Cross-Generational Effects of Workplace Spirituality on Employee Job and Life Satisfaction

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Abstract: Since the 1990's, the concept of workplace spirituality has grown in popularity. Contrary to the public notion of spirituality, workplace spirituality does not have much to do with organized religion but more with the connectedness one has with other people at work. During the COVID-19 pandemic this sense of connectedness has waned, leaving employees with a lower attachment to their organizations. Workplace spirituality has been correlated with employee job satisfaction, which impacts productivity, customer satisfaction, turnover, and ultimately the firm's bottom line. Job satisfaction also has an impact on one's overall life satisfaction. Results of this study suggest that employee age may moderate the relationship between workplace spirituality and employee job satisfaction. Specifically, Millennials may be more likely than older generations to be satisfied with pay and promotion opportunities in organizations where workplace spirituality is perceived to be high.

Keywords: Organizational Behavior, Employee Job Satisfaction, Workplace Spirituality, Cross-Generational Differences, Generation X in the Workplace, Generation Y in the Workplace, Human Resource Management

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Introduction

The COVID-19 pandemic set off a "nearly unprecedented churn in the U.S. labor market" with widespread job losses in the early months of the pandemic followed by a labor shortage as the economy came back in 2021 (Parker and Horowitz, 2022). The labor shortage was caused mainly by what has become known as the "Great Resignation" in which the nation's "quit rate" reached a 20-year high. According to the Pew Research Center (2022), this high quit rate was caused mainly by workers' attitudes towards pay, opportunities for advancement, work-life balance, and feelings of disrespect at work. Some have argued that the Great Resignation started even before the pandemic, so the pandemic may have just exacerbated it (Fuller and Kerr, 2022). Regardless of the reason, employers are now looking for new ways to recruit and retain the best and brightest.

The pandemic led to rapid changes in working conditions that caused severe emotional, spiritual, and psychological issues among employees (Srivastava and Gupta, 2022). Since the pandemic began, organizational leaders have struggled to find ways to maintain employees' sense of belonging, emotional well-being, engagement, and commitment to the organization. Research has shown a link between employees' perception of leaders' concern for their best interest and turnover (Samad et al., 2022). As mentioned by Srivastava and Gupta (2022), it is now a "critical time for organizations to take a fresh look at the evolving needs of their employees and evaluate and prioritize their well-being programs by optimizing available resources" (p. 375). To this end, workplace spirituality programs have again emerged as a potential strategy to attract and retain employees.

The construct of "workplace spirituality" was introduced in the early 1990's and has since been gaining the interest of both practitioners and scholars. Contrary to the public notion of spirituality as a religious construct, workplace spirituality has more to do with the feelings of belonging and connectedness that one has with other people in the workplace (Mitroff & Denton, 1999). Giacalone and Jurkiewicz (2003), explain workplace spirituality as "a framework of organizational values evidenced in the culture that promote employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy (p. 7)." Workplace spirituality includes the perceived connection to one's inner self and personal life felt while at work, the perceived sense of meaning and purpose at work, and the perceived sense of connection to other employees. The majority of management literature has supported the idea that workplace spirituality has a significant benefit to an organization when it comes to employee retention, productivity, and performance (Karakas, 2010). According to Jurkiewica and Clacalone (2004), employees' social and business lives have become so intertwined that employees have begun to feel alienated at work, which has increased the desire, on the employers' part, to increase the connection and engagement with employees (Jurkiewica & Clacalone, 2004).

Research has shown that younger employees' values have shifted from previous generations from desiring a career to earn a living to desiring a vocation where they can express themselves and make a difference (Neal, 2000). This trend shows further indication that implementing workplace spirituality programs may be beneficial in today's workplace, especially in tight labor markets where talented employees have more choices and bargaining power. So, the primary purpose of this study is to investigate the differences in the impact of workplace spirituality programs on younger employees versus older generations.

Review of the Literature

Workplace Spirituality

Over the past 20 years there have been many studies on the topic of workplace spirituality due to the growing awareness that the organization's environment and culture play a key role in employee motivation and retention. This is more important in today's workplace than just a decade ago. Many researchers have proposed that the recent events in the workplace, to include working from home due to the pandemic, organizational downsizing, re-engineering and layoffs have affected American workers morale and job motivation. In fact, a recent Gallup study revealed that employee engagement in the U.S. saw its first annual decline in a decade – dropping from 36% engaged employees in 2020 to 32% engaged employees in 2022 (Harter, 2022). Interestingly, this same Gallup study found that "employee engagement is higher for organizations that focus on culture and employee wellbeing" (p. 1). As stated by Jolliffe & Foster (2022), "there is little doubt that workplace spirituality is receiving attention with an increasing awareness of how an environment conducive to self-expression and inner purpose" can enhance employee engagement, job satisfaction, and sense of connectedness with the organization (p. 452).

Ashmos and Duchon (2000) argue that the workplace "is being seen more often as a primary source of community for many people because of the decline of neighborhoods, churches, civic groups, and extended family as principal places for feeling connected" with the rest of the world (p. 134). The concept of workplace spirituality, although not about organized religion, is rooted in similar ideas as organized religion. Just as religion fulfills the human need for finding meaning and a sense of connectedness in our lives, workplace spirituality is about fulfilling the human need to connect with people and find meaning in our work (Azar, 2010).

Workplace spirituality, or organizational spirituality, is comprised of three components: inner life, meaning and purpose, and interconnectedness. The first component of workplace spirituality is called "inner life." The "inner life" component of workplace spirituality refers to the opportunities that employers provide for employees to express and develop parts of themselves that not only pertain to the job, but also to other parts of their existence (Ashmos & Dunchon, 2000). An example of an "inner life" strategy would be integrating an employee's family life with the company and it could be done with things like "Bring Your Child to Work Day" or allowing employees to pursue their other interests and/or improving their overall well-being with things like company gyms. Moore and Casper (2006) point out that a large percentage of a person's time is spent at work, and they are hiding portions of themselves with the mask of their "work self." A cohesive integration of a person's self-concept with his/her work self is likely to lead to more positive work attitudes (Badrinarayanan & Madhavaram, 2008). Workplace spirituality programs that focus on employees' well-being include fitness/sports groups, meditation programs, and wellness programs that help to promote a "true self" environment (Karakas, 2010). These types of programs can also help reduce stress, decrease health problems, and aim for overall well-being. Thus, one aspect of spirituality involves making employees feel like the company is investing in their overall well-being, allowing for transcendence and self-development.

Another component of spirituality in the workplace is a sense of meaning and purpose (Karakas, 2010). A good alignment between the company's meaning and purpose to that of the employee can lead to the employee feeling a sense of intrinsic satisfaction (Karakas, 2005;

Moore & Casper, 2006). It's important to remember that finding meaning at work is a part of employees' bigger search for meaning in their personal life (Badrinarayanan & Madhavaram, 2008). Workplace spirituality is about "the search for daily meaning as well as daily bread" (Ashmos & Duchon, 2000, p. 136), and about the connection between an individual person and the work that they do.

The third component of workplace spirituality is the sense of community and interconnectedness. Being a part of something greater, or interconnectedness, is a major part of workplace spirituality (Mittroff & Denton, 1999). In recent years, due to advances in technology, the lines between one's work life and personal life are blurring, and work is consuming more and more of employees' lives which has, in turn, led to less participation in nonwork-related communities (Ashmos & Duchon, 2000; Duchon & Plowman, 2005; Karakas, 2010; Miller, 1998). The lack of participation in nonwork-related communities has resulted in employees' increased desire for a kind of spirituality that's not founded in religion but based on relationships and experiences (Ashmos & Duchon, 2000). Employees want to be more connected with each other, and some employers quantify their success by these connections, because of the attachment and loyalty that employees develop from interconnected organizations (Duchon & Plowman, 2005; Karakas, 2010; Miller, 1998). Thus, feelings of interconnectedness and belonging are a portion of workplace spirituality and can be advantageous for organizations.

Employee Job Satisfaction

Job satisfaction is a type of job attitude that consists of how a person feels about their job and what they think and believe about their job (Brief, 1998; Ilies & Judge, 2002; Locke, 1976; Reizer, 2015). Employee job satisfaction has been shown to be correlated with employee behaviors that are beneficial for organizations. Research has shown it to be correlated with employee commitment, turnover, and overall performance (Koslowsky et al., 1991; Lambert & Hogan, 2009; Mouluod et al., 2016). Therefore, job satisfaction should be important to owners and managers of companies and organizations. It has also been shown to have a direct impact on important employee work behaviors which also impact customer service quality and customer satisfaction (Snipes et al., 2005).

Decades of research on job satisfaction has shown that it influences a number of important workplace attitudes and behavior (Zhang, 2020). This means that job satisfaction can be studied as either an independent variable (affecting other important attitudinal or bahavioral variables) or a dependent variable in that it is a desirable outcome in its own right. One advantageous aspect of workplace spirituality programs is that they can affect employee job satisfaction. Supporting and showing interest in employees' overall well-being (perceived organizational support) will help employees feel more comfortable to be their "true selves," which can lead to an increase in employee job satisfaction and commitment (Eisenberger et al., 1990; Karakas, 2010, Oriol & Gomes, 2022, Moore & Casper, 2006). Additionally, a previous study involving white collar workers in South Africa concluded that as workplace spirituality increased so did job satisfaction among employees (Van der Walt & de Klerk, 2014). The study went on to show that the only biographic variables that were related to workplace spirituality and job satisfaction were age and type of organization.

In a 2020 study, Zhang found "significant positive relationships between workplace spirituality dimensions and job satisfaction," especially when workers' values align with the organization's values (p. 699). Previous studies also shown that workplace spirituality can have a

positive effect on both normative commitment, which is feeling obligated to an organization, and affective commitment, which is wanting to belong to an organization (Bergman, 2006; Kennedy et al., 2014). When employees have a higher commitment to their job, they have a higher sense of job satisfaction, and this in turn leads to higher job performance (Mouluod et al., 2016).

Therefore, based on the foregoing literature review, the following three hypotheses are posited:

Hypothesis 1a: The inner-life facet of workplace spirituality has a direct and positive effect on job satisfaction
Hypothesis 1b: The connectedness facet of workplace spirituality has a direct and positive effect on job satisfaction.
Hypothesis 1c: The meaning and purpose facet of workplace spirituality has a direct and positive effect on job satisfaction

Workplace Spirituality and Life Satisfaction

The research literature has supported the notion that workplace spirituality can be beneficial to employees' health, job performance, and ethical habits (Gull & Doh, 2004; Kumar & Kumar, 2014; Milliman, 1994). In 2014, Kumar and Kumar found that a meaningful and healthy work environment correlated to one's overall level of health. Likewise, Milliman posited that spirituality not only has a positive effect on health but also on job performance (1994). Moreover, Gull and Doh argued that it is possible there may be opportunity costs for organizations that do not implement workplace spirituality programs (2004). This is because workplace spirituality programs are able to produce an environment where employees are more likely to behave ethically, and therefore organizations are less likely to have to fix ethical blunders that may occur when employees feel less connected to the organization and its employees (Gull & Doh, 2004).

Another benefit of workplace spirituality appears to be an increase of one's overall life satisfaction, according to recent research (Erdogan et al., 2012; Huffman, Watrous-Rodriguez et al., 2008; Lucas et al., 2008). Though there are few researchers that have studied the specific relationship between all components of organizational spirituality and life satisfaction, some studies have examined individual components of workplace spirituality and their connection to overall life satisfaction. For example, it has been shown that interconnectedness, a component of organizational spirituality, is just as important as income and health when it comes to predicting overall life satisfaction (Erdogan et al., 2012; Lucas et al., 2008; Michel et al., 2009). Furthermore, social support from coworkers, supervisors, and the company itself has been shown to be positively correlated with overall life satisfaction (Erdogan et al, 2012; Fusilier et al., 1986; Huffman et al., 2008; Michel et al., 2009). Meaningfulness of work is another component of workplace spirituality that has been shown to have a relationship with life satisfaction. Day and Jreige (2002) found that meaning at work that was produced through employee control over job choice had a high (.62) correlation with job satisfaction. Other research has found that as much as 11% of the variance in life satisfaction is due to meaning at work (Erdogan et al, 2012; Rau, 2006). However, the results of the research on this topic are not conclusive and there is a need for further research in this area. Based on the review of the existing research literature on these variable relationships, the following hypothesis is posited:

Hypothesis 2: Workplace spirituality has a direct and positive effect on life satisfaction.

Job Satisfaction's Impact on Life Satisfaction

The link between our work life and job life has been studied extensively over the past several decades. Researchers have been debating the direction of the job satisfaction - life satisfaction relationship for years (Bialowolski & Weziak-Bialowolski, 2020; Judge & Watanabe, 1993; Reizer, 2015). Does job satisfaction increase life satisfaction, or vice versa? Though researchers may not all agree on the direction of the job satisfaction-life satisfaction relationship, the data have been consistent in supporting a strong correlation between the two. In fact, a recent study involving a large database of 216,573 individuals across three different countries found job satisfaction and life satisfaction to be highly and positively correlated (Bialowolski & Weziak-Bialowolski, 2020).

One study proposed that job satisfaction may act as a mediator in its impact on life satisfaction (Reizer, 2015). Researchers have also postulated that job satisfaction and life satisfaction may have a bi-directional effect on each other. Judge and Watanabe (1993) set out to study the complicated relationship between job satisfaction and life satisfaction -- both short-term and long-term. They found that when looking at short-term effects, the relationship between job satisfaction and life satisfaction went both ways, meaning that when a person is satisfied with his/her job, he/she is then more likely to be satisfied with his/her life and vice versa. However, the researchers concluded that when looking at long-term effects, life satisfaction has a larger impact on job satisfaction.

The dominant theory of the relationship between job and life satisfaction is called the "Spillover" model, which suggests that job experiences reinforce life satisfaction and vice versa (Heller et al., 2002). The bulk of empirical evidence, including meta-analyses of published studies in this area, appear to support this model (Bialowolski & Weziak-Bialowolski, 2020).

Although past research results are somewhat mixed, from the bulk of the research in this area supports the theory that job satisfaction and life satisfaction mutually influence each other. Therefore, the following hypothesis is posited:

Hypothesis 3: Job satisfaction and life satisfaction will have a positive and mutual effect on each other.

The Impact of Age on Organizational Spirituality and Job Satisfaction

As stated by Hennelly and Schurman (2023), "the working age population in the U.S. (those aged 16 to 64) is contracting at a pace not experienced since World War II, and unlike that period of time, there is not a baby boom behind it" (p. 1). In fact, the youngest generation in the workplace today – Generation Z – has three million fewer people in the general population than the Millennial generation. And the next generation behind Generation Z, called "Generation Alpha," is expected to be even smaller than Generation Z. The nicknames given to the different generations vary a bit, as do the exact age ranges assigned to each generation. However, it is agreed that a generation represents almost a 20-year time span, although researchers tend to vary within only a few years in their categorization of the different generations. The current study focuses primarily on the two dominant generations in the workplace today: Generation X defined here as those born between the years 1963-1981, and Generation Y (also called "Millennials")

defined here as those born between the years 1982-1998. At over 35% of the workforce, Millennials currently represent the largest portion of the workforce, followed by Generation X which represents over 33% of the workforce, according to the 2020 U.S. Bureau of Labor Statistics (bls.gov). Therefore, researchers have been studying the work habits of these two large groups of employees for several years now. Some researchers have posited that Millennials, as a group, prefer to work for organizations with values that match their own idealistic views on society, including the importance of volunteering (Baldonado & Spangenburg, 2009; Roepe, 2017). Researchers have also proposed that Millennials prefer management styles that are inclusive, and managers who understand the importance of life/work balance (Baldonado & Spangenburg, 2009; Josiam et al., 2009; Qenani-Petrela et al., 2007; Roepe 2017). Likewise, a study conducted by Cogin (2012) concluded that having work-life balance is an instrumental part of Millennials' interpretation of a successful career, so programs catering to their well-being would both entice and captivate them.

Past research has shown some differences in work attitudes and work preferences for the younger generations. For example, Cogin (2012) suggested that while both Generation X and Generation Y employees have a desire for more frequent feedback, the desire of Generation X was less than Generation Y. A study by Krahn and Galambos (2014) proposed that Generation X held less value for extrinsic rewards when compared to Generation Y, but another study somewhat contradicts this claim, proposing that Generation X tends to prefer *both* extrinsic and intrinsic rewards more than Generation Y (Twenge, Campbell, Hoffman, Lance, 2010). When comparing the literature on both Generation X's and Y's work ethic and attitudes, there are some differences that arise (Baldonado & Spangenburg, 2009; Cogin, 2012; Roepe, 2017). However, the bulk of the research appears to support the notion that workplace spirituality appears to be more important to the younger group of employees as compared to older generations (Baldonado & Spangenburg, 2009 and 2017, Cogin, 2012, Cordeniz, 2002, Josiam et al., 2009, Qenani-Petrela et al., 2007).

Therefore, based on the foregoing literature review, the following hypotheses are advanced:

> *Hypothesis 4a: Generational groups will moderate the relationship between workplace spirituality and job satisfaction such that the relationship is stronger for Millennials than older generations (Generation X and older).*
> *Hypothesis 4b: Age will moderate the relationship between workplace spirituality and job satisfaction such that the relationship is stronger for younger than older employees.*

Figure 1:
Hypothesized Relationships Between Workplace Spirituality Facets
on Job and Life Satisfaction
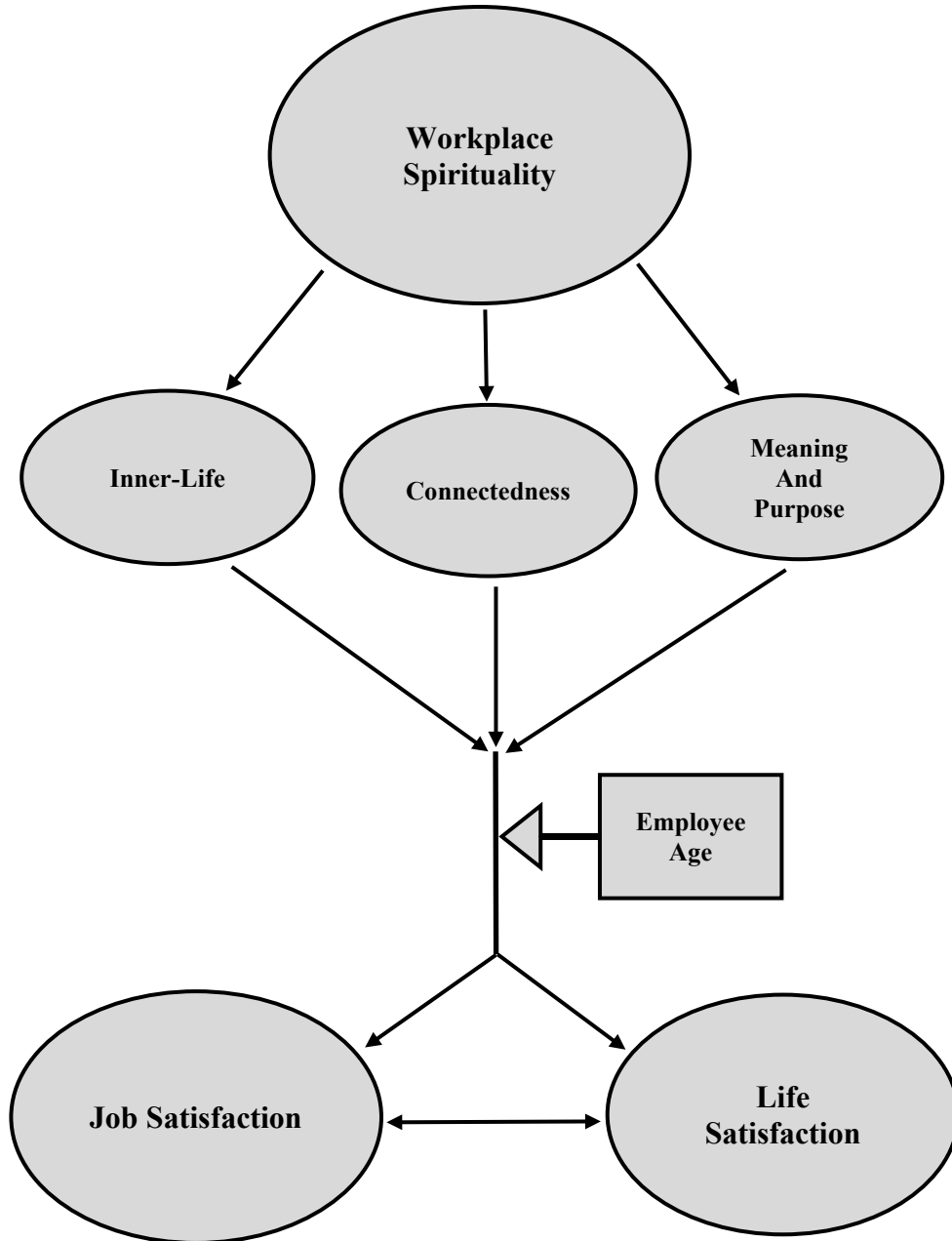
Study Methods

Survey Distribution and Sample Description

The study consisted of 224 upper-level undergraduate and graduate students in a medium-sized university located in the southeastern part of the United States. Only students who were employed were asked to participate in the study. Students who belonged to Generation Y were asked to help recruit participants who belonged to older generations to participate in the study. Of the 224 participants, 58% (130) were from Generation Y, and 42% (94) were from older generations. About 55% of the sample was female and 45% were male. The mean age of the sample was 34 and participant ages ranged from 21 to 76. Participants' work experience ranged from 1 month to 40 years with a mean of 10 years. About 43% of the participants had supervisory responsibilities. The sample represents employees from many different types of organizations and industries, including the arts, government, construction, manufacturing, and professional services. See Figures 2-4 below which demonstrate the diversity of the sample. As can be seen from these three charts, the sample represents many different levels of education, age groups, and types of organizations.
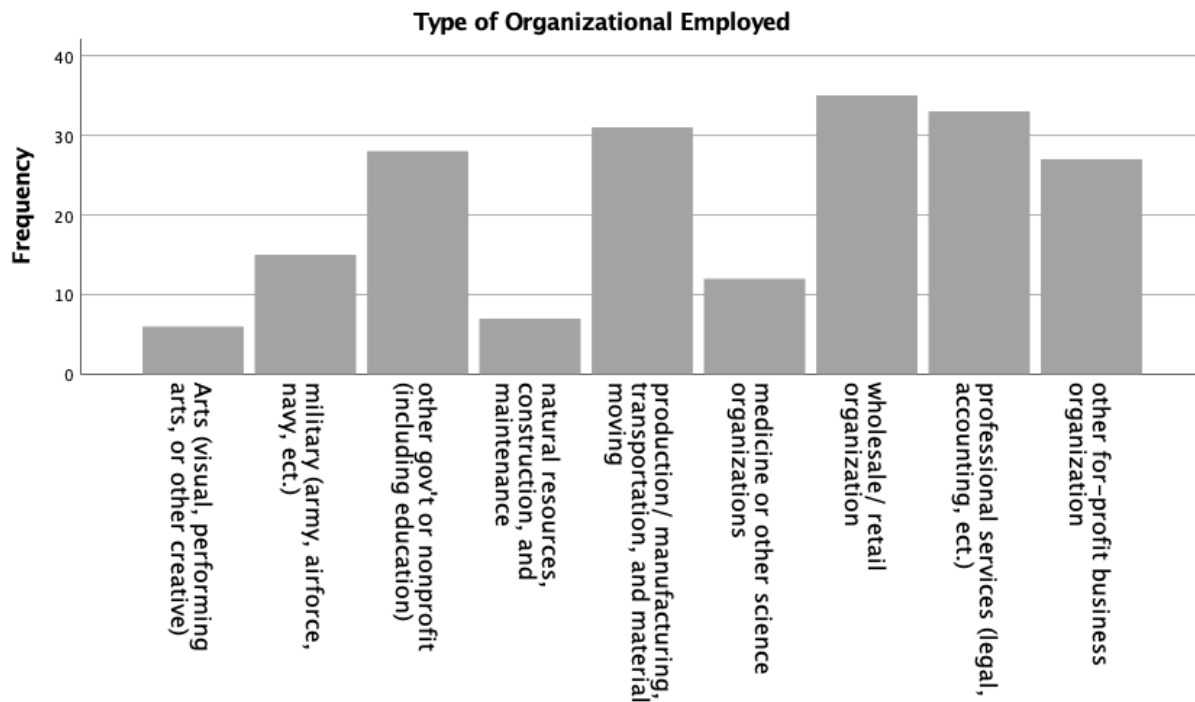
Figure 2

Type of Organizational Employed

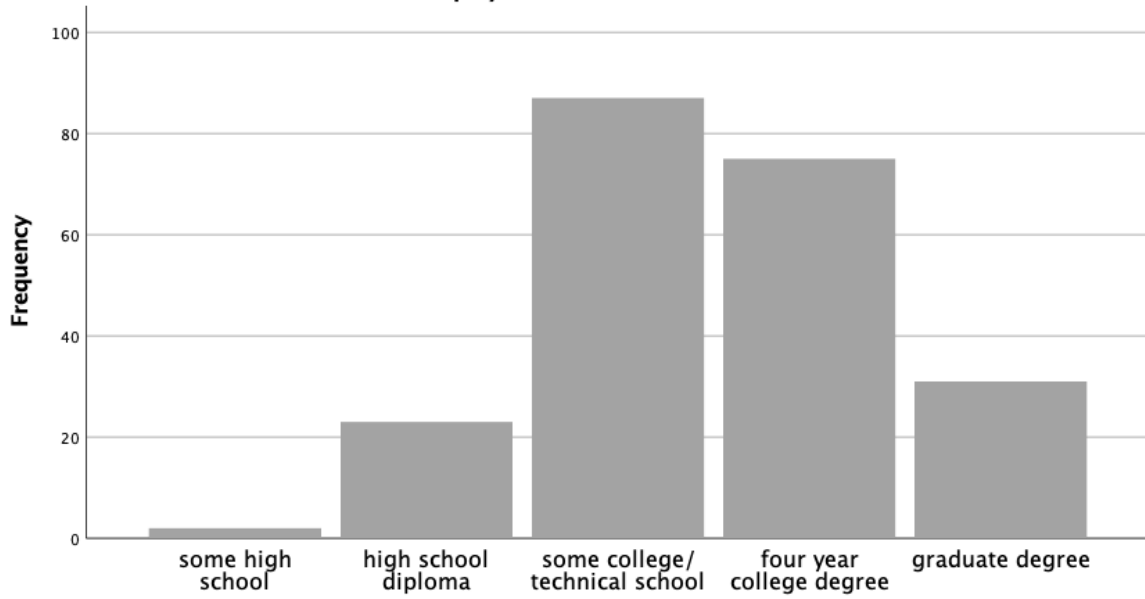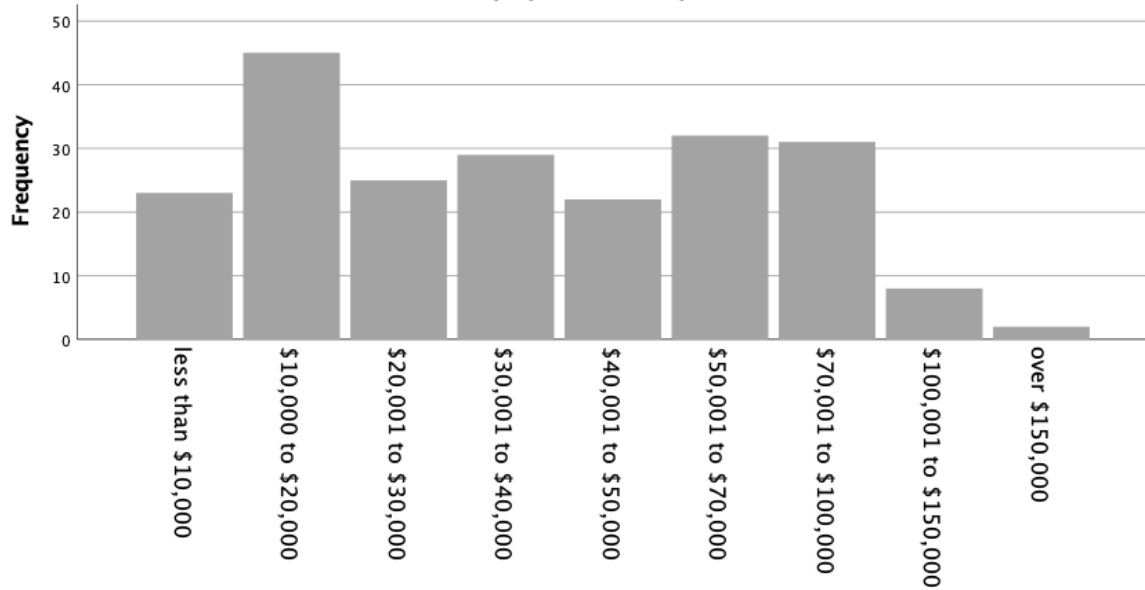**Figure 3**

Employee Level of Education

Figure 4

Employee Annual Pay

Study Measures

Participants received a survey that consisted of the three measures under investigation in this study: Job Satisfaction, Organizational Spirituality, and Life Satisfaction. The survey also included demographics such as: age, experience, gender, annual salary, level of education, type of job, type of organization, and whether they were a supervisor. To measure employee generation, a dummy variable was added to group study participants into two groups: Millennials (coded with a "1") and non-Millennials (coded with a "0"). There were no participants younger than the Millennial generation in this study.

An adapted version of Spector's (1994) "Job Satisfaction Survey" was used to measure job satisfaction facets. Global job satisfaction was measured with one item ("Overall, how satisfied are you with your job?"). An adapted version of Ashmos and Duchon's (2000) "Spirituality at Work" scale was used to measure organizational spirituality. Lastly, Diener, Emmons, Larson, and Griffins' (1985) "Satisfaction with Life Scale" ("SWLS") was used to measure life satisfaction. All scales had high Cronbach's alpha -- over .78 (see Table 1 below). Cronbach's alpha is used to test the internal consistency of a measure. Internal consistency tells us whether each question in a scale is generally measuring the same construct. The commonly accepted rule of thumb is that if the Cronbach's alpha is higher than .70 then the scale has good internal consistency. Respondents were asked to rate their agreement or disagreement with each survey item on a scale from 1 to 6, with 1 being "*disagree very much*," and 6 being "*agree very much*." Sample items from each scale are listed in Table 1 below.

As shown in Table 1 below, all scales had a coefficient of .79 and above indicating high internal consistency.

Table 1: Scale Reliability and Sample Survey Items

Scale	Cronbach's Alpha	Number of items
Workplace Spirituality Scales		
Inner Life *Example: "My spirit is energized by my work."*	.86	4
Sense of Community *Example: "My immediate work unit cares about the well-being of all of its employees."*	.84	5
Meaning at Work *Example: "My work is meaningful."*	.88	5
Job and Life Satisfaction Scales		
Pay and Contingent Rewards *Example: "I feel I am being paid a fair amount for the work that I do."*	.87	9
Work Itself *Example: "My job is enjoyable."*	.80	3
Supervision and Communication *Example: "My supervisor is competent in his/her job."*	.80	6
Operating Procedures *Example: "My efforts to do a good job are oftentimes blocked by red tape."*	.79	2
Life Satisfaction *Example: "In most ways, my current life is close to my ideal life."*	.87	5

Study Results and Tests of Hypotheses

Impact of Workplace Spirituality on Job and Life Satisfaction

Hierarchical regression analysis was used to test the first two hypotheses regarding the effects of the three facets of workplace spirituality on job satisfaction and life satisfaction. It was also used to test the hypothesis that generation moderates the relationship between workplace spirituality and overall job satisfaction. Table 2 shows the results for the hierarchical regression analysis.

The hierarchical regression analysis consisted of five models. The first model included the control variables (months spent at current job, years of experience, gender, education, annual pay, and supervisory position). Interconnectedness (a facet of workplace spirituality) was added in Model 2. As shown in Table 3 below, the "interconnectedness" facet of workplace spirituality is a significant predictor of both job satisfaction (β=.332, p=.008) and life satisfaction (β=.335, p=.009). The meaning and purpose variable (another facet of workplace spirituality) was added to Model 3. As shown in the table below, this variable is not a significant predictor of overall job satisfaction (β=-.144, p=.252), or life satisfaction (β= .027, p=.840). However, upon investigating this variable's effect on different facets of job satisfaction, it is interesting to note that it is a significant predictor of the "satisfaction with pay and contingent rewards" (β=-.255, p<.05) and "satisfaction with the work itself" facets (β=.226, p<.05).

The third facet of workplace spirituality, "inner-life," was added in Model 4. Inner life was shown to be a significant predictor of overall job satisfaction (β=.572, p<.01) as well as life satisfaction (β=.229, p<.05). The three workplace spirituality facets explain an impressive 46.8% of the variance in overall job satisfaction, 45.9% of the variance in satisfaction with pay and contingent rewards, 51.1% of the variance in satisfaction with the work itself, 45.7% of the variance in satisfaction with supervision and communications, 9.2% of the variance in satisfaction with operating procedures, and 24.6% of the variance in overall life satisfaction. In other words, workplace spirituality has a powerful impact on both job and life satisfaction.

Table 2: Hierarchical Analysis to Measure the Effects of Workplace Spirituality Facets on Job Satisfaction Facets

Dependent Variable	Inter-connected β	Inter-connected β Sig.	M&P β	M&P β Sig.	Inner Life β	Inner Life β Sig.	All Model Δr2	Model Δ F Sig.
Overall Job Satisfaction	.332	**.008****	-.144	.252	.572	**.000****	.468	**.000****
Satisfaction with Pay and Contingent Rewards	.649	**.000****	-.255	.027*	.308	**.023***	.459	**.000****
Satisfaction with Work Itself	.047	.601	.226	.013*	.349	**.000****	.511	**.000****
Satisfaction with Supervision/ Communications	.674	**.000****	-.091	.383	.043	.640	.457	**.000****
Satisfaction with Operating Procedures[1]	.409	**.000****	-.033	.862	.154	.366	.092	**.000****
Overall Life Satisfaction[1]	.335	**.009****	.027	.840	.299	**.012***	.246	**.012****

* Significant at the p < .05 level
** Significant at the p < .01 level
[1] Interconnectedness becomes insignificant at the p<.05 level when M&P and Inner Life are added to the regression model

The Relationship Between Job and Life Satisfaction

A Pearson's correlation analysis was used to test hypothesis three, which states that life satisfaction and job satisfaction will have a positive and mutual effect on each other. The test revealed that there is a significant and positive correlation between life satisfaction and job satisfaction (r= .500, N=210, p= .000). Therefore, hypothesis three is supported by the data in this study.

Moderation Effect of Employee Generation and Age

Hierarchical regression analysis was performed to test Hypothesis 4a that employee *generation* (millennials versus non-millennials) moderates the relationship between workplace spirituality and job satisfaction. The control variables were entered into the first model, then overall workplace spirituality (average of all three dimensions) was entered into the second model, and employee generation was entered last into the third model (Model 3). Model 3 is

shown in Table 3 below. The regression analysis indicated that generation has a small, but statistically significant, impact on only one facet of job satisfaction: satisfaction with pay and contingent rewards (β = .458, p=.041). However, the change in the model's predictive ability when generation was added to the model was only 1.4%, meaning that generation affects the variance in the workplace spirituality-job satisfaction relationship by only a small amount.

Table 3
Hierarchical Analysis to Measure the Moderating Effect of Generation
On the Workplace Spirituality - Job Satisfaction Relationship

Dependent Variable	B	β sig.	Δ r²	Δ F Sig.
Global Job Satisfaction	.086	.725	.000	.725
Satisfaction with Pay/ Contingent Rewards	**.458**	**.042**	**.014**	**.042****
Satisfaction with Work itself	-.106	.546	.001	.546
Satisfaction with Supervisor/ Communications	.294	.148	.007	.148
Satisfaction with Operating Procedures	.224	.555	.002	.555
Life Satisfaction	.071	.787	.000	.787

**Significant at the p < .05 level

To provide more clarity on these relationships, another hierarchical regression analysis was performed to test the hypothesis that employee *age* will moderate the relationship between workplace spirituality and job satisfaction. The results of this analysis are shown in Table 4 below. Like the analysis using employee generation, the control variables were entered into the first model, then overall workplace spirituality (average of all three dimensions) was entered into the second model, and then employee age was entered last into the third model (Model 3). Model 3 is shown in Table 4 below. Employee age had a significant beta coefficient with the same facet of job satisfaction as employee generation: satisfaction with pay and promotions (β=-.144, p=.042). Moreover, the change in the model's predictive ability when employee age was added to the model was only 1.4%. This provided additional evidence that employee age affects the variance in the workplace spirituality-job satisfaction relationship by only a small amount.

Table 4
Hierarchical Analysis to Measure the Moderating Effect of Age
On the Workplace Spirituality - Job Satisfaction Relationship

Dependent Variable	B	β sig.	Δ r^2	Δ F Sig.
Global Job Satisfaction	-.002	.214	.006	.214
Satisfaction with Pay/ Contingent Rewards	**-.144**	**.041**	**.014**	**.041****
Satisfaction with Work itself	**.009**	**.085**	**.008**	**.085***
Satisfaction with Supervisor/ Communications	-.001	.479	.002	.479
Satisfaction with Operating Procedures	.011	.165	.007	.221
Life Satisfaction	.010	.332	.040	.007

*Significant at the p < .10 level
**Significant at the p < .05 level

The data analysis revealed that although employee age does not appear to significantly influence global job satisfaction (F change significance = .214), it does significantly impact satisfaction with pay and contingent rewards (F change significance = .041). The negative sign on the beta coefficient for the satisfaction with pay and contingent rewards facet in Table 4 means that workplace spirituality has a *stronger* impact for younger employees compared to older employees. In other words, younger employees are *more* likely than older employees to be satisfied with pay and promotion opportunities in organizations where workplace spirituality is perceived to be high. This provides partial support for the fourth hypothesis and suggests that Millennials may be slightly more likely than older generations to accept lower-paying jobs if they feel the job provides opportunities for interconnectedness, purpose and fulfillment.

Discussion

This study tested the hypothesis that workplace spirituality, composed of three facets (inner-life, connectedness, and meaning and purpose), would positively affect employee job satisfaction and life satisfaction. The inner-life facet of workplace spirituality represents the employee's perspective of his/her organization's investment in his/her personal life and personal growth. The connectedness facet pertains to the employee's feeling as he/she worked with a community of people that cared about his/her well-being as if they were family. Lastly, the meaning and purpose facet represents employees feeling like they were doing meaningful work that positively affects society. This study also tested the hypothesis that employee job and life

satisfaction of younger employees would be impacted more by workplace spirituality than older employees.

The results of this study show that workplace spirituality can be a significant predictor of job satisfaction and life satisfaction. When analyzing the different facets of job satisfaction (i.e., satisfaction with pay and contingent rewards, work itself, supervision/communications, operating procedures, and overall job satisfaction), the results support the notion that workplace spirituality positively impacts all of these facets. This means that employees who work at companies that implement workplace spirituality programs may be more likely to be satisfied with all facets of their jobs (including pay and contingent rewards, the work itself, supervision/communications, and operating procedures) than those who work at companies that do not implement workplace spirituality programs. Interestingly, this study provides support that workplace spirituality explains almost 50% of overall job satisfaction, satisfaction with pay and contingent rewards and supervision/communications (46.8%, 45.9%, and 45.7% respectively). This implies workplace spirituality perceptions may explain nearly half of employee job satisfaction for all employees. This has been shown in past research as well. Van der Walt (2018) concluded that when there is perceived workplace spirituality, employees feel like they are thriving more and are more engaged with their work.

Another finding of this study is that interconnectedness seems to be the more important facet of the three when looking at the impact on job and life satisfaction. The interconnectedness component was found to be predictive of more components of job satisfaction than the other two facets of workplace spirituality. This is consistent with past research. Previous studies have shown that feeling both connected and a part of a community can be beneficial to employees and, in turn, employers (Erdogan et al., 2012; Fusilier et al., 1986; Huffman et al., 2008; Michel et al., 2009). One study investigated the relationship between leadership and workplace bullying (Francioli et al., 2015). In that study, researchers found a relationship between low social community at work and poor leadership. In 2002, Baumeiser and colleagues concluded that having low social workplace community could lead to negative job performance. The relationship between workplace spirituality and employee job satisfaction should be important for employers because employee job satisfaction has been shown to influence many important workplace behaviors that affect customer service quality, customer satisfaction, employee commitment and overall work performance (Koslowsky et al., 1991; Lambert & Hogan, 2009; Mouluod et al., 2016; Snipes et al., 2005).

One hypothesis in this study was that employee age would act as a moderator of the relationship between workplace spirituality and overall job and life satisfaction. This hypothesis was not fully supported, which may mean that Generation Y might not be so different from older generations in this regard. However, the results of this study show that employee age has a small, but significant, impact on one important facet of job satisfaction: satisfaction with pay and contingent rewards. The results show that compared to older generations, younger employees are slightly more likely to put a bigger emphasis on workplace spirituality than on pay. In other words, if a company has implemented workplace spirituality programs, younger employees may be less likely to focus on pay and more likely to focus on corporate culture. Other research has found similar results. Researchers Kowske, Rasch, and Wiley (2010) found that there are slight differences between Millennials and older generations when it comes to work attitudes towards overall job and company satisfaction, job security, career development and advancement, and recognition. However, similar to the current study, they concluded that the variance for the

relationship between millennials and these work attitudes was low (1.8% and less), which therefore indicates only a small difference in work attitudes between generations.

Future research

Future studies should continue to research generational differences when it comes to the impact of workplace spirituality programs. The literature on this topic is sparse, and there is still a need for further research to fully understand relationships between workplace spirituality and important job attitudes and work behaviors. Also, future researchers should look more closely at the new generation just now entering the workplace: Generation Z. Although Generation Z represents a small part of the workforce today, it is expected that this new generation will be a big part of the workforce for decades to come.

Another avenue for future research is to explore the potential responsibility employers and corporations have when it comes to employee life satisfaction. This study provides further evidence that workplace spirituality programs have a huge impact on both job and life satisfaction, which implies that employers may have a social responsibility to implement programs that can help employees have better lives. Lastly, future research should continue to study the best ways to implement workplace spirituality programs. One of the findings in this study is that workplace spirituality explains nearly half of the variance (46.8%) in overall job satisfaction. Since employee job satisfaction impacts so many important work behaviors – which in turn impact the firm's bottom line - research on the best practices in workplace spirituality programs would provide mutual benefit to both employers and employees alike.

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