 2016; Truss et al., 2013). The current study showed that participants' spiritual well-being levels were below average. This was seen to be impacted by both the gender and age of the participants. A similar study conducted by Tejeda (2015) that targeted spiritual well-being and job satisfaction between groups of managers was consistent with Van Cappellen et al. (2016) that showed that spiritual well-being had beneficial effects on job attitudes and work outcomes. The current study did not factor in job attitudes and work outcomes, which may be an area for further study incorporating a qualitative component.

Negative Side of Workplace Spirituality

While research conducted previously has shown the benefit of spiritual well-being in the workplace, studies conducted by Lips-Wiersma et al. (2009) explored the potential

negative impact or the dark side of workplace spirituality. The current study exhibits some parallels with the theory as shown by a negative correlation between spiritual well-being and workplace engagement and no significant correlation with meaningfulness. The study by Lips-Wiersma et al. (2009) showed that there are times that workplace spirituality may be harmful and provide an opportunity for employees to misuse the concept for their benefit or management to misappropriate spirituality in the workplace as a control mechanism. Lips-Wiersma et al. (2009) referred to using employees inappropriately as a tool to enhance the bottom line or meet productivity goals, without also considering the needs of the employees, as the dark side of spirituality. The results of the dark side of spirituality in the workplace may keep employees from experiencing meaningful work and engagement in the workplace. This, in turn, explains that an increase in spiritual well-being results in a decrease in work meaningfulness of participants. This was similar to the current study that showed that a higher score for spiritual well-being led to lower engagement levels.

Demographic Findings

It is noted that age and gender had an impact on the spiritual well-being and the meaningfulness levels of the participants. However, the null hypothesis could not be rejected and as such the relationship between the two could not be established. The results demonstrated a negative correlation between spiritual well-being and engagement, which could be explained by the dark side of spirituality. The relationship between engagement and workplace meaningfulness was unexplored during the study and as such, the effects, whether intrinsic or extrinsic, could not be determined.

The relationships found between the participant demographics and the study variables were limited and provided no additional insight into the negative correlation result. Workplace spirituality does not seem to resonate with the participant group of human resource managers related to the demographic categories obtained for this study of age, gender, years of experience, job industry, position, or role in the organization. Further research that includes a qualitative component may be able to explore the variables related to specific demographic categories and provide conclusions specific to the human resource manager population.

Limitations of the Study

Several limitations were observed after data analysis of the study results. The study used a quantitative method to collect data, and a correlation data analysis was done to find the relationship between spiritual well-being, workplace meaningfulness, and engagement within an organization. While a quantitative method was a practical method and provided substantial numerical data, a better method would have been a combination of both quantitative and qualitative methods. A qualitative method would have allowed an understanding of the reasoning behind a participant's answer and whether personal experience influenced their answer choices. As such, a mixed method research study may have provided a more in-depth understanding of the participants' lived experiences with, or perception of, spirituality, meaningfulness, and engagement.

The sampling method was a limitation as it limited the study to participants who could participate in the survey voluntarily. The study was conducted online, and it led to an influx of participants who were mostly female, which impacted the results. This biased

the results due to unbalanced gender selection. An equal representation of both genders may have provided different findings and allowed for further exploration of responses based on gender-influenced perception.

The demographic variables of each participant were not a consideration. The responses were based on an individuals' understanding of the questions and did not factor in individual perspectives. Participants may have interpreted the questions, definitions, or concepts differently according to their perspectives. This may have caused the results to skew toward a negative correlation for the first research question.

One major delimitation of the study was that the study was delimited to the independent and dependent variables selected for the study and their relationship to one another. During the study, relationships were sought only between spiritual well-being and meaningfulness and spiritual well-being and engagement in the workplace. However, a more crucial relationship between workplace meaningfulness and engagement in the workplace was unexplored. Findings seemed to suggest the two were mutually exclusive; however, this was unexplored.

Bias may have been present since the study focused only on members of the Society for Human Resource Management. Bias can affect the validity and reliability of findings by distorting the truth. The participants were all selected from a society with which they identified and their responses may have been tailored due to their being members of the society or the training and education associated with the human resources role. Additionally, the over-representation of female participants may have been due to the society having more female members than male; however, this was unexplored during

the study. External validity would have been ensured by selecting participants from within and outside the Society for Human Resource Management.

Recommendations

Based on the findings, several recommendations for future research are proposed. The proposed recommendations are based on gaps identified during the study, limitations, and delimitations. Recommendations are also derived from issues not explored during the study, but that would be important for future research. The recommendations are intended to expand the body of knowledge and to further illuminate issues that have been developed in this study.

The findings of the study did not give an indication why spiritual well-being had a negative correlation with engagement levels. This was in direct contradiction to studies that have demonstrated a beneficial impact on spiritual well-being and job engagement. Further studies are needed to replicate the presence of a negative correlation. In addition, future studies should explore the impact of the demographic variables of the participants on the relationship, specifically for the role of human resource managers in the organization.

While the study replicated previous studies that showed female engagement as being lower than that of male participants, the study did not explore further the age group of participants in relation to their work engagement levels. Age and gender may be external factors that affect workplace meaningfulness and engagement levels. Further research to ascertain the impact of the two variables would be necessary to understand the variables in relation to spiritual well-being.

In addition, the study did not factor in the mutually inclusive relationship between workplace meaningfulness and that of engagement levels in the organization. Both workplace meaningfulness and engagement levels were analyzed in relation to spiritual well-being. Previous research has shown a relationship between workplace meaningfulness and engagement and as such, further research may offer insight on why it produced a negative correlation for the first research question and showed no significant relationship for the second research question and why.

Further studies need to be conducted to discover the role of the female human resources manager, their spirituality, and its impact on workplace meaningfulness and engagement. In addition, factors like the demographics, personal experiences, and specific organizational role would need to be explored. The scope of the current study did not make it possible to explore the participants' demographic details.

Due to the scope of the study, data obtained did not include participants who did not have an internet connection or an email address, or individuals who were not members of the Society for Human Resource Management. Subsequent studies will need to broaden their scope and allow for a manual collection of data to capture individuals who would rather answer printed surveys as well as capture data from human resource practitioners who are not members of the Society for Human Resource Management.

The absence of a significant correlation between spiritual well-being and workplace meaningfulness is an area for further exploration to examine how the human resource management system of policies and procedures may influence the job meaningfulness of human resource managers in the organization. The specific job

functions of operational human resource managers would need to be explored to determine if the creation and implementation of policies, practices, and procedures that benefitted the organization would also impact the meaningfulness that human resource managers experience in their role in the organization.

Finally, potential comparable studies need to employ a mixed method approach that integrates both quantitative and qualitative designs. This approach will ensure that the participants' perspectives are captured on their thought process, their understanding of the various survey questions, and the definitions of the variables. Employing a mixed method approach will aid the researcher in capturing both personal experience and numerical feedback from the participants.

Implications

Human Resource Management Practice

Based on the results of the analysis, several implications for spiritual well-being, workplace meaningfulness, and engagement have emerged, as well as for the practice of human resource management. The implications of the results are meant to provide information on the relationship between the three variables and how both engagement and meaningfulness in the workplace can be increased positively in the area of human resource management. The suggestions proposed may also improve or influence implementation of policies and practices in the workplace.

Previous studies (Iyer, 2016) have shown engagement of male participants being higher than that of their female counterparts. The current study was able to show a similar conclusion where a higher number of females showed average engagement levels.

Initiatives or programs that deliberately target female employees to increase their engagement levels and meaningfulness need to be explored. Spiritual well-being had a minimal impact on the participants, most of whom were female. Therefore, spiritual well-being may not necessarily have a significant impact in increasing the levels of the two variables. Further research is needed to explore how participant demographics, other than gender, may impact the outcome of a similar study or replicate the results of the current research.

The results indicated that there was a negative impact on spiritual well-being to engagement in the workplace. This result was in direct contradiction to studies that showed a beneficial impact and reinforcement to engagement by spiritual well-being (Agrawal & Khan, 2015; Pawar, 2016; Truss et al., 2013). This was reputed in the current study and as such, organizational leaders may need to rethink their strategy and proceed with caution when implementing policies or programs that target spiritual well-being with the goal of increasing engagement within the workplace. Further research is needed to determine what other variables may influence the engagement that workers experience in the workplace and how leaders can structure the work environment for optimal benefit for both employees and the organization.

Results tended to bear similarities with the study conducted by Lips-Wiersma et al. (2009) who explored the potentially negative or dark side of spirituality. Their results showed that in some cases workplace spirituality may be harmful and provide an opportunity for employees to misuse organizational resources and time. The results identified a negative correlation between spirituality and engagement. In turn, initiatives

directed toward spirituality need to be done so at the purview of management and in consideration that while spirituality may improve work outcomes, it may also be used in such a way that creates negative outcomes in the organization. While the current study did not replicate previous studies conducted that have shown a relationship between spirituality, meaningfulness, and engagement, it pointed out that spirituality may have a negative impact in the organization. While studies have been conducted on the dark side of spirituality, these have not been conducted exhaustively and additional research may provide more information.

A critical component of the current study, and an area for further exploration and research, is the study population. According to the results of my study, the concept of spiritual well-being or workplace spirituality does not resonate with those in the human resources field. One reason may be the constraints that surround the topics of religion and spirituality in the workplace for this group of professionals. Workplace spirituality is a topic not widely discussed in many work environments. In addition, spiritual well-being is often confused with religion. Other than in faith-based organizations, the subject of religion in the workplace generally is off-limits for those in the field of human resources. Further research should explore whether workplace spirituality has a place in the work environment or whether we are investigating a concept that does not have an impact on either engagement or meaningfulness for any group in the organization. Seeking to understand the lived experiences of human resource managers may show that while the concept and outcomes of workplace spirituality may be desirable, it may be necessary for the terminology to be changed in order for the concept to be accepted in the workplace.

Most of the participants in the study had many years of work experience in the field of human resources. In the presence of confusion with the concept of religion, this may account for the lack of identification that this group has with the concept of spiritual well-being as it relates to the work environment. A qualitative component that seeks to understand the lived experiences of human resource managers in combination with the current quantitative results may illuminate the thought processes and motivations of this group as they relate to the variables in my study, the definitions of the terminology included in my study, and the concepts explored.

Social Change

The results of my study showed a negative correlation between engagement and spiritual well-being and no significant correlation between job meaningfulness and spiritual well-being. The findings created opportunity for future research to explore a potential link between engagement and meaningfulness and whether these are the right combination of variables with which to investigate a relationship with workplace spirituality. There is the potential for this research study to affect positive social change in human resource management if the findings from the research can be used by leaders and human resource managers to identify alternate ways to increase engagement and meaningfulness and create an environment that enables spirituality in the workplace to be present. When the benefits of workplace spirituality in the organization are understood and known clearly, human resource managers may be able to design work environments where employees, and themselves, feel whole, are engaged, and find meaning in their work.

Human resource managers are not the only group that could learn from the results and information obtained from this study. Researchers may benefit from the results of my study as it creates additional areas for further exploration in the areas of workplace spirituality, engagement, and workplace meaningfulness as they relate to human resource managers. Additional stakeholders who can take the results of this study and create positive social change through the appropriate implementation of the concept of workplace spirituality in their workplaces are organizational leaders, executives, and employees. Human resource organizations, on both the local and national levels, may benefit from information gained from this study as they interact with human resource professionals at many levels and strive to support them in improving workplaces for employees, increasing opportunities for their engagement, and creating more satisfying and meaningful work environments for themselves in their roles. Future qualitative research related to the personal or lived experiences of human resource managers could explore the factors that impact engagement levels and meaningfulness for human resource managers and provide additional opportunities to create positive social change for multiple stakeholders.

Human resource managers oversee what organizational leaders state consistently is their greatest asset: a productive, engaged, highly-trained, socially-responsible, and committed workforce. If human resource managers are not engaged in their work or do not find meaning in their daily operational duties, this may impact the entirety of the workforce negatively. Human resource managers play a central role in engagement, ethics, the values creation process, and in the area of social responsibility in the

organization. When employees feel that they can bring their whole selves to the workplace, these elements become an integral part of their lives both at work and at home. If spiritual well-being does not have a positive correlation with engagement levels and meaningfulness at work for human resource managers, further research should be conducted to identify what factors do contribute to or impact their engagement and meaningfulness in their work environment.

The role of human resource managers is to ensure that the organization gets the most out of its employees and that the return on the organization's investment in its people is equally high and rewarding from both their perspectives. When human resource managers have low or average levels of job engagement and do not experience meaningfulness in the workplace, their influence may have a negative impact on the organization's bottom line, employee productivity and job satisfaction, turnover rates, and the competitive advantage of the organization in society. Engagement and meaningfulness in the workplace are fundamental human needs that demand that organizational leaders develop capabilities and opportunities in the work environment that allow employees to flourish and create positive outcomes for the organization.

Conclusion

The purpose of this quantitative correlation study was to determine whether a relationship existed between spiritual well-being and the engagement levels and meaningfulness that human resource managers experience in their role in the organization and the strength of that relationship. The theory of humanocracy was the foundational theoretical framework of the study as it related directly to, and supported, the variables of

the study. Two research questions guided the study to discover the relationship between spiritual well-being, meaningfulness, and engagement in the workplace.

A sample of 325 participants were gathered during the study to obtain insights on workplace engagement, meaningfulness in the workplace, and spiritual well-being. Of the 325 participants, 248 were in positions related to the traditional human resource roles and titles found in most organizations. During analysis of the data, the null hypothesis that stated “there is no statistically significant relationship between the spiritual well-being of human resource managers and their engagement levels in the organization” was rejected. On the other hand, the null hypothesis that stated “there is no statistically significant relationship between the spiritual well-being of human resource managers and the meaningfulness they experience in their role in the organization” was not rejected. A conclusion of the first research question demonstrated a negative correlation between spiritual well-being and engagement.

Results showed that while more senior employees tended to foster higher participation and engagement levels within their organizations, the aspect of gender needs to be taken into consideration regardless of age. With previous studies demonstrating an increase of spirituality with age in the workplace, this was not the case in the current research. Additional studies need to be conducted on the role of spirituality, specifically in female employees. Additional research needs to be conducted to clarify the relationship between work engagement and workplace meaningfulness. Understanding this relationship may provide insight into the implementation of initiatives or programs that may lead to higher productivity levels and engagement of employees. The findings

led me to believe that further research may provide more information on the relationship between engagement and meaningfulness and additional means by which human resource managers and others in the organization derive meaning from their work.

Ongoing research and examination of the relationship between spiritual well-being, engagement, and meaningfulness in the workplace may provide additional strategies for leaders to implement to increase the benefits for employees and the organization. My study is a contribution to the expanding body of literature and demonstrates that further research is necessary to understand the concept of workplace spirituality and its potential influence in the organization. If spirituality in the workplace does not affect engagement and job meaningfulness for human resource managers, we need to identify what does affect it and work to maximize that in order to effect positive social change. My study may contribute to the existing body of knowledge in the field of human resources by addressing the concept of spiritual well-being and its relationship to the engagement levels and job meaningfulness that human resource managers experience in their role in the organization, whether that relationship is positive or negative.

Findings showed that the study variables were difficult to quantify and a qualitative component is needed to explore the lived experiences of human resource managers and what contributes to their engagement levels and meaningfulness in their work environment if it is not their spiritual well-being. Further study is needed to identify the variables that enable workplace spirituality to be present in the work environment for human resource managers. Based on the findings, alternative factors that impact job engagement and meaningfulness for human resource managers must be explored. Factors

such as job satisfaction, years of experience, gender, and a deeper understanding of workplace spirituality should be considered to expand engagement levels and job meaningfulness for human resource managers.

The results of my study can be used to guide future research in identifying the specific variables that impact engagement and meaningfulness for human resource managers and to explore whether workplace spirituality has a place in the work environment. While the concept and outcomes of workplace spirituality may be desirable, it may be necessary for the terminology to be changed in order to create acceptance at the organizational level. The findings of this study make apparent the urgency to rethink the definition of spirituality and its application to the workplace and employee engagement. The workplace today is often a barometer of societal norms and values. Understanding the need for new ways to view engagement, spirituality, and meaning has the potential to extend beyond the organization to the communities and society the organizations exist within and serve.

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Appendix A: Invitation to Participate in a Research Study

You are invited to take part in a research study that examines the relationship between perceived general and spiritual well-being and engagement and meaningfulness in the workplace. The researcher is inviting human resource professionals who are members of your local Society for Human Resource Management association to be in the study.

Researcher: The study is being conducted by a researcher named Dianne Stains who is a doctoral student at Walden University.

Background: The purpose of the study is to determine if a relationship exists between a participant's perceived general and spiritual well-being and the engagement levels and meaningfulness that human resource managers experience from their role in the organization.

Procedures: If you agree to be in the study, you will be asked to complete a short survey:

- The survey includes 39 questions total
- The survey will be completed once
- The maximum time commitment to complete the survey is 6 - 10 minutes

Voluntary Nature of the Study: This study is voluntary. You may choose whether or not you want to be in the study. If you decide to join the study now, you can still change your mind later. You may stop at any time.

Risks and Benefits of Being in the Study: Being in this type of study involves some risk of the minor discomforts that can be encountered in daily life, such as loss of time to take the survey (approximately 6 - 10 minutes). Being in this study would not pose a risk to your safety or well-being. The study's benefits include an opportunity to self-reflect on your perceived well-being, your level of engagement in your professional role, and the meaningfulness you derive from your position in the organization. As a participant in this study, you will also be contributing to the body of HR knowledge from the perspective of a group of professionals for which limited research exists. The information you provide may assist HR professionals and organizational leaders to design work environments where employees will be engaged, experience meaningfulness from their work, and contribute to the mission and outcomes of the organization.

Payment: There is no compensation or payment for participating in this study.

Privacy: Any information you provide will be kept anonymous and confidential. The researcher will not use any information for any purposes outside of this research project. The data and any files will be stored electronically and password protected. Data will be kept for a period of 5 years as required by the university.

Contacts and Questions: If you have any questions about this research study, you may retain a copy of this information or contact the researcher at Dianne.Stains@Waldenu.edu. If you want to talk privately about your rights as a participant, please call Dr. Leilani Endicott at 1-800-925-3368, ext. 1210. She is the Walden University representative who can discuss this with you.

Study Participation Consent: If you feel that you understand the study well enough to make a decision about your participation, please indicate your consent by clicking on the link below.

PASTE SURVEY LINK HERE

Appendix B: Research Study Participation Reminder Email

REMINDER: Research Study Invitation

You have been invited to take part in a research study that examines the relationship between perceived general and spiritual well-being and engagement and meaningfulness in the workplace. The researcher is inviting human resource professionals who are members of your local Society for Human Resource Management association to be in the study.

Please click on the link below to complete the survey. The survey will be open until (insert deadline date).

PASTE SURVEY LINK HERE

Appendix C: Research Study Survey

JOB ENGAGEMENT, MEANINGFULNESS, AND WELL-BEING OF HUMAN RESOURCE PRACTITIONERS

Invitation to Participate in a Research Study & Informed Consent

The purpose of the study is to determine if a relationship exists between perceived general and spiritual well-being and the engagement levels and meaningfulness that human resource practitioners experience from their role in the organization. This study is voluntary and you may choose whether or not you want to be in the study. If you decide to join the study now, you can still change your mind later and stop at any time. If you agree to be in the study, you will be asked to complete a short survey that contains 39 Likert-type questions and 7 demographic questions. The approximate time it will take to complete the survey is 6 – 10 minutes.

Any information you provide will be kept anonymous and confidential. The researcher will not use any information for any purposes outside of this research project. The data and any files will be stored electronically, password protected, and kept for a period of 5 years as required by the university. There is no compensation or payment for participating in this study.

If you feel that you understand the research study instructions well enough to make a decision about your participation, please indicate our consent by clicking “Next” to begin the survey.

JOB ENGAGEMENT of Human Resource Practitioners

The following 9 statements are about how you feel at work. Please read each statement carefully and decide if you ever feel this way about your job. IF you have never had this feeling, please select Never. If you have had this feeling, indicate how often you feel it by selecting the option that best describes how frequently you feel that way.

1. At my work, I feel bursting with energy.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

2. At my job, I feel strong and vigorous.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

3. I am enthusiastic about my job.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

4. My job inspires me.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

5. When I get up in the morning, I feel like going to work.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

6. I feel happy when I am working intensely.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

7. I am proud of the work that I do.

- Never

- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

8. I am immersed in my work.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

9. I get carried away when I am working.

- Never
- Almost Never – A few times a year or less
- Rarely – Once a month or less
- Sometimes – A few times a month
- Often – Once a week
- Very Often – A few times a week
- Always – Every day

JOB MEANINGFULNESS of Human Resource Practitioners

Please choose one answer to each of the following statements below based on the meaningfulness you feel about your job.

10. I have found a meaningful career.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

11. I understand how my work contributes to my life's meaning.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral

- Slightly Agree
- Moderately Agree
- Strongly Agree

12. I have a good sense of what makes my job meaningful.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

13. I have discovered work that has a satisfying purpose.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

14. I view my work as contributing to my personal growth.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

15. My work helps me better understand myself.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

16. My work helps me make sense of the world around me.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree

- Moderately Agree
- Strongly Agree

17. My work really makes no difference to the world.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

18. I know my work makes a positive difference in the world.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

19. The work I do serves a greater purpose.

- Strongly Disagree
- Moderately Disagree
- Slightly Disagree
- Neutral
- Slightly Agree
- Moderately Agree
- Strongly Agree

SPIRITUAL WELL-BEING of Human Resource Practitioners

For each of the following statements below, choose the answer that best indicates the extent of your agreement or disagreement as it describes your personal experience with God or a higher power.

20. I don't find much satisfaction in private prayer with God.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

21. I don't know who I am, where I came from, or where I'm going.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

22. I believe that God loves me and cares about me.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

23. I feel that life is a positive experience.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

24. I believe that God is impersonal and not interested in my daily situations.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

25. I feel unsettled about my future.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

26. I have a personally meaningful relationship with God.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

27. I feel very fulfilled and satisfied with life.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

28. I don't get much personal strength and support from God.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

29. I feel a sense of well-being about the direction my life is headed.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

30. I believe that God is concerned about my problems.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

31. I don't enjoy much about life.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

32. I don't have a personally satisfying relationship with God.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree

- Strongly Disagree

33. I feel good about my future.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

34. My relationship with God helps me not to feel lonely.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

35. I feel that life is full of conflict and unhappiness.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

36. I feel most fulfilled when I'm in close communion with God.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

37. Life doesn't have much meaning.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

38. My relation with God contributes to my sense of well-being.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree

- Moderately Disagree
- Strongly Disagree

39. I believe there is some real purpose for my life.

- Strongly Agree
- Moderately Agree
- Agree
- Disagree
- Moderately Disagree
- Strongly Disagree

Participant Demographics

Please answer the following demographic questions.

40. The organization you work for is in which of the following sectors?

- Retired or currently unemployed
- Public/Government
- Private
- Not-for-profit
- Faith-based/Religious
- Other

41. The industry you work for is primarily in which of the following categories?

- Retired or currently unemployed
- Other
- Agriculture
- Arts/Entertainment/Recreation
- Computer/Technology/Software
- Education – Elementary/Secondary
- Education – College/University/Adult Education
- Education – Other
- Finance/Insurance
- Government/Public Administration
- Healthcare
- Hotel/Food Services
- Information Services/Data Processing
- Legal Services
- Manufacturing
- Military
- Publishing
- Real Estate
- Religion/Faith-based

- Retail
- Scientific or Technical Services
- Social/Human Services
- Telecommunications
- Transportation
- Utilities
- Wholesale

42. Which of the following best describes your position/role in your organization?

(Please check all that apply)

- Retired or currently unemployed
- President
- Vice President
- Director
- Manager
- HR Generalist
- HR Assistant/Administrative
- HR Business Partner
- HRIS Administrator
- Compensation/Benefits/Total Rewards
- Employee Relations
- Recruitment/Talent Acquisition
- Training/Organizational Development
- Other

Other (please specify your role in the organization)

43. Which of the following best describes your years of work experience in human resources?

- 0 – 2 years
- 3 – 5 years
- 6 – 10 years
- 11 – 15 years
- 16 – 20 years
- 21 – 25 years
- More than 25 years

44. What is the highest level of education you have completed?

- High School or equivalent
- Associates Degree
- Bachelor's Degree
- Master's Degree
- Doctoral Degree
- Professional Degree (M.D., J.D., etc.)
- Other

45. What is your gender?

- Male
- Female
- Prefer not to answer

46. What is your age?

- 21 – 25 years of age
- 26 – 30 years of age
- 31 – 35 years of age
- 36 – 40 years of age
- 41 – 45 years of age
- 46 – 50 years of age
- 51 – 55 years of age
- 56 – 60 years of age
- 61 – 65 years of age
- 66 – 70 years of age
- 71 – 75 years of age
- Over 75
- Prefer not to answer

Appendix D: Permission Letter for the Spiritual Well-being Scale (SWBS)

Name Dianne Stains
Email dianne.stains@waldenu.edu
Subject Use of the SWBS for Dissertation Research

Dr. Ray Paloutzian,

I am a PhD candidate at Walden University working on my dissertation. Thank you for all of the information you have provided on your Spiritual Well-being Scale. It has been useful as I have gone through my PhD work and research since I have a great deal of interest in this topic. I am writing my dissertation, the focus of which is the relationship between spiritual well-being and engagement and meaningfulness in the workplace. My intent is to combine three scales/questionnaires (one that measures engagement, one that measures meaningfulness, and one that measures spiritual well-being) into one online survey to send to the participants.

Message

I have secured permission to use a scale for engagement and a questionnaire for workplace meaningfulness from the authors of those measurements. I would very much like to use your SWBS for my measurement of that research variable; however, it is not practical to use a paper and pencil scale for my research. I need to find one that can be incorporated into my online survey. My question is whether I am able to purchase your scale and incorporate the questions into my online survey? I saw on the website where I could purchase a kit that included the scale and the scoring information, which I could easily adapt for my online survey. If this is allowable, I would need your permission in writing to include in my dissertation resources. As I said, I would very much like to use your instrument as it most closely matches what I need, but I do need something that I can adapt to an online format.

If there is any way to work this out, please let me know. Thank you very much for your consideration of my request.

Dianne Stains

Dianne,

The answer is yes. Please read the below. It explains exactly the answer to your question. Permission includes that the scale may be included in your dissertation with standard copyright indication (as appears at the bottom of the PDF or paper copy of the

scale), that it may not be otherwise copied, emailed, or given away, and that the website on which participants fill it out be password protected and that the scale be removed from it upon completion of data collection. Please also send me the citation data for your dissertation when it is finished, and a copy of any publication(s) that you may write based on it, so that I can include them in the research bibliography that comes with the specimen set listed on the website. May your dissertation go totally glitch free! —Ray P.

Appendix E: Spiritual Well-being Scale (SWBS)

SWB Scale

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA = Strongly Agree	D = Disagree
MA = Moderately Agree	MD = Moderately Disagree
A = Agree	SD = Strongly Disagree

- | | | | | | | |
|--|----|----|---|---|----|----|
| 1. I don't find much satisfaction in private prayer with God. | SA | MA | A | D | MD | SD |
| 2. I don't know who I am, where I came from, or where I'm going. | SA | MA | A | D | MD | SD |
| 3. I believe that God loves me and cares about me. | SA | MA | A | D | MD | SD |
| 4. I feel that life is a positive experience. | SA | MA | A | D | MD | SD |
| 5. I believe that God is impersonal and not interested in my daily situations. | SA | MA | A | D | MD | SD |
| 6. I feel unsettled about my future. | SA | MA | A | D | MD | SD |
| 7. I have a personally meaningful relationship with God. | SA | MA | A | D | MD | SD |
| 8. I feel very fulfilled and satisfied with life. | SA | MA | A | D | MD | SD |
| 9. I don't get much personal strength and support from my God | SA | MA | A | D | MD | SD |
| 10. I feel a sense of well-being about the direction my life is headed in. | SA | MA | A | D | MD | SD |
| 11. I believe that God is concerned about my problems. | SA | MA | A | D | MD | SD |
| 12. I don't enjoy much about life. | SA | MA | A | D | MD | SD |
| 13. I don't have a personally satisfying relationship with God. | SA | MA | A | D | MD | SD |
| 14. I feel good about my future. | SA | MA | A | D | MD | SD |
| 15. My relationship with God helps me not to feel lonely. | SA | MA | A | D | MD | SD |
| 16. I feel that life is full of conflict and unhappiness. | SA | MA | A | D | MD | SD |
| 17. I feel most fulfilled when I'm in close communion with God. | SA | MA | A | D | MD | SD |
| 18. Life doesn't have much meaning. | SA | MA | A | D | MD | SD |
| 19. My relation with God contributes to my sense of well-being. | SA | MA | A | D | MD | SD |
| 20. I believe there is some real purpose for my life. | SA | MA | A | D | MD | SD |

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Appendix F: Utrecht Work Engagement Scale (UWES-9) with Public Domain Permission Statement

Work & Well-being Survey (UWES) ©

The following 9 statements are about how you feel at work. Please read each statement carefully and decide if you ever feel this way about your job. If you have never had this feeling, cross the "0" (zero) in the space after the statement. If you have had this feeling, indicate how often you feel it by crossing the number (from 1 to 6) that best describes how frequently you feel that way.

	Almost never	Rarely	Sometimes	Often	Very often	Always
0	1	2	3	4	5	6
Never	A few times a year or less	Once a month or less	A few times a month	Once a week	A few times a week	Every day

1. _____ At my work, I feel bursting with energy
2. _____ At my job, I feel strong and vigorous
3. _____ I am enthusiastic about my job
4. _____ My job inspires me
5. _____ When I get up in the morning, I feel like going to work
6. _____ I feel happy when I am working intensely
7. _____ I am proud of the work that I do
8. _____ I am immersed in my work
9. _____ I get carried away when I'm working

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Appendix G: Work and Meaning Inventory (WAMI) with Public Domain Permission Statement

The Work and Meaning Inventory. Work can mean a lot of different things to different people. The following items ask about how you see the role of work in your own life. Please honestly indicate how true each statement is for you and your work.

	Absolutely Untrue	Mostly Untrue	Neither True nor Untrue	Mostly True	Absolutely True
1. I have found a meaningful career	1	2	3	4	5
2. I view my work as contributing to my personal growth.	1	2	3	4	5
3. My work really makes no difference to the world.	1	2	3	4	5
4. I understand how my work contributes to my life's meaning.	1	2	3	4	5
5. I have a good sense of what makes my job meaningful.	1	2	3	4	5
6. I know my work makes a positive difference in the world.	1	2	3	4	5
7. My work helps me better understand myself.	1	2	3	4	5
8. I have discovered work that has a satisfying purpose.	1	2	3	4	5
9. My work helps me make sense of the world around me.	1	2	3	4	5
10. The work I do serves a greater purpose.	1	2	3	4	5

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