

12-2021

Spirituality, Inclusivity, Workplace Well-Being, and Organizational Citizenship Behavior

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SPIRITUALITY, INCLUSIVITY, WORKPLACE WELL-BEING,
AND ORGANIZATIONAL CITIZENSHIP BEHAVIOR

A Thesis
Presented to the
Faculty of
California State University,
San Bernardino

In Partial Fulfillment
of the Requirements for the Degree
Master of Science
in
Psychology:
Industrial/Organizational

by
Rebecca E. Williams
December 2021

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ABSTRACT

The purpose of the current study was to better understand how workplace well-being (WWB) and inclusivity may impact the relationship between employee spirituality and organizational citizenship behavior (OCB). Given the valuable contribution of a diverse workforce, and the importance of fostering spirituality and OCBs in the workplace, this research focused on examining whether WWB would help explain the relationship between spirituality and OCB intentions and the influence of an inclusive climate on spirituality and WWB. Theoretical framework was provided to help explain linkages in the model, which included the broaden and build theory (BBT) and the integrative transcendent models of engagement (TME) which embodies the social exchange theory (SET). Participants ($N = 151$) completed an online survey. The scales used measured spirituality, OCB, WWB, inclusivity, and religious involvement, which were adopted from previous studies that determined the measures to be valid and reliable. The results supported hypothesis 1 confirming the positive impact of spirituality on OCB and hypothesis 2 confirming that spirituality predicted WWB and WWB predicted OCB. The results for hypothesis 3 demonstrated that the relationship between spirituality and OCB was partially mediated by WWB. However, while spirituality predicted WWB, and inclusivity predicted WWB, the interaction between spirituality and inclusivity did not predict WWB. Therefore, hypothesis 4 was not supported. An exploratory factor analysis and a supplemental spiritual analysis were also conducted, which focused on

advancing our understanding of spirituality and religion. Theoretical and practical implications, as well as directions for future research are discussed.

ACKNOWLEDGEMENTS

My academic journey has been filled with laughter, love, tears, and frustration. While medical challenges and a pandemic slowed my progress down, I did not let it stop me from working to achieve my goals. I would like to thank my advisor, Dr. Agars, for his patience, guidance, and understanding. Your encouragement and support were a constant throughout this process, and I am forever grateful for your mentorship. I also want to thank my thesis committee members, Dr. Kottke and Dr. Diaz, for their guidance and for sharing their knowledge and expertise throughout my thesis journey. The passion and commitment to excellence demonstrated by all the professors in the MSIO graduate program have been inspiring, and I feel fortunate to be part of an outstanding program. Lastly, I want to thank my husband Michael and our children Miranda, Melanie, Matthew, and Austin, for their love and encouragement. We each know the importance of leading by example and supporting each other as we navigate our way through the incredible journeys ahead of us. Thank you for always keeping me focused and believing in me. I could not have completed this part of my journey without each one of you. So, this success is ours to share.

TABLE OF CONTENTS

ABSTRACT	iii
ACKNOWLEDGEMENTS	v
LIST OF FIGURES	vii
CHAPTER ONE: LITERATURE REVIEW	
Spirituality, Inclusivity, Workplace Well-Being, and Organizational Citizenship Behavior.....	1
Spirituality.....	8
Organizational Citizenship Behavior.....	12
Workplace Well-Being.....	18
Inclusivity.....	23
Present Study.....	27
CHAPTER TWO: METHOD	
Participants.....	29
Measures.....	29
Procedure.....	34
CHAPTER THREE: RESULTS	
Data Screening.....	36
Analysis.....	38
Factor Analysis.....	41
Supplemental Analysis.....	42
CHAPTER FOUR: DISCUSSION	
General Discussion.....	45
Theoretical Implications.....	56

Limitations.....	58
Practical Implications.....	60
Conclusion.....	62
APPENDIX A: DEMOGRAPHIC QUESTIONNAIRE.....	63
APPENDIX B: SPIRITUALITY MEASURE	65
APPENDIX C: ORGANIZATIONAL CITIZENSHIP BEHAVIOR MEASURE.....	67
APPENDIX D: WORKPLACE WELL-BEING MEASURE.....	69
APPENDIX E: INCLUSIVE INVENTORY MEASURE	71
APPENDIX F: RELIGIOSITY INVOLVEMENT MEASURE.....	74
APPENDIX G: SELF-APPRAISAL MEASURE.....	76
APPENDIX H: ROLE SALIENCE MEASURE	78
APPENDIX I: INSTITUTIONAL REVIEW BOARD APPROVAL.....	80
APPENDIX J: DEMOGRAPHIC CHARACTERISTICS.....	82
APPENDIX K: PEARSON CORRELATION MATRIX.....	85
APPENDIX L: FACTOR ANALYSIS PATTERN MATRIX	87
APPENDIX M: FACTOR CORRELATION MATRIX	89
APPENDIX N: ROLE SALIENCE AND IDENTITY GROUP SUMMARY.....	91
REFERENCES.....	93

LIST OF FIGURES

Figure 1: Integrative Transcendent Model of Engagement Framework.....	15
Figure 2: Proposed Hypotheses.....	28
Figure 3. Path Analysis for the Relationship Between Spirituality, Inclusivity Workplace Well-Being, and Organization Citizenship Behavior.....	40

CHAPTER ONE

LITERATURE REVIEW

Spirituality, Inclusivity, Workplace Well-Being, and Organizational Citizenship Behavior

Today's increasingly diverse workforce embodies many different cultural backgrounds, ethnicities, sexual orientations, and religious and spiritual beliefs, with a growing number of employees identifying as spiritual (Carroll, 2013; Dandona, 2013). Spiritual employees may include those that are both religious and spiritual, although research has demonstrated that individuals do not need to be religious to be spiritual (Mitroff & Denton, 1999; Willard & Norenzayan, 2017). An increase in employees that identify as spiritual has led to the emergence of an ongoing spiritual movement in which employees are expressing the need to be able to transition their spiritual needs comfortably from home to work to live a more meaningful and purpose-filled life (Giacalone & Eylon, 2000; Karakas, 2010). Employees are searching for ways to ensure that their lives are more meaningful, as they are no longer satisfied with simply earning a paycheck (Carroll, 2013; Dandona, 2013; Mitroff & Denton, 1999).

For example, Mitroff and Denton (1999) found that an employee's pay ceases to be the most important factor when higher needs prevail, such as the desire to achieve self-actualization and being interconnected or connected to their "complete self, others and the universe" (p. 83). Similarly, Ashmos and Duchon (2000) found that employees who identified as spiritual viewed

spirituality as experiencing a sense of connectedness not only to others but to their workplace community. As a result, spiritual employees want to work for organizations that will allow them to fulfill their intrinsic needs (e.g., meaning, purpose, satisfaction) and be their “complete selves” at work (Giacolone & Eylon, 2000; Mitroff & Denton, 1999, p.1).

Research suggests that employees desire to create a more humanistic and spiritual work environment that will help them fulfill their spiritual needs (Giacalone & Eylon, 2000; Gupta & Singh, 2016; Karakas, 2010; Osman-Gani, Hashim, & Ismail, 2013). Such work environments will allow employees to achieve personal fulfillment, enhance their creativity, take ownership of their destiny, to experience a sense of belonging and a connection to others (Adams & Csiernik, 2002; Liu & Roberson, 2011; Van Niekerk, 2018). As there is a tendency within the workplace to favor expressions of spirituality over expression of religion, it is crucial to understand the meaning of and distinction between spirituality and religion, as these are terms that are commonly conflated and controversial (Exline & Bright, 2011; Mitroff & Denton, 1999).

Although there is no consensus on how to define spirituality or religion best, religion is more commonly associated with institutional affiliation, tradition, rules, symbols, and rituals which are designed to foster closeness to the sacred or to divine being(s) (Joseph & DiDuca, 2007; Osmani-Gani et al., 2012; Yoon et al., 2015) and provide places of worship, and social and medical care (Van Niekerk, 2018). Conversely, spirituality is associated with transcendence and

experiences of interconnectedness whereby one is connected to self, connected to others, and connected to the entire universe (Liu & Robertson, 2011; Mitroff & Denton, 1999; Yoon et al., 2015). Both religiousness and spirituality involve “sacred, personal, and social experiences, with many who view themselves as religious also consider themselves spiritual,” which has added to the challenge of clearly defining each construct (Yoon et al., 2015, p. 133).

Research has demonstrated that spiritual individuals who experience connectedness, not only to self but to something greater than themselves, report engaging in helping behaviors (e.g., volunteering, giving, donating time) towards distant others more so than towards family and friends (Einolf, 2013). An extensive body of research has also established a positive association between spirituality and prosocial behaviors such as OCBs (Affeldt & MacDonald, 2010; Ahmad & Ohmar, 2015; Ahmadi et al., 2014; Bonner et al., 2003; Einolf, 2013). OCBs are defined as employee behaviors that are voluntary and not required as part of their job, but that serve to facilitate organizational functioning (Lee & Allen 2002; Organ, 1997). OCBs can be directed towards individuals (OCBI) (e.g., helping behavior, altruism, peacekeeping) or the organization (OCBO) (e.g., compliance, civic virtue, sportsmanship) with the performance of OCBs offering support to both the psychological and social work environment (Lee & Allen, 2002; Newland, 2012; Organ, 1997). The affect (i.e., feelings about work) and cognition (i.e., thoughts about work) of an employee play a significant role when engaging in OCBs (Lee & Allen, 2002; Newland, 2012). These behaviors may be

driven by an employee's spiritual need to achieve interconnectedness and express prosocial values and collectivism (Ahmad & Omar, 2015; Lee & Allen, 2002; Newland, 2012). For example, Wierzbicki and Zawadzka (2016) found that when individuals were exposed to thoughts or ideas of spirituality, they were more willing to engage in OCBs such as help others, donating their time, and sharing their resources with others.

Not only are individuals who are spiritual more willing to helping others, research has found that spirituality may also help individuals maintain a higher level of well-being (Garssen & de Jager Meezenbroek, 2016). Employee well-being has been broadly defined as the overall quality of an employee's experience and functioning within the workplace (Grant et al., 2007; Pawar, 2016). Research has emphasized the importance of evaluating an individual's emotional, social, and psychological well-being to comprehensively assess the degree of positive health (Lupano et al., 2017). Additionally, support has been demonstrated for the positive relationship between spirituality and valued well-being outcomes (e.g., optimism, sense of self-worth, life satisfaction, perceived meaning in life, and hope) (Van Cappellen et al., 2016). Similarly, Pawar (2016) emphasized that employee well-being is a key indicator of a healthy organization and noted that adopting spirituality can improve employees' emotional, psychological, social, and spiritual well-being.

Bartels et al. (2019) suggest that an employee's well-being should focus on hedonic well-being (e.g., happiness, individual cognition, and affective

evaluation of one's life) and eudaimonic well-being (e.g., optimal functioning, human growth), which best embodies a more holistic sense of well-being at work. Similarly, Lupano et al. (2017) note that the concept of hedonics includes the "study of happiness...focused on positive emotions and life satisfaction," with much of the research in this field demonstrating that happy individuals live longer, perform more fulfilling work, and maintain quality relationships. In contrast, eudaimonic happiness integrates the theories of psychological well-being, sense of coherence, self-determination, optimal selection, and social well-being (p. 94). Furthermore, positive emotions are an essential component of spirituality, and research has shown that the positive emotions and experiences that accompany spirituality increase well-being by expanding an individual's thoughts and actions as well as building substantial psychological, social, and physical resources (Fredrickson, 2002; Van Cappellen et al., 2016).

Research also suggest that the social (e.g., identification with and support of the group) and cognitive (e.g., sense of meaning and coherence) aspects may result in employees experiencing a greater sense of well-being and spirituality (Affeldt & MacDonald, 2010; Van Cappellen et al., 2016). An employee's well-being consists of two key dimensions based on the social context theory of workplace well-being. These dimensions include interpersonal workplace well-being or "psychosocial flourishing" (e.g., impact of social interaction, intrinsic goals) and intrapersonal workplace well-being (e.g., internal feelings of value and meaningfulness) (Bartels et al., 2019, p. 4). In addition, research suggests that

the overall well-being of employees may be related to critical organizational outcomes such as employee creativity, turnover intentions, and OCBs and may be driven by eudaimonic rather than hedonic workplace well-being (Bartels et al., 2019).

Similarly, Dávila and Finkelstein (2013) found employee well-being to be a key antecedent of prosocial activity, such as the helping behaviors associated with OCB. Specifically, psychological well-being plays a critical role in the “development of citizenship behaviors,” with positive affect and job engagement being positively associated with OCB. Research also suggest that OCBs may move from extra role to “in role” (i.e., part of their job) (Dávila & Finkelstein, 2013, p. 48). Therefore, based on the potential impact that an employee’s well-being may have in the workplace, there is a need to better understand how WWB may help to explain the relationship between spirituality and OCB.

While research has demonstrated support for the links between spirituality, well-being, and OCBs (Chaves & Gil, 2014; Mitroff & Denton, 1999), there is also a need to understand the vital role that an inclusive climate plays in strengthening the relationship between spirituality and an employee’s WWB. Hedman (2016) defines an inclusive climate as an employee’s perceptions of diversity climate, fairness and justice, belongingness, value of uniqueness, and discriminatory experiences. While a diverse workforce is essential, the value of knowing how to manage diversity and maintain an inclusive climate effectively has become more critical. Hedman (2016) and Person et al. (2015) emphasize

how organizations that foster inclusivity tend to benefit by having more collaborative, motivated, committed, and productive employees. Inclusive organizations are also considered more attractive to potential applicants resulting in improved performance and a harmonious work environment (Hedman, 2016; Person et al., 2015). Conversely, organizations that do not support the inclusion of differing perspectives, life experiences, and the knowledge that employees bring to the workplace may not realize the full potential of a diverse workforce (Person et al., 2015).

Research has shown that improving diversity management and fostering inclusion in the work environment can promote understanding of the needs of employees of all faiths and backgrounds that share space within work communities (Hedman, 2016; Sullivan, 2013). Research has also linked perceptions of an inclusive climate with organizational outcomes such as job satisfaction, intention to quit, and psychological well-being (Hedman, 2016; Person et al., 2015); and by “affecting costs related to illness, absenteeism, turnover, job performance and OCBs” (Grant et al., 2007, p. 51). Organizations may benefit from creating and supporting inclusive climates by implementing policies and practices that allow diversity and inclusiveness to thrive (Gotsis & Grimani, 2017). For example, Hedman (2016) emphasized that when employees “feel a part of important organizational processes that affect their jobs and... have access to organizational decision-making and its information networks” (p. 13) they are happier, healthier, and increase their work contributions, efforts, and

productivity (Grant et al., 2007). Therefore, learning to understand and accommodate employees that identify as spiritual may increase employee WWB, improve their performance (Sullivan, 2013), and may also improve organizational effectiveness (e.g., financial, employee retention) (Charoensukmongkol et al., 2015; Karakas, 2010). To better understand how spirituality is related to OCBs and WWB, it is necessary to review existing literature on spirituality and religiosity.

Spirituality

Research suggests that interest in traditional religion is on the decline and that spirituality is now playing a more salient role in society due to increased secularization (Liu & Robertson, 2011; Willard & Norenzayan, 2017). Interestingly, approximately 30% of Americans identify as spiritual but not religious, an increase of 8% over the last five years, with traditional religious activities (e.g., church attendance, private prayer) yielding to spiritual retreats, meditation, and yoga (Lipka & Gecewicz, 2017; Willard & Norenzayan, 2017). Although research on spirituality and religion is extensive, there is no consensus on how each should be defined. Over 65 scales have been published on spirituality, religion, and the work domain; however, the focus is limited to values, belief, and faith grounded in religious expression and practice (e.g., church attendance, prayer, reading the bible, reference to God) rather than spirituality alone (i.e., interconnectedness, intrinsic needs) (Liu & Robertson, 2011). Additionally, much of the research centered on spirituality has been criticized for

its tendency to focus on *what* is expected to occur as a result of engaging in spirituality rather than *why* it is expected to occur, leaving the question as to what spirituality is unanswered (Liu & Roberson, 2011). For example, Pawar's (2009) examination of individual and workplace spirituality used survey items based more so on religiosity (e.g., "I feel God's presence," "I feel God's love for me directly," "I desire to be closer to God or in union with him") rather than focusing on the concepts of spirituality (i.e., transcendental, interconnectedness). Sheng (2012) noted that the growing interest in research related to the concept of workplace spirituality does not address individual "transcendental" spirituality, which is when spiritual individuals reach a "peaceful state" ... "and then reflect their feelings to the workplace, others and the whole organization" (p. 49). Research suggest that this spiritual state or transcendence "is based on self-training, which is extended to others; thus, people improve themselves by inspiring others" (Sheng, 2012, p. 52). Therefore, Liu and Robertson (2011) suggest that the concept of spirituality should embody three factors: interconnection with a higher power, interconnection with human beings, and interconnection with all living things with spirituality, which not only incorporating religiousness but transcending religiousness.

Religion is commonly viewed as the opposite of spirituality and is based on institutional affiliation, tradition, rules, symbols, and rituals designed to foster "closeness to the sacred or transcendent" (Osman-Gani et al., 2012, p. 361). Religion is also viewed as intolerant and dogmatic (Baumeister, 2002; Exline &

Bright, 2011; Mitroff et al., 2009). Despite traditional forms of religion remaining a consistent and dominant social force, religious expressions (e.g., symbols, literature, prayer) continue to be considered more inappropriate in the workplace than expressions of spirituality (e.g., meditation, chanting mantras, yoga) (Exline & Bright, 2011; Mitroff & Denton, 1999). According to Liu and Robertson (2011), spirituality is viewed as individual phenomena that are universal, inclusive, tolerant, non-denominational, and more appropriate to express in the workplace. Spirituality can be used to “shape collective life, bind people together, and help them to live in harmony” (Baumeister, 2002, p. 166) and to foster the experience of being connected to complete self, others, and the entire universe (Gupta & Singh, 2016; Mitroff et al., 2009; Willard & Norenzyan, 2017). Similarly, Boyd and Nowell (2017) suggest that spirituality provides a sense of connection and community, affecting performance, employee well-being, OCBs, and organizational health. Organizations would benefit by gaining a better understanding of how spirituality affects behaviors at work and how to foster the spiritual needs of employees better. The diverse perspectives that spiritual employees bring to the workplace may improve organizational health and employee well-being and promote positive employee behaviors (Carroll, 2013; Dandona, 2013; Karakas, 2010).

When conceptualizing spirituality, Liu and Robertson (2011) suggest the utilization of three self-identity levels – individual (e.g., separate from others), relational (e.g., personalized bonds with others), and collective (e.g.,

interchangeable member of a category) and proposed a fourth level which represents transcendental self-identity (e.g., interconnectedness with humans, nature, all living things, and a higher power). They noted that spirituality falls along a continuum ranging from individual self-identity/low-spirituality to transcendental self-identity/high-spirituality, essentially moving from individual and separate from others to interconnection with self and others, respectively.

Thus, for the purpose of the present study, the construct of spirituality is based on three related yet distinct dimensions: interconnectedness with human beings, interconnectedness with nature and all living things, and interconnectedness with a higher power which fulfills the need for purpose, meaning, holism and harmony (Liu & Robertson, 2011). These aspects of spirituality can significantly impact employee behaviors and performance by providing a frame of reference through which employees interpret their work experiences (Exline & Bright, 2011; Osman-Gani et al., 2013). Further, in their quest for a meaningful purpose, an employee's spirituality provides guidance related to their decision-making and goal attainment (Anwar & Osman-Gani, 2015). Additionally, employees may seek out new ways to shape their spiritual environments by embracing positive values and connecting with others through meaningful goal-directed behavior such as OCBs (Anwar & Osmani-Gani, 2015; Van Nierkerk, 2018).

Organizational Citizenship Behavior

The importance of understanding the factors that influence OCB intentions in the workplace has become increasingly salient such that employee behaviors play an essential role in the effectiveness and overall performance of an organization. Extensive research has established a positive association between spirituality and OCBs (Affeldt & MacDonald, 2010; Ahmad & Ohmar, 2015; Ahmadi, Nami & Barvarz, 2014; Bonner et al., 2003; Einolf, 2013). The construct of OCB was developed to encourage cooperation between employees to help organizations operate more efficiently in that helpful and cooperative behaviors are fundamental to organizational success (Newland, 2012, Organ, 1997). OCBs are voluntary behaviors that surpass formal job requirements, help to improve organizational functioning (Dávila & Finkelstein, 2013; Organ, 1997), and serve to support the social and psychological environment in which they are performed (Anwar & Osmani-Gani, 2015; Lee & Allen, 2002; Newland, 2012; Organ, 1997). In addition, employees engage in OCBs that benefit others, such as helping behaviors (e.g., assisting coworkers, sharing resources) and attending events that are not required (Dávila & Finkelstein, 2013; Organ, 1997). Employees are also willing to go beyond what is required to engage in OCBs (Newland, 2012).

Research has shown that OCB intentions may be influenced by an employee's inner spiritual need to improve their experiences at work and to help nurture and shape a more meaningful and harmonious work environment (Ahmad & Omar, 2014; Anwar & Osmani-Gani, 2015; Lee & Allen, 2002;

Newland, 2012). For example, Wierzbicki and Zawadzka (2016) found that participants exposed to the thoughts or ideas of money were less likely to help, donate their time, or share their resources with others. Conversely, when thoughts or ideas of spirituality were activated, participants were more willing to help others, donate their time and resources. Additionally, Einolf (2013) examined whether spiritual experiences predicted helping behaviors and found that participants who reported more experiences were more likely to volunteer and help strangers. Einolf (2013) suggest that this behavior may occur because one feels a “spiritual connection or oneness with others...they are more likely to be affected by the suffering of others and more motivated to help” (p. 73). Similarly, Anwar and Osmani-Gani (2015) found a significant positive relationship between spirituality, personal meaning (e.g., create and master a life purpose), transcendental awareness (e.g., connectedness to self, others, and the physical world), and intentions of OCBs. Thus, an employee’s OCBs intentions may be driven by the spiritual need to achieve interconnectedness and express prosocial values and collectivism within their work environment (Ahmad & Omar, 2015; Lee & Allen, 2002; Newland, 2012).

Lee and Allen (2002) and Newland (2012) suggest that both affect (i.e., feelings about work) and cognition (i.e., thoughts about work) of an employee play a significant role when engaging in OCBs. For example, affect can be positive, resulting in helping behaviors such as OCB, or negative, resulting in harmful or aggressive behavior such as workplace deviance (Lee & Allen, 2002;

Newland, 2012). Research also points to three motives that drive OCBs: impression management, prosocial values, and organizational concern (Newland, 2012). When motivated by impression management, employees tend to engage in altruistic behaviors making certain that their actions are visible to management and will cease to engage in OCBs once their efforts are materially rewarded. However, OCBs can be viewed negatively if management believes that employee motivation is driven solely by impression management. When motivated by prosocial values, employees demonstrate not only a desire to help others but genuine concern for the welfare of others, whereby any organizational benefits are side effects (Newland, 2012). Much of the research suggest that OCBs are divided into two categories, behavior that is directed towards other individuals (OCBI) based on affect (e.g., helping behavior towards others) and behavior that is directed towards the organization (OCBO) based on job cognition (e.g., fairness, recognition) (Lee & Allen, 2002; Newland, 2012).

The present study argues that the reason that employees engage in OCB extends beyond what is proposed by the more commonly used social exchange theory (SET). The integrative transcendent models of engagement (TME) proposed by Poonamalle and Gotz (2014) captures motivations beyond egocentric and SET and presents a more complex view of human cognition and behavior that may better help to explain relationships related to spirituality and OCB. Poonamalle and Gotz (2014) argued that atypical behaviors, factors, and identities (e.g., spirituality) that may not fit into existing models (e.g., SET) are

increasingly likely to be overlooked. Therefore, the TME framework is illustrated using a set of concentric circles that represent inclusive and expansive identities that are activated by changes in affect (e.g., OCBI) and cognition (e.g., OCBO) (see Figure 1). The TME framework also embodies three dimensions: awareness of time orientation, the scope of impact, and the directionality of relationships and is based largely on the interchange of affect and cognition.

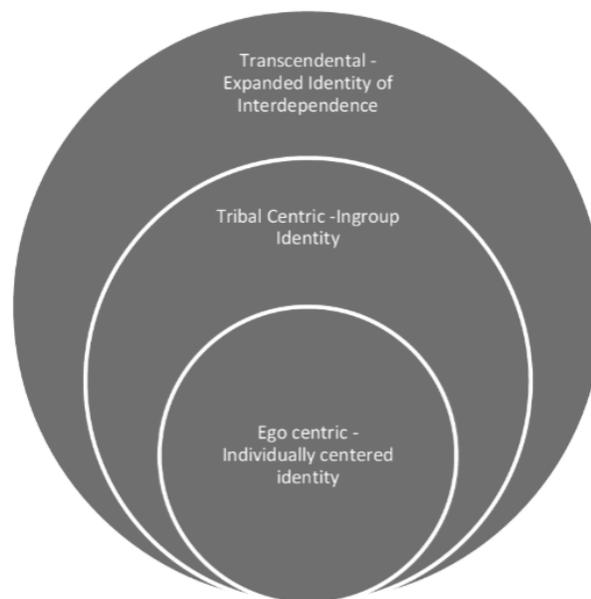


Figure 1: Integrative TME Framework

The innermost circle represents ego (i.e., individual-centered identity) with SET as the model for interaction. Thus, ego-centric employees may be motivated to minimize costs and maximize profits, and the interactions are viewed as exchanged driven by rewards and costs. Criticism of this approach is that it is not a humanistic one and should focus on emotions and spiritual aspects of existence and the “stimulation of transcendent responses based on the idea of

connectedness with others” (p.71). Individuals that act based on a conscious need for connectedness will be better at helping to build sustainable organizations because of their ability to adapt to the world around them (Poonamalle & Gotz, 2014).

The second circle is based on group identity within an organization (e.g., shared interests, passions, and affective bonds), is more inclusive than the first circle, and provides a sense of belongingness that fosters positive sentiment. An essential component of the group identity is eliminating social exchange norms whereby the focus centers on promoting a “shared identity of a compassionate and positive organization” that encourages and supports proactive prosocial behaviors (p.72). Conversely, group identity may also result in a lack of inclusiveness through the formation of toxic in-groups and out-groups and related negative behaviors (e.g., discrimination, bullying, shunning).

The third circle represents a new, transcendent model that moves away from group and temporary prosocial behaviors directed towards non-group members (i.e., individual and group identity) and instead focuses on experiencing enduring changes in one’s concern for the welfare of others “leading to a sense of oneness and a merging of self-other boundaries” which derives from a more comprehensive understanding of interconnectedness (p. 65). There are two approaches that individuals take that demonstrate support for the transcendent model. The first approach is based on an individual’s moral sensibility, concern for strangers, and the tendency to distinguish between those deserving and

undeserving of compassion. In contrast, the second approach is grounded in an individual's spiritual and religious traditions, which relates to the present study. The spiritual or religious approach is distinguished by the realization that individuals are all connected by their spirituality, connectedness to the universe, and the ideal of unity (Poonamalle & Gotz, 2014).

Much of the existing research embodies aspects of the integrative TME framework, as does the present study, such that spirituality represents an individual's need to achieve interconnectedness and transcendence and is compatible with the third circle of transcendence which involves fostering compassion towards others and engaging in helping behaviors towards others. The transcendental-expanded identity of the third circle may help to explain intentions of OCBI or OCBO based on the spiritual need for connectedness and the need to maintain a meaningful, peaceful, and ethical environment (Ahmad & Omar, 2014; Anwar & Osmani-Gani, 2015; Chaves & Gil, 2014; Dandona, 2014). While research supports the positive relationship between spirituality, positive social exchanges, and engaging in helping behaviors related to OCBs, research has not examined how WWB may help to explain the relationship between spirituality and OCBs (Affeldt & MacDonald, 2010; Carroll, 2013; Chaves & Gil, 2014; Mitroff & Denton, 1999; Poonamalle & Gotz, 2014). Notably, research suggests that spirituality fosters health and well-being (Fredrickson, 2002), which the present study argues may also help explain why spiritual employees engage in OCBs.

Workplace Well-Being

Employee well-being is defined broadly as the overall quality of an employee's functioning and experiences in the workplace and is considered a key indicator of a healthy organization (Grant et al., 2007; Pawar, 2016).

Research on well-being commonly focuses solely on the hedonic perspective (e.g., work engagement and job satisfaction); however, the present study will assess WWB based on elements of hedonic well-being (e.g., happiness, individual cognition, and affective evaluation of one's life) and eudaimonic (i.e., psychological) well-being (e.g., optimal functioning, human growth) which represents a more holistic sense of well-being at work (Bartels et al., 2019; Czerw, 2017; Lupano et al., 2017).

While hedonic well-being is based on the perception of maximizing pleasure and minimizing pain and an individual's subjective rating of happiness, the eudaimonic perspective of well-being centers on "individual flourishing and fulfillment of one's potential" (Bartels et al., 2019, p. 21). Additionally, the eudaimonic perspective of well-being consists of six dimensions. The first three dimensions are based on the self-actualization theory and the self-determination theory and include: self-acceptance (e.g., positive view of self), positive relationships with others (e.g., warm, trusting interpersonal relations), and autonomy (e.g., sense of freedom from daily norms) and the last three dimensions include: mastery and optimal functioning (e.g., ability to control and contribute to the environment), purpose in life (e.g., sense of purpose,

directedness) and personal growth (e.g., development of potential and growing as a person) (Bartels et al., 2019).

WWB can be best achieved when employees experience interpersonal well-being and intrapersonal well-being (Bartels et al., 2019). WWB consists of two key dimensions that embody both hedonic and eudaimonic well-being: interpersonal workplace well-being or “psychosocial flourishing” (e.g., impact of social interaction) and intrapersonal workplace well-being (e.g., internal feelings of value and meaningfulness) (Bartels et al., 2019). An employee’s interpersonal and intrapersonal well-being are enhanced through positive social interactions, a sense of positive affect towards their work role, and a sense of meaning and purpose, resulting in optimal growth and functioning in the workplace (Bartels et al., 2019; Czerw, 2017). Advancing the social context theory, Bartels et al. (2019) also suggest five dimensions that best capture an employee’s well-being at work: social integration, social acceptance, social contribution, social actualization, and social coherence. Interestingly, Keyes (1998) noted that individuals that “feel socially integrated, close to and derive comfort from others in their community” ...will also be likely to volunteer to maintain a prosocial environment which improves their sense of well-being (p. 133). That said, the combination of hedonic and eudaimonic well-being provides a more holistic assessment of WWB, with Bartels et al. (2019) finding that an employee’s feeling of connectedness and acceptance play an essential role in their WWB.

Research has demonstrated that spirituality has a positive impact in the workplace by improving an employee's sense of well-being (Carroll, 2013; Exline & Bright, 2011; Garssen et al., 2016) and that the related positive emotions and experiences are the primary ingredients that link spirituality and well-being (Fredrickson, 2002). For example, Frederickson (2002) found that spiritual employees experience transcendence through a sense of connectedness to others at work, resulting in positive emotions and increased well-being through feelings of joy, awe, and completeness. In addition, spirituality improves employee well-being by helping to manage psychological stress that may occur when providing emotional support to others both at home and at work (Carroll, 2013). This improvement occurs because spirituality helps to "shape an employees' levels of trust, safety, and connectedness," allowing them to better cope when interacting with others (Schaeffer & Mattis, 2012).

When an employee's spirituality is fostered at work, there is a notable improvement in morale and productivity and a decrease in employee turnover, burnout, and work-related stress, which leads to increases in employee well-being (Osman-Gani et al., 2013; Pawar, 2016). Conversely, research has demonstrated links between spiritual struggles (e.g., higher mortality rate, depression, distress, inner conflict, and interpersonal disagreements) and poor physical and emotional well-being (Exline & Bright, 2011). As such, fostering spirituality may also result in negative work-related behaviors/attitudes, which may adversely impact well-being. For example, highly spiritual individuals may

experience moral and ethical conflicts should their spiritual values conflict with organizational values resulting in increased “anxiety, disorientation and loss” and a decline in work performance (Carroll, 2013; Exline & Bright, 2011, p. 135). In addition, adverse effects such as guilt, insecurity, and depression have also been found when women struggle to balance their roles and responsibilities as parents and professionals and traditional spiritual beliefs and expectations (Carroll, 2013).

There is consensus among management and employees that happier and healthier employees increase their effort, productivity, and contributions to an organization (Grant et al., 2007). For example, Fredrickson (2002) found that positive emotions and experiences are strong indicators and producers of well-being. In addition, well-being is also routinely noted as a key antecedent of prosocial activity, such as the helping behaviors demonstrated by OCB intentions (Dávila & Finkelstein, 2013). Similarly, De Clercq et al. (2018) examined the relationship between employee well-being and OCBs (e.g., helping behaviors). They found that employees who reported an increased sense of well-being (e.g., job satisfaction) also reported increased intentions of OCB. In addition, it was noted that the “accumulation of positive energy resources” (e.g., happiness, job satisfaction) might help to explain why employees engage in OCBs by spending time with and assisting their co-workers (De Clercq et al., 2018, p. 1004). Interestingly, Newland (2012), while examining the relationship between the motives and the type of OCB performed (e.g., OCBI and OCBO), found that

employees that reported an increase in well-being and positive emotions because they were satisfied with their life or work also reported a rise in OCB intentions.

Past research also provides potential links between spirituality, OCB, and well-being. For example, the broaden and build theory (BBT) proposes that positive emotions and experiences influence an individual's thinking and actions, such as engaging in OCB (e.g., helping other employees). Furthermore, engaging in OCBs allows individuals to expand their sense of self and enhance their connectedness with others (Fredrickson, 2002, 2004). As individuals experience positive emotions (e.g., emotion about personal, meaningful experiences), it increases their receptiveness to subsequent satisfying and meaningful events, and they seek ways to continue feeling good through a broader range of thoughts and actions (Frederickson, 2004). Research suggest that positive emotions and experiences may be an essential link between spirituality and well-being (Fredrickson, 2002). Thus, the present study expects that an employee's sense of WWB will explain the relationship between spirituality and OCBs. It is expected that employees will seek to build upon the key aspects of positive emotions (e.g., sense of connectedness to self and others, openness to experiences, and demonstrating kindness to others), which are essential ingredients of WWB. Employees can then continue experiencing positive emotions through a broader range of thoughts and actions (e.g.,

increasing spiritual interconnectedness and engaging in helping behaviors), which may help to explain the relationship between spirituality and OCB.

While understanding the relationship between spirituality, WWB, and OCB is essential for employees and organizations, understanding how to foster spirituality by creating an inclusive climate is also critical. However, managing a diverse workforce and creating an inclusive climate that understands, accommodates, and supports the spiritual needs of employees has continued to be a challenge for organizations (Nishii & Rich, 2014).

Inclusivity

The growing diversity in today's workforce has resulted in more organizations acknowledging the need to develop a more inclusive environment that will provide understanding and support for the diverse needs of their employees (Fitzpatrick & Sharma, 2017; Shore et al., 2011). A diverse workforce includes employees from various backgrounds and cultures that represent different spiritual and religious beliefs. Spiritual and religious employees may require not only accommodations for observance of holidays or forms of expression (e.g., praying, fasting, meditation, yoga) but also the creation of an inclusive work environment that will foster understanding and support for other forms of spiritual expression.

While there is no consensus on how to define inclusiveness, the present study will evaluate inclusive climate based on employees' perception of diversity climate (e.g., how organizations view diversity and efforts to support diversity),

fairness and justice (e.g., how resources are allocated and how decisions are made), belongingness (e.g., feeling of connection and attachment), value of uniqueness (e.g., being valued as a unique individual), and experiences of discrimination (e.g., experiences of harassment, bias or discriminatory acts) (Hedman, 2016). Similarly, Person et al. (2015) state that inclusivity is a “set of social processes that influences a person’s sense of belonging and job security, access to information, and the social support received from others” (p. 3). Person et al. (2015) also emphasize that an organizational culture that does not support the “inclusion of difference in employee perspectives, life experiences, and knowledge that an employee brings” ...will not realize the full potential of diversity (p. 3).

To promote an inclusive climate for both spiritual and non-spiritual employees, employers should adopt policies that sustain the morale and productivity of the entire organization (Carroll, 2013; Mulqueen et al., 2012). For example, rather than incorporating a series of isolated policies, Mitroff et al. (2009) noted that organizations apply a “holistic design” by integrating practices, principles, policies, and functions so that the entire organizational culture is oriented towards key factors of spirituality (i.e., understanding, supportive, accepting) (p. 3). Shore et al. (2018) also emphasizes that organizational opportunities should be equally extended to social identity groups that may experience greater discrimination such that an inclusive climate is determined by

how well employees and organizations “connect with, engage, and utilize people across all types of differences” (Nishii & Rich, 2014, p. 4).

Promoting inclusivity is a way for organizations to understand and benefit from their diverse workforce (Hedman, 2016). However, fostering inclusiveness may be difficult for organizations as they must decide to what extent they should encourage employees to express their spiritual beliefs at work (Exline & Bright, 2011). Some organizations have programs and policies that encourage spiritual or religious practices allowing employees to openly express their spirituality at work. However, in other workplaces, employees may find such programs and policies offensive based on value/belief systems that may differ from the majority of employees, which can result in isolation, harassment, or pressure to convert (Exline & Bright, 2011). Although research has shown that there is much to gain from fostering an inclusive climate that demonstrates support for spirituality in the workplace, there are also notable challenges that an organization may need to address (Exline & Bright, 2011). For example, conflicts may emerge because of the variations of religiosity and spirituality represented in the workplace, which can result in turnover (Shore et al., 2018). Therefore, inclusive organizations must create policies and programs that will foster understanding and support for employees that identify as spiritual and address the concerns of employees who are not spiritual or religious or employees that may be offended because of negative spiritual or religious experiences (i.e., isolation, harassment, pressure to convert) (Exline & Bright, 2011).

By creating, fostering, and sustaining a climate of inclusivity in the workplace, organizations will accommodate and be responsive to their employees' spiritual needs and WWB. For example, when inclusivity is high, this should indicate that the spiritual (e.g., interconnectedness, transcendence, purpose, and meaning) and WWB needs of employees are met. Existing research supports the expectation that higher levels of inclusivity will result in a stronger positive relationship between spirituality and WWB. For example, Carroll (2013) found that employees in an inclusive environment where spirituality was accommodated and supported (e.g., able to engage spiritual practices) reported higher levels of spiritual well-being and reduced burnout. In contrast, employees in a non-inclusive environment reported decreased morale and productivity and increased turnover, burnout, absenteeism, and stress-related illness (Garcia-Zamor, 2003).

Much of the existing research on inclusivity and diversity is grounded in social identity theory (SIT) (Schaffer & Mattis, 2012; Gotsis & Grimani, 2017), such that diversity is the “presence of individuals...from different visible and invisible social identity groups” (p. 320). The SIT, developed in the 1970s by Taifel and Turner, proposes that aspects of a person’s self-image are acquired through social categories that individuals believe themselves belonging to (e.g., spiritual, religious) (Ashforth & Mael, 2016). Social categories also provide a system of orientation for self-reference and denote a person’s place in society (Ashforth & Mael, 2016). For example, in an organizational context, an employee

that identifies as spiritual may be more likely to identify with others (e.g., in-group) based on the shared characteristics and values of spirituality and thus differentiate themselves from non-spirituality individuals and groups. Social identity directly relates to both an individual's well-being and self-esteem, which may be impacted because of the status of their in-group and the status of the group in society (Ashforth & Mael, 2016).

Spiritual employees need to create and maintain positive social exchanges with others as this allows them to experience transcendence and connectedness, which are fundamental concepts throughout the present study. SIT suggest that an employee's social identification influences their behaviors and that a shared social identity (e.g., connectedness with spiritual others) can provide group support when an employee encounters pressures by "transforming stress into a more positive and productive social force" (Welbourne, Rolf, & Schlachter, 2017, p. 1824). Therefore, there is motivation to maintain a positive social identity and belong to social groups that are viewed positively (Hedman, 2016). For example, employees that identify as spiritual may seek ways to support their social identity at work by seeking employment with organizations that foster understanding and promote inclusivity to preserve or improve their spirituality and WWB.

Present Study

There is much to gain through a clearer understanding of how spirituality influences behavior in the workplace. As such, the present study will examine

spirituality and its relationship to OCB and whether WWB helps to explain this relationship. There is also a need to understand whether promoting an inclusive climate strengthens the relationship between spirituality and WWB. A model of all proposed study relationships is presented (see Figure 2). Therefore, Hypothesis 1 predicts that spirituality will positively relate to OCB; Hypothesis 2 spirituality will predict WWB and WWB will predict OCB. Hypothesis 3 predicts that the relationship between spirituality and OCB will be partially mediated by WWB; and Hypothesis 4 predicts that there will be a positive relationship between spirituality and WWB that will be moderated by an inclusive climate. Specifically, the relationship will be stronger when inclusivity is higher.

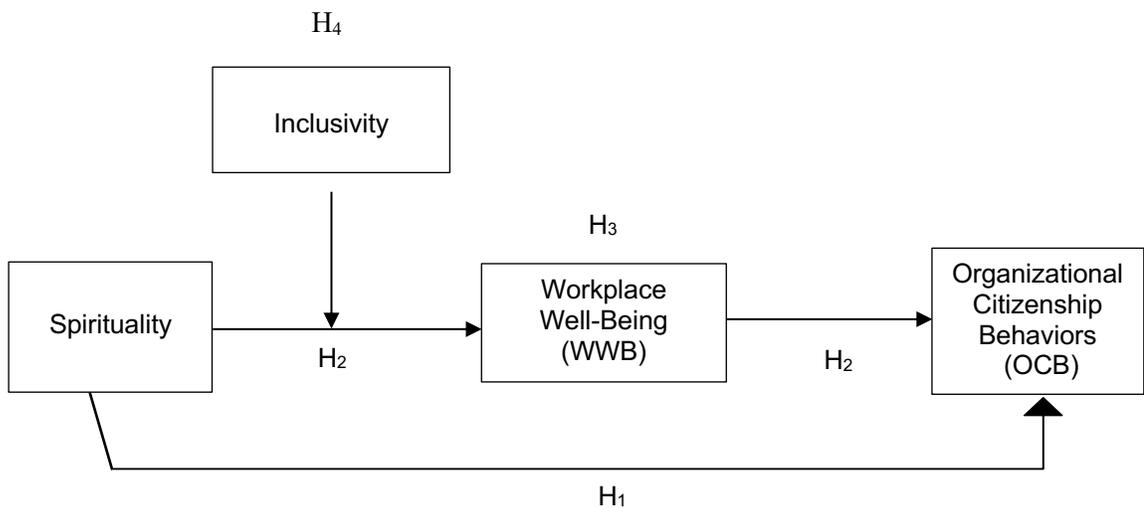


Figure 2: Proposed Hypotheses

CHAPTER TWO

METHOD

Participants

Participants ($N = 151$) (male = 32, female = 119) which included 127 (84%) recruited via California State University, San Bernardino's SONA Research Management System and 24 (16%) recruited via snowball sampling methods using social media outlets (e.g., LinkedIn, Facebook). Participants' ages ranged from 18 – 62 ($M = 28.70$, $SD = 10.50$). Participants recruited via SONA were awarded one extra credit point. Participants were employed for a least one year, either part-time or full-time, and worked a minimum of 20 hours per week. Participants also provided demographic information that included marital status, ethnicity, primary group identity (e.g., religious and spiritual, religious but not spiritual, and spiritual but not religious), and religious affiliation (see Appendix J).

Measures

All materials were provided online. Participants were given an informed consent form, demographic questionnaire (see Appendix A), and debriefing statement. Participants completed an online survey composed of seven measures: spirituality, organizational citizenship behavior, workplace well-being, inclusivity inventory, religious involvement, self-appraisal, and role salience.

Spirituality Measure

A 16-item survey created by Liu and Robertson (2011) measured three dimensions of spirituality: 1) interconnectedness with human beings (i.e.,

connecting to self through introspection, a deep awareness and a sense of wholeness and expanding one's personal boundaries to include and embrace others and achieve harmony) (e.g., "It is important for me to give something back to my community"); 2) interconnectedness with nature and all living things (i.e., transcends one from their daily life to achieve holism) (e.g., "All life is interconnected"); and 3) interconnectedness with a higher power (i.e., the most inclusive self-identity lifting one up to a sacred level represented by a higher level of consciousness beyond self) (e.g., "I believe in a larger meaning to life"). The items were anchored using a "1 = *Strongly disagree*" to "5 = *Strongly agree*" Likert scoring system. The scale demonstrated strong reliability ($\alpha = .85$) (see Appendix B).

Organizational Citizenship Behavior Measure

A 16-item scale created by Lee and Allen (2002) measured two categories: 1) OCBI, which is behavior that is directed towards other individuals and consists of 8 items (e.g., "Willingly give your time to help individuals who have work-related problems"); and 2) OCBO, which is behavior that is directed towards the organization and consisted of 8 items (e.g., "offer ideas to improve the functioning of the organization"). The items were anchored using a "1 = Never to "7 = *Always*" Likert-type format. The scale demonstrated strong reliability ($\alpha = .90$) (see Appendix C).

Workplace Well-Being Measure

An 8-item scale created by Bartels et al. (2019) integrated work context with aspects of hedonic well-being (e.g., happiness, individual cognition, and affective evaluation of one's life) and eudaimonic well-being (e.g., optimal functioning, human growth), representing a more holistic sense of well-being at work. The scale embodied six dimensions of the eudaimonic perspective of overall well-being at work and included: self-acceptance (e.g., positive view of self), positive relationships with others (e.g., warm, trusting interpersonal relations), autonomy (e.g., sense of freedom from daily norms), mastery and optimal functioning (e.g., ability to control and contribute to the environment), purpose in life (e.g., sense of purpose, directedness) and personal growth (e.g., development of potential and growing as a person).

These dimensions represented two broader dimensions that were measured: interpersonal workplace well-being (e.g., impact of social interaction, intrinsic goals) (e.g., "I feel close to the people in my work environment") and intrapersonal workplace well-being (e.g., internal feelings of value, meaningfulness) (e.g., "I feel that I have a purpose at work"). The combination of hedonic and eudaimonic well-being provided a more holistic assessment of WWB. The items were anchored using a "1 = *Strongly disagree*" to "5 = *Strongly agree*" Likert-type format. The scale demonstrated strong reliability ($\alpha = .88$) (see Appendix D).

Inclusiveness Inventory Measure

The 47-item inclusiveness inventory was developed by Hedman (2016) and measured five dimensions of inclusivity: 1) diversity climate (e.g., “Organization is welcoming to all members of diverse groups”); 2) fairness (e.g., “I have the same opportunities and chances as any other employee”); 3) belongingness (e.g., “I feel like part of an organizational family”); 4) uniqueness (e.g., “I feel comfortable requesting accommodations for my personal needs (i.e., spiritual, family, medical,...)”) and; 5) discrimination (e.g., “I have been the target of offensive language”). Participants were asked to respond to each item based on how much they agree with each statement as it relates to their experiences at work in the last 12 months. The items were anchored using a “1 = *Strongly disagree*” to “5 = *Strongly agree*” Likert-type format. The scale demonstrated strong reliability ($\alpha = .97$) (see Appendix E).

Religious Involvement Measure

A 10-item scale adapted by Roth et al. (2012) measured two dimensions: 1) religious beliefs, which includes feelings of having a personal relationship with God/higher power and personal/internal religious activities such as prayer (e.g., “I am often aware of the presence of God in my life”) and; 2) religious behaviors which involve public or organized activities such as service attendance and participation in religious activities such as choir practice and scripture study and speak with others about faith (e.g., “I talk openly about my faith with others”). Seven of the items were assessed using a 5-point Likert-type format (1 = strongly

disagree, 2 = disagree, 3 = neutral, 4 = agree, 5 = strongly agree). Two monthly service attendance items (e.g., “About how many times a month do you usually attend religious service?”) were assessed using a 3-point format (1 = 0 times per month, 2 = 1–3 times per month, and 3 = 4 or more times per month). The scale demonstrated strong reliability ($\alpha = .90$) (see Appendix F).

While religiosity is not a variable that is part of any of the four hypotheses in the present study, research suggests that the components of the religious scale would manifest only in individuals that are highly religious in contrast to those that identified as low or non-religious. This distinction may also help to distinguish between individuals that identify as spiritual but not religious, religious and spiritual, and religious but not spiritual. The data collected using this measure, while exploratory, added value to the present research by providing a better understanding of how to define and distinguish spirituality and religiosity. A factor analysis was also conducted to determine the overall variance between factors in the religious involvement measure and the spirituality measure, allowing for clearer distinctions between spirituality and religiosity.

Self-Appraisal Measure

To measure self-appraisal, participants responded to an open-ended question, “Tell us what your spirituality means to you,” in 3-4 sentences. The qualitative data collected from the open-ended question was evaluated based on participants' responses related to the meaning of spirituality in their lives (see Appendix G).

Role Salience Measure

A sliding scale was used to measure how important, low (0 = *Not important*) or high (10 = *Very Important*), spirituality and religion are to a participant's identity based on common definitions of each. Spirituality was defined as association with transcendence and experiences of interconnectedness whereby one is connected to self, connected to others, and connected to the entire universe. Religion was defined as association with institutional affiliation, tradition, rules, symbols, and rituals. Sliding scales were analyzed using lower and upper quartiles with responses coded as high/high, high/low, low/high, and low/low (see Appendix H).

Procedure

Participants completed an online Qualtrics survey using the CSUSB SONA system and social media outlets. Participants read a brief description of the purpose of the study and provided their informed consent by clicking to start the survey. Participants first answered questions to ensure that the minimum requirements for participation were met, which included being currently employed for a minimum of one year. If requirements were not met, participants were thanked and exited from the survey. Next, participants answered five measures in Likert-scale format, which included spirituality, organizational citizenship, inclusivity, workplace well-being, and religiosity. They also responded to an open-ended question based on self-appraisal, which asked them to "Tell us what your spirituality means to you" in 3-4 sentences. Finally, participants also

responded to a role salience measure using sliding scales. The survey took approximately 30 minutes to complete. Following completion of the survey, the participants read the debriefing statement and were thanked for their time.

CHAPTER THREE

RESULTS

Data Screening

SPSS version 26 was used to screen and analyze missing data and descriptive statistics for all variables in the dataset. A total of 258 cases were examined. Respondents who did not complete the survey ($N = 66$), were not employed ($N = 24$), or who failed two or more attention checks ($N = 17$) were removed. Removing these respondents ($N = 107$) resulted in a final sample size of 151 participants. Respondents ($n = 127$) who participated through the California State University, San Bernardino SONA Research Management System were awarded one extra credit point. All other respondents ($n = 24$) did not receive any incentives.

Outliers, Skewness, Kurtosis and Missing Values

The z-score standardized measure was used for all continuous variables and basic assumptions were tested. The data were screened for univariate outliers using the standard of $z > \pm 3.3$ ($p < .001$). Age had a minimum z-score of -1.02 and a maximum z-score of 3.08; spirituality had a minimum z-score of -2.07 and a maximum z-score of 2.10; organizational citizenship behaviors had a minimum z-score of -2.78 and a maximum z-score of 1.65; workplace well-being had a minimum z-score of -3.12 and a maximum z-score of 1.57;

inclusivity had a minimum z-score of -2.87 and a maximum z-score of 1.63; religiosity had a minimum z-score of -1.58 and a maximum z-score of 2.30, and no potential univariate outliers were found. There were also no multivariate outliers based on criteria for Mahalanobis $X^2(3) = 16.27, p < .001$. Several variables were slightly skewed and kurtotic based on z-score criteria of ± 3.3 ($p < .001$), however, it was determined that these results were representative of the population; therefore, no transformations were performed. Next, a missing value analysis (MVA) was conducted, which indicated that there were no missing data. A correlation matrix of bivariate correlations among all study variables is available (see Appendix K). There was a strong positive correlation between the inclusivity-belongingness subscale and the main scale for WWB, $r(151) = .77, p < .01$. There was also a strong positive correlation, $r(151) = .65, p < .01$, between the main scale for WWB and the main scale for inclusivity, and between the inclusivity-belongingness subscale and the WWB-intrapersonal subscale and between the WWB-intrapersonal subscale and OCB-individual subscale. Overall, these correlations show the strong correlations that exist primarily between the main scale and subscales of inclusivity and the main scale and subscales of WWB. For example, the strong correlation between the inclusivity-belongingness subscale and the main scale and subscale for WWB suggest that as belongingness increases, WWB should also increase.

Analysis

A mediation analysis was conducted using PROCESS module 4 (Hayes, 2012) to test the path analysis for Hypothesis 1, Hypothesis 2, and Hypothesis 3. The analysis tested whether workplace well-being mediated the relationship between spirituality and organizational citizenship behaviors. To estimate the standard errors, bootstrapping of 5,000 samples was used (see Figure 3).

Results: Hypothesis 1

The first analysis examined whether spirituality alone directly predicted organizational citizenship behaviors in a model that also has workplace well-being. The results supported Hypothesis 1, *Multiple R* = .64, *Multiple R*² = .41, $F(2, 148) = 50.41$, $p < .001$. The results indicated that spirituality directly predicted organizational citizenship behaviors, $b = .41$, $t(148) = 3.79$, 95% [.19,.61], $p < .001$.

Results: Hypothesis 2

Next, the analysis was used to examine whether spirituality predicted workplace well-being and whether workplace well-being predicted organizational citizenship behaviors. The first analysis examined whether spirituality predicted workplace well-being in a model that also has organizational citizenship behaviors. The results supported this hypothesis, *Multiple R* = .25, *Multiple R*² = .06, $F(1, 148) = 9.64$, $p < .05$ and indicated that spirituality predicted workplace well-being, $b = .34$, $t(149) = 3.10$, 95% [.13,.56], $p < .05$. Next, the analysis examined whether workplace well-being predicted organizational citizenship

behaviors in a model that also has spirituality. The results provided support for the prediction, *Multiple R* = .64, *Multiple R*² = .41, *F* (2, 148) = 50.41, *p* < .001 and indicated that workplace well-being predicted organizational citizenship behaviors, *b* = .62, *t* (148) = 8.08, 95% [.47,.77], *p* < .001.

Results: Hypothesis 3

Next, an analysis was conducted to determine whether there was an indirect effect between spirituality and organizational citizenship behaviors as a result of workplace well-being. The findings provided support for the hypothesis; there was an indirect effect between spirituality and organizational citizenship behaviors through workplace well-being, *b* = .21, *SE* = .08, 95% [.06, .38], *p* < .001. Additionally, the indirect effect of workplace well-being accounted for 34.5% of the variance in the relationship between spirituality and organizational citizenship behaviors. A Sobel test was also conducted, which provided additional support for partial mediation in the model, (*z* = 4.82, *p* < .001) (Kenny, 2018).

To examine Hypothesis 4, a moderated mediated analysis was conducted utilizing PROCESS module 7 (Hayes, 2012). To estimate the standard errors, bootstrapping of 5,000 samples was used (see Figure 3).

Results: Hypothesis 4

The analysis was used to examine whether inclusivity as a continuous variable moderated the mediating effect of workplace well-being on the relationship between spirituality and organizational relationship behaviors. The

analysis first examined whether spirituality predicted workplace well-being, which was supported, *Multiple* H^4 .66, *Multiple* $R^2 = .44$, $F(3,147) = 38.05$, $p < .001$. The results demonstrated that spirituality predicted workplace well-being, $b = .19$, $t(147) = 2.11$, 95% [.01,.36], $p < .05$. The analysis also examined whether inclusivity predicted workplace well-being. The results confirmed that inclusivity predicted workplace well-being, $b = .72$, $t(147) = 9.91$, 95% [.58,.86], $p < .001$; however, the interaction between spirituality and inclusivity did not predict work-related well-being, $b = .05$, $t(147) = .37$, 95% [-.20,.29], $p > .05$. Therefore, there was no significant moderated mediation based on the index of moderated mediation, $\text{Index} = .03$, $SE = .11$, 95% [-.13,.29]. The indirect and direct effects of the moderated mediation analysis also provided support for mediation only.

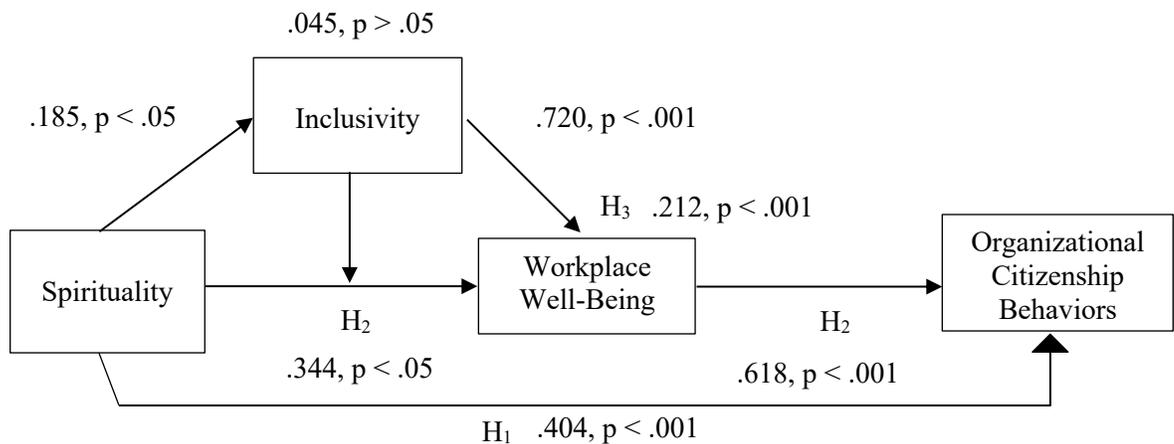


Figure 3. Path Analysis of the Relationships Between Spirituality, Inclusivity, Workplace Well-Being and Organizational Citizenship Behavior.

Exploratory Factor Analysis

The neglect of exploring spirituality in the workplace is based partly on the mistaken notion that spirituality and religiosity are synonymous. Therefore, to identify if the measures of spirituality and religiosity used in the present study represent distinct constructs, an exploratory factor analysis was conducted, which tested the factor structure for 25 items to determine the overall variance between factors. A principle factor analysis extraction with oblique rotation (direct oblimin) was used. The sample size was adequate based on the KMO = .84. The coefficients below 0.3 were suppressed and the maximum number of iterations for convergence was set to 25.

The factor analysis resulted in the extraction of two factors with eigenvalues of 7.56, which explained 30.23%, 3.20, which explained 12.80% of the variance with the next closest value of 1.64 (see Appendix L). As expected, the two factors represented two distinct categories. Factor 1 represents a respondent's religiosity which includes religious beliefs (e.g., feelings of having a personal relationship with God/higher power) and religious behaviors (e.g., talking openly about faith with others). Factor 2 represents a respondent's spirituality which includes interconnectedness with human beings (e.g., connecting to self and including and embracing others to achieve harmony); interconnectedness with nature and all living things, which includes believing that all life is interconnected; and interconnectedness with a higher power which is

the most inclusive self-identity represented by a higher level of consciousness beyond self (see Appendix M).

Supplemental Spirituality Analysis

Role Salience

Given that spirituality and religiosity appear to be different but related constructs, a supplemental analysis was conducted to explore the potential relationship between the two constructs. First, a role salience measure was used to determine how important spirituality and religiosity are to a respondent's identity. Spirituality was defined as experiencing transcendence and interconnectedness, and religiosity was defined as being related to institutional affiliation, symbols, and rituals. The level of importance ranged from low (0 = *Not important*) to high (10 = *Very Important*) (see Appendix H). The results were analyzed, and responses were coded into four quartiles based on how important spirituality and religiosity were to their identity: 1) high spirituality/high religion (35.1%); 2) high spirituality/low religion (17.9%); 3) low spirituality/high religion (19.9%); 4) low spirituality/low religion (27.2%) (see Appendix N). Participants were also asked to indicate which group they best identified based on four different groups listed in the demographic questionnaire (see Appendix A). The groups included: 1) spiritual and religious (22.5%); 2) spiritual and not religious (44.4%); 3) religious and not spiritual (12.6%); 4) don't know/refused to answer (20.5%) (see Appendix N).

Our supplemental analyses suggest that most participants fall into two distinct groups. The first group included participants identified as spiritual and not religious (44.4%), with (40.3%) of the participants in this first group also indicating that spirituality was very important to their identity and that religion was not important. The second group included participants that identified as spiritual and religious (22.5%), with (79.4%) of the participants in this second group also indicating that both spirituality and religion were very important to their identity (see Appendix N).

Self-Appraisal

A qualitative analysis was conducted in which participants were asked to describe what spirituality means to them with the purpose of understanding the different ways individuals believe that spirituality plays a role in their lives. Participants responses were reviewed and coded based on the type of content which resulted in four key themes being identified which consisted of participants viewing spirituality as: 1) a source (e.g. purpose, inspiration, peace, healing, comfort, joy, faith) with participants ($n = 24$, 16%) stating that “It gives me guidance and peace” and “It provides comfort and meaning”; 2) a journeying, centering, or discovery with participants ($n = 31$, 21%) stating that it is “Being connected with your inner self, accepting yourself and finding deeper meaning to your life through your acceptance” and “How enlightened you are becoming”; 3) a belief and/or connection to God with participants ($n = 25$, 17%) stating that it is “The faith and belief that God is my higher power” and “To have a personal

relationship with God” and; 4) a belief and/or connection to something greater (i.e., not God) with participants ($n = 43$, 28%) stating that it is “Believing in something bigger than yourself, not necessarily religiously, but feeling like there is a greater meaning to life” and “Spiritually connected to a higher being but I do not believe in religion”.

CHAPTER FOUR

DISCUSSION

General Discussion

The goal of the present study was to explore whether spirituality was related to organizational citizenship behavior intentions, whether employees' workplace well-being would help to explain the relationship between spirituality and organizational citizenship behaviors, and if the relationship between spirituality and workplace well-being could be strengthened based on the level of inclusiveness provided by their organizations. Consistent with our expectations, results demonstrate that spiritual employees are more likely to engage in organizational citizenship behaviors directed towards other employees and their organizations than non-spiritual employees. Our findings also indicate that higher levels of spirituality are also related to improved workplace well-being, which includes their sense of interpersonal well-being (e.g., the impact of social interaction, intrinsic goals) and intrapersonal well-being (e.g., internal feelings of value, meaningfulness). Additionally, as an employee achieves a greater sense of workplace well-being, there is also an increase in organizational citizenship behaviors intentions. Moreover, the impact of employees' workplace well-being helps explain the positive relationship between spirituality and organizational citizenship behaviors. However, our findings did not support the predicted interaction between spirituality and inclusivity on workplace well-being. Taken

together, our study adds value by providing a better understanding of spirituality, the positive impact of spirituality on workplace well-being and organizational citizenship behaviors, and the role of inclusivity on spirituality and workplace well-being.

Although previous research has generally focused on spirituality based on traditional religious beliefs (e.g., practices, behaviors), the present study focused on *why* engaging in spirituality occurs rather than *what* is expected to occur (Liu & Roberson, 2011) and the impact spirituality has on workplace outcomes. Moreover, the concept of spirituality was explored beyond traditional religious groups and included employees that identified as spiritual but not religious, religious but not spiritual, religious and spiritual, and those that were uncertain about how they identified. Additionally, to better understand well-being at work, the present study examined well-being by integrating work context to provide a more holistic approach by embodying both interpersonal and intrapersonal well-being (Bartels et al., 2019). In reviewing the findings in our study and the hypotheses supported, the importance of the distinctions related to spirituality, religiosity, and workplace well-being will be made clearer as we further expand the discussion of our hypotheses.

For hypothesis 1, the results in the present study indicated a significant positive relationship between spirituality and organizational citizenship behaviors confirming that an employee's spirituality was a positive predictor of organizational citizenship behaviors. This aligns with existing research, which

suggests that spiritual employees seek to establish positive connections with self, others, and the world around them (Gupta & Singh, 2016; Liu & Roberson, 2011; Mitroff et al., 2009; Willard & Norenzyan, 2017) and that their need for positive connections is satisfied through increased participation in organizational citizenship behaviors at work (Boyd & Nowell, 2017). Spiritual employees utilize a transcendental self-identity, including the need for interconnectedness with humans, nature, all living things, and a higher power (Liu & Robertson, 2011). Transcendental self-identity drives spiritual employees' need to interconnect with themselves and others; it impacts their behavior and performance and aids in creating a spiritual environment by connecting with others through meaningful organizational citizenship behaviors. Our findings were also consistent with the integrative transcendent models of engagement (TME) proposed by Poonamalle and Gotz (2014). TME emphasizes that spiritual employees who engage in organizational citizenship behaviors are driven by a deeper understanding of interconnectedness which includes realizing that their spirituality connects them to all and the ideal of unity. Therefore, to achieve transcendence and interconnectedness, spiritual employees focus on experiencing enduring change by fostering compassion towards others by shifting their concern to the welfare of others so they can experience a sense of oneness and merge self-other boundaries (Poonamalle & Gotz, 2014). For example, spiritual employees who focus on achieving transcendence and interconnectedness are likely to shift their concern to others by engaging in organizational citizenship behaviors.

Our findings also provide support for the broaden and build theory (BBT) which suggests that the positive, meaningful experiences of spiritual employees can influence the way they think and act in the workplace (Fredrickson, 2002). For example, when spiritual employees engage in organizational citizenship behaviors, they have positive, meaningful experiences. They then continue seeking ways to increase these positive experiences by engaging in repeated organizational citizenship behavior intentions. Engaging in organizational citizenship behaviors allows them to continue to experience their sense of self and enhance their sense of connectedness with others (Fredrickson, 2002).

Taken together, our evidence supporting the relationship between spirituality and organizational citizenship behavior adds value to our understanding of what spirituality means to employees. Specifically, our findings focused on *why* engaging in spirituality occurs rather than *what* is expected to occur, which is in line with the findings of Liu and Robertson (2011). They emphasize that engaging in spirituality is driven by an individuals' need to establish a sense of connectedness, transcendence, and determine what their spiritual beliefs can bring to the workplace, including increasing their organizational citizenship behavior intentions (Boyd & Nowell, 2017). Additionally, highly spiritual employees focus on experiencing enduring changes through their concern for the welfare of others based on their more expansive understanding of interconnectedness (Poonamalle & Gotz, 2014). For example, organizational citizenship behavior intentions may be influenced by an

employee's spiritual need to increase their positive experiences at work and to help nurture and shape a more meaningful and harmonious work environment (Ahmad & Omar, 2014; Anwar & Osmani-Gani, 2015; Lee & Allen, 2002; Newland, 2012).

Our results also supported hypothesis 2, indicating that employees' spirituality positively predicted workplace well-being and that their workplace well-being positively predicted organizational citizenship behaviors. For the first part of hypothesis 2, our findings confirmed that higher levels of employee spirituality, driven by their need for connectedness, transcendence, and positive emotions and experiences, resulted in an increase in workplace well-being. While past research focused primarily on the relationship between spirituality and well-being through a hedonic lens (e.g., job satisfaction, individual cognition, happiness) (Garssen & de Jager Meezenbroek, 2016; Lupano et al., 2017), our findings provide support for a more holistic approach. A holistic approach includes eudaimonic well-being, which supports the need for connectedness and positive emotions and experiences related to spirituality. For example, past research emphasizes the importance of eudaimonic well-being, noting that eudaimonic happiness is critical to employee workplace well-being because it integrates theories of psychological well-being, sense of coherence (e.g., use of resources to help combat stress and promote health), self-determination, optimal selection, and social well-being (i.e., development of a positive, meaningful

relationship with others) (Bartels et al., 2019; Lupano et al., 2017; Rothausen, 2013).

Our findings are consistent with the work from Bartels et al. (2019) and Rothausen (2013), such that they also examined workplace well-being from a eudaimonic perspective. They noted that when employees' deeply held beliefs or values (e.g., religious-based, spiritual-based, secular-based) are congruent with their activities (e.g., social interactions) and authentic mental states (e.g., transcendence), then improved workplace well-being can occur. The link between an employee's spiritual needs and workplace well-being can be explained by the two key dimensions of eudaimonic well-being, which includes interpersonal or psychosocial flourishing (e.g., impact of social interaction, intrinsic goals) and intrapersonal (e.g., internal feelings of value and meaningfulness) (Bartels et al., 2019). Spiritual employees achieve connectedness and transcendence by engaging in positive social interactions (Fredrickson, 2002). The positive interactions by spiritual employees help explain their enhanced interpersonal and intrapersonal well-being resulting in optimal growth and functioning in the workplace (Bartels et al., 2019; Czerw, 2017). The positive relationship between spirituality and workplace well-being in our findings suggests that spiritual employees experience transcendence through a sense of connectedness to others at work. Achieving connectedness and transcendence also helps fulfill their need for purpose, meaning, holism, and harmony, resulting in positive emotions and increased well-being because employees feel socially

integrated and derive comfort from others (Fredrickson, 2002; Keyes, 1998; Liu & Robertson, 2011). Interestingly, spiritual employees have also reported increased morale and productivity and decreased employee turnover, burnout, and work-related stress resulting in increased workplace well-being relative to their non-spiritual peers (Osman-Gani et al., 2013; Pawar, 2016). The results in the present study indicated that there was a positive relationship between spirituality and workplace well-being, which suggests that there is added value in exploring a more holistic approach to well-being. Notably, a more holistic approach “captures the importance of workplace relationships in influencing employees’ sense of well-being at work,” which helps employees create a more spiritual work environment (Bartels et al., 2019, p.15; Carroll, 2013; Fredrickson, 2002).

Also, in support of hypothesis 2, our findings confirm that higher levels of workplace well-being were related to increased intentions to engage in organizational citizenship behaviors. The positive relationship between workplace well-being and organizational citizenship behaviors aligns with the findings from Bartels et al. (2019). They suggest that increases in employees’ eudaimonic well-being can be attributed to five social-based dimensions: social integration, social acceptance, social contribution, social actualization, and social coherence. These social-based dimensions help drive an employee’s sense of connectedness and acceptance and may play an essential role in improving workplace well-being (Bartels et al., 2019). For example, Keyes (1998) notes that when employees feel socially integrated, connected, and derive comfort from others in their

community, they are also likely to volunteer to maintain a prosocial environment (e.g., engaging in organizational citizenship behaviors) because of their increased sense of well-being. Our findings also provide support for the broaden and build theory (BBT). For example, enhanced eudaimonic well-being can result in positive emotions and experiences when employees experience a sense of connectedness to self/others, show openness to new experiences, and demonstrate kindness to others (De Clercq et al., 2018; Fredrickson, 2012). Moreover, positive social-based interactions can lead to the accumulation of positive energy resources (e.g., connectedness, meaningfulness, acceptance), which then influence subsequent intentions of organizational citizenship behaviors such as connecting with and helping co-workers to continue feeling good (De Clercq et al., 2018; Fredrickson, 2002). Notably, the results in the present study are consistent with these proposed connections.

Our results for hypothesis 3 provided support for the indirect effect of workplace well-being in the relationship between spirituality and organizational citizenship behaviors. Support for our partial mediation model implies that workplace well-being explains some but not all of the relationship between spirituality and organizational citizenship behaviors, which is important because research has not previously explored this relationship. Our results demonstrate that an employee's workplace well-being involves interpersonal workplace well-being (e.g., the impact of social interaction) and intrapersonal workplace well-being (e.g., internal feelings of value and meaningfulness). Moreover, an

employee's well-being is enhanced through positive social interactions (Bartels et al., 2019), an essential ingredient for spirituality and organizational citizenship behaviors.

Our findings are also consistent with Fredrickson's (2002) broad and build theory. Through BBT, Fredrickson suggests that the improvement of an employee's sense of workplace well-being is driven by their positive relationships with others (e.g., trusting interpersonal relations) and their sense of connectedness to others which creates positive emotions and experiences. Supported by the social context theory, positive social interactions associated with enhanced workplace well-being create a sense of connectedness and provides a link between spirituality and organizational citizenship behaviors, which is also driven by the need to establish connectedness and transcendence (Bartels et al., 2019).

Bartels et al. (2019) emphasized the complexity of conceptualizing workplace well-being. They noted that other potential variables could also influence the relationship between spirituality and organizational citizenship behaviors, which included individual differences (e.g., personality, happiness, optimism, and eustress) (Bartels et al., 2019; Czerw, 2017; Lupano et al., 2017; Orsila et al., 2011). Taken together, our findings provide insight into some of the key factors, such as the need for positive social interactions, which may help to explain how workplace well-being partially mediates the relationship between spirituality and intentions of organizational citizenship behavior. Moreover,

support for our partial mediation model suggests that considering other variables may also help explain the relationship between spirituality and organizational citizenship behaviors intentions.

Our results for hypothesis 4 failed to support the proposed moderated mediation, which tested whether inclusivity moderated the mediating effect of workplace well-being on the relationship between spirituality and organizational citizenship behaviors. Specifically, the relationship between spirituality and workplace well-being was not made stronger because of inclusivity in the workplace. It is notable that historically, organizations have not placed great emphasis on effectively fostering spiritual and religious diversity. Therefore, many individuals in spiritual or religious identity groups may tend not to share this part of their identity in the work context (Schaeffer & Mattis, 2012). That said, employees may view inclusivity at work as a less dominant factor with respect to fulfilling their spiritual needs. Therefore, they may choose not to disclose this information in the workplace, making it challenging for organizations to foster inclusivity.

That said, organizations that are unaware of how employees identify (i.e., spiritual, religious) struggle to create and foster an inclusive climate because they may not understand the needs of spiritual employees or how to encourage the expression of their beliefs at work (Exline & Bright, 2011). Spiritual employees may also be more likely to “depend on personal experience, other sources of social support...the nature of the work done; other workplace policies and

practices; managers, co-workers and clients...and the history of other social identity groups in the workplace” (Schaeffer & Mattis, 2012, p. 339).

Our findings indicated that the relationship between spirituality and workplace well-being was not made stronger because of inclusivity in the workplace. This finding can add value to our understanding of how organizations and employees view opportunities for inclusivity. For example, the climate of an organization may not be inclusive of all spiritual and religious groups because organizations may simply fail to recognize, connect, and engage employees based on individual and group differences (Nishii & Rich, 2004). Organizations may instead focus on individuals/groups recognized as protected classes. In support of this, research shows that organizations have focused on protected classes (e.g., age, gender, race, ethnicity, sexual orientation) and traditional types of religion (e.g., Christianity, Catholicism, Buddhism, Hinduism, Islam, Judaism). Conversely, employees who identify as spiritual but not religious tend to be overlooked, accounting for 44% of our participant sample (EEOC, 2008, Sullivan, 2013). Additionally, spiritual but not religious groups may view themselves more so as “social, political, or economic philosophies...based on mere personal preferences, which do not include “religious beliefs” (EEOC, 2008). Research also suggests that spiritual employees may find inclusive programs and policies offensive because their values and belief systems may differ from that of religious groups that are a protected class. Spiritual employees

may then experience feelings of isolation, harassment, or pressure to convert to a more traditional religion (Exline & Bright, 2011).

Given that our findings demonstrated that inclusivity did not moderate the relationship between spirituality and workplace wellbeing, this may indicate that organizations and employees may not have a clear understanding of the needs and expectations of spiritual employees and the potential impact on workplace well-being. That said, it is essential to understand employees' perspectives in inclusive and non-inclusive climates so that ways to support their spiritual needs and expectations can be identified if organizational policies and practices do not embody the belief and values of all diverse groups.

Theoretical Implications

Our research provides evidence of the key role spirituality (i.e., need for connectedness, social interactions) plays in employee well-being and intentions of organizational citizenship. That said, it is important to examine how other forms of social support may positively impact the relationship between spirituality, workplace well-being, and organizational citizenship behaviors (e.g., emotional, instrumental, informational) (Hodge, 2000) related to enhancing connectedness in the workplace. Jordan et al. (2014) suggests that “higher levels of social support may result in lower levels of isolation, distrust, and interpersonal conflict,” which in turn may enhance well-being (p. 420). For example, spiritual employees have reported that positive social support improved levels of trust, safety, and connectedness. Positive social support allowed employees to cope better when

interacting with others (Bailey et al., 2018; Schaeffer & Mattis, 2012) and better manage psychological stress (Carroll, 2013; Exline & Bright, 2011; Garssen et al., 2016), which in turn improved their sense of well-being.

Additionally, the findings in the present study provide evidence that workplace well-being partially mediated the relationship between spirituality and organizational citizenship behaviors. Therefore, it is essential to explore other elements of workplace well-being that may help explain this relationship.

Because workplace well-being is commonly viewed as an employee's subjective experience, it is important to recognize the influence of an employee's work, life, and life history, which includes expanding the holistic approach to workplace well-being. For example, Orsila et al. (2011) support the use of positive approach measures of workplace well-being that include personality, happiness, optimism, and eustress. Additionally, they emphasized the need to include physical, emotional, and psychological well-being to better understand work-related well-being.

Although there was no support for our hypothesis that inclusivity would have a moderating effect on the relationship between spirituality and workplace well-being, our findings are still important and suggest the need to further examine other possible moderators that may impact this relationship. For example, Gotsis and Grimani (2017) noted the crucial role that leadership plays within an organization. They emphasized the need to explore different areas of leadership (e.g., perceived leadership support, perceptions of organizational

support, transformational leadership, and leadership practices) that may also help explain the link between spirituality and workplace well-being. That said, there is value in further examining other moderating and mediating variables that might impact the relationship between spirituality and workplace well-being, which will allow for a better understanding of the potential benefits for both employees and organizations.

Limitations

The present study did have several limitations. Although efforts were made to distinguish the concepts of spirituality and religion more clearly, it was apparent that there was still potential for conflating these two concepts, which may have influenced participant's responses in spirituality and religious involvement measures. For example, participants (N = 98, 65%) indicated being religiously affiliated; however, their role salience was high for both spirituality and religion (N = 27, 18%). Notably, the spirituality measure did not include elements more commonly related to traditional religion, which were included in the religious involvement measure. Additionally, some participants (N = 67, 44%) who identified as being spiritual but not religious also indicated a religious affiliation (N = 37, 55%). To address this limitation, future research should seek to continue to determine ways to more clearly define rather than conflate the concepts of spirituality and religion. While our findings from a factor analysis confirmed that these two concepts are distinct, it is critical to continue to expand our understanding of what spirituality and religion mean to employees, how each can

influence employee decision-making and behaviors, and the impact on organizational outcomes.

Another limitation was that 47 (37%) of the participants were college students employed with their company for only one year. Past research suggests that transitioning into new roles and environments which can be complex and emotional can be stressful for all new hires (Davis, 2010). Specifically, it can be challenging for some college students to adjust to the culture of the organization because it may take more time for them to transition from a college environment to a work environment as new employees and additional time may be needed to adapt such that they “may feel alone and find it difficult to feel a part of the organization” (Davis, 2010). That said, being employed for only one year may not be sufficient time for our participants to understand and adapt to their respective organizations' inclusive climate or determine the importance of the organization fostering their spirituality at work. It is recommended that future research consider an individual's length of employment when assessing the significance of an inclusive climate. Employment considerations should include: 1) increasing the minimum number of years participants are employed, 2) requesting whether their organizations currently have diversity and inclusion practices and policies, and 3) asking whether diversity and inclusion was an important part of their decision-making process when accepting employment.

An additional limitation in the present study was the potential contextual factors related to the sample of CSUSB students recruited. For example, a

shared culture may have influenced the experiences/attitudes of students regarding religion. To address this limitation, obtaining a more diverse sample would be beneficial.

Lastly, with 67 (44%) of participants identifying as spiritual but not religious, future research should also incorporate language in inclusivity measures related to this increasingly distinct group. Attention to the language used is essential because this specific group is not commonly addressed by organizations, as are individuals with religious affiliations that are classified as a protected class (Sullivan, 2013).

Practical Implications

Our findings provide evidence of the positive relationship between spirituality and workplace outcomes, such as workplace well-being and intentions of organizational citizenship behaviors. Notably, because employees are more comfortable pursuing spiritual beliefs/principles that are not associated with religion, it is essential to bring awareness and understanding of spirituality itself and what it embraces (i.e., meaning, core aspects, implications to human life, benefits, connections with organizations, society, and nature) (Vasoncelos, 2017).

Based on our evidence supporting the beneficial outcomes of spirituality, it is important to help employees engage in spirituality by encouraging them to communicate their spiritual ideas openly and helping them to relate their ideas to their organization's values (Gupta & Singh, 2016). Acknowledging and

understanding employees' spiritual needs, values, priorities, and preferences is essential to engaging the whole person at work. That said, it is necessary to be attentive to the accommodation and encouragement of employees' spiritual requests (e.g., desired method of expression) and encourage employee expression of their spiritual beliefs and practices (Anwar & Osman-Gani, 2015). Importantly, Gupta and Singh (2016) emphasize that "spirituality practices and policies should put openness and respect for diversity at the center of their focus" and address any fear, alienation, or exclusion (p.399).

Because spirituality is driven by the need and feeling of being connected to self, others, and the universe, creating opportunities to enhance an employee's sense of connectedness should be explored. These opportunities should include encouraging ways to contribute to society meaningfully (e.g., mentoring blood drives, pay it forward campaigns), providing opportunities to engage in self-care at work (e.g., self-care workshops, meditation, yoga, mindfulness), and exploring different ways to engage with coworkers that will help promote a cohesive environment (e.g., educational workshops that provide spiritual literacy and foster spiritual awakening) (Vasoncelos, 2017). Lastly, organizations should be oriented towards key factors of spirituality (i.e., understanding, supportive, acceptance) and create a culture with a more holistic design by integrating practices, principles, policies, and functions that include all spiritual employees (i.e., spiritual but not religious) (Mitroff et al., 2009).

Conclusion

Our findings provide a new path to drive research on spirituality in a work context. Our study presented an expanded understanding of spirituality by identifying why spirituality occurs and examining perspectives on spirituality for not only employees that identified as religious in the traditional sense but also those that identify as spiritual but not religious. Our research explored the relationship between spirituality, work-related well-being, inclusivity, and organizational citizenship behaviors and highlighted the positive impact spirituality has on workplace well-being and organizational citizenship behaviors. To better evaluate the impact of spirituality on work-related outcomes, further research should continue to explore the best way to define the concepts of spirituality and religion such that they continue to be conflated by researchers, participants, and practitioners. Because spirituality is vital to many employees in the workforce, it is critical that organizations seek ways to support the spiritual beliefs and values that are most salient to their employees so that the positive outcomes related to workplace well-being and organizational citizenship behaviors may flourish.

APPENDIX A
DEMOGRAPHIC QUESTIONNAIRE

1. Please indicate your age: _____
2. Please indicate your gender: _____ Female _____ Male _____ Other _____
_____ Prefer not to answer
3. Please indicate your marital status: ___ Never Married ___ Married
___ Divorced ___ Separated ___ Widowed ___ Long Term Committed Relationship ___ Other
4. Please indicate the primary racial or ethnic group with which you identify. (If you are of a multi-racial or multi-ethnic background, indicate group that you identify with most of the time):
_____ African American/Black
_____ American Indian/Alaskan Native/Aleut
_____ Asian
_____ Hispanic/Chicano/Latino
_____ Middle Eastern
_____ Native Hawaiian/Other Pacific Islander
_____ White/Caucasian
_____ Other: (Please specify) _____
5. Are you employed part-time or full-time? _____ Part-time _____ Full-time
6. Please indicate the number of hours worked per week: ___ 20-40 ___ Over 40
7. Number of years at your current job: Drop down list ranging from 1 year to 50 years
8. Please indicate type of industry where you are currently employed: ___ Retail/Sales
___ Food/Service ___ Manufacturing/Distribution ___ Medical/Healthcare ___ Accounting/Legal
___ Construction ___ Information Technology ___ Media ___ Other
9. Please indicate religious affiliation that you best identify with:
_____ Christian _____ Catholic _____ Mormon _____ Protestant _____ Muslim _____ Buddhist
_____ Other
_____ Not affiliated _____ Don't know/Refused
10. Please indicate the primary group that you best identify with:
___ Religious and spiritual ___ Religious but not spiritual ___ Spiritual but not religious
___ Don't know/Refused

(Williams, 2021)

APPENDIX B
SPIRITUALITY MEASURE

DIRECTIONS: Please indicate your agreement with the following statements.

1 = strongly disagree

2 = disagree

3 = neither agree nor disagree

4 = agree

5 = strongly agree

- 1) I believe there is a larger meaning to life.
- 2) I am concerned about those who will come after me in life.
- 3) All life is interconnected.
- 4) There is a higher plane of consciousness or spirituality that binds all people.
- 5) Humans are mutually responsible to and for one another.
- 6) I love the blooming of flowers in the spring as much as seeing an old friend again.
- 7) There is an order to the universe that transcends human thinking.
- 8) It is important for me to give something back to my community.
- 9) I sometimes feel so connected to nature that everything seems to be part of one living organism.
- 10) There is a power greater than myself.
- 11) I am easily and deeply touched when I see human misery and suffering.
- 12) I believe that on some level my life is intimately tied to all of humankind.
- 13) I feel that I have a calling to fulfill in life.
- 14) Life is most worthwhile when it is lived in service to an important cause.
- 15) I have had moments of great joy in which I suddenly had a clear, deep feeling of oneness with all that exists.
- 16) I believe that death is a doorway to another plane of existence.

(Liu & Robertson, 2011)

APPENDIX C
ORGANIZATIONAL CITIZENSHIP BEHAVIOR MEASURE

DIRECTIONS: Please indicate how likely you are to engage in these behaviors.

- 1 = never
- 2 = rarely
- 3 = sometimes but infrequently
- 4 = neutral
- 5 = sometimes
- 6 = usually
- 7 = always

- 1) Show pride when representing the organization in public. (OCBO)
- 2) Express loyalty toward the organization. (OCBO)
- 3) Willingly give your time to help others who have work-related problems. (OCBI)
- 4) Defend the organization when other employees criticize it. (OCBO)
- 5) Help others who have been absent. (OCBI)
- 6) Share personal property with others to help their work. (OCBI)
- 7) Assist others with their duties. (OCBI)
- 8) Show genuine concern and courtesy toward coworkers, even under the most trying business or personal situations. (OCBI)
- 9) Keep up with developments in the organization. (OCBO)
- 10) Take action to protect the organization from potential problems. (OCBO)
- 11) Demonstrate concern about the image of the organization. (OCBO)
- 12) Answer always for this question.
- 13) Adjust your work schedule to accommodate other employees' requests for time off. (OCBI)
- 14) Attend functions that are not required but that help the organizational image. (OCBO)
- 15) Go out of the way to make newer employees feel welcome in the work group. (OCBI)
- 16) Offer ideas to improve the functioning of the organization. (OCBO)
- 17) Give up time to help others who have work or nonwork problems. (OCBI)

(Lee & Allen, 2002)

APPENDIX D
WORKPLACE WELL-BEING MEASURE

DIRECTIONS: This portion of the survey consists of a number of statements that may describe how you feel within your workplace. Please indicate your agreement with the following statements.

1 = strongly disagree

2 = disagree

3 = neither agree nor disagree

4 = agree

5 = strongly agree

Interpersonal dimension

- 1) Among the people I work with, I feel there is a sense of brotherhood/sisterhood
- 2) I feel close to the people in my work environment
- 3) I feel connected to others within the work environment
- 4) I consider the people I work with to be my friends

Intrapersonal dimension

- 5) I am emotionally energized at work
- 6) I feel that I have a purpose at my work
- 7) My work is very important to me
- 8) I feel I am able to continually develop as a person in my job

(Bartels et al., 2019)

APPENDIX E
INCLUSIVE INVENTORY MEASURE

DIRECTIONS: Please respond to each item and indicate how much each statement relates to recent experiences (last 12 months) at work. Please indicate your agreement with the following statements.

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

Diversity Climate

- 1) The organization promotes a climate of respect among its members.
- 2) This organization is welcoming to all members of diverse groups.
- 3) This organization actively recruits a diverse workforce.
- 4) There are opportunities for me to provide feedback on how inclusiveness and diversity are handled.
- 5) This organization is committed to increasing diversity in the workplace.
- 6) This organization is committed to creating a work environment that values inclusiveness.
- 7) This organization reflects my vision of a diverse workplace.
- 8) This organization is able to retain a diverse workforce.
- 9) My department reviews recruitment and retention data to ensure a diverse workforce.
- 10) My department provides adequate support for employees from underrepresented communities to ensure a diverse workforce.
- 11) I feel that this organization is welcoming to members of all groups.

Fairness

- 1) This organization supports the professional development of all employees.
- 2) I feel there are no barriers to my being promoted within the organization
- 3) I have been treated fairly by my supervisor.
- 4) I have been treated fairly by my fellow employees.
- 5) I am supported and encouraged to pursue activities related to career advancement.
- 6) Certain people are treated more favorably than others at this organization. (R)
- 7) Employees are treated fairly in my work unit.
- 8) I have been treated fairly by management at this organization.
- 9) I feel that I have the same opportunities and chances as any other employee.
- 10) I feel I have equal access to information needed to move up the career ladder.

Belongingness

- 1) Management and supervisors are protective of and generous to loyal workers.
- 2) I feel like part of the organizational family.
- 3) I feel like I have a friend I can talk to at work.
- 4) Once someone is hired, the organization takes care of that person's overall welfare.
- 5) I feel a sense of belonging at this organization.
- 6) Employees are taken care of like members of a family.
- 7) Answer strongly agree for this question.
- 8) This organization has a great deal of personal meaning for me.

Uniqueness

- 1) I feel comfortable requesting accommodations for my personal needs. (i.e., physical, medical, religious, family, ...).
- 2) I am comfortable expressing my ideas at work.
- 3) At work I feel accepted for who I am.
- 4) I feel like this organization values me as a person.
- 5) I feel understood by others in the workplace.
- 6) People are interested in getting to know me as a person.
- 7) I feel stereotyped in the workplace. (R)
- 8) My cultural differences are respected.

Discrimination

- 1) I feel comfortable reporting to my supervisor an act of discrimination towards a co-worker.
- 2) I have been the target of offensive drawings or pictures. (R)
- 3) I have received offensive emails from other employees. (R)
- 4) I have been the target of offensive language. (R)
- 5) I have received inappropriate and/or unwelcomed physical contact. (R)
- 6) I have witnessed a threat against another employee in the workplace. (R)
- 7) I have witnessed an act of discrimination by one employee toward another. (R)
- 8) I have witnessed an act of discrimination in the workplace. (R)
- 9) I have been physically assaulted or injured by a coworker. (R)
- 10) I have been physically threatened by other employees. (R)
- 11) I have received threats of physical violence from a co-worker. (R)

Note: Items with (R) are reverse coded.

(Hedman, 2016)

APPENDIX F
RELIGIOSITY INVOLVEMENT MEASURE

DIRECTIONS: Please read the following statements and indicate to what extent you agree or disagree with each one.

- 1 = strongly disagree
- 2 = disagree
- 3 = neither agree nor disagree
- 4 = agree
- 5 = strongly agree

- 1) I am often aware of the presence of God in my life.
- 2) I have a personal relationship with God.
- 3) When I am ill, I pray for healing.
- 4) I pray often.
- 5) Answer strongly disagree for this question.
- 6) I often read religious books, magazines, or pamphlets.
- 7) I often watch or listen to religious programs on TV or radio.
- 8) I talk openly about my faith with others.

DIRECTIONS: Please read the following statements and indicate your monthly service attendance for each one.

- 1 = 0 times per month
- 2 = 1–3 times per month
- 3 = 4 or more times per month

- 9) About how many times a month do you usually attend religious services?
- 10) Besides attending services, about how many times a month do you take part in other religious activities like bible study, choir rehearsal, or committee or ministry meetings?

(Roth et al., 2012)

APPENDIX G
SELF-APPRAISAL QUESTION

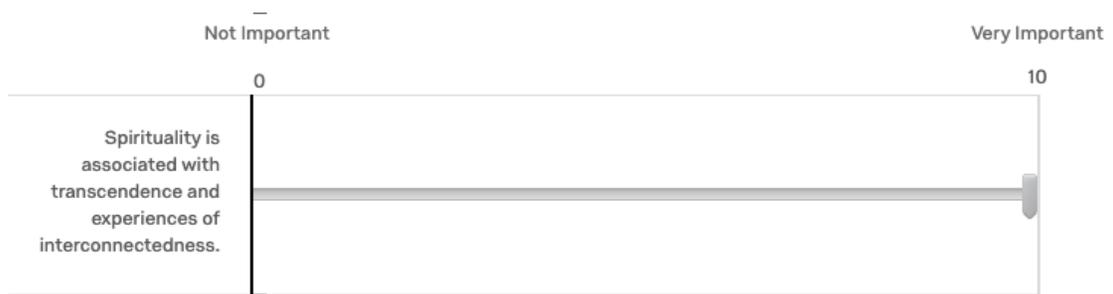
DIRECTIONS: Please respond to the statement below in 3-4 sentences.

1) Tell us what your spirituality means to you.

(Williams, 2021)

APPENDIX H
ROLE SALIENCE MEASURE

DIRECTIONS: Please move the sliding bar to indicate how important spirituality is to your identity.



DIRECTIONS: Please move the sliding bar to indicate how important religion is to your identity.



(Williams, 2021)

APPENDIX I
INSTITUTIONAL REVIEW BOARD APPROVAL



November 26, 2019

CSUSB INSTITUTIONAL REVIEW BOARD
Administrative/Exempt Review Determination
Status: Determined Exempt
IRB-FY2020-52
and
Department of CSBS - Psychology
California State University, San Bernardino
5500 University Parkway
San Bernardino, California 92407

Dear:

Your application to use human subjects, titled "Spirituality, Inclusivity, Workplace Well-Being and Organizational Citizenship Behavior" has been reviewed and approved by the Chair of the Institutional Review Board (IRB) of California State University, San Bernardino has determined that your application meets the requirements for exemption from IRB review Federal requirements under 45 CFR 46. As the researcher under the exempt category, you do not have to follow the requirements under 45 CFR 46 which requires annual renewal and documentation of written informed consent which are not required for the exempt category. However, exempt status still requires you to attain consent from participants before conducting your research as needed. Please ensure your CITI Human Subjects Training is kept up-to-date and current throughout the study.

Your IRB proposal (**RB FY2020-52**) is approved. You are permitted to collect information from **[150]** participants for **[1 SONA unit]** from **[CSUSB/Social media sites]**. This approval is valid from **11/26/2019** to **[11/25/2020]**.

The CSUSB IRB has not evaluated your proposal for scientific merit, except to weigh the risk to the human participants and the aspects of the proposal related to potential risk and benefit. This approval notice does not replace any departmental or additional approvals which may be required.

Your responsibilities as the researcher/investigator include reporting to the IRB Committee the following three requirements highlighted below. Please note failure of the investigator to notify the IRB of the below requirements may result in disciplinary action.

- Submit a protocol modification (change) form if any changes (no matter how minor) are proposed in your study for review and approval by the IRB before implemented in your study to ensure the risk level to participants has not increased,
- If any unanticipated/adverse events are experienced by subjects during your research, and
- Submit a study closure through the Cayuse IRB submission system when your study has ended.

The protocol modification, adverse/unanticipated event, and closure forms are located in the Cayuse IRB System. If you have any questions regarding the IRB decision, please contact Michael Gillespie, the Research Compliance Officer. Mr. Michael Gillespie can be reached by phone at (909) 537-7588, by fax at (909) 537-7028, or by email at mgillesp@csusb.edu. Please include your application approval identification number (listed at the top) in all correspondence.

If you have any questions regarding the IRB decision, please contact Dr. Jacob Jones, Assistant Professor of Psychology. Dr. Jones can be reached by email at Jacob.Jones@csusb.edu. Please include your application approval identification number (listed at the top) in all correspondence.
Best of luck with your research.

Sincerely,

Donna Garcia, Ph.D., IRB Chair
CSUSB Institutional Review Board
DG/MG

APPENDIX J
DEMOGRAPHIC CHARACTERISTICS

Table 1. Demographic Characteristics of the Participants

Variable	<i>N</i> (%)
Age	
18-29	111 (73.5)
30-39	18 (11.9)
40-49	7 (4.7)
50-61	15 (9.9)
Gender	
Male	32 (21.2)
Female	119 (78.8)
Marital Status	
Never married	79 (52.3)
Married	27 (17.9)
Divorced	5 (3.3)
Separated	1 (.7)
Widowed	1 (.7)
Long Term Committed Relationship	35 (23.2)
Other	3 (2.0)
Employment Status	
Full-time	86 (57.0)
Part-time	65 (43.0)
Hours Worked Per Week	
20-40 hours per week	131 (86.8)
More than 40 hours per week	20 (13.2)
Years Employed at Current Job	
1-5 years	132 (87.4)
6-10 years	10 (6.6)
11-17 years	4 (2.7)
25-32 years	5 (3.3)
Type of Industry	
Retail/Sales	22 (14.6)
Food/Service	31 (20.5)
Manufacturing/Distribution	11 (7.3)
Medical/Healthcare	10 (6.6)
Construction	4 (2.6)
Information Technology	2 (1.3)
Media	2 (1.3)
Other	69 (45.7)
Race	
Hispanic/Chicano/Latino	85 (56.3)
White/Caucasian	34 (22.5)
Black/African American	15 (9.9)
Asian	9 (6.0)
Middle Eastern	2 (1.3)

American Indian/Alaska Native	1 (.7)
Native Hawaiian/Pacific Islander	1 (.7)
Other	3 (2.0)
Missing	1 (.7)
Religious Affiliation	
Christian	34 (22.5)
Catholic	59 (39.1)
Buddhist	5 (3.3)
Other	3 (2.0)
Not Affiliated	46 (30.5)
Don't Know/Refused	4 (2.6)
Primary Group Identify With	
Religious and Spiritual	34 (22.5)
Spiritual But Not Religious	67 (44.4)
Religious But Not Spiritual	19 (12.6)
Don't Know/Refused	31 (20.5)

Demographic and personal characteristics (N = 151)

(Williams, 2021)

APPENDIX K
PEARSON CORRELATION MATRIX

Table 2. Bivariate Correlations Matrix

	<i>M</i>	<i>SD</i>	α	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1. Spirituality - ALL	3.84	.55	.85	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
2. Spirituality - Human Beings	3.87	.60	.69	.79**	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
3. Spirituality - All Living Things	3.70	.69	.70	.88**	.55**	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
4. Spirituality - Higher Power	3.93	.65	.76	.89**	.53**	.70**	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
5. Organizational Citizenship Behaviors - ALL	5.51	.90	.90	.38**	.36**	.27**	.34**	1	-	-	-	-	-	-	-	-	-	-	-	-	-	-
6. Organizational Citizenship Behaviors - Organization	5.29	1.17	.89	.36**	.45**	.23**	.27**	.86**	1	-	-	-	-	-	-	-	-	-	-	-	-	-
7. Organizational Citizenship Behaviors - Individual	5.74	.83	.76	.33**	.24**	.25**	.33**	.93**	.62**	1	-	-	-	-	-	-	-	-	-	-	-	-
8. Workplace Well-Being - ALL	3.79	.77	.88	.25**	.24**	.19*	.21*	.59**	.46**	.58**	1	-	-	-	-	-	-	-	-	-	-	-
9. Workplace Well-Being - Interpersonal	3.74	.88	.91	.14	.21*	.09	.07	.36**	.36**	.30**	.81**	1	-	-	-	-	-	-	-	-	-	-
10. Workplace Well-Being - Intrapersonal	3.83	.98	.89	.27**	.19*	.22**	.27**	.61**	.41**	.65**	.85**	.39**	1	-	-	-	-	-	-	-	-	-
11. Inclusivity -ALL	3.90	.67	.97	.18*	.19*	.16	.14	.42**	.31**	.43**	.65**	.46**	.62**	1	-	-	-	-	-	-	-	-
12. Inclusivity - Diversity	3.79	.85	.95	.18*	.13	.17*	.15	.40**	.29**	.41**	.58**	.36**	.60**	.88**	1	-	-	-	-	-	-	-
13. Inclusivity - Fairness	3.64	.85	.84	.10	.13	.06	.07	.36**	.26**	.37**	.55**	.36**	.55**	.91**	.72**	1	-	-	-	-	-	-
14. Inclusivity - Belongingness	3.64	.90	.90	.19*	.21*	.14	.15	.54**	.41**	.54**	.77**	.63**	.65**	.84**	.68**	.75**	1	-	-	-	-	-
15. Inclusivity - Uniqueness	3.97	.72	.76	.17*	.17*	.17*	.11	.39**	.29**	.39**	.63**	.51**	.55**	.90**	.72**	.82**	.78**	1	-	-	-	-
16. Inclusivity - Discrimination	4.42	.67	.89	.15	.17*	.14	.10	.08	.04	.10	.21**	.13	.22**	.67**	.49**	.52**	.36**	.50**	1	-	-	-
17. Religiosity - ALL	2.45	.92	.90	.45**	.33**	.26**	.55**	.30**	.22**	.31**	.19*	.06	.25**	.14	.13	.09	.16	.09	.11	1	-	-
18. Religiosity - Beliefs	2.78	1.10	.91	.45**	.32**	.26**	.54**	.29**	.20*	.30**	.18*	.05	.24**	.13	.13	.07	.14	.08	.12	.99**	1	-
19. Religiosity - Behaviors	1.27	.50	.73	.26**	.23**	.11	.32**	.26**	.22**	.24**	.20*	.12	.21**	.13	.07	.14	.21**	.12	.02	.57**	.48**	1

Note. * $p < .05$ ** $p < .01$. α represents Cronbach's alpha.

(Williams, 2021)

APPENDIX L
FACTOR ANALYSIS PATTERN MATRIX

Table 3: Factor Analysis for Pattern Matrix Loadings.

	Factor 1	Factor 2
1) I believe there is a larger meaning to life.		0.50
2) I am concerned about those who will come after me in life.		0.36
3) All life is interconnected.		0.64
4) There is a higher plane of consciousness or spirituality that binds all people.		0.70
5) Humans are mutually responsible to and for one another.		0.42
6) I love the blooming of flowers in the spring as much as seeing an old friend again.		0.33
7) There is an order to the universe that transcends human thinking.		0.74
8) It is important for me to give something back to my community.		0.60
9) I sometimes feel so connected to nature that everything seems to be part of one living organism.		0.66
10) There is a power greater than myself.		0.41
11) I am easily and deeply touched when I see human misery and suffering.		0.36
12) I believe that on some level my life is intimately tied to all of humankind.		0.74
13) I feel that I have a calling to fulfill in life.		0.46
14) Life is most worthwhile when it is lived in service to an important cause.		0.30
15) I have had moments of great joy in which I had a clear, deep feeling of oneness with all that exists.		0.51
16) I believe that death is a doorway to another plane of existence.	0.36	0.33
17) I am often aware of the presence of God in my life.	0.79	
18) I have a personal relationship with God.	0.84	
19) When I am ill, I pray for healing.	0.83	
20) I pray often.	0.84	
21) I often read religious books, magazines, or pamphlets.	0.67	
22) I often watch or listen to religious programs on TV or radio.	0.75	
23) I talk openly about my faith with others.	0.63	
24) About how many times a month do you usually attend religious services?	0.57	
25) How many times a month do you take part in other religious activities (e.g., bible study, choir rehearsal)?	0.43	
Eigenvalue of Factor	7.56	3.20
% of Total Variance	30.23	12.80

Note. Extraction Using Principal Axis Factoring. Rotated Using Oblimin with Kaiser Normalization.

(Williams, 2021)

APPENDIX M
FACTOR CORRELATION MATRIX

Table 4. Factor Correlation Matrix

	Factor 1	Factor 2
Religious Involvement	1	0.39
Spirituality	0.39	1

Note. Extraction Using Principal Axis Factoring. Rotated Using Oblimin with Kaiser Normalization.

(Williams, 2021)

APPENDIX N
ROLE SALIENCE AND IDENTITY GROUP SUMMARY

Table 4. Role Salience and Identity Group Summary

	IG Only	Role Salience							
		H / H		H / L		L / H		L / L	
		n	(%)	n	(%)	n	(%)	n	(%)
Role Salience Only - All Participants		53	(35.1)	27	(17.9)	30	(19.9)	41	(27.2)
Identity Group and Role Salience									
Spiritual and Religious	34 (22.5)	27	(79.4)						
Spiritual but not Religious	67 (44.4)			27	(40.3)				
Religious but not Spiritual	20 (12.6)					16	(80.0)		
Don't Know / Refused to Answer	30 (20.5)							19	(63.3)

Note. IG - identity group, H/H = high spirituality and high religion, H/L = high spirituality and low religion, L/H = low spirituality and high religion and L/L = low spirituality and low religion

(Williams, 2021)

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