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A CASE FOR SPIRITUAL CHANGE READINESS: A CORRELATIONAL STUDY

by

WANITA N. MERCER

A DISSERTATION

Presented to the Faculty of the University of the Incarnate Word
in partial fulfillment of the requirements
for the degree of

DOCTOR OF PHILOSOPHY

UNIVERSITY OF THE INCARNATE WORD

December 2016

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ACKNOWLEDGEMENTS

I would first like to thank every family member, friend, professor, peer, and stranger who has prayed for me, supported me, given me advice, and encouraged me along this journey.

I want to thank the late, dear Dr. Dorothy Ettling and the Ettling Center for Civic Leadership (ECCL). The day I graduated with my master's degree, Dr. Ettling gave me the biggest hug and told me she looked forward to my doctoral graduation. I am forever grateful for the time I spent with her and the knowledge she poured into me during my practicum at the ECCL. It was then that I realized the importance of service and reflection to professional development.

I want to thank Dr. Sharon Herbers for being a tremendous role model for me. You are one of the most compassionate people I know. I was honored to serve as your teacher assistant, during which, I learned so much from you. Your teaching style epitomizes spirituality in education and the transformation of the student. Thank you for making such a positive impact on my education and personal growth.

I want to thank Dr. Vess Johnson for being my champion. You encompass a wealth of knowledge and, yet, you are one of the humblest men I have ever known. Thank you for teaching me a crash course in advance statistics. It was enlightening, and I look forward to learning much more from you. Dr. Ron Washington, thank you so much for your recommendation and for being my accountability partner throughout this process.

I want to thank Dr. Noah Kasraie, my committee chair, for guiding me on my doctoral journey from start to finish. I have always admired and appreciated your encouraging us students

ACKNOWLEDGMENTS—Continued

to serve and use our knowledge to make a difference and solve problems. Dr. Kasraie, Dr. Herbers, and Dr. Johnson, thank you for serving on my dissertation committee.

I want to thank my wonderful family for your encouragement and support my entire life. You all have always been there to cheer me on and pray for me when I could not do it for myself. Mama and Daddy, thank you for demonstrating the importance of education and service. You have always pushed me to do my best and strive for excellence in everything I do.

I want to thank Pastor Will Bonds, Lady Kimmerly Bonds, and the entire Vertical Church family for your prayers and support. I am truly grateful to serve with all of you. It is now a reality. Thank you for believing in me and God's call on my life.

Lastly, I give all glory and honor to God for all He's done. Before I was born, You called me to such a time as this. Your strength has been continuously perfected in me throughout my entire doctoral journey. You are amazing. I could not have done this without You, and I never will. Thank You for making this journey so enjoyable for me. This is just the beginning.

Wanita N. Mercer

DEDICATION

First, this dissertation is dedicated to the one who never changes—my Lord and Savior, Jesus Christ. Everything I do is for You.

Second, this dissertation is dedicated to Michael, Kathey, Dione, Corey, Khorl, Jaymee, Maxwell and Marlow. I love you all. You are the best family anyone could ask for.

Third, this dissertation is dedicated to Khorl Mikal, Trlnaty, my many nieces and nephews, and the youth and young adults at Vertical Church. The sky is not your limit. Strive to be the very best of who God has called you to be. Always remember to pursue God and your dreams will pursue you.

This dissertation is also in loving memory of Juanita Morris, Alex Joy, and James Mercer and in honor of Helen Mercer. I know how proud you are of me.

This is for us all.

Wanita N. Mercer

A CASE FOR SPIRITUAL CHANGE READINESS: A CORRELATIONAL STUDY

Wanita N. Mercer, Doctor of Philosophy

University of the Incarnate Word, 2016

The purpose of this quantitative, correlational study was to investigate whether a relationship existed between spirit at work and attitudes towards organizational change among adults working in various industries. The Spirit at Work Scale (SAWS) measured the independent variable and the Attitudes Towards Organizational Change (ATOC) scale measured the dependent variable. Four factors (engaging work, sense of community, mystical experience, and spiritual connection) measured spirit at work. Three factors (cynical attitudes, fearful attitudes, and accepting attitudes) measured attitudes towards organizational change. Three hundred and ten responses were collected via Amazon's Mechanical Turk online workforce and analyzed. A Pearson's correlation test revealed a strong, positive, and statistically significant relationship between spirit at work and attitudes towards organizational change at the .01 level. Of the 12 paths (3 factors x 4 factors) explored, 10 of the 12 path coefficients revealed statistically significant relationships at the .05 level. A series of MANOVAs and ANCOVAs also determined religion, industry, and organization type had significant effects on cynical attitudes, fearful attitudes, mystical experience, sense of community, and engaging work. This study indicated employees with a sense of community and engaging work were more accepting of change and organizations would benefit from an intrinsic, spiritual approach to change management. Therefore, a model for spiritual change readiness was offered to guide research and practice.

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Chapter 1: A Spiritual Revival

“A spiritual revival is sweeping across corporate America” (Conlin, 1999, p. 150).

Although it was once believed that there was no place for spirituality in leadership, education, business, or research (Klenke, 2003), workplace spirituality has quickly become a popular topic in business and academia in the last decade or so (Quatro, 2004).

Perhaps even more surprising is that approximately 70% of organizational change efforts fail (Burnes & Jackson, 2011; Kotter, 1996). For centuries, researchers have sought to understand why and how planned change fails. As a result, the literature is inundated with methods and strategies for successful organizational change. Such practices include providing clear change leadership (Kotter, 1996), fostering creativity (Harding, 2010), establishing and communicating vision effectively, sharing in decision making (Furst & Cable, 2008), and acquiring necessary technological support and human resources to implement change (Cochran, Bromley, & Swando, 2002; Nelson & Quick, 2011). Of the factors that contribute to organizational change failure, attitudes towards organizational change seem to have the greatest impact (Neiva, Ros, & Torres da Paz, 2005).

The underlining success of organizational change depends on the leader’s ability to inspire employees to support change. Employees’ acts of support are not just a matter of following orders exclusively. Shared values, beliefs, and external and internal motivations affect one’s willingness and ability to support change (Rafferty, Jimmieson, & Armenakis, 2013). Therefore, it is important for researchers and practitioners to consider the importance of interpersonal relationships in the organization, one’s personal meaning of work, and one’s realization of individual achievement as implications for an employee’s facility for change. In

other words, a more holistic approach to change that includes the nurturing of one's spirit in the workplace may influence attitudes towards change in the workplace (Kotter, 1996).

The field of spirituality in the workplace has grown considerably with empirical studies, dissertations, books, peer-reviewed articles, and journals specifically dedicated to this topic in the past two decades (Harrington, Preziosi, & Gooden, 2001; Tourish & Tourish, 2010). This growth of scientific inquiry and scholarly discussions regarding the phenomenon reflects the increased practice of spirit at work and how important researchers consider understanding this phenomenon to be for leadership, employee productivity, job satisfaction, and organizational commitment (Javanmard, 2012; Pawar, 2009a).

Researchers attribute the increased urgency to identify the antecedents of successful organizational change and the increase of spirit at work in the last two decades to massive layoffs, mergers, technological developments, and globalization (Benefiel, Fry, & Geigle, 2014; Rafferty et al., 2013). Although organizations may try to maintain stability without change, change is often required in response to internal weaknesses and external threats to maintain a stable organization. Additionally, organizations must adapt and its members must commit to change to succeed in a turbulent global market (Antelo, Prilipko, & Sheridan-Pereira, 2010; Chin, Anantharaman, & Tong, 2011; Herold, Fedor, & Caldwell, 2007; Jaros, 2010; Tsoukas & Chia, 2002). Although board members and executives may envision and lead initiatives to transform the organization, the employees essentially implement the change (Mitki & Shani, 1995). Therefore, employee cooperation is most significant during times of organizational change as leaders encourage them to support the organization's goals (Furst & Cable, 2008).

Researchers understanding the relationship between spirit at work and attitudes towards change will advance their ability to help leaders, practitioners, and change agents foster lasting

change and develop employees who are more positive towards change. Leaders desire employees who are ready, willing, and able to change. Four noted attributes of employees relate to attitudes and behavior towards change: facility for learning and embracing change (Antelo et al., 2010; Prilipko, Antelo, & Henderson, 2011), flexibility or adaptivity (Antelo et al., 2010; Griffin, Neal, & Parker, 2007; Prilipko et al., 2011), positive change responsiveness (Haslam & Platow, 2001), and the courage to participate in transformation (Chaleff, 2009). There is a need to understand how to foster employees' positive attitudes towards change in order for organizations to maximize the success of change initiatives.

Background of the Study

Due to the complex and subjective components of spirit at work, there are many definitions of spirituality within the context of organizations (Gotsis & Kortezi, 2008; Markow & Klenke, 2005; Tourish & Tourish, 2010). Moreover, there several different terms by which this workplace phenomenon is called. The terms—spirit at work, organizational spirituality, workplace spirituality, and spirituality in the workplace—are used interchangeably to refer to this construct (Kinjerski, 2013). This study adopted Kinjerski's (2013) term, spirit at work, to describe the stimulation of one's inner life by their work which is an interpersonal, intrinsic phenomenon. In contrast, organizational or workplace spirituality are terms that tend to describe an external, environmental, or cultural phenomena.

Some researchers consider spirit at work a religious practice in a secular realm. Religion may inform or provide context for an individual's values and beliefs, but spirituality is more about the behavior exhibited from those beliefs and a way of life. Although there is not a commonly accepted definition of spirit at work, researchers generally agree the practice manifests as a sense of meaningful work, membership, and a personal journey toward self-

actualization (Fry, 2003; Fry, Hannah, Noel, & Walumbwa, 2011; Frye, Kisselburgh, & Butts, 2007; Harrington et al., 2001; Javanmard, 2012; Pawar, 2009b; Sonenshein & Dholakia, 2012; Tourish & Tourish, 2010; Wills, 2011).

Some leaders and researchers are quite critical of discussing spiritual practices in the workplace. However, the literature attributes the growing interest and practice of spirit at work to several conditions. Such conditions include the loss of meaning in work and high rates of dissatisfaction in American workplaces (Pawar, 2009a), increased individual estrangement in society (Polley, Vora, & SubbaNarasimba, 2005), the decrease in jobs due to outsourcing and technological advancements (Harrington et al., 2001), increased hours spent at work (Frye et al., 2007), and diminished trust in leadership (Rhodes, 2006).

Organizational cultures that embrace innovation, risk, and learning, and have flexible policies, tend to foster organizational change readiness among its employees (Weiner, 2009). These outcomes have motivated institutions to integrate spiritual practices to enhance employee development and the environment (Pawar, 2009a; Polley et al., 2005). For example, AT&T, Ford, and Boeing provide spirituality training for their leaders to encourage spirit at work and better prepare leaders to cater to the individual needs of employees (Bosch, 2009; Pawar, 2009a). Moreover, various studies have determined that spiritual and authentic employees exhibit higher levels of flexibility, less resistance towards change, and are more likely to maintain high performance and profitability standards during environmental turbulence (Jurkiewicz & Giacalone, 2004; Leroy, Anseel, Gardner, & Sels, 2012; Neal, Lichtenstein, & Banner, 1999). Although the positive behavioral outcomes are many, there seems to be little to no evidence of net economic benefit for the organization.

In a study by Neubert and Cady (2001), organizational commitment, teamwork commitment, and change efficacy were antecedents to an employee's aptitude for committing to change. These antecedents are characteristics of spirit at work by which the transcendence component affords members creativity in work design, the opportunity to try new things, and development through training and sharing knowledge.

Practitioners and researchers recognize Lewin's (1947) classic three-stage model (unfreeze, change, refreeze) as a reputable change model. However, the model suggests an artificial sense of organizational stability whereby organizational change has a start and an end point (Burnes, 2004). On the contrary, Tsoukas and Chia (2002) suggested organizations are constantly in a state of change as they move forward to fulfill a vision or purpose. In other words, institutions are not necessarily undergoing a change at a particular moment or timeframe; organizations are merely involved in ongoing change processes whereby change is natural rather than an event (Tsoukas & Chia, 2002). Principles of spirit at work also place a strong emphasis on an ever-changing environment through continuous learning strategies such as job training, professional development workshops and conferences, and higher education. As employees grow and develop, so does the organization.

Shared values are a main component of spirit at work and play a major role in the success of an organization's adaptability (Jurkiewicz & Giacalone, 2004). Research suggests that when the values of the people affected by the change, the purpose of the change, and the process to implement the change align, there is greater change commitment throughout the organization (Burnes & Jackson, 2011). Therefore, if the current value system does not justify the desired change, leaders need to modify the change or the value system prior to implementation, which is characteristic of transformational leaders (Burnes & Jackson, 2011; Kuepers, 2011). Values

reiterate the mission and purpose of the organization and its employees to foster meaning in work, thereby shaping people, the purpose, and the process. Values and beliefs are at the heart of spirit at work and are the basis for transcendence and membership. Values commonly held in spiritual organizations are benevolence, humanism, integrity, justice, mutuality, receptivity, respect, responsibility, and trust (Jurkiewicz & Giacalone, 2004).

In spiritual organizational cultures, it is also important to accept organizations as a *community of persons* or a unified group of individuals who share values, beliefs, and common characteristics (Haslam & Platow, 2001; Kezar, 2001; Melé, 2012). Community is not just about team building and group cohesion. Community is recognizing that each individual is a valued member who has special talents, gifts, and strengths with particular motivations, behaviors, and attitudes. The firm as a community of persons also supports the idea of being your true self at work (Cunha, Rego, Clegg, & Neves, 2013; Frye et al., 2007; Leroy et al., 2012) and having the ability to balance personal values and organizational goals.

Statement of the Problem

Approximately 70% of organizational change efforts fail (Burnes & Jackson, 2011; Kotter, 1996) and only 5% of organizations actually exceed their expectations for change (Kotter, 1996). As a result, organizations lose \$149 million for every \$1 billion spent on initiatives which equates to a 15% loss (Cabrey & Haughey, 2014). Organizational failures expend valuable time and costly resources. After many years of creating, implementing, and modifying theories of organizational change, researchers agree that authentic change does not happen even when change leaders utilize the most intricate strategies for change (Kotter, 1996; Mitroff & Denton, 1999).

Some researchers propose organizational change management systems could benefit greatly from the integration of an intrinsic approach to change that spirituality fosters in order for employees to grow and develop in ways that align with organizational goals (Heaton, Schmidt-Wilk, & Travis, 2004). Although the literature suggests that spirit at work enhances the facility for change, there is a gap in the literature whereby there is no empirical evidence to support that workplace spirituality improves change readiness. Moreover, there has not been a study to investigate the relationship between these two constructs to date in the literature reviewed.

This study was an opportunity to investigate the relationship between spirit at work and attitudes towards change and to learn more about the actual construct of spirituality in an organizational context. Although spirit at work gained the interest of researchers nearly three decades ago, the literature is noticeably deprived of empirical research and inquiries regarding its implications for leadership (Harrington et al., 2001), management (King, 2006), concomitant practices (Neal et al., 1999), its impact on employee relationships (Gotsis & Korteszi, 2008), and employee performance (Pawar, 2009a).

Various strategies researchers have identified to maximize successful change include reducing employee resistance to organizational change, reward systems, shared decision making, effective communication, inspiring employees, and promoting employee buy in (Nelson & Quick, 2011). Nonetheless, after decades of research on how to successfully implement change, the high rate of change failure in organizations still holds (Burns, 2009). This speaks to the urgency of identifying how favorable attitudes towards change are developed to help organizations minimize the exhaustion of finances, time, human resources, and energies on unsuccessful initiatives.

Purpose of the Study

The purpose of this study was to investigate whether there was a significant relationship between spirit at work and attitudes towards change. This study provided data for the rejection or failure to reject claims in the literature of this relationship and to better understand how to foster employees' positive attitudes towards change to maximize the success of organizational change initiatives. More specifically, this study investigated whether engagement, mystical, interpersonal, and spiritual dimensions of spirituality affect employees' cynical, fearful, and accepting attitudes towards change.

Research Questions

This study addressed the following research questions:

1. Is there a relationship between individual spirit at work and attitudes towards organizational change?
2. What is the relationship between mystical experience, spiritual connection, engaging work, and sense of community and cynical, fearful, and accepting attitudes towards organizational change?
3. Do gender, age, race, education, religion, organization type, industry, years (at current organization), and region make a difference on attitudes towards organizational change?
4. Do gender, age, race, education, religion, organization type, industry, years (at current organization), and region make a difference on spirit at work?

Theoretical Framework

This quantitative research study was based on stakeholder theory, originally introduced by Freeman in his book *Strategic Management: A Stakeholder Approach* (1984). Since 1984,

more than a dozen books and over 100 articles have presented new ideas and arguments for the importance and practice of stakeholder theory. The theory is also commonly included in introduction courses to business management programs (Donaldson & Preston, 1995). Stakeholder theory is different from other theories, because it addresses ethics and values as the central feature of organizations (Phillips, Freeman, & Wicks, 2003). Stakeholders in organizations are any groups with interests in the organization such as employees, shareholders, suppliers, distributors, customers, and the community members.

One of the primary focuses of stakeholder theory is to establish a normative core of business operations that details why an organization exists. This theory challenges the traditional normative core of business which is to increase profits and shareholder wealth. Moreover, stakeholder theory advises managers to support any groups who influence or are influenced by the outcomes of the organization (Freeman, 1984). The topic of workplace spirituality prompts researchers to rethink the normative core of business, or in other words, the primary purpose of an organization. Freeman (1984) presented two imperative questions that establish the foundation of stakeholder theory: what is the purpose of the organization and to whom is the manager or leader accountable? More specifically, why does the organization exist and which groups should the manager cultivate? Unlike the shareholder theory, the stakeholder theory allots for several valid answers to these two questions. In the case of spiritual organizations, one legitimate purpose of the organization is to develop and transform employees, whereby the employees are the stakeholders and the ones for which value is created (Wicks, 2014).

In 2014, the *Journal of Management, Spirituality and Religion* published a special issue regarding the intersection of stakeholder theory and spirituality in the workplace as an effort to

prompt researchers and practitioners to see the human aspect of business operations (Wicks, 2014). In his article, Wicks (2014) stated:

As scholars, we need to reclaim the idea that we can be a fully human being, living in ways that promote human flourishing, through what we do with others in business organizations. Religion and spirituality are fundamental to the identity of large portions of the global community—both individually and collectively—and we need to do a better job of clarifying how business and religion (or spirituality) are things that go together. We need ways of framing that conversation such that we aren't trying to “smuggle” in religious/spiritual considerations, but to see them as an integral part of how business organizations (and business people) operate. (p. 295)

With the increase of employee work hours, older workers continuing to work more years, and employees having an increased desire to find meaning in their work, spirituality in the workplace and stakeholder theory allow meaningful ways for researchers and practitioners to connect humanity with everyday business operations. This study is a step towards finding such connections and understanding how contributing to the well-being of stakeholders may improve their readiness for change.

Additional Theoretical Perspectives

Cultural theories of change shape employee attitudes and facilitate long-term change. Dissimilar to other theories of change (evolutionary, teleological, life cycle, political, and social cognition), cultural theories emphasize the irrationality, spirituality, fluidity, complexity, and symbolism of all organizations (Kezar, 2001). Cultural models also have the following assumptions: Change is impulsive, dynamic, and constant. Therefore, cultural theories/models also assert that by changing the overall culture including values, beliefs, mission, vision, rituals, or artifacts of the organization to align with the desired change, employees are more likely to adapt and commit to the change (Kezar, 2001).

Organizations have the ability to shape employee change attributes through a nurturing organizational culture to better prepare employees to embrace, support, and even lead change as

the role of employee and leader are often interchangeable (Baker, 2007; Carsten, Uhl-Bien, West, Patera, & McGregor, 2010; Chaleff, 2009; Collinson, 2006). Organizational culture is the culmination of shared behaviors, perceptions, norms, and values that influence the interactions of its stakeholders (Kezar, 2001; Seren & Baykal, 2007).

This study of the relationship between spirit at work and attitudes towards change is based on the premise that when an employee experiences spirit at work, the individual is more likely to be more open to change than someone who does not (Markow & Klenke, 2005; Sonenshein & Dholakia, 2012). Literature supports the notion of change occurring at the organizational level to impact employee readiness for change in which individuals within the institution share change commitment and change efficacy and are able and willing to change (Rafferty et al., 2013; Weiner, 2009). The level of value an individual has for a particular change is change valence and, per motivational theories, each organizational member may have a different reason for valuing or disregarding a change (Weiner, 2009). However, change readiness is characteristic of the members' ability to find the change rewarding, beneficial, or necessary and whether an employee values the change enough to commit to it. The unit of analysis for this study was the individual, because changing the behavior of the organization relies on the ability to change the individual—the organization's smallest unit (Heaton, et al., 2004; Neal et al., 1999).

Significance of the Study

This study is significant to the field of spirit at work and organizational change for several reasons. One, change agents and leaders in organizations will better understand what influences positive attitudes towards organizational change. This study is the first empirical study to investigate the relationship between spirituality and change. Also, the findings provide implications for the consideration of spirituality in change management theories and leadership theories. The results of this study provides insight regarding the antecedents for successful change in organizations to help save organizations' time, resources, and energies on unsuccessful change.

Furthermore, this study provides decision makers with empirical data for deciding whether to provide spiritual programs for leaders and employees in the workplace to encourage the practice of spirit at work and to enhance positive attitudes towards change. Next, this study contributes to the literature by gathering data from multiple industries to better understand how spirit at work and attitudes towards change may vary among industries and demographics. And, lastly, this study provides more information about the construct of spirit at work to advance a definition that may be accepted in the field. The lack of agreement on a common definition of spirit at work may be attributed to a lack of understanding of its role or purpose in the today's organization, which this study clarified.

Assumptions, Delimitation, and Limitations

Assumptions. There were several assumptions for this study. One, the participants had the ability to read and comprehend the survey questions and answer them honestly. Two, each participant has experienced spirit at work to a measurable degree. Three, each participant only completed the survey once. Four, each participant had experienced change in their workplace.

Limitations. This study had a few limitations. One, crowdsourcing is a nonprobability sampling method, therefore the findings of this study were not generalizable to non-Internet users (Behrend, Sharek, Meade, & Wiebe, 2011). Nonetheless, crowdsourcing offered the advantage of gathering data from several different industries and regions from one source through convenience sampling. Two, this study was limited by the participant's self-reporting of demographical information, spirit at work, and attitudes towards organizational change. Therefore, the responses were not verifiable. Three, this study was limited to seven factors (engaging work, mystical experience, spiritual connection, sense of community, cynical attitudes, fearful attitudes, and accepting attitudes).

Delimitations. There were also a few delimitations for this study. One, the population for this study was limited to people who have access to the Internet and are a part of Amazon's Mechanical Turk (MTurk, 2015) online workforce for a convenient data collection method. Two, the study was also limited to a population of whom the majority is from the United States, female, between the ages of 18 and 35, Caucasian, have completed at least a two-year college degree, and work full time (Ipeirotis, 2010a). More specifically, the study was limited to full-time workers in the United States so that the population was more manageable. Three, due to the nature of self-reporting, the participant responses to the survey questions that measure spirit at work and attitudes towards organizational change were on an even Likert scale in order to encourage the participants to classify their responses as purely positive or negative.

Definition of Terms

Acceptance. Acceptance is the belief that change is beneficial and provides opportunities for development or improvement (Neiva et al., 2005).

Change readiness. Change readiness is when an employee “exhibits a proactive and positive attitude that can be translated into willingness to support and confidence in succeeding in such an initiative (Vakola, 2014, p. 98).

Cynicism. Cynicism is the belief that change will not happen or that planned processes for change will ultimately fail (Neiva et al., 2005).

Engaging work. Engaging work is “profound feelings of well-being, a belief that one is engaged in meaningful work that has a higher purpose, and awareness of alignment between one’s values and beliefs.” (Kinjerski, 2013, p. 390).

Fear. Fear is the feeling of losing one’s job or pay, disbelief that one can learn new skills, and the belief that one is losing control of current responsibilities due to change. (Neiva et al., 2005).

Mystical experience. Mystical experience is “a positive state of energy or vitality, a sense of perfection, transcendence, and experiences of joy and bliss” (Kinjerski, 2013, p. 390).

Organizational change. Organizational change is “the transformation or modification of an organization and/or its stakeholders” (Nelson & Quick, 2011, p. 4).

Sense of community. Sense of community is “feelings of connectedness to others and common purpose” (Kinjerski, 2013, p. 391).

Spirituality. Spirituality is the feeling of being connected to your authentic self, others, and the entire universe (Mitroff & Denton, 1999).

Spiritual connection. Spiritual connection is “a sense of connection to something larger than oneself” (Kinjerski, 2013, p. 390).

Spirit at work. Spirit at work is the feeling of having an inner life that is stimulated by engaging work and nurtured by a sense of belonging at work (Kinjerski & Skrypnek, 2004).

Chapter 2 presents a review of relevant literature concerning workplace spirituality, organizational change, and change readiness in order to defend the significance of this study.

Chapter 2: Literature Review

This literature review provides an overview of all the relevant scholarly works including empirical studies, literature, theories, and methodologies regarding spirit at work and change readiness to provide support for the background and significance of this study.

The Spiritual Awakening

Ethical organizations, moral leaders, and altruistic employees are long-standing organizational concepts rooted in classical ideologies from philosophers such as Socrates and Aristotle (King, 2006; Sarros, Cooper, & Hartican, 2006). Creating a culture for fostering productivity, proficiency, and profit has long been the goal of enterprise (Dent, Higgins, & Wharff, 2005). However, literature has just recently taken notice of the employee's need to transcend ethics and organizational objectives to finding deeper meaning and calling in work (Gotsis & Kortezi, 2008; Jurkiewicz & Giacalone, 2004). This phenomenon is called spirit at work.

Change in the world is happening more quickly than ever before, and technological advances and the expansion of the global community have played a significant role in the organizations' need to change quickly and effectively. Organizational transformation is not only desirable but necessary for organizations to survive. Whereas many goals of change are to increase employee performance and improve the bottom line, some researchers claim that spiritual benefits are more critical to an organization than financial gain (Neal et al., 1999). In a time when over 70% of organizational change fails, it seems necessary to acknowledge that spirituality may be the missing, yet essential component for increasing successful change. Based on their study, Neal et al. (1999) believed that management theories and practices should indeed incorporate spirituality.

In addition to the journals that focus on spirituality and religion in the workplace, several books have alluded to the growing interest and practice of incorporating spirituality into managerial practice such as *The Living Organization* (Guillory, 2000), *Hippiebanker* (Sacco, 2015), *Handbook of Faith and Spirituality in the Workplace* (Neal, 2012), *The Stirring of Soul in the Workplace* (Briskin, 1998), *Lead with Humility* (Krames, 2015), *Soul at Work* (Benefiel, 2005), *Spirituality at Work* (Pierce, 2001), and even *The Complete Idiot's Guide to Spirituality in the Workplace* (Ealy, 2002) to name a few.

Within the last two decades, there has been a surge in the discussion of spirit at work and its influence on employee relationships and performance in the literature (Gotsis & Korteszi, 2008; Harrington, et al., 2001; King, 2006; Pawar, 2009a). Yet, it is one of the most influential forces in organizations today and the least understood by organizational researchers and practitioners alike (Phipps, 2012). Much interest lies in understanding its significance, and researchers offer different reasons for its recent surge in organizations at the employee, group or team, leader, and organization levels (Crossman, 2010).

Some researchers believe spirituality is needed in the workplace because of the persistence of unethical leadership (Rhodes, 2006), disgruntled workers due to massive layoffs and restructuring (Dent et al., 2005), outsourcing employment and technology (Harrington et al., 2001), lack of trust in leadership (Bello, 2012), and increased work hours (Fry, 2003). On the contrary, others speculate that organizations encourage spirituality as a discreet method for controlling the way employees think (Long & Mills, 2010) and believe spirituality requires organizations to devote too much time and resources to facilitate individual needs.

Even so, literature discusses spirit at work as an undertaking at the individual employee level as a mechanism for counteracting job stressors and dissatisfaction (Richards, Oman,

Hedberg, Thoresen, & Bowden, 2006). Literature also implies major roles and responsibilities for leaders and organizations in facilitating spirituality for employees (Campbell, 2007; Klenke, 2003).

History of Spirit at Work

The modern workplace has seen a recent surge in the interest, practice, and study of spirit at work in the last 20 years or so. However, the origins of this movement date back to the sixth century. Between 480 and 543 A.D., St. Benedict offered rules for monastic living in the form of a 73-chapter manuscript that provided guidance about how to acquire balance in work and prayer (Benefiel et al., 2014). He believed the work the monks completed throughout their day was just as important as the hours they spent in prayer. Moreover, he encouraged every monk to appreciate their discipline gained from both work and prayer and to consider both crucial to living holy. St. Benedict's belief was reaffirmed in the 16th century by Martin Luther who insisted that work and prayer were necessary for all people, no matter your calling, to work in excellence and gain God's favor (Benefiel et al., 2014; Roth, 2014).

Martin Luther's teachings during the Protestant Reformation laid the foundation for the work ethic concept that was introduced to laborers during the Industrial Revolution and spiritualized the workplace. This Protestant work ethic gave meaning to the workplace and denoted that every person could improve their situation with hard work (Roth, 2014). Having a solid work ethic also meant that workers were not to over consume wealth, but they were to share their goods and earnings with the community to promote social welfare (Benefiel et al., 2014).

The Protestant work ethic gave way to the Faith at Work movement led by the Baby Boomers in the 1980s, when that generation of workers sought more meaning and purpose in

their workplace to achieve self-fulfillment and to help them cope with the social changes of that time (Miller, 2003). These societal changes included the disbandment of the Berlin wall and communism, the outsourcing of goods and labor, and the introduction of advanced technology in the workplace. Although the Faith at Work movement was spearheaded by both Catholic and Protestant denominations, its principles of holistic living through one's fluid expression of faith or religion inspired workers of Islamic, Buddhist, and Jewish dogmas as well (Benefiel et al., 2014; Miller, 2003). This movement spread across the globe and is known today by several names including spirituality at work, spirituality in the workplace, or religion in the workplace (Miller, 2003).

Definitions of Spirit at Work

“Spirit(uality) at work is something like love; we all know what it is but find it difficult to define and even harder to measure” (Kinjerski, 2013, p. 383).

Researchers have yet to agree on a definition of organizational spirituality (Markow & Klenke, 2005) or even on what to call this workplace phenomenon. The terms *spirit at work*, *organizational spirituality*, *workplace spirituality*, and *spirituality in the workplace* are used interchangeably to refer to this construct (Kinjerski, 2013). Nonetheless, much of the literature agrees that spirituality in the workplace is not entirely about religion (Harrington et al. 2001), it is about an employee finding personal meaning and purpose in his or her job, having a connection with people at work, and being able to share common beliefs and attributes with the organization (Markow & Klenke, 2005). Nonetheless, through the lens of historical context, spirituality has clear ties to religious traditions (Quatro, 2004). Some researchers (Quatro, 2004) consider any effort to separate organizational spirituality from Judeo-Christian teachings unjustifiable, because many of the core values and principles align with conventional managerial

practices. Tisdell (2008) stressed that spirituality and religion are often misunderstood for three reasons. First, the earliest stages of our spirituality are often fostered by religious practices and affiliations. Second, religious orders outline behaviors often regarded as spiritual and sacred. And, third, even researchers use the two terms interchangeably in literature.

Researchers (Lynn, Naughton, & VanderVenn, 2009) also argue that spirituality must be discussed and facilitated within a context of a religion or established doctrine to truly give meaning to employees applying their faith at work in lieu of simply focusing on the positive, foreseeable outcomes of spirituality at work. Traditional religions such as Islam and Christianity can be described as structured religions that provide a set of rules or guidelines for living. These explicit ways of living often remove doubt or fear of the unknown.

This spiritual revolution has made its way into the religious sector in addition to the workplace. In the last century, new age religions and other beliefs formed in response to a new age of beliefs that humans are connected to the entire universe. New age religions also formed in response to social crises, scientific discoveries, and religious reform (Eskenazi, & Goodman; Flere & Kirbiš, 2009). Although members of these modern religions do not typically consider themselves religious, they are indeed spiritual and they strive to connect to the universe in search of holistic healing and expression.

Nonetheless, Fry (2003) concludes any sound definition of spirit at work must include the two dimensions of transcendence (or engaging work) and membership (or sense of community). Spirit at work is regarded as the employee's search for deeper meaning of work, one's calling, and inclusiveness within the organizational community (Jurkiewicz & Giacalone, 2004; Sanders, Hopkins, & Geroy, 2003).

In an effort to better understand the construct, spirit at work has been divided into two categories: pure spirituality and applied spirituality (Heaton et al., 2004). Pure spirituality is the boundless and irrational inner experience of self-awareness and fulfillment. Applied spirituality is the manifestation of pure spirituality as measurable outcomes directly resulting from the practice of pure spirituality. Heaton et al. (2004) petitioned researchers to conduct cross-sectional studies to examine correlations among individual and organizational variables of spiritual practices and applied spirituality. The researchers hypothesized that the more an individual practices spirituality, the more the individual exerts applied spirituality such as the ability to adapt to organizational change.

Spirituality in Other Public Sectors

The workplace is not the only sector spirituality has recently transformed. Since early 1980's, researchers have investigated the impact of spirituality in education. A study by Tisdell (2008) suggested that spirituality significantly enhanced learning in adults via universal human experiences such as births and deaths, dreams and other coincidental moments (like *déjà vu*), prayer and meditation, and identity development. These experiences led the participants to feelings of interconnectedness with nature, a new sense of purpose, validation, and a positive cultural identity within their learning environment.

Spirituality has also been found to have a significant impact within the military. In a study regarding the impact of spirit at work among military leader trainees (Fry et al., 2011), hope, love, and vision within spiritual leadership displayed through values, attitudes, and behaviors fostered a sense of purpose and membership. These outcomes also led to increased commitment, productivity, and performance among personnel in the military.

Spirituality has also made an impact on patient care and nursing training programs since the early 1900's in America, and it continues to gain interest among nurses (Schaefer, Stonecipher, & Kane, 2012). Researchers have found spirituality in the healthcare system to improve patient care (Schaefer et al., 2012), affect patient decisions on treatments, increase chaplain involvement with patient care (Galek, Flannelly, Koenig, & Fogg, 2007), and enhance spiritual education or training for nurses and other healthcare professionals (Kazemipour, Amin, & Pourseidi, 2012).

Previous Studies of Spirit at Work

There have been several studies that have investigated the association of spirit at work and other constructs related to employee attitudes and behavior. A qualitative study was conducted at a hospital with 12 nurses to determine whether the eight-point program (EPP)—a spiritually-based stress reduction program developed by Eknath Easwaran—was a tool relevant to the nursing practice and if participation in the program reduced stress and increased quality of patient care by nurses (Richards et al., 2006). The EPP is a meditation program based on inspirational passages from different religions or doctrines. The participants may choose a passage according to their preference. All the same, agnostic or atheist participants may choose passages that are Taoist or Buddhist in nature. In regards to whether the EPP was pertinent to nurses' philosophy of care, the results indicated that eight nurses were influenced by benevolent factors alone and four were influenced by spiritual and/or benevolent factors in caring for patients.

Eleven of the 12 nurses affirmed that the EPP had a positive influence on their daily work functions. Positive outcomes included renewed enjoyment in their job, increased ability to focus on specific tasks, increased ability to refrain from showing anger and frustration at work,

increased self-awareness, and the ability to have more positive relationships with patients and coworkers. The only barriers the participants mentioned to EPP effectiveness was finding time to meditate in their busy work schedules (Richards et al., 2006).

Likewise, in a study regarding the impact of spirituality on work performance among manufacturing personnel, faith in work proved to positively affect the employees' sense of community, meaningful work, and inner life (or individual identity). The effects of organizational vision and altruism (charity) on the former three aspects of spirit at work were also tested but were not wholly supported. Two other hypotheses substantiated by the same study were that altruism supports an employee's sense of community and the employee's inner life affects employee's work performance (Javanmard, 2012).

A researcher assessed the direct relationship between spirit at work and employee work attitudes from organizations in India (Pawar, 2009a). The facets of spirituality examined in this study were meaning in work, community at work, and positive organizational purpose. The researcher also added individual spirituality, therefore making three of the four aspects of spirituality virtually the same as the one's examined in the Javanmard (2012) study. The results of the study concluded that all three facets of spirituality tested are positively and directly associated with the employee's commitment to the organization.

In a study by Harrington et al. regarding the perceptions of spirit at work among professionals and executives, individuals had the greatest sense of spirituality at work as it related to themselves through personal growth while at the organization versus their work unit level or organizational level (2001). This study supports Rhodes' model of the six components of spirit at work by suggesting the promotion of creativity, inclusiveness, and vocation among employees which are the three of the six characteristics of a spiritual organization (2006).

Furthermore, this study also supports Pawar's hypothesis, in the comprehensive model of facilitating spirit at work, that regardless of what level (leader, organization, group, or individual) values and beliefs are implemented, the greatest positive impact will be on the individual employee (2009).

Table 1 provides a summary of empirical studies regarding spirituality and the results of significant effects. Of the instruments listed in the table, Mahoney et al.'s (2005) instrument was the only one that focused on applied faith or religion at work rather than spirit at work. Also, Fry et al.'s (2005) instrument focuses on spirit at work but from a leadership perspective known as spiritual leadership.

Spiritual Leadership

Careful consideration of management practices that foster spirituality in the workplace is important to ensure that this organizational development approach is effective in achieving organizational objectives (Grzeda, 2008). Moreover, leaders articulate the mission and vision of an organization and, ultimately, its purpose (Raelin, 2006). With an appeal for holistic workplaces, comes a demand for holistic, spiritual leadership (Fry, 2003). Although spiritual leadership seems to have just as many definitions as spirit at work (Dent et al., 2005), literature generally defines spiritual leadership as a leader's ability to motivate one's self and others to fulfill spiritual needs through transcendence and membership (Campbell, 2007; Fry, 2003).

Spiritual leadership integrates body, mind, heart, and spirit to create a work environment that is suitable for organizational members to thrive (Klenke, 2003). According to Fry, it is also necessary for spiritual leaders and followers to be self-aware, respect others and their beliefs, trust others, and meditate often to develop personally and professionally (2003).

Table 1

Summary of Empirical Studies of Spirituality and Religion in the Workplace

| Author | Definition/Instrument Used | Result |
|--|---|--|
| Bodia & Ali (2012) | Fry et al. (2005) | +Commitment +Unit productivity +Job satisfaction |
| Chen & Yang (2012) | Fry et al. (2005) | +Altruism +Conscientiousness |
| Chen, Yang, & Li (2012) | Fry et al. (2005) | +Self-career management +Unit productivity |
| Duchon & Plowman (2005) | Ashmos & Duchon (2000) | +Work unit performance |
| Fry & Slocum (2008) | Fry et al. (2005) | +Commitment +Productivity +Sales growth |
| Fry, Hannah, Noel, & Walumbwa (2011) | Fry et al. (2005) | +Commitment +Productivity +Work unit performance |
| Fry, Vitucci, & Cedillo (2005) | Fry et al. (2005) | +Commitment +Unit productivity |
| Hall, Oates, Anderson, & Willingham (2012) | Mahoney et al. (2005) | +Job satisfaction -Interrole conflict |
| Javanmard (2012) | Fry et al. (2005); Duchon & Plowman (2005) | +Work performance |
| Kolodinsky, Giacalone, & Jurkiewicz (2008) | Wheat (1991) | +Involvement +Identification +Job satisfaction -Frustration |
| Milliman, Czaplewski, & Ferguson (2003) | Ashmos & Duchon (2000) | +Commitment +Satisfaction +Retention +Job involvement +Organizational citizenship behavior |
| Ming-Chia (2012) | Researcher designed | -Earnings management (manipulation) |
| Pawar (2009a) | Ashmos & Duchon (2000); Duchon & Plowman (2005) | +Commitment +Satisfaction +Job involvement |
| Petchsawang & Duchon (2012) | Researcher designed | +Work performance |
| Rego, Cunha, & Souto (2008) | Ashmos & Duchon (2000); Milliman et al. (2003) | +Attachment +Loyalty -Instrumental commitment |

Note. From “Spirituality and religion in the workplace: History, theory, and research,” by M. Benefiel, L. W. Fry, and D. Geigle, 2014, *Psychology of Religion and Spirituality*, 6, p. 179. Copyright 2014 by APA. Reprinted with permission.

Moreover, a spiritual organization is one that reflects the values and passions of the leader (Hinds, 2005); it will also attract other employees who share the same values and have the same beliefs—adding to the sense of community at work (Grzeda, 2008).

Before the inception of spiritual leadership theory, there was transformational leadership theory. Transformational leadership may be the most researched and most popular leadership theory in literature (Hinds, 2005). The literature suggests transformational leadership theory is a predictor of morality, integrity, and good character in leaders and typically identifies its practitioners as charismatic, considerate, inspiring, and intellectually stimulating (Bello, 2012; Fry, 2003; Hinds, 2005). As researchers learn more about spirituality in organizations, more behaviors and leadership styles have become predictors of organizational outcomes within a particular context. For example, transcendental leadership is one of the latest leadership styles to emerge from leaders' effort to integrate spirituality into their leadership role so that it affects every part of their life and transcends the organization (Sanders et al., 2003). Researchers posit this theory as the most spiritual of theories and it is comprised of moral character, faith, and consciousness, and incorporates aspects of the transformational leadership theory (Sanders et al., 2003).

Spirit at Work's Nomological Network

Whenever a researcher interprets a test that measures an attribute or quality that is not universally accepted in the literature, the construct must be validated (Cronbach & Meehl, 1955). Defining or measuring the construct is the first step. Cronbach and Meehl (1955) argue the importance of a *nomological network* for construct validity. Construct validation is especially important for new constructs such as spirit at work in order for researchers to continue to

understand and validate the nature of this workplace phenomenon. This study investigated whether spirituality at work's nomological network includes change readiness.

Change readiness is one of the few employee behaviors that has not been investigated in relation to spirit at work. There have been studies and conceptual papers addressing the relationship between spirit at work and diversity (Moore, 2008), work attitudes and individual spirituality (Pawar, 2009a), organizational citizenship behavior (Kazemipour et al., 2012), job performance (Beheshtifar & Zare, 2013), business ethics (Ayoum, Rowe, & Yassine, 2015), team effectiveness (Daniel, 2010), quality of work life (Hojjati & Hamidi, 2015), innovation or “thinking outside of the box” (Marques, 2007), organizational commitment (Markow & Klenke, 2005), retaining employees (Prakash & Sukanya, 2012), and leadership (Fry, 2003; Pawar, 2014). Thus far, the nomological network of spirit at work has revealed many positive relationships with positive employee behaviors.

Workplace spirituality has been noted as being very individualistic in nature. Individualism is characteristic of American culture, though many other countries are not as culturally individualistic. However, spirit at work has been observed in other countries such as India (Gupta, Kumar, & Singh, 2014), Mexico (Daniel, 2015), Iran (Hojjati & Hamidi, 2015), Nigeria (Ahiauzu & Asawo, 2012), and Canada (Groen, 2009) just to name a few. Also, the spirit at work is not limited by industries. Researchers have observed spirit at work in industries such as healthcare (Kazemipour et al., 2012), public administration (King, 2007), and academia (Groen, 2009).

Limitations of Spirit at Work

Spirit at work is based on the development of strong interpersonal relationships. As a result, employees are open and transparent in their work environment to embrace spirituality and

prepare for change. For an employee to have the facility to embrace change and to participate in the transformation of one's self and others, trust has to be established. Trust is often discussed in literature as a major component for successful organizational relationships between leaders and followers and within teams or groups (Chaleff, 2009), but it is rarely discussed regarding its effect on change readiness (Morgan & Zeffane, 2003). The lack of discussion is reflective of the lack of research regarding the importance of healthy organizational relationships for implementing successful change and establishing mutual trust.

Despite an emphasis on the development and efficacy of the individual, some researchers are concerned employees' overwhelming need for community may produce a type of groupthink or cult-like culture (Tourish & Tourish, 2010). There are several reasons why spirituality is not a popular practice in organizations. One, it is a slow, meticulous process to simultaneously encourage the practice and adoption of individual member values and organizational values. Nonetheless, cultural changes seem to be the most effective for long-term change. Two, researchers have not identified economic benefits for organizations as a result of spirituality. However, the proven qualitative benefits such as increased organizational commitment, decreased turnover, increased employee performance, and increased productivity are likely to recruit and maintain patrons and save the company money on recruitment and hiring efforts.

Three, although an organization may have a spiritual culture, one cannot assume each employee is inclined to participate in spirituality or exhibit the expected outcomes of spirit at work at the same level. Four, regardless of efforts for cultural change, all employees will not adopt or even accept change with the same enthusiasm as more committed members will. A study demonstrated that rapid growth and high turnover ironically created a more stable organization. As people who were not a good fit for the organization left, more fitting people

were recruited and hired because of attractive organizational practices (Harrison & Carroll, 1991). Although utilizing spirituality to develop change-ready members may not entice them all, it is likely to produce favorable outcomes with the majority organizational members over time.

Organizational Change

Organizational change is the plans and actions to alter a behavior or outcome (Helfrich et al., 2011). It is certain that organizations will undergo change. Of the many reasons change will occur, the need to maintain a competitive advantage, to enhance performance, to increase quality of products and services, and to develop employees are most prevalent (Cochran, Bromley, Swando, 2002). The vision for transformation is typically led from the top among executives. Organizational change is only successful when the people who are responsible for the daily operations of implementing change support the process (Cochran, Bromley, & Swando, 2002). It is possible the baseline measure of employees' readiness for change could predict the organization's success in implementing change (Helfrich et al., 2011).

One reason researchers believe that 70% of initiatives in organizations fail is the disparity between employees' values and the values expressed by the change (Detert, Schroeder, & Mauriel, 2000). The literature also acknowledges successful change is based on the value alignment of the people in the organization, the purpose of the initiative, and process by which the change is implemented (Burnes & Jackson, 2011), emphasizing that neither the purpose nor the process can be realized without the people. A study facilitated by the Project Management Institute provided evidence for the need of integrating "soft" factors into the strategic management process (Cabrey & Haughey, 2014, p. 3). Soft factors are interpersonal dynamics such as building morale, encouraging employee participation, and engaging stakeholders.

In an introduction to a special issue of the *Journal of Change Management*, Burns (2009) calls for empirical data to address three areas of organizational change research: failure data, causes of failure, and successful change management. He argued that without substantial evidence to the nature of the problem, there is no way to effectively solve the problem. He further extended an invitation to practitioners and scholars to debate failure rates, causes, and best practices. Two primary causes of organizational change failure are lack of leadership and insufficient communication (Cabrey & Haughey, 2014). This study addresses these issues and provides empirical evidence as to the interpersonal nature of organizational change. With regard to spirit at work, practitioners may better understand how they can get employees to understand the urgency of the change and influence employees to support it.

Change Readiness

Change readiness is the most prevalent positive attitude towards change that has been studied in the change literature (Armenakis, Harris, & Mossholder, 1993). Although supervisory boards and executive leaders of companies typically envision and lead change, organizations only undertake change through its individual members (Vakola, 2014). Therefore, individual readiness for change is essential for successful transformations (Vakola, 2014). Change readiness is when an employee “exhibits a proactive and positive attitude that can be translated into willingness to support and confidence in succeeding in such an initiative (Vakola, 2014, p. 98). Change readiness has also been defined as “beliefs, attitudes, and intentions regarding the extent to which changes are needed and the organization’s capacity to successfully undertake those changes” (Armenakis, Harris, & Mossholder, 1993, p. 681).

Spirit at Work and Change

Organizational change is “the transformation or modification of an organization and/or its stakeholders” (Nelson & Quick, 2011, p. 4). Change in organizations occurs in forms such as restructuring, total quality management, downsizing, and enhancing organizational cultures (Mitki & Shani, 1995). Researchers believe that spirit at work requires and fosters open-mindedness, acceptance, understanding, innovation, and openness to change (Marques, 2007), however, these claims are not supported by empirical evidence. Studies have also concluded employees will contribute to the change process the more employees feel a sense of community at work and feel they have an important role in fulfilling the common purpose in the organization (Chaleff, 2009; Kezar, 2001; Seren & Baykal, 2007). Other studies suggested employees who internalize tolerant and cooperative values, practice camaraderie, and follow leaders who encourage employee participation in making decisions are most likely to demonstrate positive attitudes towards change (Seren & Baykal, 2007).

In a study of total quality management processes, employees contributed more to the process in organizations where they believed the firm valued them and socialization was a common practice. Socialization is the process in which new employees learn about the organization’s culture and acclimate to the inner workings of the firm (Nelson & Quick, 2011).

In the preface of the first empirical study of spirituality at work, Mitroff and Denton (1999) concluded that an organization’s struggle to produce long-lasting change is synonymous with an alcoholic’s ability to overcome destructive drinking. Conventional methods of curing alcoholism, such as psychoanalysis or medications, were unsuccessful for centuries. Mitroff and Denton compared such failures to the conventional theories or models of change that have often left organizations unchanged. Carl Jung, a Swiss psychoanalyst, believed that the lack of

spirituality was the driving force behind the incurability of alcoholism. In other words, he believed the change that needed to take place was a *spiritual* matter, not a medical or rational one. This discovery influenced the founding of Alcoholics Anonymous, a global fellowship of men and women who seek to recover from a history of alcohol abuse (2015). Alcoholics Anonymous' success in overcoming addiction is based on the premise that change begins with the soul and the soul is nurtured by intrinsic motivation, interconnectedness with the world, and belief in something greater than one's self. These are spiritual experiences, and many employees are experiencing this in the workplace.

Organizations as Human Communities

Spiritual workplaces share different ideologies of the role and construct of the organization than most other, more traditional workplaces. There are two classical views in the literature of the primary purpose of an organization (Melé, 2012). The first view is that the organization consists of a group of individuals who come together for one purpose or common goals through implicit and explicit contracts (Hallock, 2009), psychological contracts (Janssens, Sels, & Van, 2003), or social contracts (Morris, 1999; Weidenbaum, 1995) which serve as mechanisms for economic efficiency for the organization as a whole. The second view denotes the organization is a place where leaders generate and allocate wealth and other benefits to all primary stakeholder groups, because stakeholder interests are valuable and sustain the organization (Clarkson, 1995). Melé argues that "understanding the firm as a constellation of interests adds a human aspect to the 'skeleton' of contracts, but it is still insufficient for a whole view of the firm" (2012, p. 91). Rather, the firm is a *community of persons* that emphasizes both the significance and value of the individual and the whole. This ideology is not to undermine the

role of contracts and stakeholder interests in organizations; rather, it emphasizes what an organization *is*, not what it *does*.

There is vast support for this person-centered, rather than profit-centered, view of what an organization is throughout the literature and across genres. Anthropologists believe humans have a natural tendency to group based on a neurological inability to process a magnitude of relationships at one time (Fort, 2000). Psychologists believe interpersonal connections and social exchanges are based on emotions, commitments, and ethical behavior with others (Lawler & Thye, 1999). The Greek philosopher Aristotle emphasized the importance of human associations as ways for humans to satisfy their needs and fulfill a natural desire for order (Aristotle, 1981). It is within these associations (such as households, villages, and states) that cooperation, unity, and the sharing of knowledge exist (Melé, 2012).

There is also recognition of organizations as a community of persons in the leadership and managerial literature. Leadership theories such as spiritual (Fry, 2003; Markow & Klenke, 2005), transformational leadership (Dvir, Eden, Avolio, & Shamir, 2002; Kuepers, 2011), and servant leadership stem from the people-centered business theories, whereas transactional and leader-member exchange theories stem from the more contract-centered business theories. Then, there are the motivational theories such as the hierarchy of human needs by humanistic psychologist Abraham Maslow that led to other theories such as Douglas McGregor's Theory X and Theory Y that leaders, managers, and consultants utilize to emphasize the needs of the individual that affect productivity, satisfaction, and other employee attitudes and behaviors. Simply, when managers see their role as building communities rather than sustaining processes, the dignity of each person takes priority and spirit at work manifests in the firm (Melé, 2012).

Literature Review Methodology

Spirit at work inclusion-exclusion criteria. The inclusion criteria for the review of spirit at work literature was liberal given there have not been any noted empirical studies on the topic. The review included journal articles, unpublished manuscripts, reports, and books. Documents that used the words or phrases *spirit at work*, *workplace spirituality*, or *spirituality in the workplace* were considered. Studies that included the terms *employees*, *organizations*, or *stakeholders* were also considered. Any resources that did not discuss issues with spirituality at work among employees were excluded.

Change readiness inclusion-exclusion criteria. The inclusion criteria for the review of change readiness literature was less liberal given the mass amount of literature regarding change in organizations. The review mostly included journal articles, books, and special reports. Documents that used the words or phrases *change readiness*, *attitudes towards change*, *change attitudes*, *preparing for change*, and *successful change*. Studies that included the terms *employees* or *workers*, *organizational change*, and *change management* were also considered. Resources that did not discuss change readiness at the employee level were excluded.

The search process. *ProQuest* and *EBSCOhost* databases via University of the Incarnate Word's online search tool *PRIMO* and *Google Scholar* were utilized to find journal articles. The search criteria included the specific key terms listed in the previous subsection with preferences for peer-reviewed articles dated no later earlier than 2005. From the chosen articles, other relevant articles were identified.

Conclusion

This review suggests the practice of spirituality in the workplace helps employees to embrace, support, and lead change. This study investigated the relationship between spirit at

work and an employee's readiness for change to know whether spirituality plays a significant role in change management theories to fit the 21st century workplace.

Chapter 3 presents the targeted population and the methodology used to collect and analyze the data from this study.

Chapter 3: Research Methodology

Purpose of the Study

The purpose of this study was to investigate whether a significant relationship existed between spirit at work and attitudes towards change and to determine whether sense of community, mystical experience, spiritual connection, and engaging work made a difference on cynical, fearful, and accepting attitudes towards organizational change.

Research Design

This was a non-experimental quantitative study. The purpose of quantitative research is to objectively test theories by examining the relationship among dependent and independent variables. This approach to research relates to the postpositivist worldview whereby there is no absolute truth, and knowledge is shaped by rationale (Creswell, 2014). This worldview also suggests researchers cannot accept or prove a hypothesis; researchers can only fail to reject the stated hypothesis based on evidence. For the purpose of exploring the relationship between spirit at work and attitudes towards organizational change, an explanatory, correlational design was utilized to describe and measure the association among variables and predict outcomes to answer the research questions effectively (Creswell, 2012).

Variables

The factors mystical experience, spiritual connection, engaging work, and sense of community measured the independent variable spirit at work (Kinjerski, 2013) (see Figure 1).



Figure 1. *Spirit at work.*

The factors cynical, fearful, and accepting attitudes measured the dependent variable attitudes towards organizational change (Neiva et al., 2005) (see Figure 2).



Figure 2. *Attitudes towards organizational change.*

Also, nine control or demographical variables were measured to better understand their impact on the dependent and independent variables. The demographical variables included gender, age, race, education, religion, organization type, industry, years at current organization, and region. Each control variable was measured by one question. See Table 2 for a complete description of all of the variables.

Table 2

Summary of Variables

| Variable | Classification | Type | Definition | Measurement |
|--|----------------|-------------|--|---|
| Attitude Towards Organizational Change | Dependent | Ordinal | Three Factors: Cynical, Fearful, and Accepting Attitudes | Determined by an aggregated score of 36 items on a 6-point Likert scale |
| Spirit at Work | Independent | Ordinal | Four Factors: Sense of Community, Engaging Work, Spiritual Connection, and Mystical Experience | Determined by an aggregated score of 22 items on a 6-point Likert scale |
| Organization Type | Control | Dichotomous | For Profit Non Profit | Determined by one question. |
| Industry | Control | Nominal | Type of organization services | Determined by one question. |
| Years at Current Organization | Control | Scale | Years that participant has worked at current organization | Determined by one question. |
| Gender | Control | Dichotomous | Male Female | Determined by one question. |
| Age | Control | Scale | Age of participant, grouped by decade | Determined by one question. |
| Race/Ethnicity | Control | Nominal | Participant's self-reported race per EEOC categories | Determined by one question. |
| Education | Control | Nominal | Highest level of education completed by participant | Determined by one question. |
| Religion | Control | Nominal | Religion that participant practices/affiliates with | Determined by one question. |
| Region | Control | Nominal | Region of participant's employment in the United States | Determined by one question. |

Research Questions and Hypotheses

This study addressed four research questions:

Research question 1. Is there a relationship between individual spirit at work and attitudes towards organizational change?

Hypothesis 1. There is a positive, strong correlation between spirit at work and attitudes towards organizational change.

Research question 2. What is the relationship between mystical experience, spiritual connection, engaging work, and sense of community and cynical, fearful, and accepting attitudes towards organizational change?

Hypothesis 2.1. Spiritual connection has a negative relationship with cynical attitudes.

Hypothesis 2.2. Spiritual connection has a negative relationship with fearful attitudes.

Hypothesis 2.3. Spiritual connection has a positive relationship with accepting attitudes.

Hypothesis 2.4. Engaging work has a negative relationship with cynical attitudes.

Hypothesis 2.5. Engaging work has a negative relationship with fearful attitudes.

Hypothesis 2.6. Engaging work has a positive relationship with accepting attitudes.

Hypothesis 2.7. Sense of community has a negative relationship with cynical attitudes.

Hypothesis 2.8. Sense of community has a negative relationship with fearful attitudes.

Hypothesis 2.9. Sense of community has a positive relationship with accepting attitudes.

Hypothesis 2.10. Mystical experience has a negative relationship with cynical attitudes.

Hypothesis 2.11. Mystical experience has a negative relationship with fearful attitudes.

Hypothesis 2.12. Mystical experience has a positive relationship with accepting attitudes.

Research question 3. Does a relationship exist between demographical variables (gender, age, race, education, religion, organization type, industry, years at current organization, and region) and attitudes towards organizational change?

Hypothesis 3.1. Gender has a relationship with attitudes towards organizational change.

Hypothesis 3.2. Age has a relationship with attitudes towards organizational change.

Hypothesis 3.3. Race has a relationship with attitudes towards organizational change.

Hypothesis 3.4. Religion has a relationship with attitudes towards organizational change.

Hypothesis 3.5. Education has a relationship with attitudes towards organizational change.

Hypothesis 3.6. Organization type has a relationship with attitudes towards organizational change.

Hypothesis 3.7. Industry has a relationship with attitudes towards organizational change.

Hypothesis 3.8. Years at current organization have a relationship with attitudes towards organizational change.

Hypothesis 3.9. Region has a relationship with attitudes towards organizational change

Research question 4. Does a relationship exist between demographical variables (gender, age, race, education, religion, organization type, industry, years at current organization, and region) and spirit at work?

Hypothesis 4.1. Gender has a relationship with spirit at work.

Hypothesis 4.2. Age has a relationship with spirit at work.

Hypothesis 4.3. Race has a relationship with spirit at work.

Hypothesis 4.4. Religion has a relationship with spirit at work.

Hypothesis 4.5. Education has a relationship with spirit at work.

Hypothesis 4.6. Organization type has a relationship with spirit at work.

Hypothesis 4.7. Industry has a relationship with spirit at work.

Hypothesis 4.8. Years in current organization have a relationship spirit at work.

Hypothesis 4.9. Region has a relationship with spirit at work.

Figure 3 depicts the proposed model that represents the hypotheses for research questions 1 through 4, whereby demographic variables are hypothesized to affect spirit at work and attitudes towards organizational change and there is a relationship between both constructs.

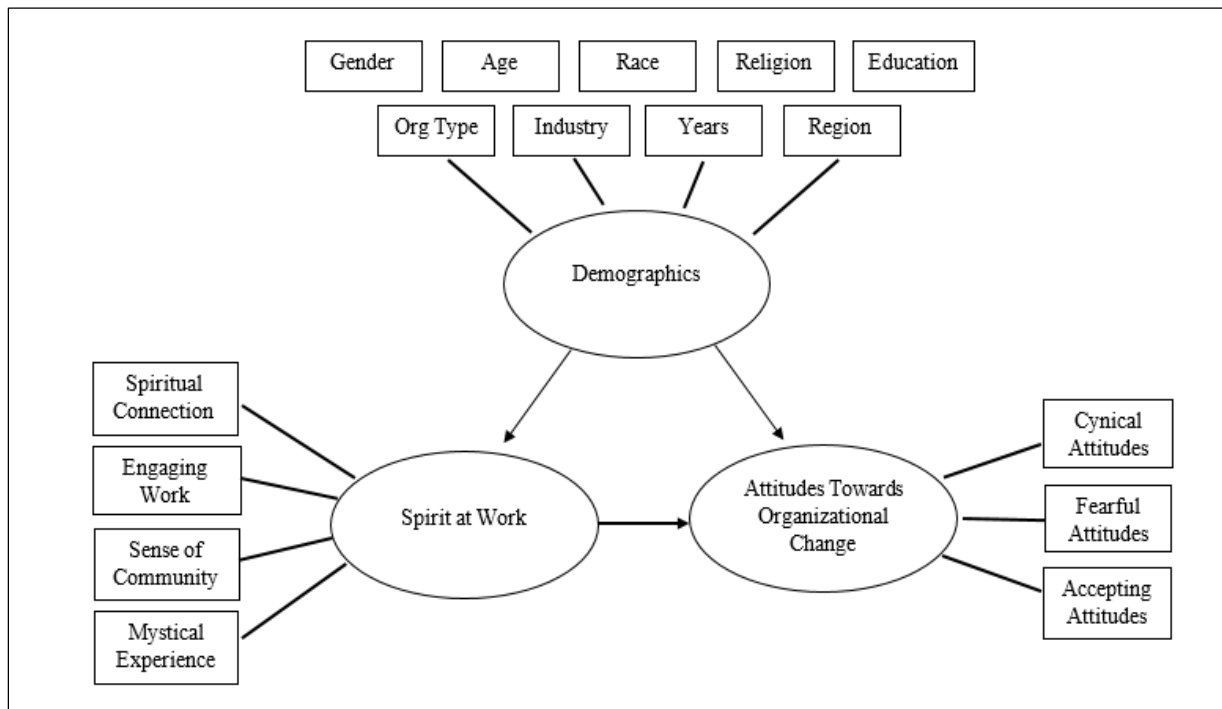


Figure 3. *Proposed model for all variables and constructs.*

Population

Target population. The population for this study was Amazon's Mechanical Turk online workforce. More specifically, the study targeted adults (age 18 or older) in the workforce who work full time in the United States at an organization they do not own.

Crowdsourcing sampling method. A nonprobability data collection method called crowdsourcing was used for this study. Crowdsourcing is the use of a paid, online global workforce that operates independently for the purpose of working on specific tasks (Behrend et al., 2011). Crowdsourcing suited this study in order to gather information from MTurks' diverse workforce that represented a wide spectrum of views, sentiments, demographics, and experiences to best identify and explore relationships within such variations (Meadows, 2003). Also, a moderate size data set for a survey instrument increases the chances of a satisfactory response rate and complete, usable data to minimize the margin of error. Crowdsourcing tends to yield a larger, attainable sample because participants will receive a small payment. While the meaning of the findings will only be descriptive in nature, this study contributes to the literature by providing descriptions of various relationships among workplace spirituality, change readiness, and demographics (Meadows, 2003).

Original Instruments

In line with the purpose of this explanatory correlational study, a survey was the instrument for collecting data. An online survey was best suited for acquiring quantitative data used to answer the research questions and meet the objectives of this study. An online survey was also quick to administer, effective for large samples, inexpensive to distribute and manage, well suited for correlational designs, and minimizes typing errors when transferring the data to statistical analysis software. There is not an individual instrument that measures attitudes

towards change and spirit at work, because this will be the first empirical study to investigate this relationship. Therefore, an instrument that measures attitudes towards organizational change and an instrument that measures individual spirit at work were combined.

Demographics. The first part of the survey acquired the participant's demographical information. The participants self-reported their gender, age, race, highest level of education, religious affiliation, whether they work in a for-profit or non-profit organization, the industry in which they work, the number of years they have worked at their current organization, and the region where they work. These items were required to have an answer on the survey.

Attitudes Towards Organizational Change scale. The second part of the survey assessed the participant's attitudes towards change. Neiva et al. (2005) created the Attitudes Towards Organizational Change (ATOC) scale by performing an exploratory factor analysis and a confirmatory factor analysis to create a three-factor model. The three factors identified were attitudes of opposition due to cynicism, attitudes of opposition due to fear and uncertainty, and attitudes of acceptance of change. The factor of opposition due to cynicism is measured by 10 items, opposition due to fear and uncertainty is measured by nine items, and attitudes of change acceptance is measured by nine items.

The results of the comparative fit indices CFI (.96) and NFI (.95) indicated a very good fit of the model to the analyzed data. The 36-item instrument uses a 5-point Likert scale in which 0 = *total disagreement* and 4 = *total agreement*. The sample used to pilot the instrument included 409 participants from two organizations, private and public, in Brazil. The ATOC was published in *Psychology in Spain*, an open access journal according to PsyPlexus (2006). Open access journals allow unrestricted use, reproduction, and distribution of the article and its content by researchers as long as the author or editor is properly cited (SpringerOpen, 2015).

Spirit at Work Scale. The third part of the survey assessed the participant's experiences of spirit at work. The Spirit at Work Scale (SAWS) was created by Kinjerski (2013) to measure the experience of spirit at work. From a 102-item survey, the results of a factor analysis revealed four discrete factors: mystical experience, spiritual connection, engaging work, and sense of community. Analyses resulted in high internal consistency for the instrument scale ($\alpha = .93$) and subscales ($\alpha = .86$ to $.91$). The final survey resulted in an 18-item instrument that included seven items to measure engaging work, five items to measure mystical experience, three items to measure sense of community, and three items to measure spiritual connection. The instrument utilized a 6-point Likert scale in which 1 = *completely disagree* and 6 = *completely agree*. The SAWS was published in a handbook, therefore Kinjerski provided written permission in August 2015 for its use in this study.

Instrument Adjustments

Demographics. The categorical options for race, religion, industry, and region were as standard as possible. The categories for race were taken from the Equal Employment Opportunity Commission (EEOC, 2016); the religion categories were taken from the ARIS report of 2001 (Kosmin, Mayer, & Keysar, 2001); the industry categories were taken from the North American Industry Classification System (U.S. Census Bureau, 2012); and the region categories were taken from the U.S. Energy Information Administration's website (2015).

Attitudes Towards Organizational Change scale. The Likert scale was changed from a 5-point scale to a 6-point scale so that all questions were on the same scale: 1 = *completely disagree* and 6 = *completely agree*. The questions were also reworded to ask about the respondents' opinions and experiences rather than asking about the general opinions and

experiences of their coworkers. In most instances, edits included changing pronouns such as “they” or “we” to “I” or “me.”

Spirit at Work scale. Two questions were added to both sense of community and spiritual connection so that both would have a minimum of five questions to ensure the final model would have no less than three items for each construct (Hair, Black, Babin, & Anderson, 2009; Nunnally & Bernstein, 1994). Questions were added by simply writing a restatement of the validated questions. A 22 questions measured spirit at work.

Validity and Reliability

A pilot study confirmed that the SAWS and ATOC instruments’ internal validity (via factor analysis) and reliability (via the Cronbach’s Alpha test) for both instruments held. A pilot test also ensured comprehension and readability of the survey questions before distribution of the final survey to participants. Marker variables and psychological breaks were included in the survey to check for common method bias (Conway & Lance, 2010). Questions were added so that each factor had a minimum of five questions, as recommended by Hair et al. (2009). Fifty-seven responses were analyzed. A confirmatory factor analysis was conducted to check for significantly low ($< .04$) loadings. All Cronbach’s alphas for all seven factors were above .88 and the composite reliability scores were all above .90. Also, all average variance extracted (AVE) scores were above .62. The questions were reviewed for face validity by five knowledgeable sources. The pilot study was conducted using the same population and medium that was used in the final study.

Data Collection

Distribution. Amazon’s Mechanical Turk (MTurk) served as the crowdsourcing interface for this study. MTurk is the most well-known and most utilized crowdsourcing interface, and researchers recognize it as a “viable means for recruiting participants in academic research” (Behrend, Sharek, Meade, & Wiebe, 2011, p. 802). Turkers (MTurk workers) found the survey as a human intelligence task (HIT) on MTurk. Adam Berinsky, an MIT researcher, stated, “It’s [MTurk] very efficient. It’s very fast. It’s very cheap” (Emanuel, 2014). All responses for this study were collected within 24 consecutive hours.

Many researchers have investigated the demographics of the MTurk workforce. According to two studies (Behrend, Sharek, Meade, & Wiebe, 2011; Ipeirotis, 2010a), Turkers are majority American, female, between the ages of 18 and 35, Caucasian, have completed at least a two-year college degree, and work full time.

Screening participants. The following screening questions ensured that the participants qualified to take the survey:

Do you live in the United States?

Do you currently work full time in an organization other than MTurk?

Do you own the business/organization where you work?

Participant qualification. MTurk allows researchers (or Requesters) to stipulate what qualifications a participant needed in order to complete the task. These stipulations would also increase the trustworthiness of the data: Participants must have had an approval rate above 95% with no less than 5 approved HITs. This was to ensure the participants were well acquainted with completing tasks or HITs on MTurk.

Compensation. Ipeirotis observed that 90% of MTurk's activity involved small tasks, such as completing surveys that offered a payment of 10 cents or less (2010b). Each participant received 25 cents after the completion of the survey, which took approximately 12 minutes.

Survey software. The survey was created and managed using Survey Monkey (2015). Survey Monkey is a provider of online survey software. The survey included an overview of the purpose of the study, a consent form, instructions, the survey questions, note of appreciation to participants, and the researcher's contact information for questions and concerns regarding the survey (see Appendix C and D).

Participant's identifiable information was not linked to the survey nor did the survey collect identifiable data in order to maintain the participant's privacy. When Turkers agree to the HIT (or survey), the link to the survey was embedded and the link directed the participant to the survey on Survey Monkey. Once the survey was completed, the participants saw a code that the participant had to submit to MTurk to confirm their participation and get paid. Using an online survey allowed for a quicker response time and minimized errors in transferring the data to software for statistical analysis. The online survey was well-suited for this study. Furthermore, the Internet is an efficient tool for nonprobability sampling in social sciences, because many research questions yield results that are representative but not generalizable (Baltar & Brunet, 2012).

Data Analysis

The purpose of a correlational study is to describe the degree of association between two or more variables by way of patterns from the participants' responses (Creswell, 2012). An explanatory correlational design is utilized to investigate the extent to which two or more variables co-vary (Creswell, 2012).

The role of the researcher in quantitative research is to be objective and nonbiased. Therefore, data were analyzed using IBM SPSS Statistics 22 and 24 and SmartPLS (Ringle, Wende, Becker, 2015) in order to structure models and run Pearson's correlation test, MANOVAs, ANOVAs, and descriptive statistics to determine the statistical significance and strength of the relationships among the variables.

Ethical Considerations

The Institutional Review Board at University of the Incarnate Word approved this study. Necessary precautions were taken throughout the study to ensure the protection of human subjects and that best practices in educational research were accomplished. The first ethical consideration was how missing data and the elimination of data was reconciled to ensure such actions did not jeopardize the trustworthiness of the findings. There was no missing data, because the survey settings required an answer for each question before the participant could submit the survey.

The next consideration was response bias. Due to the personal nature of this study, the questions on the survey and the description of the study were carefully considered and revised as needed to reduce response biases. Marker variables and psychological breaks were utilized to reduce common method bias. These measures ensured that participants respond to the questions honestly rather than only choosing answers that seemed honorable, moral, preferred by the researcher, or popular opinion.

Ethical considerations of collecting data included providing each participant with the detailed purpose of the study, providing compensation for completing the survey per MTurk policies, receiving implied consent from each participant, and protecting each participant's

anonymity. For this reason, the pilot study was administered via MTurk and Survey Monkey to ensure the best way to utilize the sites to ensure feasibility of the study.

Assumptions

Several assumptions were made about this study. One, the participants had the ability to read and comprehend the survey questions and will answer them honestly. Two, each participant has experienced workplace spirituality to a measurable degree. Three, each participant only completed the survey once. And, four, each participant had experienced change in their workplace.

Delimitations

Also, several delimitations for this study were established. One, the population for this study was limited to people who have access to the Internet and are a part of Amazon's MTurk online workforce for a convenient data collection method. Two, the study was also bound to a population of whom the majority is from the United States, female, between the ages of 18 and 35, Caucasian, have completed at least a two-year college degree, and work full time (Ipeirotis, 2010a). Three, due to the nature of self-reporting, the participant responses were measured on an even 6-point Likert scale in order to encourage the participants to clearly classify their responses as positive or negative, not neutral.

Chapter 4 presents the results of the testing of the hypotheses for all four research questions.

Chapter 4: Results

The purpose of this chapter is to present the sample demographics and results of the study. First, there is a brief summary of the research design used in this study. Next, an overview of the data collection process and descriptions of the sample are provided. The larger portion of this chapter is devoted to presenting the findings of this study and the testing of the null hypotheses.

Research Design Overview

This was a non-experimental quantitative study in order to explore the relationship between spirit at work and attitudes towards organizational change. An explanatory, correlational design allows for the measuring and describing the association among variables and predicting outcomes to answer the research questions effectively (Creswell, 2012). Four factors (engaging work, mystical experience, sense of community, and spiritual connection) measured spirit at work, the independent variable (Kinjerski, 2013). Three factors (cynical attitudes, fearful attitudes, and accepting attitudes) measured attitudes towards organizational change, the dependent variable (Neiva et al., 2005).

Data Collection

Data were collected using the crowdsourcing method. The population was MTurk's online workforce who work full time (40 or more hours per week) in the United States in an organization, other than MTurk, they do not own. Because crowdsourcing is a nonprobability sampling method, this research is not generalizable to other populations (Creswell, 2014). However, these findings are meaningful as a means to explore these relationships and add to the body of knowledge for workplace spirituality and organizational change. The survey was distributed online via Survey Monkey. Participant's identifiable information was not linked to

the survey nor did the survey collect identifiable data in order to maintain the participant's privacy.

Response Rate

The potential number of respondents from the population ranges from 25,000 to 46,000 people based on the estimated amount of Turkers who live in the United States and work full time as documented in published articles. Unfortunately, MTurk does not publicize their number of employed workers. Within 24 consecutive hours, 328 Turkers participated in the survey. Of the 328 respondents, 11 responses were removed due to incomplete responses, four responses were removed due to lack of variation in answers (same answer for more than 50 questions), and three responses were deleted because of extreme values (answering 1 or 6) for more than 50 questions. This resulted in 310 usable responses. This amount of responses exceeded the suggested minimum as stated by Hair et al. (2009) and, as such, was suitable for this study.

Overview of Demographics

The participant ages ranged from 19 to 79 years old and the average age was 34 years old. A little more than half (56.4%) of the sample consisted of people who have worked in their current organization for four years or less. Table 3 provides the descriptive statistics for age and years.

Table 3

Age and Years Descriptive Statistics Table

| | <i>M</i> | Median | Mode | <i>SD</i> |
|-------|----------|--------|-------|-----------|
| Age | 34.31 | 31.50 | 27.00 | 10.56 |
| Years | 5.86 | 4.00 | 1.00 | 6.02 |

The sample was 51.9% female and 48.1% male. The majority race was White/Caucasian (75%) with the largest minority group being Black/African American (9%) (see Figure 4).

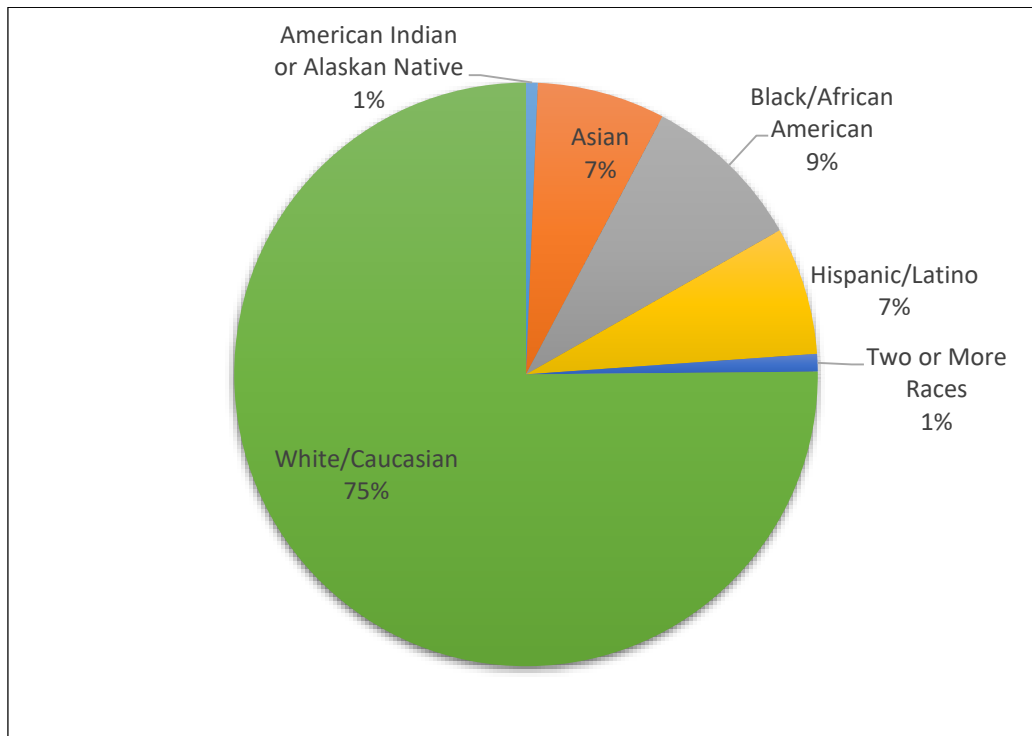


Figure 4. *Race pie chart.*

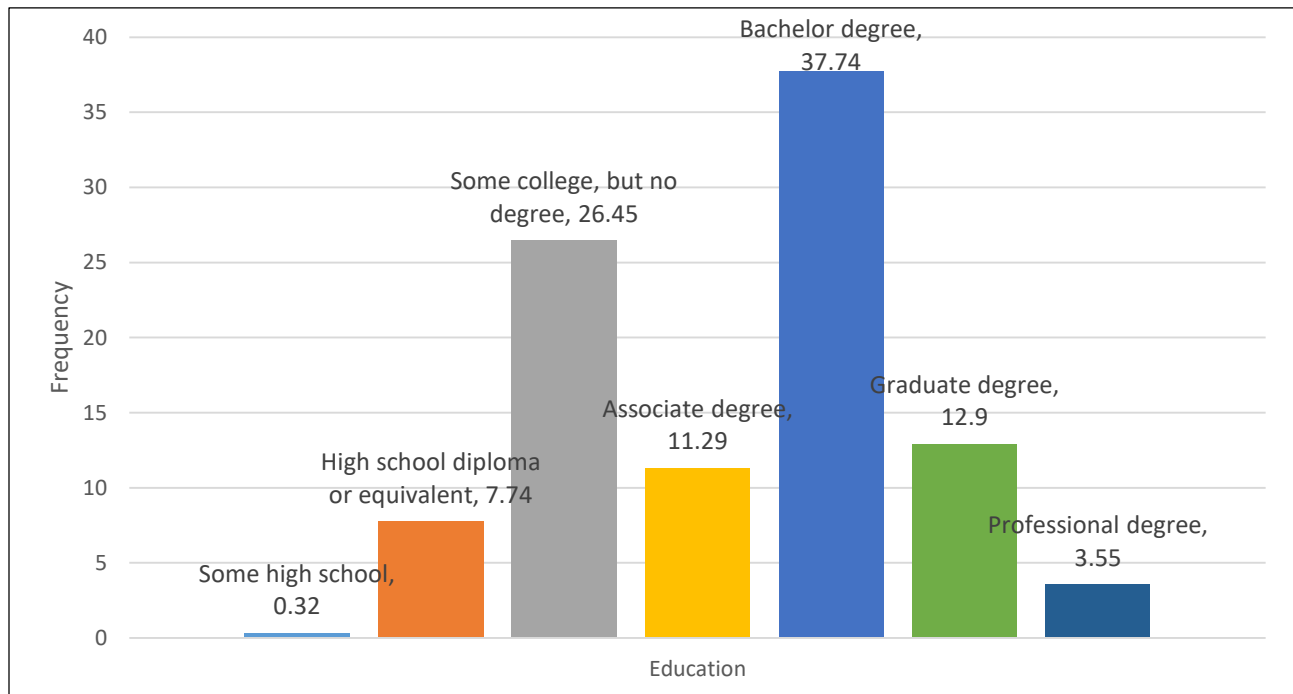
Aside from those who identified as having no religion (22.9%), nearly 57% of the sample identified with a Christian denomination.

More than half of the respondents had a college degree (65.5%) (see Figure 5).

Table 3

Religion Frequency Table

| Religion | n | % |
|---|----|-------|
| Baptist | 22 | 7.10 |
| Catholic | 53 | 17.10 |
| Christian Generic | 58 | 18.71 |
| Eastern Religions | 6 | 1.94 |
| Jewish / Judaism | 4 | 1.29 |
| Mainline Christian | 7 | 2.26 |
| Mormon / Latter Day Saints | 2 | 0.65 |
| Muslim / Islam | 3 | 0.97 |
| New Religious Movements and Other Religions | 3 | 0.97 |
| No Religion | 71 | 22.90 |
| Pentecostal / Charismatic | 7 | 2.26 |
| Protestant Denomination | 27 | 8.71 |
| Spiritual, Not Religious | 47 | 15.16 |

Figure 5. *Education frequency bar graph.*

Nearly 75% of the respondents worked in for-profit organizations with the two most frequent industries being health care (13.5%) and educational services (10.6%) (see Table 4).

Table 4

Industry Frequency Table

| Industry | n | % |
|--|----|-------|
| Accommodation and Food Services | 16 | 5.16 |
| Administrative and Support and Waste Management and Remediation Services | 6 | 1.94 |
| Agriculture, Forestry, Fishing and Hunting | 5 | 1.61 |
| Arts, Entertainment, and Recreation | 22 | 7.10 |
| Construction | 13 | 4.19 |
| Educational Services | 33 | 10.65 |
| Finance and Insurance | 26 | 8.39 |
| Health Care and Social Assistance | 42 | 13.55 |
| Information | 17 | 5.48 |
| Management of Companies and Enterprises | 6 | 1.94 |
| Manufacturing | 18 | 5.81 |
| Mining | 1 | 0.32 |
| Other Services (except Public Administration) | 28 | 9.03 |
| Professional, Scientific, and Technical Services | 23 | 7.42 |
| Public Administration | 5 | 1.61 |
| Real Estate Rental and Leasing | 5 | 1.61 |
| Retail Trade | 26 | 8.39 |
| Transportation and Warehousing | 15 | 4.84 |
| Utilities | 1 | 0.32 |
| Wholesale Trade | 2 | 0.65 |

All nine regions of the United States were represented in the sample with the largest percentage (21.1%) living in the South Atlantic region (Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida) (see Table 5).

Table 5

Region Frequency Table

| Region | n | % |
|--------------------|----|-------|
| New England | 14 | 4.52 |
| Middle Atlantic | 46 | 14.84 |
| East North Central | 46 | 14.84 |
| West North Central | 19 | 6.13 |
| South Atlantic | 65 | 20.97 |
| East South Central | 20 | 6.45 |
| West South Central | 34 | 10.97 |
| Mountain | 19 | 6.13 |
| Pacific | 47 | 15.16 |

Results of Null Hypotheses Testing

There were four research questions for this study. For each research question, the hypothesis, the null hypothesis, the testing of the null hypothesis, and results are presented. Tables with concomitant details are also provided. Table 6 shows the abbreviations for factors and constructs that are used in all tables and figures that follow.

Results of Research Question 1

Is there a relationship between individual spirit at work and attitudes towards organizational change?

Data analysis. All the factors of attitudes towards organizational change and spirit at work were measured using a 6-point Likert scale. The mean and standard deviation were calculated for both constructs in order to produce an overall average score for attitudes towards change (ATOCAVE) and spirit at work (SAWAVE) (see Table 7). A scatterplot revealed that both constructs were reasonably normally distributed. Therefore, the means of both measures adequately represent the average values of the respondents.

Table 6

Table of Abbreviations

| Abbreviation | Represents |
|--------------|---|
| ACC | Accepting Attitudes (ATOC Factor) |
| ACCAVE | Mean of all scores for ACC |
| ATOC | Attitudes Towards Organizational Change (Construct) |
| ATOCAVE | Mean of all scores for ATOC |
| COM | Sense of Community (SAW Factor) |
| COMAVE | Mean of all scores for COM |
| CYN | Cynical Attitudes (ATOC Factor) |
| CYNAVE | Mean of all scores for CYN |
| ENG | Engaging Work (SAW Factor) |
| ENGAVE | Mean of all scores for ENG |
| FEAR | Fearful attitudes (ATOC Factor) |
| FEARAVE | Mean of all scores for FEAR |
| MYS | Mystical experience (SAW Factor) |
| MYSAVE | Mean of all scores for MYS |
| SAW | Spirit at Work (Construct) |
| SAWAVE | Mean of all scores for SAW |
| SPIR | Spiritual Connection (SAW Factor) |
| SPIRAVE | Mean of all scores for SPIR |

Table 7

ATOCAVE and SAWAVE Descriptive Statistics

| | <i>M</i> | <i>SD</i> |
|---------|----------|-----------|
| ATOCAVE | 4.06 | 1.07 |
| SAWAVE | 3.88 | 1.00 |

The Pearson's correlation test determined whether a linear relationship existed between ATOC and SAW. The Pearson test requires interval variables that are normally distributed. To determine the constructs' linearity, a scatterplot was assessed (see Figure 6). Because the data fits the progression of the line, the data were a good fit for the Pearson correlation test. A two-

tailed test was appropriate, because the research question does not hypothesize a directional relationship (Hair et al., 2009).

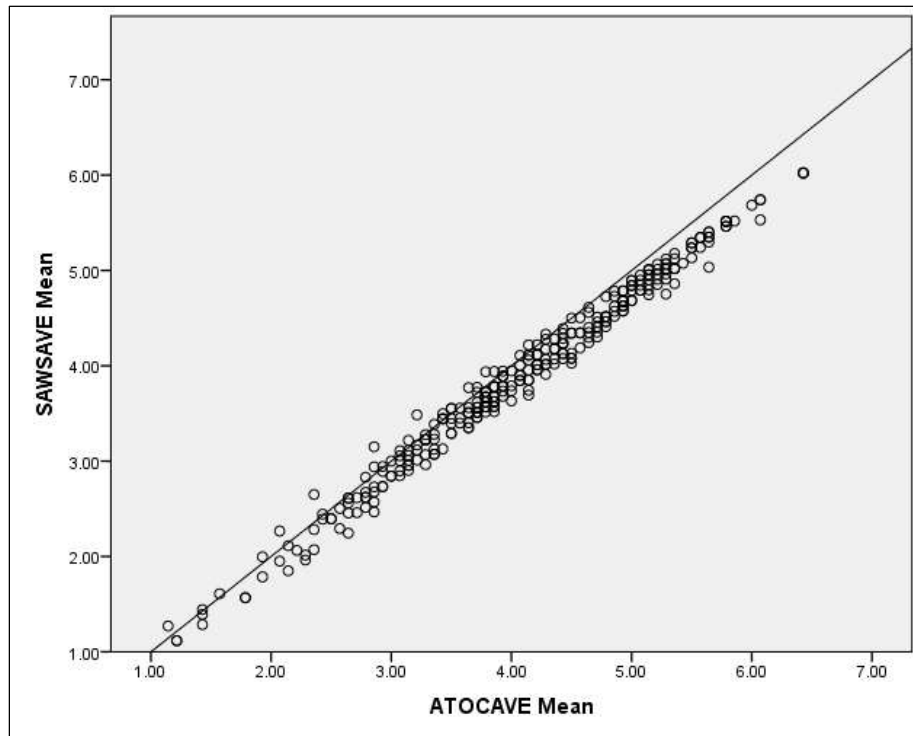


Figure 6. Scatterplot of ATOCAVE and SAWAVE.

Hypothesis 1. Spirit at work has a relationship with attitudes towards organizational change.

Null hypothesis 1. There is no significant relationship between spirit at work and attitudes towards organizational change.

Testing of null hypothesis 1. Table 8 shows the results of the Pearson correlation test. The $r = .993$ and it is significant at $p < .01$ level. This represents a very strong, positive correlation between the two constructs. Also, $R^2 = .986$, indicating that 98.6% of the variance in the ATOC mean is accounted for by the SAW mean. The null hypothesis was rejected.

Table 8

ATOC and SAW Pearson Correlation

| | | ATOCAVE | SAWAVE |
|---------|-----------------|---------|--------|
| ATOCAVE | Pearson | 1 | .993** |
| | Correlation | | |
| | Sig. (2-tailed) | | .000 |
| | <i>N</i> | 310 | 310 |
| SAWAVE | Pearson | .993** | 1 |
| | Correlation | | |
| | Sig. (2-tailed) | .000 | |
| | <i>N</i> | 310 | 310 |

** Correlation is significant at the .01 level (2-tailed).

Results of Research Question 2

What is the relationship between mystical experience, spiritual connection, engaging work, and sense of community at work and cynical, fearful, and accepting attitudes towards organizational change?

Hypotheses. Twelve (3 SAW factors x 4 ATOC factors) hypotheses were offered to explore the relationships between spirit at work and attitudes towards organizational change (see Figure 7).

Hypothesis 2.1. Spiritual connection negatively impacts cynical attitudes.

Null hypothesis 2.1. Spiritual connection has no impact on cynical attitudes.

Hypothesis 2.2. Spiritual connection negatively impacts fearful attitudes.

Null hypothesis 2.2. Spiritual connection has no impact on fearful attitudes.

Hypothesis 2.3. Spiritual connection positively impacts accepting attitudes.

Null hypothesis 2.3. Spiritual connection has no impact on accepting attitudes.

Hypothesis 2.4. Engaging work negatively impacts cynical attitudes.

Null hypothesis 2.4. Engaging work has no impact on cynical attitudes.

Hypothesis 2.5. Engaging work negatively impacts fearful attitudes.

Null hypothesis 2.5. Engaging work has no impact on fearful attitudes.

Hypothesis 2.6. Engaging work positive impacts accepting attitudes.

Null hypothesis 2.6. Engaging work has no impact on accepting attitudes.

Hypothesis 2.7. Sense of community negatively impacts cynical attitudes.

Null hypothesis 2.7. Sense of community has no impact on cynical attitudes.

Hypothesis 2.8. Sense of community negative impacts fearful attitudes.

Null hypothesis 2.8. Sense of community has no impact on fearful attitudes.

Hypothesis 2.9. Sense of community positively impacts accepting attitudes.

Null hypothesis 2.9. Sense of community has no impact on accepting attitudes.

Hypothesis 2.10. Mystical experience negatively impacts cynical attitudes.

Null hypothesis 2.10. Mystical experience has no impact on cynical attitudes.

Hypothesis 2.11. Mystical experience negatively impacts fearful attitudes.

Null hypothesis 2.11. Mystical experience has no impact on fearful attitudes.

Hypothesis 2.12. Mystical experience positively impacts accepting attitudes.

Null hypothesis 2.12. Mystical experience has no impact on accepting attitudes.

Data analysis . Data analysis was conducted using SmartPLS 3, a Partial Least Squares (PLS) analysis solution (Ringle et al., 2015), and IBM SPSS Statistics 24. Using stakeholder theory as the theoretical basis for understanding how spirit at work may influence employee attitudes towards change, the goal of this study was to explore the relationships between the measured constructs.

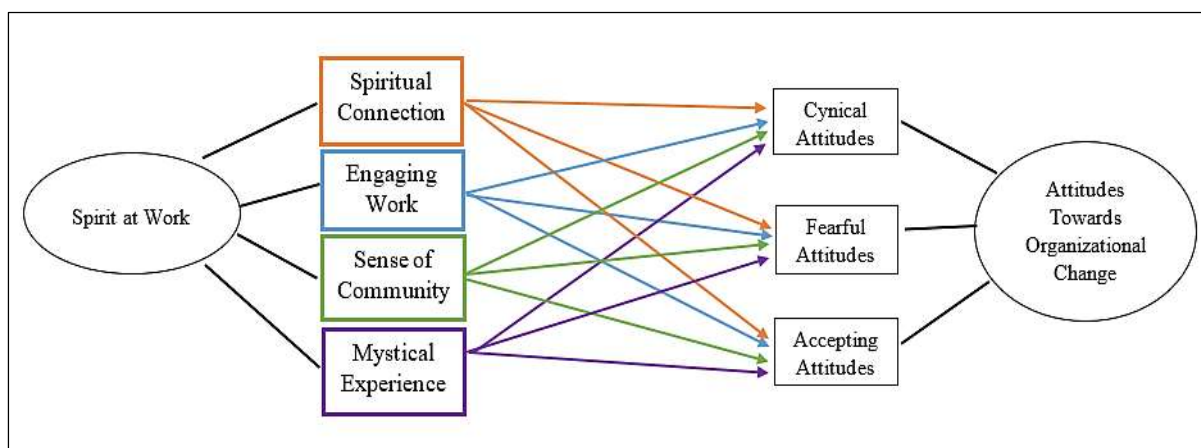


Figure 7. *Summary of pathways in model showing how relationships were assessed.*

Data analysis was conducted using a two-step process (Anderson & Gerbing, 1988; Hair et al., 2009). First, the measurement model was evaluated to confirm reliability and validity of the reflective constructs. Second, the structural model was evaluated in order to gauge the model's predictive power (Henseler, Ringle, & Sinkovics, 2009).

The measurement model. The measurement model was assessed for internal consistency reliability, indicator reliability, convergent reliability, and discriminant reliability (Hair, Hult, Ringle, & Sarstedt, 2014).

Dropped questions. An optimal model exists when all variables have high loadings (above .70) only on a single factor, when high cross-loadings are removed, and communalities of the variables are greater than .50 (Hair et al., 2009). Of the 58 questions that measured SAW and ATOC, 33 questions remained in the final model to establish an optimal structure with high loadings for each variable on a single factor. See Appendix F for the final list of 33 questions included in the model.

Internal consistency. The internal consistency of each measure was assessed in multiple ways in order to demonstrate reliability of the instrument. Cronbach's alpha scores were

calculated for each construct and observed values were assessed. All of the observed values were above .76, suggesting all measures are highly internally consistent. Since Cronbach's alpha assumes all measures are equally reliable, composite reliability was also calculated. Composite reliability accounts for variation in reliability among constructs yet follows the same guidelines for evaluation as does Cronbach's alpha (Hair et al., 2014). In the model, all composite reliability values are greater than 0.84, proving further evidence of high reliability (Henseler et al., 2009; Nunnally & Bernstein, 1994).

Indicator reliability. Indicator reliability was evaluated by assessing each measure's absolute standardized loading which should exceed .70 to indicate consistent reliability of the measures (Hair et al., 2009). No values were observed to score below .70. Convergent reliability was evaluated by assessing the AVE scores which demonstrates whether the latent variable explains at least half of its indicator's variance (Hair et al., 2009). All observed AVE scores are greater than .58, indicating acceptable convergent validity.

Discriminant reliability. Discriminant validity was assessed two ways. First, the square root of AVE of each latent variable is greater than the correlation of that variable with all other latent variables, indicating that the Fornell-Larcker criterion is satisfied and demonstrates acceptable discriminant validity (Fornell & Larcker, 1981). In addition, factor analysis was run in SPSS 24 with varimax rotation. The sample's Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) at .912 and Bartlett's Test of Sphericity at $p < .001$ indicate the distribution of values is well suited for conducting factor analysis. All factor loadings, as shown in Table 9, are greater than .70 and indicate good discriminant validity (Henseler et al., 2009).

Table 9

Measurement Model Summary

| Scale Item | Standardized Loading | Cronbach Alpha | Composite Reliability | AVE | Latent Variable Correlations | | | | | | |
|------------|----------------------|----------------|-----------------------|-----|------------------------------|------|------|------|------|-----|------|
| | | | | | COM | CYN | ENG | ACC | FEAR | MYS | SPIR |
| COM1 | .85 | | | | | | | | | | |
| COM2 | .87 | | | | | | | | | | |
| COM3 | .83 | .90 | .92 | .72 | .84 | | | | | | |
| COM4 | .84 | | | | | | | | | | |
| COM5 | .83 | | | | | | | | | | |
| CYN2 | .76 | | | | | | | | | | |
| CYN7 | .85 | | | | | | | | | | |
| CYN8 | .81 | .83 | .88 | .60 | -.33 | .78 | | | | | |
| CYN10 | .74 | | | | | | | | | | |
| CYN16 | .71 | | | | | | | | | | |
| ENG2 | .88 | | | | | | | | | | |
| ENG3 | .90 | | | | | | | | | | |
| ENG4 | .92 | .94 | .95 | .77 | .69 | -.30 | .87 | | | | |
| ENG5 | .85 | | | | | | | | | | |
| ENG6 | .89 | | | | | | | | | | |
| ENG7 | .80 | | | | | | | | | | |
| ACC1 | .75 | | | | | | | | | | |
| ACC2 | .80 | | | | | | | | | | |
| ACC3 | .70 | .83 | .88 | .59 | .45 | -.22 | .47 | .77 | | | |
| ACC4 | .75 | | | | | | | | | | |
| ACC5 | .83 | | | | | | | | | | |
| FEAR1 | .81 | | | | | | | | | | |
| FEAR2 | .79 | | | | | | | | | | |
| FEAR6 | .72 | .77 | .85 | .59 | -.23 | .50 | -.18 | -.22 | .77 | | |
| FEAR9 | .75 | | | | | | | | | | |
| MYS1 | .88 | | | | | | | | | | |
| MYS3 | .92 | .92 | .94 | .81 | .53 | -.09 | .74 | .37 | -.01 | .90 | |
| MYS4 | .91 | | | | | | | | | | |
| MYS5 | .88 | | | | | | | | | | |
| SPIR1 | .90 | | | | | | | | | | |
| SPIR2 | .95 | .95 | .96 | .87 | .34 | .06 | .37 | .26 | .09 | .35 | .93 |
| SPIR3 | .95 | | | | | | | | | | |
| SPIR4 | .92 | | | | | | | | | | |

Note. The shaded numbers are the square root of the average variance extracted (AVE).

Common method bias. Researchers regard common method bias as one of the greatest threats to theory development and the trustworthiness of research, particularly in the social and behavioral sciences, in studies involving self-reported data such as surveys and interviews (Reio,

2010). Due to the common method by which data were collected, researchers must be critical of the results by ensuring correlations are not possibly inflated or deflated.

Common method bias was addressed in this study by creating psychological separation with contextual shifts in the survey as a preventative measure for common method bias such as restating the directions on each page of the survey (Nunnally & Bernstein, 1994; Reio, 2010). If common method bias is present, either (a) a single factor will emerge from the factor analysis or (b) one general factor accounts for the majority of the covariance among the variables (Podsakoff, Mackenzie, Lee, Podsakoff, & Zedeck, 2003). Common method bias was evaluated through the use of Harman's one-factor test, an un-rotated principal components factor analysis and principal component analysis with varimax rotation using SPSS 24. The results of both factor analyses indicated the first factor extracted explained less than half of the overall variance at approximately 34%, whereas all factors in the model accounted for 73% of the total variance. Therefore, no general factor was statistically apparent (Harman, 1976).

The structural model. The model explained 58.4% of the variance related to how spirit at work relates to employee attitudes towards change. Eight of the 12 paths among the seven constructs were hypothesized to result in a negative impact (see Figure 8).

All of the relationships or pathways in the model were significant at the $p < .05$ except the path between mystical experience and accepting attitudes and the path between spiritual experiences and accepting attitudes towards change. Path coefficients and explained variances are summarized in Figure 9. The final model shows that only four of the 12 paths were negative, yet statistically significant.

Table 10 summarizes the results for the hypotheses related to whether relationships exist among variables that measure spirit at work and attitudes towards organizational change. Four of

the 12 null hypotheses were not rejected. However, 10 of the 12 path coefficients were statistically significant.

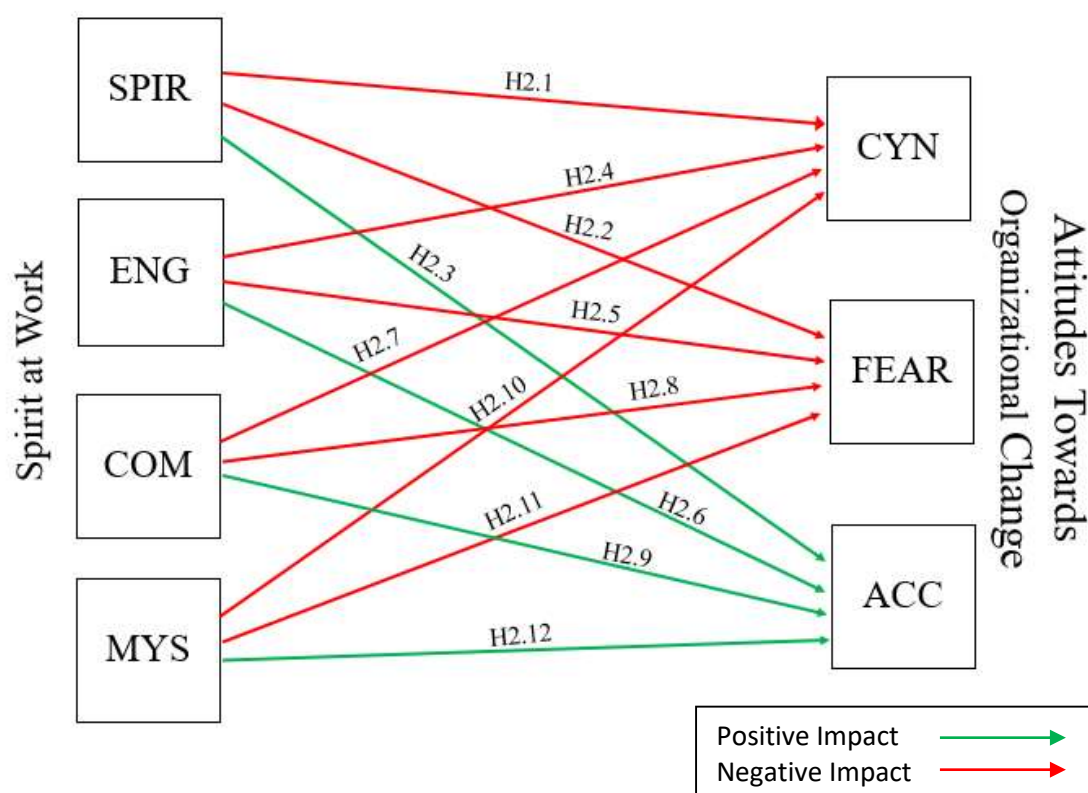


Figure 8. *Summary of the 12 hypothesized pathways.*

Results of Research Question 3

Does a relationship exist between demographical variables and attitudes towards organizational change?

Data analysis. The survey instrument collected data for nine demographic measures (gender, age, race, education, religion, organizational type, industry, years in current organization, and region) in both scale and categorical forms. To assess whether the demographics of the respondents made a significant difference on how the respondent scored on attitudes towards

organizational change (ATOC), one-way MANOVAs were conducted and the Wilks's lambda score was evaluated for statistical significance. Multivariate tests involve more than one dependent variable. Although it is possible to run a one-way ANOVA for each correlated dependent variable, it is possible that each test would cause Type 1 error inflation (Tabachnick & Fidell, 2013). For this reason, it is advantageous to run a multivariate analysis so that all dependent variables are analyzed at once. If the Lambda was significant, a one-way ANOVA test was conducted to assess which interactions among the constructs were significant. As depicted in Table 11, the means for each construct was calculated, and the values were used in the one-way MANOVAs and ANOVAs.

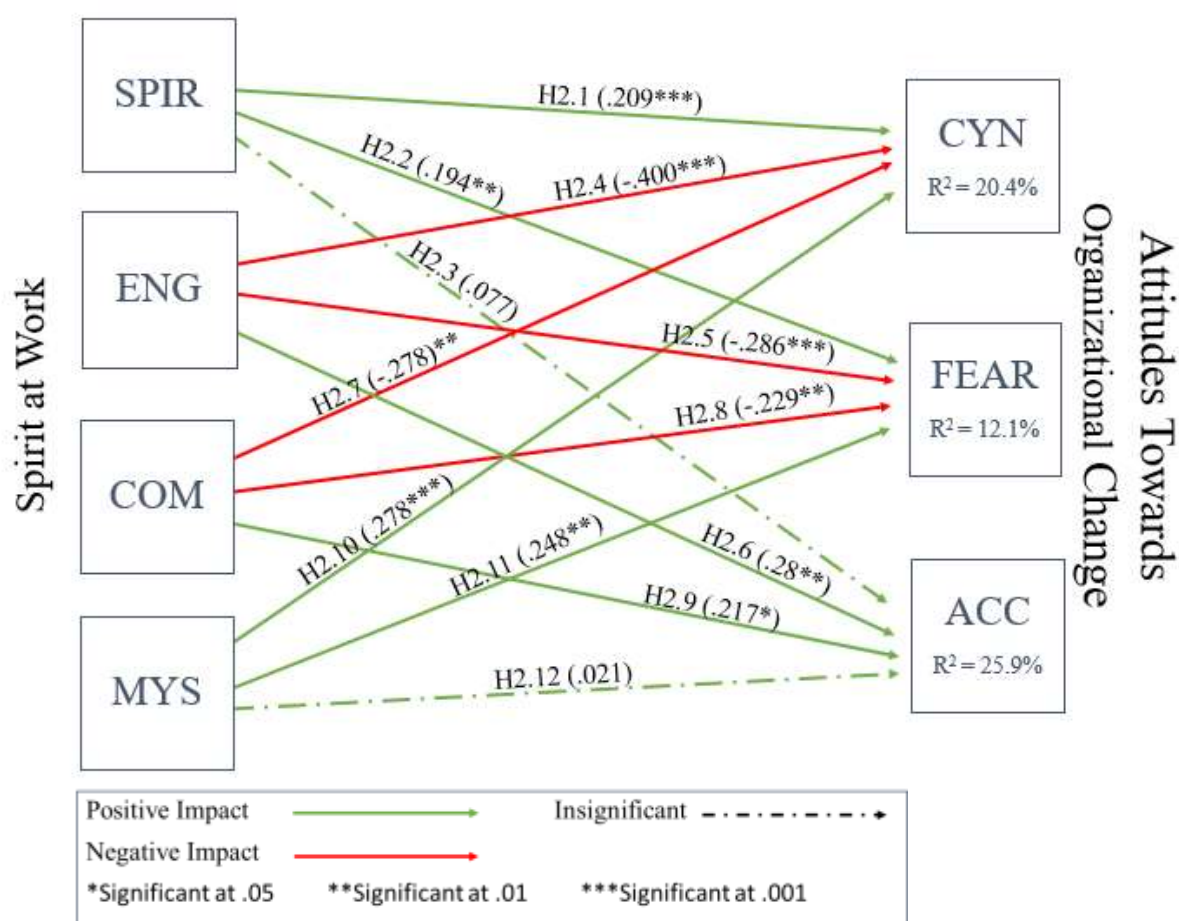


Figure 9. Summary of the 12 path coefficient results.

Table 10

Summary of Hypotheses 2.1 – 2.12

| Hypothesis | Path Coefficient | <i>p</i> | Resulted Significant Impact |
|--|------------------|----------|-----------------------------|
| <i>H2.1</i> Spiritual connection negatively impacts cynical attitudes. | .21 | .001 | Positive |
| <i>H2.2</i> Spiritual connection negatively impacts fearful attitudes. | .19 | .003 | Positive |
| <i>H2.3</i> Spiritual connection positively impacts accepting attitudes. | .08 | .196 | -- |
| <i>H2.4</i> Engaging work negatively impacts cynical attitudes. | -.40 | < .001 | Negative |
| <i>H2.5</i> Engaging work negatively impacts fearful attitudes. | -.29 | .011 | Negative |
| <i>H2.6</i> Engaging work positively impacts accepting attitudes. | .28 | .006 | Positive |
| <i>H2.7</i> Sense of community negatively impacts cynical attitudes. | -.28 | .001 | Negative |
| <i>H2.8</i> Sense of community negatively impacts fearful attitudes. | -.23 | .018 | Negative |
| <i>H2.9</i> Sense of community positively impacts accepting attitudes. | .22 | .021 | Positive |
| <i>H2.10</i> Mystical experience negatively impacts cynical attitudes. | .28 | < .001 | Positive |
| <i>H2.11</i> Mystical experience negatively impacts fearful attitudes. | .25 | .003 | Positive |
| <i>H2.12</i> Mystical experience positively impacts accepting attitudes. | .02 | .196 | -- |

Table 11

ATOC Constructs Descriptive Statistics

| | <i>M</i> | <i>SD</i> |
|---------|----------|-----------|
| CYNAVE | 3.60 | 1.24 |
| FEARAVE | 3.18 | 1.59 |
| ACCAVE | 4.35 | 1.02 |

Hypothesis 3.1. Gender makes a difference on attitudes towards organizational change.

Null hypothesis 3.1. There is not a significant relationship between gender and attitudes towards organizational change.

Testing of null hypothesis 3.1. A one-way MANOVA was calculated examining the effect of gender on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. No significant effect was found ($\Lambda(3,306) = .983, p > .05$). Gender did not make a significant impact on attitudes of cynicism, fear, nor acceptance toward organizational change (see Table 12). The null hypothesis was not rejected.

Table 12

MANOVA Table of Gender and ATOC

| | Wilks's λ | $F(3, 306)$ | p | η^2 |
|---------------|-------------------|-------------|------|----------|
| Gender x ATOC | .983 | 1.717 | .163 | .017 |

Hypothesis 3.2. Age makes a difference on attitudes towards organizational change.

Null hypothesis 3.2. There is not a significant relationship between age and attitudes towards organizational change.

Testing of null hypothesis 3.2. A one-way MANOVA was calculated examining the effect of age on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. No significant effect was found ($\Lambda(15,834) = .943, p > .05$). Age did not make a significant impact on attitudes of cynicism, fear, nor acceptance towards organizational change (see Table 13). The null hypothesis was not rejected.

Hypothesis 3.3. Race makes a difference on attitudes towards organizational change.

Null hypothesis 3.3. There is not a significant relationship between race and attitudes towards organizational change.

Table 13

MANOVA Table of Age and ATOC

| | Wilks's λ | $F(15, 834)$ | p | η^2 |
|------------|-------------------|--------------|------|----------|
| Age x ATOC | .943 | 1.195 | .270 | .019 |

Testing null hypothesis 3.3. A one-way MANOVA was calculated examining the effect of race on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. No significant effect was found ($\Lambda(15,834) = .959, p > .05$). Race did not make a significant impact on attitudes of cynicism, fear, nor acceptance towards organizational change (see Table 14). The null hypothesis was not rejected.

Table 14

MANOVA Table of Race and ATOC

| | Wilks's λ | $F(15, 834)$ | p | η^2 |
|-------------|-------------------|--------------|------|----------|
| Race x ATOC | .959 | 0.859 | .611 | .014 |

Hypothesis 3.4. Religion makes a difference on attitudes towards organizational change.

Null hypothesis 3.4. There is not a significant relationship between religion and attitudes towards organizational change.

Testing null hypothesis 3.4. A one-way MANOVA was calculated examining the effect of religion on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. A significant effect was found ($\Lambda(36,872) = .644, p < .001$) (see Table 15).

Follow-up univariate ANOVAs indicated that fearful attitudes towards organizational change scores were significantly improved by religion ($F(12,297) = 10.851, p = < .001$) (see Table 16). Religion did not make a significant impact on attitudes of cynicism or acceptance towards organizational change. The null hypothesis was rejected.

Table 17 shows the three highest and lowest means for the interaction of each religion category with FEARAVE. Pentecostal/Charismatic and Mainline Christian denominations had the highest scores in fearful attitudes whereas those who identified with No Religion had the lowest scores in fearful attitudes towards organizational change.

Table 15

MANOVA Table of Religion and ATOC

| | Wilks's λ | $F(36, 872)$ | p | η^2 |
|----------|-------------------|--------------|------|----------|
| Religion | .644 | 3.889 | .000 | .136 |

Table 16

ANOVA Table of Religion and ATOC

| | DV | $F(12, 297)$ | p | η^2 | Observed Power |
|----------|---------|--------------|------|----------|----------------|
| Religion | CYNAVE | 1.569 | .100 | .060 | .823 |
| | FEARAVE | 10.851 | .000 | .305 | 1.000 |
| | ACCAVE | 0.964 | .484 | .037 | .562 |

Note. Observed Power calculated using alpha = .05.

Table 17

Means of Religion and FEARAVE

| | Religion | <i>M</i> | <i>SD</i> | <i>n</i> |
|---------|---|----------|-----------|----------|
| Highest | Pentecostal/Charismatic | 4.61 | 0.56 | 7 |
| | Mainline Christian | 4.50 | 0.76 | 7 |
| FEARAVE | Muslim/Islam | 4.17 | 0.14 | 3 |
| | Spiritual, Not Religious | 3.20 | 1.65 | 47 |
| Lowest | New Religious Movements and Other Religions | 2.83 | 0.52 | 3 |
| | No Religion | 1.68 | 1.10 | 71 |

Hypothesis 3.5. Education makes a difference on attitudes towards organizational change.

Null hypothesis 3.5. There is not a significant relationship between education and attitudes towards organizational change.

Testing of null hypothesis 3.5. A one-way MANOVA was calculated examining the effect of level of education on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. No significant effect was found ($\Lambda(18,852) = .943, p > .05$) (see Table 18). Education did not make a significant impact on attitudes of cynicism, fear, nor acceptance toward organizational change. The null hypothesis was not rejected.

Table 18

MANOVA Table of Education and ATOC

| | Wilks's λ | $F(18, 852)$ | p | η^2 |
|------------------|-------------------|--------------|------|----------|
| Education x ATOC | .943 | .990 | .469 | .019 |

Hypothesis 3.6. Organization type makes a difference on attitudes towards organizational change.

Null hypothesis 3.6. There is not a significant relationship between organizational type and attitudes towards organizational change.

Testing of null hypothesis 3.6. A one-way MANOVA was calculated examining the effect of type of organization on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. A significant effect was found ($\Lambda(3,306) = .970, p < .05$) (see Table 19).

Follow-up univariate ANOVAs indicated that cynical attitudes towards organizational change scores were significantly improved by type of organization ($F(1,308) = 9.578, p = .002$) (see Table 20). Organization type did not make a significant impact on attitudes of fear or acceptance toward organizational change. The null hypothesis was not rejected.

Table 21 shows the mean scores for CYNAVE (cynical attitudes) by organizational type. Participants in nonprofit organizations scored higher in cynical attitudes than those in for-profit organizations.

Table 19

MANOVA Table of Organization Type and ATOC

| | Wilks's λ | $F(3, 306)$ | p | η^2 |
|-----------------|-------------------|-------------|------|----------|
| Org Type x ATOC | .970 | 3.181 | .024 | .030 |

Table 20

ANOVA Table of Organization Type and ATOC

| | DV | $F(1, 308)$ | p | η^2 | Observed Power |
|----------|---------|-------------|------|----------|----------------|
| Org Type | CYNAVE | 9.578 | .002 | .030 | .870 |
| | FEARAVE | 1.652 | .200 | .005 | .249 |
| | ACCAVE | 3.522 | .061 | .011 | .465 |

Note. Observed Power calculated using alpha = .05.

Table 21

Means of Org Type and CYNAVE

| | | M | SD | n |
|--------|------------|------|------|-----|
| CYNAVE | Nonprofit | 3.97 | 0.13 | 79 |
| | For Profit | 3.47 | 0.08 | 231 |

Hypothesis 3.7. Industry makes a difference on attitudes towards organizational change.

Null hypothesis 3.7. There is not a significant relationship between industry and attitudes towards organizational change.

Testing null hypothesis 3.7. A one-way MANOVA was calculated examining the effect of type of industry on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. A significant effect was found ($\Lambda(57,860) = .762, p < .05$) (see Table 22).

Follow-up univariate ANOVAs indicated that cynical attitudes towards organizational change scores were significantly improved by type of industry ($F(57,860) = 2.193, p = .003$) (see Table 23). Industry did not make a significant impact on attitudes of fear or acceptance towards organizational change. The null hypothesis was rejected.

Table 24 shows the three highest and lowest means for CYNAVE scores by industry with frequencies greater than five. The Information industry had the highest mean (4.553) for cynical attitudes whereas Transportation and Warehousing industries had the lowest mean (2.893) for cynical attitudes.

Table 22

MANOVA Table of Industry and ATOC

| | Wilks's λ | $F(57, 860)$ | p | η^2 |
|-----------------|-------------------|--------------|------|----------|
| Industry x ATOC | .762 | 1.437 | .021 | .086 |

Table 23

ANOVA Table of Industry and ATOC

| | DV | $F(57, 860)$ | p | η^2 | Observed Power |
|----------|---------|--------------|------|----------|----------------|
| Industry | CYNAVE | 2.193 | .003 | .126 | .990 |
| | FEARAVE | 1.302 | .181 | .079 | .864 |
| | ACCAVE | 0.890 | .596 | .055 | .663 |

Note. Observed Power calculated using alpha = .05.

Table 24

Means of Industry and CYNAVE

| | Industry | M | SD | n |
|-------------------|-------------------------------------|------|------|-----|
| Highest CYNAVE | Information | 4.55 | 0.57 | 17 |
| | Arts, Entertainment, and Recreation | 4.18 | 1.26 | 22 |
| | Accommodation and Food Services | 3.39 | 1.31 | 16 |
| Lowest | Manufacturing | 3.31 | 1.36 | 18 |
| | Retail Trade | 2.96 | 1.26 | 26 |
| | Transportation and Warehousing | 2.89 | 1.14 | 15 |

Hypothesis 3.8. Years at current organization make a difference on with attitudes towards organizational change.

Null hypothesis 3.8. There is not a significant relationship between years at current organization and attitudes towards organizational change.

Testing of null hypothesis 3.8. A one-way MANOVA was calculated examining the effect of years working in the organization on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. No significant effect was found ($\Lambda(9,740) = .988$, $p > .05$) (see Table 25). Years at current organization did not make a significant impact on attitudes of cynicism, fear, nor acceptance toward organizational change. The null hypothesis was not rejected.

Table 25

MANOVA Table of Years at Current Organization and ATOC

| | Wilks's λ | $F(9, 740)$ | p | η^2 |
|--------------|-------------------|-------------|------|----------|
| Years x ATOC | .988 | .411 | .929 | .171 |

Hypothesis 3.9. Region makes a difference on attitudes towards organizational change

Null hypothesis 3.9. There is not a significant relationship between region and attitudes towards organizational change.

Testing of null hypothesis 3.9. A one-way MANOVA was calculated examining the effect of region on cynical attitudes, fearful attitudes, and accepting attitudes towards organizational change. No significant effect was found ($\Lambda(24,868) = .890$, $p > .05$) (see

Table 26). Region did not make a significant impact on attitudes of cynicism, fear, nor acceptance toward organizational change. The null hypothesis was not rejected.

Table 26

MANOVA Table of Region and ATOC

| | Wilks's λ | $F(24, 868)$ | p | η^2 |
|---------------|-------------------|--------------|------|----------|
| Region x ATOC | .890 | 1.488 | .062 | .038 |

Results of Research Question 4

Does a relationship exist between demographical variables (gender, age, race, education, religion, organizational type, industry, years in current organization, and region) and spirit at work?

Data analysis. The survey instrument collected data on nine type and demographic measures (gender, age, race, education, religion, organizational type, industry, years in current organization, and region) in both scale and categorical forms. To assess whether the demographics of the respondents made a significant difference on how the respondent scored on spirit at work (SAW), one-way MANOVAs were conducted and the Wilks's lambda score was evaluated for statistical significance.

Multivariate tests involve more than one dependent variable. Although it is possible to run a one-way ANOVA for each correlated dependent variable, it is possible that each test would cause Type 1 error inflation (Tabachnick & Fidell, 2013). For this reason, it is advantageous to run a multivariate analysis so that all dependent variables are analyzed at once. If the Lambda was significant ($p < .05$), then a one-way ANOVA test was conducted to assess which

interactions among the constructs were significant. As depicted in Table 27, the means for each construct was calculated, and the values were used in the one-way MANOVAs and ANOVAs.

Table 27

SAW Constructs Descriptive Statistics

| | <i>M</i> | <i>SD</i> |
|---------|----------|-----------|
| ENGAVE | 3.73 | 1.20 |
| MYSAVE | 3.18 | 1.59 |
| SPIRAVE | 4.27 | 1.07 |
| COMAVE | 3.88 | 0.99 |

Note. ENGAVE = engaging work, MYSAVE = mystical experience, SPIRAVE = spiritual connection, COMAVE = sense of community; SAW = spirit at work constructs

Hypothesis 4.1. Gender makes a difference on spirit at work.

Null hypothesis 4.1. There is not a significant relationship between gender and spirit at work.

Testing of null hypothesis 4.1. A one-way MANOVA was calculated examining the effect of gender on engaging work, mystical experience, spiritual connection, and sense of community. No significant effect was found ($\Lambda(4,305) = .986, p > .05$) (see Table 28). Gender did not make a significant impact on engaging work, mystical experience, spiritual connection, and sense of community. The null hypothesis was not rejected.

Table 28

MANOVA Table of Gender and SAW

| | Wilks's λ | $F(4, 305)$ | p | η^2 |
|--------------|-------------------|-------------|------|----------|
| Gender x SAW | .986 | 1.045 | .384 | .014 |

Hypothesis 4.2. Age makes a difference on spirit at work.

Null hypothesis 4.2. There is not a significant relationship between age and spirit at work.

Testing of null hypothesis 4.2. A one-way MANOVA was calculated examining the effect of age on engaging work, mystical experience, spiritual connection, and sense of community. No significant effect was found ($\Lambda(4,305) = .978, p > .05$) (see Table 29). Age did not make a significant impact on engaging work, mystical experience, spiritual connection, and sense of community. The null hypothesis was not rejected.

Table 29

MANOVA Table of Age and SAW

| | Wilks's λ | $F(4, 305)$ | p | η^2 |
|-----------|-------------------|-------------|------|----------|
| Age x SAW | .978 | 1.725 | .144 | .022 |

Hypothesis 4.3. Race makes a difference on spirit at work.

Null hypothesis 4.3. There is not a significant relationship between race and spirit at work.

Testing of null hypothesis 4.3. A one-way MANOVA was calculated examining the effect of race on engaging work, mystical experience, spiritual connection, and sense of community. No significant effect was found ($\Lambda(20,999) = .953, p > .05$) (see Table 30). Race did not make a significant impact on engaging work, mystical experience, spiritual connection, and sense of community. The null hypothesis was not rejected.

Table 30

MANOVA Table of Race and SAW

| | Wilks's λ | $F(20, 999)$ | p | η^2 |
|------------|-------------------|--------------|------|----------|
| Race x SAW | .953 | .731 | .796 | .012 |

Hypothesis 4.4. Religion makes a difference on spirit at work.

Null hypothesis 4.4. There is not a significant relationship between religion and spirit at work.

Testing of null hypothesis 4.4. A one-way MANOVA was calculated examining the effect of religion on engaging work, mystical experience, spiritual connection, and sense of community. A significant effect was found ($\text{Lambda}(48,1135) = .626, p < .001$) (see Table 31).

Follow-up univariate ANOVAs indicated that mystical experience and sense of community scores were significantly improved by religion ($F(12,297) = 10.851, p < .001$) and ($F(12,297) = 4.333, p < .001$) respectively (see Table 32). Religion did not make a significant impact on spiritual connection or engaging work. The null hypothesis was rejected.

Table 33 shows the three highest and lowest means for MYSAVE and COMAVE scores by religion. Pentecostal/Charismatic and Mainline Christian both scored the highest for mystical experience and sense of community, and New Religious Movements and Other Religions and No Religion both scored the lowest in mystical experience and sense of community.

Table 31

MANOVA Table of Religion and SAW

| | Wilks's λ | $F(48, 1135)$ | p | η^2 |
|----------------|-------------------|---------------|------|----------|
| Religion x SAW | .626 | 3.054 | .000 | .110 |

Table 32

ANOVA Table of Religion and SAW

| | DV | <i>F</i> (12, 297) | <i>p</i> | η^2 | Observed Power |
|----------|---------|--------------------|----------|----------|----------------|
| Religion | ENGAVE | 1.692 | .068 | .064 | .858 |
| | MYSAVE | 10.851 | .000 | .305 | 1.000 |
| | SPIRAVE | 1.044 | .409 | .040 | .605 |
| | COMAVE | 4.333 | .000 | .149 | 1.000 |

Note. Observed Power calculated using alpha = .05.

Table 33

Means of Religion and MYSAVE and COMAVE

| | Religion | <i>M</i> | <i>SD</i> | <i>n</i> |
|---------|---|----------|-----------|----------|
| Highest | Pentecostal/Charismatic | 4.61 | 0.56 | 7 |
| | Mainline Christian | 4.50 | 0.76 | 7 |
| | Muslim/Islam | 4.17 | 0.14 | 3 |
| MYSAVE | Spiritual, Not Religious | 3.20 | 1.65 | 47 |
| Lowest | New Religious Movements and Other Religions | 2.83 | 0.52 | 3 |
| | No Religion | 1.68 | 1.10 | 71 |
| Highest | Pentecostal/Charismatic | 4.58 | 0.53 | 7 |
| | Mainline Christian | 4.31 | 0.78 | 7 |
| | Protestant Denomination | 4.23 | 0.99 | 27 |
| COMAVE | Mormon/Latter Day Saints | 3.48 | 0.92 | 2 |
| Lowest | No Religion | 3.25 | 0.90 | 71 |
| | New Religious Movements and Other Religions | 3.10 | 0.21 | 3 |

Hypothesis 4.5. Education makes a difference on spirit at work.

Null hypothesis 4.5. There is not a significant relationship between education and spirit at work.

Testing of null hypothesis 4.5. A one-way MANOVA was calculated examining the effect of level of education on engaging work, mystical experience, spiritual connection, and sense of community. No significant effect was found ($\Lambda(24,1048) = .933, p > .05$) (see

Table 34). Education did not make a significant impact on engaging work, mystical experience, spiritual connection, and sense of community.

Table 34

MANOVA Table of Education and SAW

| | Wilks's λ | $F(24, 1048)$ | p | η^2 |
|-----------------|-------------------|---------------|------|----------|
| Education x SAW | .933 | .879 | .632 | .017 |

Hypothesis 4.6. Organizational type makes a difference on spirit at work.

Null hypothesis 4.6. There is not a significant relationship between organizational type and spirit at work.

Testing of the null hypothesis 4.6. A one-way MANOVA was calculated examining the effect of organizational type on engaging work, mystical experience, spiritual connection, and sense of community. A significant effect was found ($\Lambda(4,305) = .964, p < .05$) (see Table 35).

Follow-up univariate ANOVAs indicated that engaging work and sense of community scores were significantly improved by type of organization ($F(1,308) = 10.877, p = .001$) and ($F(1,308) = 7.772, p = .006$) respectively (see Table 36). Organization type did not make a significant impact on spiritual connection or engaging work. The null hypothesis was rejected.

Table 37 shows the means for ENGAVE (engaging work) and COMAVE (sense of community) by organization type. Participants in nonprofit organizations scored higher in both engaging work and sense of community.

Table 35

MANOVA Table of Organizational Type and SAW

| | Wilks's λ | $F(4, 305)$ | p | η^2 |
|----------------|-------------------|-------------|------|----------|
| Org Type x SAW | .964 | 2.850 | .024 | .036 |

Table 36

ANOVA Table of Organizational Type and SAW

| | DV | $F(1, 308)$ | p | η^2 | Observed Power |
|----------|---------|-------------|------|----------|----------------|
| Org Type | ENGAVE | 10.877 | .001 | .034 | .908 |
| | MYSAVE | 1.652 | .200 | .005 | .249 |
| | SPIRAVE | 3.402 | .066 | .011 | .452 |
| | COMAVE | 7.772 | .006 | .025 | .794 |

Note. Observed Power calculated using alpha = .05.

Table 37

Means of Organization Type and ENGAVE and COMAVE

| | Org Type | M | SD | n |
|--------|------------|------|------|-----|
| ENGAVE | Nonprofit | 4.10 | 1.09 | 79 |
| | For Profit | 3.60 | 1.21 | 231 |
| COMAVE | Nonprofit | 4.14 | 0.84 | 79 |
| | For Profit | 3.79 | 1.01 | 231 |

Hypothesis 4.7. Industry makes a difference on spirit at work.

Null hypothesis 4.7. There is not a significant relationship between industry and spirit at work.

Testing of null hypothesis 4.7. A one-way MANOVA was calculated examining the effect of industry on engaging work, mystical experience, spiritual connection, and sense of community. A significant effect was found ($\Lambda(76,1133) = .710, p < .05$) (see Table 38).

Follow-up univariate ANOVAs indicated that engaging work scores were significantly improved by industry ($F(19,290) = 1.980, p = .009$) (see Table 39). Industry did not make a significant impact on spiritual connection or engaging work. The null hypothesis was rejected.

Table 40 shows the five highest and lowest means for ENGAVE (engaging work) for industries with more than ten frequencies.

Table 38

MANOVA Table of Industry and SAW

| | Wilks's λ | $F(76, 1133)$ | p | η^2 |
|----------------|-------------------|---------------|------|----------|
| Industry x SAW | .710 | 1.353 | .027 | .082 |

Table 39

ANOVA Table of Industry and SAW

| | DV | $F(19, 290)$ | p | η^2 | Observed Power |
|----------|---------|--------------|------|----------|----------------|
| Industry | ENGAVE | 1.980 | .009 | .115 | .980 |
| | MYSAVE | 1.302 | .181 | .079 | .864 |
| | SPIRAVE | .926 | .551 | .057 | .686 |
| | COMAVE | 1.434 | .110 | .086 | .903 |

Note. Observed Power calculated using $\alpha = .05$.

Table 40

Means of Industry and ENGAVE

| | Industry | <i>M</i> | <i>SD</i> | n |
|---------|-------------------------------------|----------|-----------|----|
| Highest | Information | 4.59 | 0.63 | 17 |
| | Arts, Entertainment, and Recreation | 4.26 | 1.22 | 22 |
| ENGAVE | Construction | 4.00 | 1.24 | 13 |
| | Manufacturing | 3.43 | 1.38 | 18 |
| Lowest | Retail Trade | 3.14 | 1.24 | 26 |
| | Transportation and Warehousing | 3.06 | 1.07 | 15 |

Hypothesis 4.8. Years in current organization make a difference on spirit at work.

Null hypothesis 4.8. There is not a significant relationship between years in current organization and spirit at work.

Testing of null hypothesis 4.8. A one-way MANOVA was calculated examining the effect of years in organization on engaging work, mystical experience, spiritual connection, and sense of community. No significant effect was found ($\text{Lambda}(12,801) = .947, p > .05$) (see Table 41). Years at current organization did not make a significant impact on engaging work, mystical experience, spiritual connection, and sense of community. The null hypothesis was not rejected.

Table 41

MANOVA Table of Years and SAW

| | Wilks's λ | $F(12, 801)$ | p | η^2 |
|-------------|-------------------|--------------|------|----------|
| Years x SAW | .947 | 1.395 | .162 | .018 |

Hypothesis 4.9. Region makes a difference on spirit at work.

Null hypothesis 4.9. There is not a significant relationship between region and spirit at work.

Testing of the null hypothesis 4.9. A one-way MANOVA was calculated examining the effect of region on engaging work, mystical experience, spiritual connection, and sense of community. No significant effect was found ($\Lambda(32,1101) = .873, p > .05$) (see Table 42). Region did not make a significant impact on engaging work, mystical experience, spiritual connection, and sense of community. The null hypothesis was not rejected.

Table 42

MANOVA Table of Region and SAW

| | Wilks's λ | $F(32, 1101)$ | p | η^2 |
|--------------|-------------------|---------------|------|----------|
| Region x SAW | .873 | 1.289 | .131 | .033 |

Summary of Results

Research Question 1 sought to know if there was a relationship between attitudes towards organizational change and spirit at work. A Pearson's correlation test determined that the mean for ATOC and the mean for SAW had a strong, positive correlation whereby 98.6% of the variance in the ATOC mean is accounted for by the SAW mean.

Research Question 2 sought to know if there were significant relationships between the three factors (cynical attitudes, fearful attitudes, and accepting attitudes) for attitudes towards organizational change and the four factors (mystical experience, sense of community, spiritual connection, and engaging work) for spirit at work. Of the 12 relationships explored, all of the relationships or pathways in the model were significant at $p < .05$, except the relationships

between mystical experience and accepting attitudes and the path between spiritual experiences and accepting attitudes towards change.

Research Question 3 sought to know if there were significant relationships between the demographic variables and factors for attitudes towards organizational change. Religion, industry, and organization type were found to have positive effects on attitudes towards organizational change, specifically cynical and fearful attitudes.

Research Question 4 sought to know if there were significant relationships between the demographic variables and factors for spirit at work. Religion, industry, and organization type were found to have positive effects on spirit at work, specifically mystical experience, sense of community, and engaging work.

Chapter 5 discusses the results of this study, implications for practice, its limitations and offers suggestions for future research.

Chapter 5: Discussion and Recommendations

The purpose of this chapter is to discuss the results of this study. First, a summary of the study is provided. Then, the research questions and their results are discussed in further detail and conclusions are made. The limitations of this research, implications of the results for practice, and recommendations for future research in spirit at work and attitudes towards organizational change are also presented.

Study Summary

Restatement of the problem. Approximately 70% of organizational change efforts fail (Burnes & Jackson, 2011; Kotter, 1996) and only 5% of organizations actually exceed their expectations for change (Kotter, 1996). As a result, organizations lose \$149 million for every \$1 billion spent on initiatives which equates to a 15% loss (Cabrey & Haughey, 2014).

Organizational failures expend valuable time and costly resources. After many years of creating, implementing, and modifying theories of organizational change, researchers agree that authentic change does not happen even when change leaders utilize the most intricate strategies for change (Kotter, 1996; Mitroff & Denton, 1999).

Some researchers propose organizational change management systems could benefit greatly from the integration of an intrinsic approach to change that spirituality fosters in order for employees to grow and develop in ways that align with organizational aspirations (Heaton et al., 2004). Although the literature suggested that spirit at work enhances the facility for change, there was a gap in the literature whereby there was no empirical evidence for a strong positive relationship exists between spirituality and change readiness.

The primary purpose of this study was to investigate the relationship between spirit at work and attitudes towards change. Even after decades of research on how to successfully

implement change, the high rate of failure to change in organizations still holds (Burns, 2009). Therefore, it is of great urgency to identify antecedents to change readiness to help organizations minimize the exhaustion of finances, time, human resources, and labor on unsuccessful initiatives.

Theoretical framework. This quantitative research study was based on stakeholder theory (Freeman, 1984). Stakeholder theory is different from other business theories, because it addresses ethics and values as the central feature of organizations (Phillips et al., 2003). One of the primary focuses of stakeholder theory is to establish a normative core (or primary purpose) of business operations that details why an organization exists. Stakeholder theory challenges the traditional normative core that organizations primarily increase profits and shareholder wealth. The theory posits that the purpose of the organization is to develop and transform employees, whereby the employees are the stakeholders and the ones for which value is created (Wicks, 2014). In other words, stakeholder theory emphasizes the human aspect of business operations. In regards to spirit at work, Wicks (2014) proposed that practitioners learn how religion and spirituality fit in the organization so that all employees can exercise being fully human—their whole self—at work.

Research questions. (1) Is there a relationship between individual spirit at work and attitudes towards organizational change? (2) What is the relationship between mystical experience, spiritual connection, engaging work, and sense of community at work and cynical, fearful, and accepting attitudes towards organizational change? (3) Do gender, age, race, education, religion, organization type, industry, years at current organization, and region make a difference on attitudes towards organizational change? (4) Do gender, age, race, education,

religion, organization type, industry, years at current organization, and region make a difference on spirit at work?

Methodology. This study utilized an explanatory, correlational design to describe and measure the association between spirit at work and attitudes towards organizational change (Creswell, 2012). Four factors (engaging work, mystical experience, sense of community, and spiritual connection) measured the independent variable, spirit at work (Neiva et al., 2005). Three factors (cynical attitudes, fearful attitudes, and accepting attitudes) measured the dependent variable, attitudes towards organizational change (Kinjerski, 2013).

The sample. The sample was 51.9% female and 48.1% male. The participant ages ranged from 19 to 79 years old and the average age was 34 years. The majority race was White/Caucasian (75%) with the largest minority group being Black/African American (9%). Aside from those who identified as having no religion (22.9%), nearly 57% of the sample identified with a Christian denomination. More than half of the respondents have a college degree (65.5%). Nearly 75% of the respondents work in for-profit organizations with the two most frequent industries being health care (13.5%) and educational services (10.6%). A little more than half (56.4%) of the sample consisted of people who have worked in their current organization for four years or less. All nine regions of the United States were represented in the sample with the largest percentage (21.1%) coming the South Atlantic region.

Discussion

The testing of null hypothesis 1 found that there was a strong relationship between spirit at work and attitudes towards organizational change. Whereas this was the first empirical study to investigate whether this relationship actually exists, several studies and other publications have suggested a positive relationship does exist. This study supported Mitroff and Denton's

(1999) belief that spirituality is the key to long-lasting change. Their belief was based on Carl Jung's founding philosophy of Alcoholics Anonymous (2015) whereby spiritual healing trumps medicinal therapy for curing alcoholism and other addictions. This study also supported Heaton et al.'s belief that spirituality has a place in change management theories whereby an inside-out approach to transformation helps to achieve "inner fullness and outer success" for employees (2004, p. 63). Also, Kotter (1996) suggested that modern organizations would greatly benefit from change management theories with a holistic approach to leading change through intrinsic motivation and employee development. The findings of this study support Kotter's recommendation.

Spiritual connection. The testing of null hypotheses H2.1 through H2.3 resulted in two significant relationships involving spiritual connection. Spiritual connection had a positive impact on cynical attitudes whereby participants who scored high in spiritual connection tended to score high in cynical attitudes towards organizational change. Spiritual connection also had a positive impact on fearful attitudes whereby participants who scored high in spiritual connection tended to score high in fearful attitudes towards organizational change. The spiritual connection factor was strongly rooted in an individual's belief in a faith or religion. Participants who scored high in spiritual connection self-reported being led or guided by God or a higher power and believing their work answered "a call" or had great meaning in their life.

Engaging work. The testing of null hypotheses H2.4 through H2.6 resulted in three significant relationships involving engaging work. Engaging work had a negative impact on cynical attitudes whereby participants who scored high in engaging work tended to score low in cynical attitudes towards organizational change. Engaging work had a negative impact on fearful attitudes whereby participants who scored high in engaging work tended to score low in fearful

attitudes towards organizational change. And, engaging work had a positive impact on fearful attitudes whereby participants who scored high in engaging work tended to score high in accepting attitudes towards organizational change. Engaging work encompassed feelings of passion, meaning, purpose, and fulfillment yielding from the participant's occupation. Participants in the Information industry scored the highest in engaging work while participants in the Transportation and Warehousing industry scored the lowest.

Sense of community. The testing of null hypotheses H2.7 through H2.9 resulted in three significant relationships involving sense of community. Sense of community had a negative impact on cynical attitudes whereby participants who scored high in sense of community tended to score low in cynical attitudes towards organizational change. Sense of community had a negative impact on fearful attitudes whereby participants who scored high in sense of community tended to score low in fearful attitudes towards organizational change. Also, sense of community had a positive impact on accepting attitudes whereby participants who scored high in sense of community tended to score high in accepting attitudes towards organizational change. The sense of community factor encompassed community, trust, and personal connection within the participant's organization.

Mystical experience. The testing of null hypotheses H2.10 through H2.12 resulted in two significant relationships involving mystical experience. Mystical experience had a positive impact on cynical attitudes whereby participants who scored high in mystical experience tended to score high in cynical attitudes towards organizational change. Also, mystical experience had a positive impact on fearful attitudes whereby participants who scored high in mystical experience tended to score high in fearful attitudes towards organizational change. Mystical experience at work was characterized by joy, bliss, vitality, and a "high" that are infrequent, yet oddly

euphoric. Perhaps, it is due to the ambiguity and infrequency of such experiences that increased cynical and fearful attitudes towards change.

Demographics. The testing of null hypotheses H3.1 through H4.9 found that religion, organizational type, and industry type made a significant difference on spirit at work and/or attitudes towards organizational change.

Religion. This study found that fearful attitudes varied significantly by religion type. Participants who self-identified with Pentecostal/Charismatic, Mainline Christian, and Muslim/Islam religions feared uncertainty or loss of wages, power, or jobs the most during change, whereas those who identified with Spiritual, Not Religious, New Religions Movements and Other Religions, and No Religion feared uncertainty and loss the least as a result of change. Therefore, the findings of this study did not support H3.5, but these findings did align with findings of H2.2 whereby increased spiritual connection prompted increased fear of change.

Organizational type. This study found that cynical attitudes varied significantly by organization type whereby the participants who worked in nonprofit organizations tended to have greater cynical attitudes towards organizational change than those participants who worked in for-profit organizations. Hence, an issue for leaders in nonprofits is understanding why their organizations are more susceptible to employee pessimism and distrust.

This study also found that organizational type made a significant difference on sense of community whereby the participants who worked in nonprofit organizations tended to have a greater sense of community at work than those participants who worked in for-profit organizations. Having a sense of community posits that employees feel accepted and genuinely connected to the organization and that they share a sense of purpose and meaning with their coworkers. Sense of community was found to decrease cynicism and fear and increase

acceptance of organizational change, therefore it is crucial that for profits create opportunities and cultivate a culture where employees are genuinely connected. Interestingly, those who worked in nonprofits exhibited moderate cynicism ($M = 3.97$) while demonstrating a high sense of community ($M = 4.14$). While sense of community does not eliminate cynicism in nonprofit organizations, this observation suggests that employees who more strongly feel like they are a valued member of the organization are still more likely to reject change due to lack of trust.

In addition, this study also found that organizational type made a significant difference on engaging work whereby the participants who worked in nonprofit organizations tended to have greater engagement in their work than those participants who worked in for-profit organizations. Engaging work implies that when the employees' values in their work and personal life align, they are fulfilled by meaningful work, and they are passionate about what they do. Moreover, there is an underlining sense of genuine contentment and enjoyment for the work they do. Therefore, it is crucial for leaders of for-profit organizations to take a strong interest in helping employees to increase their level of engagement in their work in order to decrease cynical and fearful attitudes and increase their overall acceptance of change in the workplace.

Industry. This study found that cynical attitudes varied significantly by industry. The Information industry ($M = 4.55$), the Arts, Entertainment, and Recreation industry ($M = 4.18$), and the Accommodations and Food Service industry ($M = 3.39$) scored the highest in cynical attitudes. The Manufacturing industry ($M = 3.31$), the Retail Trade industry ($M = 2.96$), and the Transportation and Warehousing industry ($M = 2.89$) scored the lowest in cynical attitudes. Industries vary by several components such as products and services, skills and education required, income, and labor demands. Therefore, any combination of these components may have influenced cynical attitudes in the workplace. Data for such an analysis was not within the

scope of this study. Nonetheless, the findings imply that the industries that scored the highest in cynical attitudes must instill trust and optimism among employees in the organization's ability to change successfully.

This study also found that engaging work varied significantly by industry. The Information industry ($M = 4.59$), Arts, Entertainment, and Recreation industry ($M = 4.26$), and the Construction industry ($M = 4.00$) scored the highest in engaging work, while the Manufacturing industry ($M = 3.43$), Retail Trade industry ($M = 3.14$), and Transportation and Warehousing industry ($M = 3.06$) scored the lowest. Aside from Construction, these aforementioned industries scored the highest and lowest in cynicism. Notably, the mean scores for engaging work among these industries were all higher than their means for cynicism whereby employees who feel fulfilled by their work are still more likely to reject change due to lack of meaning and purpose in work.

Other demographics. Gender, age, race, education, years in organization, or region were not found to make a difference on spirit at work or attitudes towards organizational change. Table 43 provides a summary of the relationships among the demographic variables and the factors for attitudes towards organizational change and spirit at work.

Table 43

Summary of Demographic Variables Results

| Demographic Variable | Rejected the Null Hypothesis? | |
|-------------------------------|---|----------------|
| | Attitudes Towards Organizational Change | Spirit at Work |
| Gender | No | No |
| Age | No | No |
| Race | No | No |
| Religion | Yes | Yes |
| Education | No | No |
| Organization Type | Yes | Yes |
| Industry | Yes | Yes |
| Years in Current Organization | No | No |
| Region | No | No |

Table 44 summarizes the factors of spirit at work and attitudes towards organizational change that religion, industry, and organizational type impacted in this study.

Table 44

Summary of Demographic Variable Effects

| Demographic Variable | On Which ATOC Factors? | On Which SAW Factors? |
|----------------------|------------------------|---|
| Religion | Fearful Attitudes | Mystical Experience Sense of Community |
| Organization Type | Cynical Attitudes | Engaging Work Sense of Community |
| Industry | Cynical Attitudes | Engaging Work |

Implications for Spiritual Change Readiness

The findings of this study indicate a stakeholder behavior in which workplace spirituality promotes acceptance of change or spiritual change readiness. A definition of spiritual change

readiness is offered: The process in which a stakeholder becomes more adaptive and supportive of organizational change as a result of one's sense of community and meaningful engagement in the workplace. The definition is accompanied by a model that illustrates the significant findings of this study and provides implications of spiritual change readiness in practice (see Figure 10).

The model for spiritual change readiness represents the significant findings for this study that have the most practical implications for enhancing change readiness in the workplace. Hence, spiritual connection and mystical experience were not included, because they were found to increase cynicism and fear of change. Spiritual connection and mystical experience are highly intrinsic and personal matters that leaders have little influence over. Although it is important to know the impact of spiritual connection and mystical experience on attitudes in the workplace as indicated in this study, the model focuses on behaviors that leaders can influence with purposeful interventions. Sense of community and engaging work are in the model because they were the only two factors of spirit at work that a) had a significant effect on all three attitudes towards organizational change and b) produced the attitudes most preferred among employees for successful change: enhanced accepting attitudes and diminished cynical and fearful attitudes.

Of the four factors of spirit at work, sense of community and engaging work are the two that change managers and other leaders in the organization can most influence. Sense of community encompasses stakeholders feeling valued, accepted, connected, and experiencing shared meaning and purpose with coworkers. Suggestions to leaders for fostering a sense of community include developing learning communities for sharing knowledge; creating groups and teams to build camaraderie; participating in community service as an organization to demonstrate shared values; and conducting frequent team building exercises to enhance trust and accountability among members.

Engaging work encompasses an individual having purpose and meaning in one's work and being passionate about the work one does. Suggestions to leaders for helping employees increase engagement in their work are initiatives that will help employees understand their role in the organization and the value of their work to achieve goals and solve problems. These initiatives may include encouraging innovation or community outreach, hosting retreats, and providing professional development opportunities regularly to enhance the employees' confidence in their abilities.

Sense of community and engaging work were found to decrease cynical attitudes towards change. The Information, the Arts, Entertainment, and Recreation, and Accommodation and Food Services industries scored highest in cynical attitudes. Cynicism or the belief that change will not happen stems from a lack of trust. These industries and workplaces that share a sense of cynicism towards change would benefit from transparent and participative strategic plans in order to build employee trust. Also, by allowing employees greater involvement in the change management process (such as participating on committees or focus groups to provide input or direction), there is an opportunity to enhance both the employee's sense of community and engagement while making meaningful contributions to the organization's transformation.

It was not within the scope of this study to know whether sense of community and engaging work are mutually exclusive. Although the findings of this study denote that sense of community and engaging work both increased accepting attitudes and decreased cynical and fearful attitudes, the literature in Chapter 2 posited that interpersonal relationships in the workplace help to create meaning and purpose in one's work. Therefore, the model represents the both factors interact to help organizational members exhibit idyllic attitudes towards change.

Although religion, industry, and organization type did make a difference on engaging work and sense of community, they were not included in the model. There is much more research required to understand how and the extent to which religion, industry dynamics, and organization type influence spirit at work. Nonetheless, there are some implications for religion that researchers and practitioners should consider.

This study clarified the role that spirituality has in the workplace while also emphasizing the differences between an individual's spirituality and religion. Religions and beliefs are a private and protected matter by the United States Equal Employment Opportunity Commission (2016). These laws inhibit employers from discriminating against an individual's attributes which include race, color, national origin, religion, sex, age, disability, gender identity, and genetic information. For this reason, individuals seeking employment are never required to give this information in order to avoid an employer's bias, discrimination, or derogatory acts towards them based on their attributes.

Whereas, there is little opportunity for corporate America to benefit from this finding due to the protection of religion, faith-based institutions where faith and religion are discussed and practiced more openly would benefit from considering the impact religion has on fear. The participants' religions that had the highest scores in fearful attitudes are structured religions that provide very specific rules or guidelines for living. These explicit ways of living often remove doubt or fear of the unknown. Perhaps, organizational turbulence and uncertainty aside from spiritual authority as dictated by the religion instills fear of organizational change. It is also possible that fear arises when the values associated with change in the organization do not align with the participants who practice more traditional religions.

Also, participants who identified with the most modern, new age religions or no religion at all scored the lowest in fearful attitudes. New age religions and other beliefs formed in response to a new age of beliefs that humans are connected to the entire universe, social crises, scientific discoveries, and religious reform (Eskenazi, & Goodman; Flere & Kirbiš, 2009). Although members of these modern religions do not typically consider themselves religious, they are indeed spiritual and they strive to connect to the universe in search of holistic healing and expression. This study points to the differences in the behaviors of those who identify with traditional religions versus spirituality. Although the final structured model showed that increased spiritual connection in the workplace increased fear of uncertainty and loss (see Chapter 4), the scores revealed participants who identified as not being religious or a part of a new age religion tended to experience less fear.

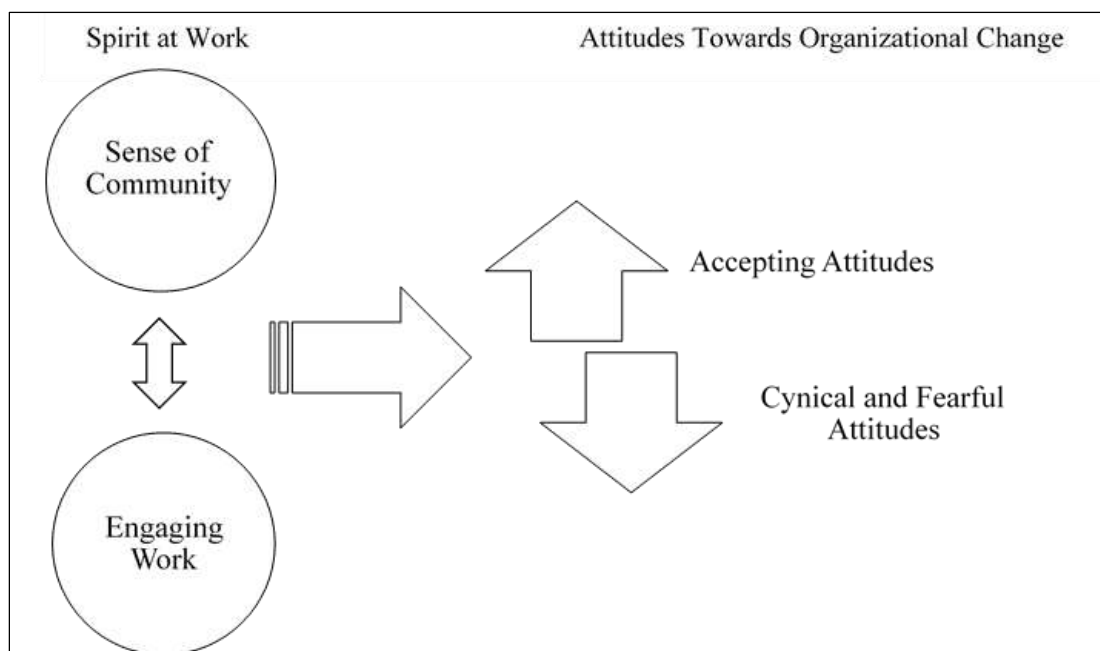


Figure 60. *Model of spiritual change readiness.*

This study has several more implications for research and practice. This study implies that further research is required to fully understand the extent of the relationship between spirit at work and change readiness. This was the first empirical study to investigate the relationship between spirit at work and change readiness. Therefore, researchers have ample opportunity to join this pursuit of further knowledge about the relationship between these two constructs.

This study also implies that new change management theories are needed to reflect the changing workplace and help organizations to move towards a more fully human organization. The 21st century workplace needs practical theories that consider intrinsic motivators, organizational experiences, and the whole person to successfully implement change and allow organizations to maintain a competitive edge.

This model implies employee experiences make a difference in change readiness. It would be remarkably surprising to find a leader who does not value an employee who is ready *for* change as well as ready *to* change for the benefit of the organization. Again, sense of community and engaging work were the only two factors in the spirit at work construct that made a significant difference on all three attitudes towards change. These findings speak to the importance of organizations honing a culture that identifies as a community of persons (Melé, 2012) and helps employees to actively engage in their work.

Also, with the increase of longer work weeks, older workers working longer before retirement, and employees having an increased desire to find meaning in their work, spirit at work and stakeholder theory permit researchers and practitioners to connect the essence of humanity with everyday business practices. The findings of this study challenge the notion of a detached workforce. Practitioners and researchers can no longer hold onto the traditional normative core of business that denotes employees as just a means to a profitable end. As Melé

(2012) argued, the contractual agreements of employment provide the necessary infrastructure, but the human relationships—the community of persons—denote what an organization *is* not what it *does*. Before leaders can embark on a journey toward spiritual change readiness with their organization, they must first accept a normative core of business that places people at the heart of the organization. If leaders do not believe stakeholder needs matter to the success of the organization, then any effort to promote spiritual change readiness will be in vain. This study was a major step in advancing the knowledge of what an organization is and how the purpose of the organization affects employee behaviors such as their attitudes towards organizational change.

Lastly, the results of this study also suggest that helping employees develop less fearful, less cynical, yet more accepting attitudes towards organizational change begins with a more fully human workplace. Every person has a unique set of characteristics that dictate personal experiences and form an identity—an identity that does not change when one joins an organization. Therefore, it would be detrimental for organizational leaders to ignore or belittle employee needs and values. It is one's sense of community or belonging, experiencing moments of transcendence, engaging in meaningful work, and feeling a part of something greater than one's self that will help employees adapt to change.

Contributions

This study makes several contributions to the theory development of spirit at work and individual change readiness. The first contribution of this study is the addition of change readiness to spirit at work's nomological network. A nomological network is a net of theoretically connected terms that researchers have scientifically observed to predict relationships of other constructs, particularly in new or developing theories (Kinjerski, 2013).

This finding strongly encourages future research to develop the spirit at work theory and to understand how spirit at work impacts change management in today's workplace.

The second contribution is offering support for the inclusion of spirituality, soft skills, and intrinsic motivation in change management. This contributes to the body of knowledge to understand an employee's motivation for supporting and implementing changes to an organization's strategies, processes, services, products, or culture.

The third contribution was the validation of the Spirit at Work scale and the Attitudes Towards Organizational Change scale. Also, there is great potential for minimizing the number of items that measured cynicism from 18 to five items (see Appendix F). Precise instruments can save researchers time during the data collection and analysis processes, and a short instrument may encourage greater participation because it would take less time to complete.

The fourth contribution was the model for spiritual change readiness. There is much more research required to fully understand the implications of the model for research and practice. However, the model for spiritual change readiness provides insight into how purposeful interventions by leaders to promote greater community and engagement can influence employee behaviors that more readily support organizational initiatives.

Lastly, from a methodological standpoint, the study provided further support for the use of crowdsourcing for academic research. The data collection method was extremely fast, fairly inexpensive, and incredibly convenient for collecting hundreds of responses across many industries that resulted in valid and reliable data.

Limitations

This study had several limitations. First, the sample of this study derived from crowdsourcing—a nonprobability sampling method. Therefore, the findings of this study are not

generalizable to non-Internet users (Behrend et al., 2011). Also, this study was limited by the participant's self-reporting of demographics, spirit at work, and attitudes towards organizational change, because responses were unverifiable. Lastly, this study was limited by seven factors measured by the Spirit at Work Scale (Kinjerski, 2013) the Attitudes Towards Organizational Change Scale (Neiva et al., 2005). Whereas these instruments scored high in internal validities consistently, there are several instruments that measure spirit(uality) in the workplace and change readiness that may have prompted different findings.

Recommendations for Future Research

Several opportunities exist for further research for the spirit at work theory and change readiness. First, the replication of this study within the same population would determine if the findings of this study are consistent. Also, the replication of this study with other populations or one organization would determine whether the findings are consistent among different work groups or contexts. Second, this study suggested that individual attributes made a difference on spirit at work and attitudes towards organizational change. Collecting data regarding the participant's family composition and marital status was not within the scope of this study. Therefore, investigating whether an employee's marital status and family composition make a difference on spirit or attitudes would be a valuable contribution to theory development and practice. Third, it is necessary to further investigate why and how religion and spirituality, organization type, and industry make a difference on spirit at work and attitudes towards change.

Conclusion

The purpose of this research was to empirically investigate the relationship between spirit at work and attitudes towards organizational change to understand whether spirit at work can improve change readiness. The purpose was achieved by way of a two-step model based on

seven factors from the Spirit at Work scale and the Attitudes Towards Organizational Change scale. A survey instrument was used to collect the data and SmartPLS 3 was used to analyze the model. The results showed strong support for the hypothesis that individual spirit influences attitudes in the workplace. IBM SPSS 24 was used to further analyze data. The results indicated religion made a difference on fearful attitudes, mystical experience and sense of community; organizational type made a difference on cynical attitudes, engaging work and sense of community; and industry influenced cynical attitudes and engaging work.

Two spirit at work factors, engaging work and sense of community, were the only two factors that resulted in decreased cynical and fearful attitudes and increased accepting attitudes towards organizational change. For this reason, the proposed model of spiritual change readiness only included those two factors. The other two spirit at work factors, spiritual connection and mystical experience, resulted in unconstructive attitudes such as increased cynicism and fear. Thus, the model serves as a guide to leaders and other change agents for practical application in the workplace. Whereas leaders reluctantly engage any personal dynamics in traditional business practices, this study suggests it is time to make the workplace more personal. It is detrimental to an organization to ignore the importance of stakeholders feeling valued, connected, and engaged.

The results of this study advance these final conclusions. First, change readiness is an interpersonal rather than a procedural organizational endeavor. Although communicating vision, acquiring technological resources, and securing capital are critical to successful implementation of change, it is important leaders and middle managers prioritize individual employee growth and transcendence rather than organizational strategies for implementing change alone. When employees have a sense of community within the organization and their personal goals and work

duties align, they are likely to support change in order to better themselves, improve job performance, and enhance the work environment.

Second, it is important for leaders to see employees and other stakeholders as people with values, needs, multiple social roles, and dreams rather than just employees who are a means to a predetermined end. Although shared responsibility of change is necessary at all levels in an organization, spirituality prompts leaders to respect the dignity and individuality of each stakeholder to better motivate, influence, and develop them. Third, it is imperative for researchers to consider the need for change followership theories in addition to the change leadership theories to explain the role that employees and other stakeholders have in change management to demonstrate that successful change occurs as a result of the commitment of both leaders and followers.

Like any addiction, old habits are difficult but not impossible to break. Sadly, many organizations have made an old habit of failing to change. Hence, new change management theories must arise to meet the challenges of today's workplace and the needs of stakeholders. One concludes that spirituality may in fact be the key to healing the modern workplace from the inside out to foster long-lasting change. As this spiritual revival continues to penetrate corporate America in the face of political frenzies, economical instabilities, and societal adversities, stakeholders may one day come together to pray the prayer that millions of people have recited with hopes of making a crucial change: God, grant me the serenity to accept the things I cannot change, courage to change the things I can, and wisdom to know the difference (Sifton, 1998).

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Appendices

Appendix A

Institutional Review Board Approval Form



4/22/2016

Wanita N. Mercer
3110 Thousand Oaks #416
San Antonio, TX 78247

Dear Wanita:

Your request to conduct the study *An Explanatory, Correlational Study Investigating the Relationship Between Workplace Spirituality and Change Readiness* was approved by exempt review on 4/22/2016. Your IRB approval number is 16-04-012. Any written communication with potential or current subjects must be approved and include the IRB approval number. Electronic surveys or electronic consent forms, or other material delivered electronically to subjects must have the IRB approval number inserted into the survey or documents before they are used.

Please keep in mind these additional IRB requirements:

- This approval is for one year from the date of the IRB approval.
- Request for continuing review must be completed for projects extending past one year. Use the **IRB Continuation/Completion form**.
- Changes in protocol procedures must be approved by the IRB prior to implementation except when necessary to eliminate apparent immediate hazards to the subjects. Use the **Protocol Revision and Amendment form**.
- Any unanticipated problems involving risks to subjects or others must be reported immediately.

Approved protocols are filed by their number. Please refer to this number when communicating about this protocol.

Approval may be suspended or terminated if there is evidence of a) noncompliance with federal regulations or university policy or b) any aberration from the current, approved protocol.

Congratulations and best wishes for successful completion of your research. If you need any assistance, please contact the UIW IRB representative for your college/school or the Office of Research Development.

Sincerely,

Ana Wandless-Hagendorf

Ana Wandless-Hagendorf, PhD, CPRA
Research Officer
University of the Incarnate Word IRB

Appendix B

Approval to Use Spirt at Work Scale

PERMISSION TO USE AN EXISTING SURVEY

July 29, 2015

Dr. Val Kinjerski
Kaizen Solutions for Human Services
82 Lancaster Cr.
St. Albert AB, Canada
T8N 2N8

Dear Dr. Kinjerski:

I am a doctoral student at University of the Incarnate Word writing my dissertation tentatively entitled *An Explanatory, Correlational Study Investigating the Relationship between Spirituality at Work and Attitudes towards Change* under the direction of my dissertation chair Dr. Noah Kasraie.

I would like your permission to use the survey instrument *Spirit at Work Scale* in my study. I would like to use and print/distribute the survey under the following conditions:

- I will use the survey only for my research study and I will not sell or use it for compensation or curriculum development activities.
- I will include the copyright statement on all copies (both print and digital) of the survey.
- I will send you a digital copy of the results and subsequent articles from this study.

If you agree to these terms, please indicate so by signing a copy of this letter and sending it to me via e-mail or postal mail.

Wanita Mercer
3110 Thousand Oaks, #1224
San Antonio, TX 78247
United States
OR
wmercerc@student.uiwtx.edu

Sincerely,
Wanita Mercer
Doctoral Candidate

Expected Date of Completion: December 2016

I, VAL KINJERSKI (your name), grant permission requested based on the terms stated in this letter.

Agreed to and accepted:  (Signature)

Date: Aug 1/15

Appendix C

Amazon Mechanical Turk HIT Post

Instructions

Please only complete this survey if you meet all of the following qualifications:

- (1) work full time (40 or more hours each week),
- (2) live in the United States, and
- (3) you do not own the business where you work.

I am conducting an academic survey about workplace spirituality and readiness for organizational change in order to understand your thoughts about your work environment and your attitude towards change. Select the link below to complete the survey. In order to get paid for the completion of this survey, please paste the provided code found at the end of the survey into the box below to receive credit for taking the survey.

Make sure to leave this window open as you complete the survey. When you are finished, you will return to this page to paste the code into the box.

Wanita Mercer
wmerc@student.uiwtx.edu
University of the Incarnate Word
San Antonio, Texas
UIW IRB (IRB #16-04-012)

Survey Link: (link provided)

Provide the survey code here: (survey code provided)

Appendix D

Self-Administered Survey Consent Form on Survey Monkey

Welcome to My Survey

Dear Sir or Madam,

You are invited to participate in a research study at the University of the Incarnate Word about your work environment and your readiness for organizational change. The information obtained from this survey will be analyzed to better understand how employees may have a more positive attitude towards organizational change. Filling out this 67-question survey will take only 15-18 minutes. Your participation is completely voluntary and you may decline to take this survey if you choose. Please note you will be paid 25 cents for the completion of this HIT; moreover, your participation will contribute greatly to our knowledge and future efforts in workplace spirituality and change readiness.

Things you should know-

Your responses to this survey will be anonymous and the research findings from the data collected will be reported in aggregate form. Since I am not collecting any personally identifying information from you, your responses will not be linked back to you.

Taking the survey-

Completing and submitting this survey represents informed consent to participate in the research study. You may choose to opt out of the study at any time. To do so, you may refuse to complete the survey. To take the survey, please click on the "Next" button below and follow the directions. This survey will be available for your response until June 11, 2016.

If you have questions at any time about the study or this survey, you may contact Wanita Mercer at wmerc@student.uiwt.edu.

For questions about your rights as a research participant or to discuss problems, complaints or concerns about a research study, or to obtain information or offer input, contact the UIW Institutional Review Board (IRB) at (210) 805-3036. This research and survey tool has been approved by the UIW IRB (IRB #16-04-012).

Thank you in advance for your time.

Sincerely,

Wanita Mercer

wmerc@student.uiwt.edu

University of the Incarnate Word

San Antonio, Texas

Appendix E

Instrument Used in Final Study

For each of the following demographic questions, choose one that best describes you.

1. What is your gender?

- ☐ Male
- ☐ Female

2. What is your age?

3. Which race/ethnicity best describes you?

- ☐ American Indian or Alaskan Native
- ☐ Asian
- ☐ Black/African American
- ☐ Hispanic/Latino
- ☐ Native Hawaiian or Other Pacific Islander
- ☐ White/Caucasian
- ☐ Two or More Races/Ethnicities

(page break in survey)

Appendix E—Continued

For each of the following demographic questions, choose one that best describes you.

4. Do you identify with any of the following religions?
 - ☐ Baptist
 - ☐ Catholic
 - ☐ Christian Generic
 - ☐ Eastern Religions
 - ☐ Jewish/Judaism
 - ☐ Mainline Christian
 - ☐ Mormon/Latter Day Saints
 - ☐ Muslim/Islam
 - ☐ New Religious Movements and Other Religions
 - ☐ Pentecostal/Charismatic
 - ☐ Protestant Denomination

5. What is the highest level of education you have completed?
 - ☐ Some high school
 - ☐ High school diploma or equivalent (e.g. GED)
 - ☐ Some college, but no degree
 - ☐ Associate degree
 - ☐ Bachelor degree
 - ☐ Graduate degree
 - ☐ Professional degree (e.g. PhD, MD)

6. What type of organization do you work for?
 - ☐ For Profit
 - ☐ Non Profit

(page break in survey)

Appendix E—Continued

For each of the following demographic questions, choose one that best describes you.

7. What type of industry do you currently work in?

- ☐ Accommodation and Food Services
- ☐ Administrative and Support and Waste Management and Remediation Services
- ☐ Agriculture, Forestry, Fishing and Hunting
- ☐ Arts, Entertainment, and Recreation
- ☐ Construction
- ☐ Educational Services
- ☐ Finance and Insurance
- ☐ Health Care and Social Assistance
- ☐ Information
- ☐ Management of Companies and Enterprises
- ☐ Manufacturing
- ☐ Mining
- ☐ Other Services (except Public Administration)
- ☐ Professional, Scientific, and Technical Services
- ☐ Public Administration
- ☐ Real Estate Rental and Leasing
- ☐ Retail Trade
- ☐ Transportation and Warehousing
- ☐ Utilities
- ☐ Wholesale Trade

8. How many years have you worked at your current organization?

Appendix E—Continued

9. In which region of the United States do you work?

- New England (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut)
- Middle Atlantic (New York, New Jersey, Pennsylvania)
- East North Central (Ohio, Indiana, Illinois, Michigan, Wisconsin)
- West North Central (Minnesota, Iowa, Missouri, North Dakota, South Dakota, Nebraska, Kansas)
- South Atlantic (Delaware, Maryland, District of Columbia, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Florida)
- East South Central (Kentucky, Tennessee, Alabama, Mississippi)
- West South Central (Arkansas, Louisiana, Oklahoma, Texas)
- Mountain (Montana, Idaho, Wyoming, Colorado, New Mexico, Arizona, Utah, Nevada)
- Pacific (Washington, Oregon, California, Alaska, Hawaii)

(page break in survey)

Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

10. I tend to say that although the change has been made, in practice it has not.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

11. My organization commonly does not allow all objectives of change to be accomplished within the predetermined timeframe.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

12. I tend to pretend I agree with the changes, but in reality I do not.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

13. My not becoming involved with the processes of change is a common practice in my organization.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

(page break in survey)

Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

14. I tend to pretend I am doing my work in a different way.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

15. I take on the new discourse to defend myself against the changes.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

16. In my organization, the different attempts at change continue to be unsatisfactory.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

17. Pretending that there has been a change is a characteristic of the people in my organization.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

18. I tend to deny that the change will take place.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

(page break in survey)

Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

19. Changes in my organization generally stop at the level of discourse; they don't actually happen.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

20. I develop mechanisms for not changing.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

21. The organization seems to believe people will adopt the change if only given time.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

22. In processes of change, access to information is usually restricted so that there is no opposition to the changes.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

23. My organization does not plan processes of change – they just happen.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

(page break in survey)

Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

24. I am reluctant to try to understand the fundamental objectives of the changes.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

25. In my organization, it is common to continually change direction and not give continuity to what was already done.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

26. People who have been in power for a long time feel threatened by change.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

27. Changes in behavior in my organization are always very slow.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

(page break in survey)

Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

28. In processes of change, fear of loss generates resistance in me.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

29. I am afraid because of the uncertainty generated by the new way of working.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

30. Employees who lost position because of change generally oppose the process.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

31. I fear changes that lead to wage cuts.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

32. Decentralization of power generates fear because there is a sensation of loss of control and competence.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

(page break in survey)

Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

33. In processes of change, I fear the loss of my job.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

34. Lack of information about processes of change generates misunderstandings in the organization.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

35. Lack of information about processes of change generates fantasies and unrealistic expectations in employees me.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

36. Pressures for change in this organization cause dissatisfaction in my work.

| | | | | | |
|------------|----------|----------|----------|--------|------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| O | O | O | O | O | O |

(page break in survey)

Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

37. Changes help to refresh an organization.

| | | | | | |
|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

38. Changes in this organization generate opportunities for personal growth.

| | | | | | |
|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

39. Change generates opportunities for employees who know how to take advantage of it.

| | | | | | |
|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

40. Change involves more detailed knowledge of the way things work.

| | | | | | |
|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

41. Changes in my organization are important because they bring benefits to employees.

| | | | | | |
|------------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

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Appendix E—Continued

Attitudes Towards Change

Please rate the following statements regarding your attitude towards change in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

42. The majority of my colleagues support the changes in the organization.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

43. Those most involved are those with the most favorable attitude to change.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

44. I believe they can make changes in the organizational environment.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

45. I accept change when I realize I can gain from it.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

(page break in survey)

Appendix E—Continued

Spirit at Work

Please rate the following statements regarding your spirit at work in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

46. There is a match between the requirements of my work and my values and beliefs.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

47. I find meaning and purpose at work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

48. I am passionate about my work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

49. My work is fulfilling.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

(page break in survey)

Please rate the following statements regarding your spirit at work in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

| | | | | | |
|---------------------|-----------------|-------------------|----------------|--------------|------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| O | O | O | O | O | O |

| | | | | | |
|------------------------|--------------------|----------------------|-------------------|-----------------|---------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| O | O | O | O | O | O |

| | | | | | |
|------------------------|--------------------|----------------------|-------------------|-----------------|---------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| O | O | O | O | O | O |

| | | | | | |
|------------------------|--------------------|----------------------|-------------------|-----------------|---------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| O | O | O | O | O | O |

| | | | | | |
|---------------------|-----------------|-------------------|----------------|--------------|------------------|
| Completely disagree | Mostly disagree | Somewhat disagree | Somewhat agree | Mostly agree | Completely agree |
| 0 | 0 | 0 | 0 | 0 | 0 |

Appendix E—Continued

55. At moments, I experience complete joy and ecstasy at work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

56. I experience moments at work where everything is blissful.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

57. At times, I experience an energy or vitality at work that is difficult to describe.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

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Appendix E—Continued

Spirit at Work

Please rate the following statements regarding your spirit at work in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

58. My spiritual beliefs play an important role in everyday decisions that I make at work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

59. I receive inspiration or guidance from a higher power about my work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

60. I experience a connection with a greater source that has a positive effect on my work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

61. I am fulfilling my calling from a higher power through my work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

62. My work serves a purpose greater than my assigned tasks.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

(page break in survey)

Appendix E—Continued

Spirit at Work

Please rate the following statements regarding your spirit at work in your current organization on a scale of 1 (completely disagree) to 6 (completely agree).

63. I feel like I am part of “a community” at work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

64. I experience a real sense of trust and personal connection with my coworkers.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

65. I share a strong sense of purpose and meaning with my coworkers about our work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

66. I feel like I am a valued member of the organization.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

67. I feel accepted at work.

| | | | | | |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| Completely | Mostly | Somewhat | Somewhat | Mostly | Completely |
| disagree | disagree | disagree | agree | agree | agree |
| <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> | <input type="radio"/> |

Thank you!

Thank you for completing this survey. Please enter the following code in MTurk to confirm your completion of this survey. Code: SEECHANGE

Appendix F

Final Questions in the Model

Attitudes Toward Organizational Change Scale

Cynical Attitudes – 5 items

CYN2 - My organization commonly does not allow all objectives of change to be accomplished within the predetermined timeframe.

CYN7 - In my organization, the different attempts at change continue to be unsatisfactory.

CYN8 - Pretending that there has been a change is a characteristic of the people in my organization.

CYN10 - Changes in my organization generally stop at the level of discourse; they don't actually happen.

CYN16 - In my organization, it is common to continually change direction and not give continuity to what was already done.

Fearful Attitude – 4 items

FEAR1 - In processes of change, fear of loss generates resistance in me

FEAR2 - I am afraid because of the uncertainty generated by the new way of working.

FEAR6 - In processes of change, I fear the loss of my job.

FEAR9 - Pressures for change in this organization cause dissatisfaction in my work.

Accepting Attitude – 5 items

ACC1 - Changes help to refresh an organization.

ACC2 - Changes in this organization generate opportunities for personal growth.

ACC3 - Change generates opportunities for employees who know how to take advantage of it.

ACC4 - Change involves more detailed knowledge of the way things work.

ACC5 - Changes in my organization are important because they bring benefits to employees.

Appendix F – Continued

Spirit at Work Scale

Engaging Work – 6 items

- ENG2 - I find meaning and purpose at work.
- ENG3 - I am passionate about my work.
- ENG4 - My work is fulfilling.
- ENG5 - I have a sense of personal mission in life, which my work helps me to fulfill.
- ENG6 - I feel grateful to be involved in work like mine.
- ENG7 - At the moment, I am right where I want to be at work.

Mystical Experience – 4 items

- MYS1 - At times, I experience a “high” at my work.
- MYS3 - At moments, I experience complete joy and ecstasy at work.
- MYS4 - I experience moments at work where everything is blissful.
- MYS5 - At times, I experience an energy or vitality at work that is difficult to describe.

Spiritual Connection – 4 items

- SPIR1 - My spiritual beliefs play an important role in everyday decisions that I make at work.
- SPIR2 - I receive inspiration or guidance from a higher power about my work.
- SPIR3 - I experience a connection with a greater source that has a positive effect on my work.
- SPIR4* - I am fulfilling my calling from a higher power through my work.

Sense of Community – 5 items

- COMM1 - I feel like I am part of “a community” at work.
- COMM2 - I experience a real sense of trust and personal connection with my coworkers.
- COMM3 - I share a strong sense of purpose and meaning with my coworkers about our work.
- COMM4* - I feel like I am a valued member of the organization.
- COMM5* - I feel accepted at work.

*These items are not from the original Spirit at Work Scale. They were formed by restating one of the validated items from the original scale of that factor.