KADIR HAS UNIVERSITY

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THE RELATIONSHIP BETWEEN WORK RELATED BURNOUT, VIGOR AND CONTINUANCE COMMITMENT: THE MODERATING EFFECT OF PERCEIVED ORGANIZATIONAL SPIRITUAL VALUES

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THE RELATIONSHIP BETWEEN WORK RELATED BURNOUT, VIGOR AND CONTINUANCE COMMITMENT: THE MODERATING EFFECT OF PERCEIVED ORGANIZATIONAL SPIRITUAL VALUES

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"I, HİLAL BAŞER, confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis."

HİLAL BAŞER

ÖZET

İŞE BAĞLI TÜKENMİŞLİK, DİNÇLİK VE DEVAM BAĞLILIĞI ARASINDAKİ İLİŞKİ: ÖRGÜTSEL MANEVİ DEĞERLERİN DÜZENLEYİCİ ETKİSİ

HİLAL BAŞER

İŞLETME, Yüksek Lisans

Danışman: Yar. Doç. Dr. Volkan Yeniaras

Mayıs 2016

Araştırmalar, çalışanların yüksek iş talepleri nedeniyle tükenmişliğe maruz kaldığını göstererek, bunun günümüz işyerini tehdit eden bir unsur olduğunu tartışmaktadır. Bu çalışmada örgütsel manevi değerlerin işe bağlı tükenmişlik ve dinçlik üzerindeki düzenleyici etkisi, dinçlik kavramınınsa işe bağlı tükenmişlik ve devamlılık bağlılığı üzerindeki aracı rolü incelenmiştir. İlgili konuyu araştırırken, İş Talep Kaynakları Modeli (Bakker ve Demerouti 2007; Demerouti vd. 2001) ana teori olarak uygulanmıştır. Bu araştırma için Türkiye'deki 154 hizmet sektörü çalışanından anket yoluyla veri toplanmıştır. Araştırmanın sonucunda çalışanların algıladığı örgütsel manevi değerlerin önemli ölçüde işe bağlı tükenmişlik ve dinçlik (işteki canlılık) arasındaki ilişkiyi etkilediği gösterilmiştir. Ayrıca, çalışan tarafından algılanan örgütsel manevi değerlerin devamlılık bağlılığı ve çalışanın dinçliği arasındaki ilişkiyi etkilediği görülmüştür.

Anahtar Kelimeler: Tükenmişlik, Dinçlik, Örgütsel Manevi Değerler, Devam Bağlılığı

ABSTRACT

THE RELATIONSHIP BETWEEN WORK RELATED BURNOUT, VIGOR AND CONTINUANCE COMMITMENT: THE MODERATING EFFECT OF ORGANIZATIONAL SPIRITUAL VALUES

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Master of Business Administration

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May 2016

The concept of burnout in modern workplaces has been acknowledged in management literature as an important area of research, as burnout is argued to be a type of threat in today's workplace environments that employees are exposed due to the high work demands. The objective of this study is to explore the moderating effect of perceived organizational spiritual values on work related burnout and vigor and the mediating effect of vigor on work related burnout and continuance commitment in the Turkish context. The *Job Demands Resources (JD-R) Model* (Bakker and Demerouti 2007; Demerouti et al. 2001) was applied as the main theory while researching the related topics. This study employed a quantitative research method to collect data for the measurement of the hypotheses and their relationships. A survey was conducted in order to test the research hypotheses and the proposed conceptual model. Data for this research were collected by means of questionnaires administered to 154 service employees in Turkey, by using the random sampling method. The result of this dissertation provided that the employee's perception about their organizational spiritual values has a significantly moderating effect on the relationship between work related burnout and vigor. Furthermore, the level of

perceived organizational spiritual values also influences the mediating effect of vigor on continuance commitment conditionally.

Key Words: Burnout, Vigor, Organizational Spiritual Values, Continuance Commitment

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CHAPTER 1

Introduction

Psychological structure of work life has been discussed in a very broad way since the 1970's; especially research conducted for the investigation of work life in the 21th century signify the importance of the human factor in the working place (Hit et al.1998, Swanson and Holton 2001,Yürür and Keser 2010). In particularly, after the interpretation of Hawthorne experiments, most of the research began to accept that human relations is the primary factor which influencing working performance (Franke and Kaul 1978). In this way, the humanization and the quality of working life started to be examined (Franke and Kaul1978, Yürür and Keser 2010). Organizations abandoned positing employees as an economical factor and began to focus on their psycho-social demands and needs (Gilletet al. 2015, Robbins and Judge 2012,Schaufeli and Greenglass 2001). These developments led to initiation of new research areas such as organizational psychology, organizational behavior, industrial psychology and more recently, workplace spirituality. In this manner, the psychological problems and situations of employees within the organizations began to be explored by many scholars (Maslach 1976, Schaufeli and Maslach 1993, Schaufeli and Bakker 2003, 2004). Academic research topics related with work life such as; organizational commitment, job satisfaction, job related stress, job performance, work engagement etc. have inspired to understand expectations of individuals from their organizations and those research results also contributed to clarify policies of the organization. As a positive concept; organizational commitment and as a negative concept; burnout are accepted among the most searched concepts in the organizational behavior literature (Polatcı et. al 2014), since the quality of the relationship between organizations and the employees influences

both of the parties seriously. More specifically, work related stress and its costly consequences began to be considered to be a danger not only for individuals but also for organizations worldwide. The World Health Organization (2010) reports that the professional world faces psycho-social risks like work related burnout as a significant threat in both industrialized and industrializing countries (Leka and Jane 2010). Furthermore, there are empirical studies carried out with different occupation groups; showing that, due to the high work demands and pressures over exerting the employees' skill and knowledge, work related burnout is inevitable (Leka and Jane 2010,Demerouti et al 2001). As previously mentioned, at first glance, work related burnout was considered to be an individual problem, however organizations are also influenced by it in regards to a high range of organizational outcomes such as organizational performance, organizational commitment, organizational frustration, work engagement etc. (Kolodinsky et al. 2008, Karakas 2010). There are also studies proving that stress and burnout causing negative work related outcomes in connection with employee's well-being such as low job performance, damaged relationships, lower job satisfaction and turnover intention (Kutcher et al. 2010, Lee and Ashforth 1993). The American Institution of Stress reports (2007) that annually $300 billion cost occurs in American cooperations due to negative issues like health problems, reductions in job satisfaction and performance, reduced productivity and organizational commitment, absenteeism and turnover intentions that caused by work related burnout (Thomas and Lankau 2009). To eliminate the undesired consequences of burnout, researchers and practitioners are interested in reducing burnout and promoting overall well being of both employees and organizations. The objective of this study is to explore the moderating effect of perceived organizational spiritual values on work related burnout and vigor (dimension of engagement) and the mediating effect of vigor on work related burnout and continuance commitment

(sub dimension of organizational commitment) in the Turkish context. The Job Demands Resources (JD-R) Model (Bakker and Demerouti 2007, Demerouti et al. 2001) was applied as the main theory while researching the related topics. This study employed a quantitative research method to collect data for the measurement of the hypotheses and their relationships. A survey was conducted in order to test the research hypotheses and the proposed conceptual model. Data for this research were collected by means of questionnaires administered to 154 service employees in Turkey, by conducting the random sampling method. Perceived organizational spiritual values used as a moderator while observing the relationship between work related burnout and vigor.

Motivations for the Study

My motivation for this dissertation's constructs comes from my own working experience at Fibabanka. In July of 2014, I was accepted to the management trainee program at Fibabanka headquarters in Istanbul. Following the one month training programme, I started to my career as an assistant specialist at the SME (Small and Medium Size Entrepreneurs) Loans Department. Due to the high job demands and limited job resources and also role conflict issues, as a newcomer young professional, I personally suffered from work related burnout during that working year. Furthermore, I observed this work related burnout situation not only from my own job experiences but also from my colleagues' work experiences. Finally, after one year, I could not stand the high job demands that were expected from me in that limited time and I quit my job. That one year working experience actually made me to question the organizations' ethical concerns and most importantly workplace spirituality in organizations.

Thesis Outline

This thesis is organized as follows; in the first chapter, a brief introduction to the topic is given with motivation reasons of the study. In the second chapter, before presenting the definitions and literature reviews of the theoretical framework, the definitions and literature reviews of the related topics are presented in detail. In Chapter 3, hypotheses of the study are presented with previous supporting findings from the literature. In Chapter 4, a detailed account of the research methodology is given. Eventually; in Chapter 5, conclusions of the dissertation are reviewed and summarized. More importantly, contributions of this dissertation explained in depth with regards to the managerial and ethical implications.

CHAPTER 2

In this chapter, burnout, work engagement, organizational commitment and workplace spirituality are discussed in their own work fields. Literature reviews and definitions of these topics are reviewed and the main reference point of this study, namely, Job Demands Resources Model (Bakker and Demerouti 2007,Demerouti et al. 2001) is explained in depth.

BURNOUT

Literature Review and definitions

Burnout has been considered as one of the most important social problems receiving attentions of both academicians and practitioners to investigate it in a global scope, especially in the last quarter of the past century (Schaufeli et al. 2008). Accordingly, in today's workplace, burnout is argued to be a kind of threat which idealistic and young employees face (Schaufeli et al. 2008). After reviewing the burnout literature on the international scope such as in the United States of America (Schaufeli et al. 2008, Awa et al. 2009), in Europe (Demerouti et al 2001, Hakanen et al. 2005, Kristensen et al. 2005) and in other continents (Yürür and Keser 2010,Yeh et al. 2007), researchers point out the close relationship between the interest in burnout and liberalization process of the economies. In other words, according to Schaufeli et al. (2008), burnout became apparent all over the world simultaneously with the economic development of the countries. Regardless of the culture and value differences, burnout is argued to be occurring in the societies with parallel to the development of those societies. Accordingly, there is evidence showing that burnout studies gained momentum in developing countries like China and India (Kulkarni 2006, Schaufeli et al. 2008). Another remarkable finding about burnout is that quantitative job demands (work overload, unrealistic deadlines, etc.) the conflicts

with the employees and organizations values resulted in burnout (Maslach et al. 2001, Schaufeli et al. 2008). In a research conducted among Finnish teachers, the results confirm that job demands are positively correlated to burnout and ill health; on the contrary job resources are positively related to work engagement and organizational commitment and negatively related with burnout (Hakanen et al. 2006). Besides the case of Finnish teachers, there are also other supporting findings for the inverse relationship between job demands and resources consequences that influencing workers' attitudes such that higher job demands causes increased exhaustion, which later results in burnout and lower job resources cause increased disengagement among employees (Demerouti et al. 2001).

Additionally, it is suggested that burnout is an important psychological outcome - not only in its own right, but also employees' commitment to their job and their evaluation of organizational change (Maslach and Leiter 2008).

Initial conceptual development of burnout emerged in psychological literature and it fostered research topics on job stress (Maslach and Schaufeli 1993,Schaufeli et al. 2008). Accordingly, the well-known psychiatrist Freudenberg (1974) defined burnout as a kind of mental state of exhaustion after observing physical and psychological attitudes of volunteers of the St Mark's Free Clinic in New York's East Village (Freudenberger 1974, Schaufeli et al. 2008). In the same vein, a social psychology researcher Maslach and his colleagues (1976), came across the same term "burnout" while interviewing different human service workers. Interviewers referred to burnout when they shared their negative feelings about their work experiences. In this sense, Maslach and Jackson defined burnout as "a syndrome of emotional exhaustion, depersonalization, and reduced personal accomplishment that can occur among individuals who do "people-work" of some kind" (Maslach and Jackson 1986, p.1). However, as more researchers started to be interested in the

topic, they realized the concept is not limited only with human service based jobs. Therefore, it enabled researchers to alter the definition of burnout from the limited perspective to the generally accepted definition as "a state of exhaustion in which one is cynical about the value of one's occupation and doubtful of one's capacity to perform" (Maslach et al. 1996, p.20). The most commonly cited burnout dimensions in the literature are exhaustion, (energy depletion), cynicism (depersonalization), and inefficacy (reduced personal accomplishment) (Maslach and Jackson 1986).

Exhaustion refers to "feeling of being overextended and depleted of one's emotional and physical resources" (Maslach et al. 2001, p.399). The main reasons behind exhaustion are over job demands, interpersonal conflict at work and unexpected changes in working conditions (Polatcı et al. 2014). Exhaustion dimension is accepted as the most frequently reported and analyzed dimension among the three dimensions of burnout (Shirom 1989). The cynicism dimension represents a negative, cynical and detached approach to various aspects of the job and it represents interpersonal dimension of burnout. This dimension causes to spread of the problem to the overall organization since it causes negative responses towards the work that is done. Finally, inefficacy describes "the feeling of incompetence or lack of achievement at work" and it represents the self evaluation of burnout (Maslach et al. 2001). Due to the multidisciplinary approaches to burnout, there is still an ongoing debate about the definition, components and measurement of burnout today. According to Schaufeli and Greenglass (2001) burnout is defined as "a state of physical, emotional and mental exhaustion that results from long term involvement in work situations that are emotionally demanding" (Schaufeli and Greenglass 2001, p. 501). Although Maslach Burnout Inventory (MBI; Maslach et al. 1996) is the main measurement tool mostly dominating the research area since the 1990's, it is argued that Maslach Burnout Inventory is insufficient to measure burnout. According to

Kristensen et al. (2008), on the contrary of MBI's dimensions of burnout (exhaustion, cynicism, and inefficacy), it has a unique dimension; which is exhaustion and it can be measured in three different levels: personal, work related and client related burnout (Kristensen et al. 2008, Kohler 2012). In this article, the concept of burnout is especially labeled as work related burnout against any ambiguity. Accordingly, specifically, work related burnout is defined as "the degree of physical and psychological fatigue and exhaustion that is perceived by the person as related to his/her work" (Kohler 2012, p.175). In fact, as referred to before, since the burnout concept is related to a wide range of theoretical perspectives and research literatures in social, clinical, and organizational psychology disciplines, in this dissertation the Copenhagen Burnout Inventory (CBI) will be applied as the measurement tool, for the reason that only this scale provides information about the work related burnout dimension in the organizational perspective.

WORK ENGAGEMENT

Literature Review and Definitions

Work engagement is an upcoming topic that has been studied in multidisciplinary more recently, compared to burnout (Bakker et al. 2008, Seligman and Csikszentmihalyi 2014). During the past three decades, although burnout has been researched intensely, work engagement started to be emerged as a field of study (Bakker et al. 2008). The underlying reason for this is that, the positive psychology movement changed the course of social science disciplines hence there is a tendency to see the positive sides of every fact instead of focusing particularly on pathology. Psychology has been criticized by many scholars since it focuses on mental illnesses instead of focusing on mental wellness (Bakker et al. 2008). As evidence, it is argued that, since the World War II, psychology focuses on the treatment disorders and

diseases. For this reason, positive psychology suggests transforming old assumptions of repairing the worst things in life to build positive qualities in life (Seligman and Csikszentmihalyi 2014). Therefore, it is has been argued that the work engagement concept emerged from burnout studies, namely as the direct opposites of burnout three components: exhaustion, cynicism, and efficacy turning into in order of energy, involvement, efficacy (Maslach and Leiter 1997,Maslach et al. 2001).

In fact, Kahn (1990) made the initial contributions for the development of the engagement concept. He defined personal engagement and personal disengagement terms while researching people's behaviors during work hours. In this light, personally engaged people, express themselves more during working hours. Conversely, personally disengaged people, avoid expressing themselves and are withdrawing from their work (Kahn 1990). Accordingly, there are three psychological conditions influencing the degree of engagement, namely, meaningfulness, safety, and availability. Accordingly, individual's perception of meaning with respect to the workplace are strongly related with their engagement level and, in the end, their performance (Holbeche and Springett 2003).

Kahn (1992) added new perspectives while describing engaged people such that "…people feel and are attentive, connected, integrated and focused in their role performance" (Kahn 1992, p.322). After this behavioral approach, engagement began to be considered as inducing positive outcomes both at the level of individual and organizational (Bakker et al. 2008). Returning back to the hypothesis of Maslach and his colleagues, the measurement of engagement scores assessed with the opposite scores of burnout scales (Maslach et al. 1996, Bakker et al. 2008). In detailed, low scores on exhaustion and cynicism and high scores on professional efficacy represents the presence of work engagement (Bakker et al. 2008). On the other hand, there are alternative perspectives supporting work engagement as independent but

negatively related concept with burnout (Schaufeli et al. 2002). Accordingly, work engagement defined as "a positive, fulfilling, work-related state of mind that is characterized by vigor, dedication, and absorption" (Schaufeli et al. 2002, p. 74). The vigor dimension of engagement implies one's energy level and serenity of the mind while working. It represents persistence even in the face of difficulties. The vigor dimension is mostly related with high energy levels in contrast to depleted energy levels of burnout.

Dedication refers to a strong involvement of one's work, and observing feelings of pride, challenge, enthusiasm towards the job. Vigor and dedication is noted as the direct opposite of components of burnout, which are exhaustion and cynicism.

Lastly, absorption explains the concentration of the task independent of time, in other words having an intensive, deeper experience while working (Schaufeli et al. 2002).

As mentioned above, in spite of the fact that there are different opinions about work engagement, most of the authors compromise that engaged employees has both high level of energy and high level of identification with their work (Baker et al. 2008). After the development of both psychological and social research on engagement, the independency of work engagement and burnout constructs is investigated (Demerouti et al. 2010). Previous studies on work engagement has mainly focused on the predictors, outcomes of work engagement and the differences from other concepts like work holism. Correspondingly, in contrast to workaholics, engaged employees have fun while working, and work does not mean a kind of addiction for them (Schaufeli et al. 2001). Research on work engagement prove that engagement is a dominant source of competitive advantage among organizations (Kular et al. 2008). Engaged employees are likely to perform better in their job (Bakker 2011). In addition, work engagement is found to be positively related to the feelings and

perceptions of employees towards whether they are valued and involved in the organization (Konrad 2006).

Therefore, saying that work engagement is an important informant concept that provides information about both employees and organizations' well-being would be consistent with the relevant literature.

In this paper, vigor dimension of engagement is used as a construct, apart from work engagement as the main construct, since the most related topic with energy is vigor. In the following part of this study, the opposite relationship between work related burnout and vigor will be discussed through the lens of the job demands resource theory.

JOB DEMANDS–RESOURCES (JD–R) MODEL

The Job Demands Resources (JD–R) model is a theoretical framework which is attempting to combine two different research areas: "the stress research tradition and the motivation research tradition" (Demerouti and Bakker 2011, p.1). Accordingly, job demands represent a health impairment process, while job resources representing a motivational process (Demerouti and Bakker 2011, p.1). In the literature, there are different approaches to predict employee's well-being. Demand Control Model (DCM) (Karasek 1979) and Conservation of Resources Model (COR) (Hobsfoll 2001) are among the most known approaches. Accordingly, Demand Control Model suggests that job stress occurs when the job demands are high and the job control is low (Karasek 1979). Karasek explains this situation as follows; "The working individual's potential control over his tasks and his conduct during the working day" (Karasek 1979, pp 289-290). Demand Control Model is constructed on the idea that job demands particularly leads to job stress (later stage to work related burnout), when job resources are lacking. Conservation of Resources Theory, on the other hand, states that in addition to importance of job demands, job resources have to be

valued in their own right since the fundamental human motivation is directed towards the accumulation and conservation of resources (Hobsfall 2001). As a result of these, Demand Control Model and Conservative of Resources Theories accepted as guiding principles while forming Job Demands and Resources Model (Bakker and Demerouti 2007). The Job Demands Resources model extends the Conservative of Resoruces theory by focusing separately to the terms of job demands and job resources (Thomas and Lankau 2009). The main idea underlying Job Demands Resources model is that whatever the type of the work is; every work has two main dimensions; these are job demands and job resources. Job demands dimension refers to the obligations of the job from which the employees are responsible. These demands may be high work pressure, an unfavorable physical environment, irregular working hours, emotional demands and role conflict (Schaufeli and Bakker 2004, Bakker et al. 2004). In other words, job demands may be associated with negative responses of employees like work related burnout.

Job resources dimension refers to physical, social, organizational aspects of the job that provide the qualifying conditions both for the achievement of work and personal developments of the employees. Namely, performance feedback, social support, autonomy, supervisory mentoring, growth, job control, participation in decision making, may be listed as the examples of job resources (Schaufeli and Bakker 2004, Bakker et al. 2004, Thomas and Lankau 2009). The study of Bakker and Demerouti (2008) reveals that the job resources facilitate engagement. For instance, job resources such as social support from supervisors and team workers, learning opportunities and feedback are positively related to work engagement and to its dimensions; vigor, dedication, and absorption. At the same time, researches provide empirical supports that lack of job resources are significantly related with burnout (Bakker et al. 2004, Demerouti et al. 2001).

As mentioned previously; in the light of Job Demands Resources model, some scholars (Baker et al. 2003, 2004, Gillet et al. 2015,Schaufeli and Bakker 2004) suggest that there is an ongoing dual process. Accordingly, on the demand side of the model, not necessarily negatively, job demands may lead to job stress and result in high costs like depression, anxiety, burnout (Schaufeli and Bakker 2004). From the literature review, it can be concluded that quantitative work demands or work overload may lead individuals to experience these results.

Meanwhile, on the resource side of the model, job resources have an important role on the employee's engagement level. In this respect, during the work that requires high job demands and has limited job resources; employees show exhaustion and disengagement, which can be named as burnout (Bakker et al. 2004). In other words, job demands and job resources are inversely correlated and as a result of this, engagement and burnout are inversely correlated too (Schaufeli and Bakker 2004).

In this thesis, while linking burnout and engagement, Job Demands Resources model is accepted as the main theory, since it is the most applied and accepted theory that is explaining the relationship between burnout and engagement processes. In regard to the Job Demands Resources model, work related burnout and vigor terms are positioned as they directly influence each other in the opposite way.

ORGANIZATIONAL COMMITMENT

Literature Review and Definitions

Organizational commitment is among the most studied topics in organizational management studied as often as productivity and efficiency of organizations (Dehaghi et al. 2012, Mathieu and Zajac 1990). Employee commitment can be considered as one of the most prominent topics in management discipline since the more committed an employee the higher efforts she/ he dedicate towards her/ his

work and this dedication effects organizational performance positively (Allen and Meyer 2000, Rego and Cunha 2008). Also, committed employees show less probability of intention to quit which is an advantage of the organization. Intention to quit refers to the consideration of one leaving his/her current job (Milliman et al. 2003). Recent studies emphasized that organizational commitment is also strongly related with reduced turnover (Milliman et al. 2003, Meyer and Herscovitch 2001). Besides, empirical findings support that there is a significant relationship between organizational commitment and spirituality in the workplace. According to Milliman et al. (2003) within the organizational context, workplace spirituality have five dimensions; (1) Team's sense of community (2) Alignment between organizational and individual values (3) Sense of contribution to the community (4) Sense of enjoyment at work and (5) Opportunities for inner life. These five dimensions of workplace spirituality provide such an organizational atmosphere that employees show higher affective and normative commitment and lower continuance commitment (Rego and Cunha 2008). There are also research results proving that the degree of an employee's commitment is affected by perceived organizational support (Eisenbergeret al. 1990).

As a concept, commitment was initially found in research by sociologists, after examining the behaviors of the Communist Party supporters (Becker 1960).Henceforward, in occupational careers, the use of commitment gained momentum. Especially, because of the changing world conditions, people of those times felt being obliged to be committed to a particular occupation (Becker 1960). Specifically, Side-Bet theory explains the nature of commitment concept. According to Side- Bet Theory, in "consistent line of activity" (Becker 1960, p. 33) commitments emerged as a result of interest of both parties. Over the years, several alternative definitions and conceptualizations are made about commitment in

different science areas. Specially, in the organizational management literature organizational commitment is defined as a "force that binds an individual to a course of action of relevance to one or more targets" (Meyer and Herscovitch 2001, p.301). In other words, organizational commitment is related to the employee's degree of attachment and loyalty to his/her organization.

The most influential model in the literature is conceptualized in three different categories; affective commitment (emotional attachment to the organization), continuance commitment (perceived costs associated with leaving the organization) and normative commitment (feelings of obligation towards the organization) (Meyer and Allen 2000).

Figure1: Three Component Model (Allen and Meyer 1991)

With reference to three component model of commitment, affective commitment refers to the emotional attachment or involvement to the organization. More specifically, affective commitment occurs when the individual values of the employee and the values of the organizations are consistent with each other (Polatcı et al. 2014).   Research based on affective commitment shows that affective

committed employees' emotional attachment towards their organization may lead to lower turnover, reduced absenteeism, improved performance and increased organizational citizenship behaviors (Allen and Meyer 2000,Rego and Cunha 2008). Furthermore; results of previous studies supports that there is a strong correlation between affective commitment and job satisfaction, job involvement and occupational commitment (Meyer et al. 2001).

Continuance commitment implies to maintaining membership of an organization across any cost associated with quitting. Continuance commitment originally derived from the Side Bet Theory (Becker 1960), which points out the importance of perceived loss of personal investments and limited employment alternatives (Allen and Meyer 1990, Allen 1984, Johnson and Chang 2006). In other words, employees who are highly continuance committed to their organization considering the potential gains of remaining in the organization and perceived cost of benefits (Johnson and Chang 2006). Research on continuance commitment show that high continuance commitment to the organization may lead to undesirable work outcomes such as turnover intention, absenteeism, etc. (Allen and Meyer 2000,Rego and Cunha 2008). Furthermore, the lack of other employment alternatives causes higher continuance commitment for the employees (Shore and Wayne 1993). Lastly, normative commitment represents the sense of obligation employees faces towards their organization by that of remaining within the organization is a consequence of feeling an obligation (Meyer and Allen 1991).

A study conducted to define teachers' burnout and commitment shows that compared to affective and normative committed individuals, continuance committed individuals explain more emotional exhaustion (Çetin et al. 2011).

In this dissertation, I will focus on specifically to the continuance dimension of commitment for two reasons. Firstly, the underlying reasons of continuance

commitment are much more related with needs and it is a kind of perception of the environmental pluses or minuses. Secondly, research suggests that continuance commitment is the result of an extrinsically motivated process (Johnson and Chang 2006).

WORKPLACE SPIRITUALITY

Literature Review and definitions

"The emergence of workplace spirituality in the organizational sciences emerged from a very different mind-set than one would expect from a subarea in an organizational science" (Giacolone et al. 2005, p.516). Accordingly, while the study of organizational behavior is adopted heavily from psychology and sociology in its early development stages, workplace spirituality is formed from organizational and social psychology, psychology of religion, ethics and management (Giacolone et al. 2005). The growing interest of spirituality in the management literature has linked to the separation of work and family life. In other words, spending 50 to 70 hours per week at work in these modern times led individuals to an unfilled life and a kind of absence or lack of meaning in life (Cavanagh 1999). Moreover, the policies like downsizing, layoffs etc. followed by today's many companies led to job insecurities among people which in turn resulted in decrease in morale, commitment and trust of employees (Karakaş 2010, Sverke et al. 2002). For this reason, the need for workplace spirituality increased than ever in this modern time unsecured working atmosphere.

The origin of the word spirituality comes from the Latin word "spiritus" or "spiritualis" which means "breathing, air, wind" (Merriam-Webster). According to Karakaş (2010) more than 70 definitions of spirituality at work are available in the

literature and yet there is no widely accepted definition of the spirituality (Karakaş 2010).

Table 1: A Representative Sampling of Definitions of Spirituality in the Literature

Definition of spirituality	Source
The personal expression of ultimate concern.	Emmons 2000
That which involves ultimate and personal truths.	Wong 1998, 364
How the individuals lives meaningfully with ultimacy in his or her response to the deepest truths of the universe	Bregman and Thierman 1995, 149
The presence of a relationship with a higher power that affects the way in which one operates in the world	Armstrong 1995, 3
Our response to a deep and mysterious human yearning for self-transcendence and surrender, a yearning to find our place	Benner 1989,3
A way of being and experiencing that comes about through awareness of a transcendent dimension and that is characterized by certain identifiable values in regard to self, life, and whatever one considers to be the ultimate	Elkins et al. 1998
A transcendent dimension within human experience…discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context	Shafranske and Gorsuch, 1984, 231
A subjective experience of the sacred.	Vaughn 1989, 105
A personal life principle which animates a transcendent quality of relationship with God	Emblen 1992, 45)
The human dimension that transcends the biological, psychological, and social aspects of living	Mauritzen 1988, 118
The vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with life, with compassion with purpose	Tart 1975, 4
That human striving for the transforming power present in life; it is that attraction and movement of the human person toward the divine	Dale 1991, 5
Pertaining to the innate capacity to, and tendency to seek to, transcend one's current locus of centricity, which with transcendence involves increased knowledge and love	Chandler and Holden 1992
The animating force that inspires one toward purposes that are beyond one's self and that give one's life meaning and direction	McKnight 1984,142

(Source: Giacalone and Jurkiewicz 2010, p. 7)

There are many attempts to define workplace spirituality as well as defining spirituality, however almost all academic definitions agree that the description of

workplace spirituality includes a sense of wholeness, connectedness at work and deeper values (Gibbons 2000, Milliman et al. 2003).

Table 2: Common Themes among Definitions of Workplace Spirituality

Author Name with Year of Publication	Dimensions of Workplace Spirituality
Mirvis (1997)	Meaning in Work and Sense of Community
Mitroff and Denton (1999)	Spiritual Identity (Inner Life)
Milliman et al. (2003)	Meaningful Work and Sense of Community
Fry (2003)	Notion of Calling Similar to Meaningful Work, and Membership Similar to Sense of Community
Giacalone and Jurkiewicz (2003)	Transcendence through Work Process Similar to Meaningful Work, and Sense of Community
Marques, et al. (2005)	Inner Power, Meaningful Work, Sense of Community and a few others
Beyer (1999)	Inner Life, Meaningful Work and Sense of Community
Kinjerski and Skrypnek (2006)	Spiritual Connection Similar to Inner Life, Meaningful Work, Sense of Community and Mystical experience
Ashmos and Duchon (2000)	Inner Life, Meaningful Work and Sense of Community

(Source: Chawla and Guda 2010, p. 160)

Workplace spirituality is defined as the "recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community" (Rego and Cunha 2008, p. 55).

Recently, scholars who are interested in workplace spirituality have argued that business ethics and values broaden its scope by including spiritual values (Cavanagh and Bandsuch 2002,Kolodinsky et al. 2008). Notwithstanding the widening of this scope, there have been several arguments in the management literature about both the definitional difficulties and the lack of empirical forms of spirituality. However, most of the scholars agree at the point of seeing organizations as spiritual entities (Ashmos and Duchon 2000,Giacolone and Jurkiewicz 2003, Driscoll and Mckee 2007, Kolondisky et al. 2008, Milliman et al. 1999, 2000, Rego and Cunha 2008). For this

reason, the relationship between spirituality and organizational outcomes is worth to investigate (Rego and Cunha 2008). There are evidences proving that workplace spirituality results in higher levels of employees 'commitment by providing a sense of community and connectedness among workers (Duchon and Plowman 2005,Milliman et al. 2003). Accordingly, most of the recent studies support that the stronger the spiritual culture of the organization is the stronger will be the organizational commitment of the employees (Pandey 2014). Furthermore, there are studies showing that workplace spirituality provides increased physical and mental health of employees by reducing burnout (Karakas 2010).
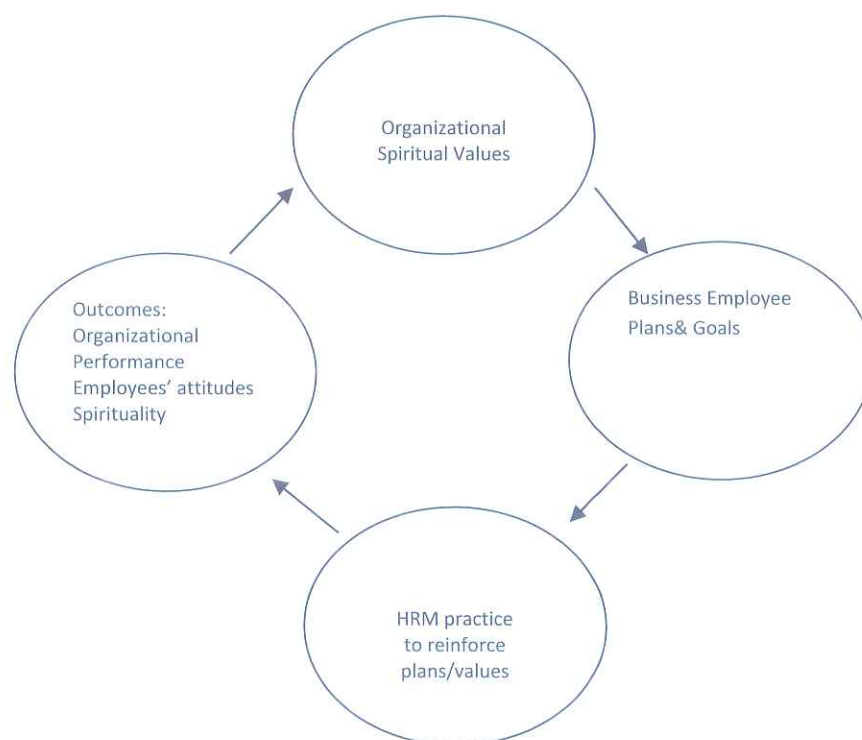
Figure2: Spiritual Values Based Management Model (Milliman et al. 1999: 223)

The Southwest Airlines case study (SWA), (Milliman et al. 1999) provided a new useful inductive approach to the spirituality concept within the organization by showing significance of inner needs, meaningful work and community among their employees (Ashmos and Duchon 2000, Johnson 2011,Milliman et al. 1999).

Accordingly, with the combination of values-based management model (Anderson 1977) and the strategic human resource management model (Schuler and Jackson 1997) spirituality in organizations began to be discussed in the management literature in a more scientific manner.

Spiritual values based framework (Figure 2) suggests that organizations' core values influence business plans and employee plans, and these plans shape in the operational level and finally,there appears some kind of organizational outcomes like organizational performance, profitability, employee attitudes etc. (Milliman et al. 1999). Organizational spiritual values can be defined as the organization's core spiritual values that include the existence reason of the organization, priorities of the organization and the sense of purpose of that specific organization (Anderson 1997,Milliman et al. 1997). Apart from spiritual values based framework, another contribution to the management literature that showing the significant effect of organizational spirituality on organizational outcomes emerged in the studies of workplace spirituality. Kolodinsky and his colleagues (2008) empirically examined the nature of spirituality effects in the workplace by collecting data from full-time workers who enrolled in graduate business school programs at two large universities (Kolodinsky et al. 2008). In their results, they found that organization whose culture is shaped by spiritual values and attributes receive the following significant worker benefits; while organizational spirituality is positively related to job involvement, organizational identification, and rewards satisfaction; it is negatively related with organizational frustration (Kolondisky et al. 2008).

According to Kolodinsky et al. (2008), spiritual values in workplace can be examined from three different perspectives: individual, organizational and interactive levels. Individual levels spirituality represents most simple and personal level of spirituality; hereunder employees experience their own spiritual ideals and values in

the work settings (Kolodinsky et al. 2008). The reflections of individual spirituality in the workplace are observed as improvements in employee's morale, commitment and productivity and at the same time reduced stress, burnout and work holism (Karakaş 2010, p. 93). Furthermore, employees who have the chance of expressing their spirituality through their work are more satisfied, have deeper sense of meaning and perform better (Mittrof and Denton 1999a, Karakaş 2010).

Organizational Spirituality is defined as the perceptions of employees regarding organizations' ethical attitudes (Kolodinsky et al. 2008). The perception of employees impacts work attitudes and beliefs of those employees in a significant rate (Giacalone and Jurkiewicz 2003); thus, if employees perceive their organizations as spiritually oriented, a stronger attachment, or in other words, increased commitment is expected (Kolodinsky et al. 2007).

Finally, interactive level of spirituality refers to the "shared person-organization" values (Kolodinsky et al. 2007, p.467). In this level of spirituality, workplace spirituality examines through the lens of "Person-Organization fit Theory" (P-O Fit). P-O fit theory supporters suggest that when the values of employee and the organization are consistent, positive work outcomes such as job satisfaction and job performance occurs (Kolodinsky et al. 2007, O'Reilly et al. 1991). In this dissertation, the role of organizational spiritual values will be examined in detailed, as it is expected to influence work attitudes like work related burnout, vigor and continuance commitment. In order to examine the effects of perceived organizational spiritual values, organizational spiritual values measured with revised version of Wheat's Human Spirituality Scale (Kolondisky et al. 2008).

CHAPTER 3

In this chapter, theoretical framework of this study will be introduced with previous supporting findings from the literature.

Theoretical Framework

An examination of literature related to burnout, engagement, commitment and workplace spirituality shows there to be a strong relationship between organizational spiritual values and both individual and organizational outcomes (like burnout, engagement and commitment). There are empirical evidence of the relationship between workplace spirituality, organizational commitment, burnout and engagement (Rego and Cunha 2008, Schaufeli et al. 2001,Kolodinsky et al.2008). Relations have not been carried out on the influences of perceived organizational spiritual values on work related burnout. In this vein, these constructs are linked in a theoretical framework which is presented in the conceptual framework table, after explaining the definitions of constructs.

Work related Burnout

Work related burnout refers to "the degree of physical and psychological fatigue and exhaustion that is perceived by the person as related to his/her work" (Kohler 2012, p.175). Research on work related burnout shows that burnout and engagement scales are significantly and negatively related (Schaufeli et al. 2001). Leiter's process model of burnout suggests that feeling of exhaustion are positively related to disengagement (Leither 1993). There are other consistently supporting findings for the relationship between engagement and burnout (Bakker et al. 2004).

In light of literature findings, there would be a significant relationship between work related burnout and vigor dimension of engagement, since burnout is result of energy

depletion and vigor refers to the energy level (Schaufeli et al. 2002, Thomas and Lankau 2009).

This assumption that there would be a negatively direct relationship between work related burnout and vigor also concluded from the "Conservation of Resources" (COR) (Hobsfoll 1989). According to Conservation of Resources Theory, burnout occurs in individuals as a result of perceived threat towards their values from the environment (job security, competence etc.). For this reason, it is predicted that work related burnout occurs simultaneously with energy depletion, which is, in other terms, a lack of vigor.

Vigor

Vigor refers to high levels of energy and mental resilience while working, the willingness to invest effort in one's work, and persistence even in the face of difficulties (Schaufeli et al. 2002, p.74). According to theoretical analysis, work related well-being has two main dimensions: activation that changes exhaustion to vigor and identification that changes cynicism to dedication. In other words, while work related burnout referring to low activation (exhaustion); engagement refers to high activation (vigor) (Schaufeli et al. 2001). For this reason, it is expected there would be significantly negative relationship between work related burnout and vigor.

Continuance Commitment

Continuance commitment refers to the perceived costs associated with leaving from the organization. Researches on continuance commitment support those employees' perceptions of the organization's commitment to them influenced by perceived organizational support (Eisenberger and Huntington 1986). Accordingly while perceived organizational support increasing employee's affective commitment in the face of emotional supports; it reduces the feeling of continuance commitment towards

the organizations (Shore and Tetrick 1991,Eisenberger and Huntington 1986). It can be concluded that continuance commitment would also be influenced by perceived organizational spiritual values as predicted in the framework of this study.

Perceived Organizational Spiritual Values

In workplace spirituality literature, organizational spirituality is argued to be the most significant indicators of attitudinal and attachment related outcomes such as; physical and psychological well-being of employees, organizational commitment, organizational performance, work engagement (Karakas 2010, Kolodinsky et al. 2008,Rego and Cunha 2008). By capturing perceived organizational spiritual values as a moderator in the relationship between work related burnout and vigor, an important gap was found in the stress and motivation processes of Job Demand Resources Model.

In light of the reviewed literature, we highlight the following web of relationships as hypotheses to be scrutinized in this study:

Hypothesis 1
H1: Work related burnout will be negatively related to vigor.
Hypothesis 2

H2: Perceived Organizational Spiritual Values will positively moderate the relationship between work related burnout and vigor.

Hypothesis 3

H3: Vigor will be positively related to continuance commitment.

Hypothesis 4

H4: Work related burnout will be negatively related to continuance commitment.

Hypothesis 5

H5: Vigor will positively mediate the relationship between work related burnout and continuance commitment.
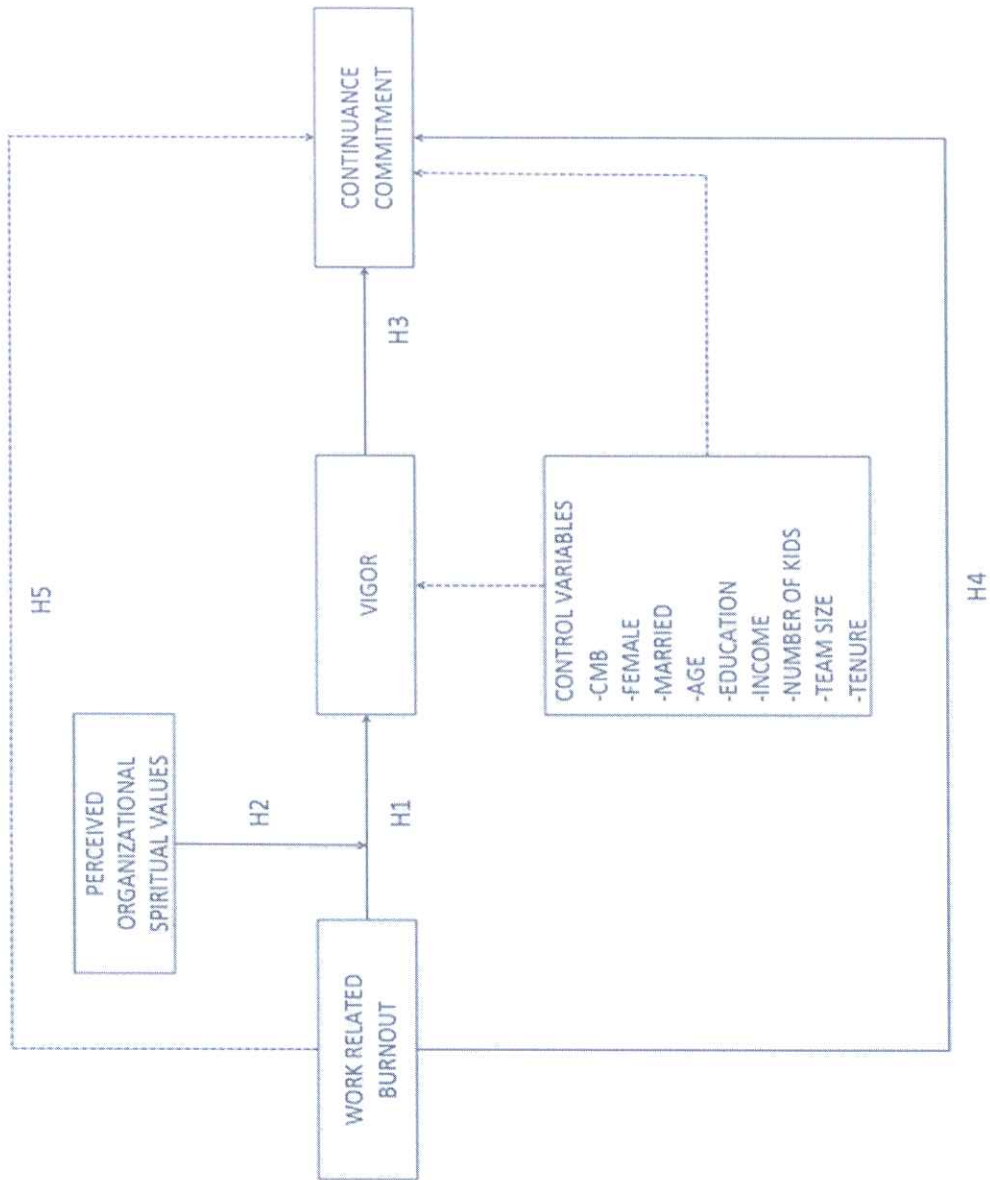
Figure3: Conceptual Framework DevelopedbytheResearcher

CONTINUANCE COMMITMENT

VIGOR

PERCEIVED ORGANIZATIONAL SPIRITUAL VALUES

WORK RELATED BURNOUT

CONTROL VARIABLES
-CMB
-FEMALE
-MARRIED
-AGE
-EDUCATION
-INCOME
-NUMBER OF KIDS
-TEAM SIZE
-TENURE

H1

H2

H3

H4

H5

CHAPTER 4

In this section of the dissertation, research details and analysis are given. In the methodology part, descriptions of sample and methods used in data collection, significance rates of the findings are explained in detail. Later measurement tools and their reliability analysis are presented. Finally, the results are interpreted.

Methodology

Sample description and data collection

The data used in this study come from service employees who work in different service areas in Turkey, identified by using the random sampling method. Online survey software program Qualtrics was used to distribute the questionnaires (see Appendix).427 individuals were invited to respond to the questionnaire; 165 out of 427 people completed questionnaires.12 questionnaires were eliminated, as they were incomplete and as a result, 154 surveys received as usable in the research. The sample of this study consisted of 54 males and 90 females, however 10 questionnaires have missing values on sexuality question. 61% of the sample reported to have an income under 3,000 TRY. Also, 40% of the sample was married, while 61% were single. A quarter of the sample reported to have children, while 71% reported as not having children. While 70% of the sample was aged between 18 and 31, only 5% were aged over 46. For empirical studies, sample size has significance in maintaining reliability (Akarsu and Yeniaras 2014). Tabachnick and Fidell (2007) state a sample size of 200 to 300 is sufficient to conduct a factor analysis. Osborne and Costello (2004) highlight that factor analysis and other analyses, such as structural model analysis, need larger samples because these are not well suited for small sample sizes. Kline (2005) mentions that 100-200 can be considered as

medium sample size, whereas N>200 is considered to be a large sample size. In addition to this, Suhr (2008) states that the requirement of sufficient sample size is to have a 20 to 1 ratio for the number of subjects to the number of model parameters. However, a 5 to 1 ratio can be a realistic target for a study. For this study it can be said that an appropriate sample size is used for the analysis.

Reliability analyses are presented in Table 3 below.

Significance of the study

Model summary

	R	R-sq	F	df1	df2	p-value
1 (vigor)	0, 7389	0, 5460	14, 0290	12, 0000	140, 0000	0, 0000
2 (CC)	0, 4555	0, 2075	3, 3554	11, 0000	141, 0000	0, 0004

Table3: Model Summary

Survey and Measures

Survey questions are chosen from the previous available scales and reliability of those scales are evaluated through Cronbach's alpha measure (Field 2005). Accordingly, 0.70 Cronbach's alpha is acceptable for the reliability tests of scales (Kline 1994, Field 2005). To prevent meaning ambiguity; scales that are used in this dissertation are translated to Turkish under the supervision of Kadir Has University's scholars and instructors. All surveys were measured with a 7-point Likert scale (1-strongly agree to7- strongly disagree). Work related burnout was measured with Copenhagen Burnout Inventory with a Cronbach's alpha 0.87 (Kristensen et al. 2005). In total seven questions were asked in 7-point Likert scale (1-strongly agree, to7- strongly disagree). Organizational spiritual values were measured with Organizational Spiritual Values Scale, which is a revised version of Wheat's Human Spirituality Scale (Kolondisky et. al. 2008). In total 20 questions were asked with a 7-point Likert scale (1- strongly agree to7- strongly disagree). Internal consistency

reliability of Organizational Spiritual Vales Scale was estimated as α=0.93 (Kolondisky et al. 2008).

Vigor is measured with Utrecht Work Engagement Scale (Schaufeli 2010) with α= 0.83 and in total 6 questions were asked to respondents again with a 7- point Likert scale (1-strongly agrees, to 7- strongly disagrees). Continuance commitment was measured in three models of organizational commitment scales by Allen and Meyer (1990). In total 8 questions were asked for measuring continuance commitment (α=0.75).

Control Variables

In this research study, gender, age, education, income, marital status, number of children, tenure, and team size are chosen as the control variables of the model. We controlled these variables because in previous literature these demographic variables such as gender, age, income and marital status were theoretically relevant to and significantly correlated with the core constructs of our model (Dehaghi et al. 2012, Schaufeli and Greenglass 2001, Schaufeli and Enzmann 1998, Rego and Cunha 2008, Roof 2015). Tenure is also accepted as a control variable in this study, since the working period of employees' changes to person to person and it may influence the motivation and burnout levels of employees. The control variables; marital status, age and the number of children were found to be significantly correlated at the $p<0.05$ levels with the interactions of work related burnout and perceived organizational spiritual values.

Results

The variables were mean-centered to diminish the threat of multicollinearity in equations where the interaction terms were included (Aiken and West 1991). To estimate the indirect effect of vigor on continuance commitment through perceived

organizational spiritual values, we utilized Preacher and Hayes' (2004) bootstrapping method. This method, makes no assumptions regarding the shape of the distribution of the variables (Efron and Tibshirani 1994, Mooney and Duval 1993), and is employed to circumvent the power issues produced by asymmetries and other forms of non-normality in the sampling distribution (Shrout and Bolger 2002).

The scrutiny pertinent to the hypotheses tests showed that work related burnout negatively influences vigor (ß=-0.2224; p<0.01), providing support for H1. Also, results showed that perceived organizational spiritual values significantly positively affects the relationship between work related burnout and vigor as a moderator (ß=0.4808; p<0.01). H3 is also supported given that that there is a significantly positive relationship between vigor and continuance commitment (ß= 0.2303; p=0.0001). The scrutiny pertinent to H4 shows that (ß=0.0819; p>0.05) there is no significant relationship between work related burnout and continuance commitment (p=0.1947 >p=0.05), in the hypothesis we predicted there would be a negative relationship between work related burnout and continuance commitment; therefore, we reject H4.

Results of H5 shows us the mediating effect of vigor on the relationship between work related burnout and continuance commitment given in different levels of perceived organizational spiritual values. Accordingly, we have quantified the value as follows;

Mediator					
	POSV	Effect	Boot SE	Boot LLCI	Boot ULCI
Vigor	-1,3655	-0,0942	0,0358	-0,1843	-0,0379
Vigor	0,0000	-0,0512	0,0236	-0,1138	-0,0161
Vigor	1,3655	-0,0083	0,0199	-0,0535	0,0270

H5 is rejected since lower levels of confidence interval (LLCI) and upper levels of confidence interval (ULCI) at the 1,3655 perceived organizational spiritual values ranges between "-0,0535<0<0,0270". There is no significant relationship between vigor and continuance commitment.

Accordingly, in different levels of organizational spiritual values, the effects of vigor on and work related burnout and continuance commitment mediates differently. The mediating effect of vigor on the relationship between work related burnout and continuance commitment will be conditional to the organizational spiritual values scores. Employees perceive positive perceived organizational spiritual values within the organization would be more likely to show continuance commitment towards their organization as opposed to those that score low. This result implies that in spite of the fact suffering from work related burnout and its negative consequences, employees show higher continuance commitment towards their organization as they see the organization having spiritual and ethical values in the organizational settings.

CHAPTER 5

In this final chapter, the research is summarized and conclusions of findings explained from different perspectives such that theoretical, ethical, managerial contributions, future research directions and, finally, limitations of the dissertation are discussed.

Conclusions

In today's harsh working conditions, the prevention of work related burnout is a matter of social importance not only for individuals those are affected but also for organizations that exposed to economic losses (Awa et al. 2010). Burnout creates problems with employee's performance and attitudes about their work. According to literature findings; the most common work attitudes caused by work related burnout include lower job satisfaction, lower job involvement, lower job commitment, lower job performance, lower organizational commitment and organizational frustration (Parillo 2008, p.102). Considering a workplace is the place for individuals that they spend a large part of daily life, there is an increasing tendency of searching for meaning and aligning the beliefs and values with organizational values for employees. The main aim of this study was to explore the effects of perceived organizational spiritual values on Turkish service employees to investigate their work related burnout and continuance commitment levels with respect to Job Demands Resources model. Accordingly, two different research areas of Job Demands Resources model which are named as "motivation" and "stress processes" are examined in this study as "vigor" (motivational process) and "work related burnout" (stress process). In this dissertation, the previous literature findings and conclusions about Job Demands Resources model are again observed and supported. Accordingly, there is an opposite relationship between job demands and job

resources results such that while high work demands may cause burnout, high job resources may cause an increase on the motivation of employees (Schaufeli et al. 2004,Schaufeli et al. 2014). With reference to Hypothesis 1, it is supported that work related burnout has a negative impact on vigor. In other words, service employees who suffer from work related burnout are not vigorous.

As predicted in Hypothesis 2; perceived organizational spiritual values moderated the negative relationship between work related burnout and vigor positively that is to say, if employees perceive their organizations spiritually oriented their level of work related burnout improved by vigor. In hypothesis 3, vigor positively affected continuance commitment. In other words, vigorous employees showed higher continuance commitment to their organization. In hypothesis 4, it is expected that there is a significant relationship between work related burnout and continuance commitment, however results found no significant relationship between work related burnout and continuance commitment. This implies that work related burnout level of employees has nothing to do with continuance commitment degree of the employees. Finally; in regards to hypothesis 5, although it is expected that there would be a mediating effect of vigor on work related burnout and perceived organizational spiritual values, hypothesis 5 is rejected, since in different perceived organizational spiritual values levels, the effect of vigor has changed. In summary, the result of this dissertation provided that the employee's perception about their organizational spiritual values has a significantly moderating effect on the relationship between work related burnout and vigor. Furthermore, the level of perceived organizational spiritual values also influences the mediating effect of vigor on continuance commitment conditionally.

There are several distinct theoretical contributions of this research. The first one is a new promising moderator variable is introduced which is perceived organizational spiritual values. This moderator is linked to the Job Demands Resources model two main processes as mentioned earlier: stress and motivation processes. Results of this research found that perceived organizational spiritual values are likely to moderate a relationship between work related burnout and vigor. This study provides insights for human resources managers who are devoted to keeping employees engaged and committed to their organizations. Human resource management (HRM) departments have an impact on the perceptions of organizational climate.

Researchers are obvious that employees see human resource practices and credibility of management as a major of organization's commitment to them (Zacharatos et al. 2010).

Concerning organization's commitment to employees, in return employees display to their organizations with appropriate attitudinal outcomes and behaviors according to social-exchange theory (Cropanzano and Mitchell 2005).Perceived organizational spiritual values within the organization are significant elements of the moderating relationship between work related burnout and vigor. The findings of this research prove that perceived organizational spiritual values have a significant influence on work related burnout. Employees who think that their organizations have spiritual values are not likely to suffer from work related burnout and instead they show vigor, which is a kind of energy towards their job. In other words, employees who have high perceived organizational spiritual values feel more vigorous at work; they would be more engaged because of their spiritual organizational climate.

As previously mentioned, spiritual values in the workplace have been progressively argued and applied in the business ethics literature (Kolodinsky et al. 2008). The most significant contribution of this study would be the positive ethical and

managerial policies for the workplaces. According to Johnson, many ethical strategies conducted on employees such as empowering employees, creating a sense of shared mission and values, work reward events improve employee commitment and performance (Johnson 2011). Creating an atmosphere including organizational spiritual values would enhance moral standards and ethics in organization (Johnson 2011). Improving perceived organizational spiritual values of the employees can help to improve positive organizational and employee outcomes such as ethical well-being and corporate social responsibility through workplace spirituality. Conversely with high job demand policies causing burnout among employees, organizational spiritual values justifies ethical demands and needs of employees by not just focusing on them as an economical tool and focusing them as individuals who share spirit units of organizations.

There are a few limitations in the present dissertation similar to that of all research. The first limitation is sample size. Although sample size of this dissertation said to be enough for confirmatory factor analysis, because of time constraint and lack of completeness levels of surveys, only 154 surveys are collected as a measurable tool.

A major limitation of this dissertation is the cross-sectional design and single source data. For this reason future research should examine burnout and its relationship between workplace spirituality longitudinal.

Another limitation of this research may be that the literature reviews have been overseen, and studies published in other languages may also be omitted. Future research studies would benefit by including workplace spirituality dimensions in job-demand resources model to ensure a deeper analyses.

APPENDIX A: SURVEY

KADİR HAS ÜNİVERSİTESİ

WORKPLACE SPIRITUALITY SURVEY

This research is designed to analyze workplace spirituality and the results are carried out as part of the criteria for the Master of Business Administration degree of Kadir Has University. Your answers will not be used for purposes other than stated. All responses to this survey will be kept anonymous. Your name or credentials will not be linked in any way.

Thank you for the contribution you have made to the survey.

Hilal Başer

Master of Business Administration

Social Science Institute

Kadir Has University

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To what degree does each of the following statements apply to you? Please put (x) to your answer box.		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1.	Small mishaps would make me very uncomfortable.	O	O	O	O	O
2.	Small problems often irritate me.	O	O	O	O	O
3.	Some days I am continuously anxious.	O	O	O	O	O

Please indicate your level of participation in the following statements.		Strongly disagree	Moderately Disagree	Mildly Disagree	Neither Disagree Nor Agree	Mildly Agree	Moderately Agree	Strongly Agree
1	My job is emotionally exhausting	O	O	O	O	O	O	O
2	I feel burn out because of my work.	O	O	O	O	O	O	O
3	My work frustrates me.	O	O	O	O	O	O	O
4	I feel worn out at the end of the working day.	O	O	O	O	O	O	O
5	I feel exhausted in the morning at the thought of another day at work.	O	O	O	O	O	O	O
6	I feel that every working hour is tiring for me.	O	O	O	O	O	O	O
7	I have enough energy for my family and friends during leisure time.	O	O	O	O	O	O	O
8	In this organization there is sense of the sacredness of life.	O	O	O	O	O	O	O
9	In this organization there is a real sense of connection with the world at large	O	O	O	O	O	O	O
10	We are urged to set aside time for personal reflection and growth in this organization.	O	O	O	O	O	O	O
11	The organization values the relationship among everyone who works here.	O	O	O	O	O	O	O
12	Being truthful is important to a successful life in this organization.	O	O	O	O	O	O	O

13	In this organization, one can find meaning in life by creating close relationships with those working here.	○	○	○	○	○	○	○
14	This organization fosters giving to others in need.	○	○	○	○	○	○	○
15	This organization is sensitive to the pain and suffering of others.	○	○	○	○	○	○	○
16	It is important to this organization that employees are whole and complete people..	○	○	○	○	○	○	○
17	The organization encourages each of us find meaning in our lives	○	○	○	○	○	○	○
18	In this organization, all forms of life are valuable.	○	○	○	○	○	○	○
19	There is an overall sense of sadness when someone in this organization is in pain.	○	○	○	○	○	○	○
20	The world of nature is ignored in the daily functions of this organization.	○	○	○	○	○	○	○
21	In this organization, people listen closely when others tell them their problems.	○	○	○	○	○	○	○
22	This organization promotes health and inner peace.	○	○	○	○	○	○	○
23	It is common for individuals who work here to share their private thoughts with someone else in the organization.	○	○	○	○	○	○	○
24	The organization encourages us to put the interests of others before our own when making a decision.	○	○	○	○	○	○	○

#								
25	In this organization we are encouraged to actively seek a sense of purpose in our lives.	O	O	O	O	O	O	O
26	In this organization, it is expected that everyone tell the truth.	O	O	O	O	O	O	O
27	We are encouraged to mentor and help new people entering the organization.	O	O	O	O	O	O	O
28	I am not afraid of what might happen if I quit my job without having another one lined up.	O	O	O	O	O	O	O
29	It would be very hard for me to leave my organization right now, even if I wanted to	O	O	O	O	O	O	O
30	Too much in my life would be disrupted if I decided to leave my organization now	O	O	O	O	O	O	O
31	It wouldn't be too costly for me to leave my organization now.	O	O	O	O	O	O	O
32	Right now, staying with my organization is a matter of necessity as much as desire.	O	O	O	O	O	O	O
33	I feel that I have very few options to consider leaving this organization	O	O	O	O	O	O	O
34	One of the few serious consequences of leaving this organization would be the scarcity of available alternatives.	O	O	O	O	O	O	O
35	One of the major reasons I continue to work for this organization is that leaving would require considerable personal sacrifice —another organization may not match the overall benefits I have here.	O	O	O	O	O	O	O
36	At my work, I feel bursting with energy	O	O	O	O	O	O	O
37	At my job, I feel strong and vigorous	O	O	O	O	O	O	O
38	When I get up in the morning, I feel like going to work	O	O	O	O	O	O	O
39	I can continue working for very long periods at a time.	O	O	O	O	O	O	O
40	At my job, I am very resilient, mentally	O	O	O	O	O	O	O
41	At my work I always persevere, even when things do not go well	O	O	O	O	O	O	O

Sex:

M		F

Age:

    18-24   ( )

    25-31   ( )

    32-38   ( )

    39-45   ( )

    46-52   ( )

    53+   ( )

Education:

    Below high school   ( )

    High school   ( )

    Undergraduate level ( )

    Graduate level   ( )

Income:

    0-1.500TRY ( )

    1.501-3.000   TRY ( )

    3.001-4.000   TRY ( )

    4.001-5.000   TRY ( )

5.000 +   TRY   ( )

Marital Status:

| Single | Married |

Number of Children:

| 0 | 1 | 2 | 3 | 4 | 5 | 5+ |

How long have you been working at this organization?

| 1-6 | 7-12 | 13-18 | 19-24 | 24+ |

What is the number of the people working in your team?

| 1-6 | 7-12 | 13-18 | 19-24 | 24+ |

KADİR HAS ÜNİVERSİTESİ

İŞ YERİ MANEVİYATI ANKETİ

Bu araştırma iş yeri maneviyatı ve sonuçlarını analiz etmek amacıyla düzenlenmiş olup, Kadir Has Üniversitesi'nde İşletme Master derecesi için gerekli ölçütlerin bir parçası olarak yürütülmektedir. Verdiğiniz cevaplar belirtilen amaç dışında kullanılmayacaktır. Bu anketin tüm yanıtları anonim tutulacaktır. Adınız ya da kimlik bilgileri herhangi bir şekilde bağlantılı olmayacaktır.

Araştırmaya yapmış olduğunuz katkıdan dolayı çok teşekkür ederiz.

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Lütfen aşağıdaki ifadeleri '1' ile '5' arasında değerlendiriniz. (1: Kesinlikle Katılmıyorum; 5: Kesinlikle Katılıyorum)		Kesinlikle katılmıyorum	Katılmıyorum	Kararsızım	Katılıyorum	Kesinlikle katılıyorum
1.	Küçük aksilikler beni çok rahatsız eder.	O	O	O	O	O
2.	Küçük sıkıntılar beni sık sık rahatsız eder.	O	O	O	O	O
3.	Bazı günler sürekli aşırı endişeli olduğum olur.	O	O	O	O	O

	Lütfen aşağıdaki ifadelere katılım düzeyinizi belirtiniz. *(1: Kesinlikle Katılmıyorum; 7: Kesinlikle Katılıyorum)*	Kesinlikle katılmıyorum	Kısmen katılmıyorum	Katılmıyorum	Kararsızım	Kısmen katılıyorum	Katılıyorum	Kesinlikle katılıyorum
1	İşim duygusal anlamda yorucudur.	O	O	O	O	O	O	O
2	İşimden dolayı tükenmiş hissediyorum.	O	O	O	O	O	O	O
3	İşim beni rahatsız ediyor.	O	O	O	O	O	O	O
4	Mesai bitiminde kendimi tükenmiş hissediyorum.	O	O	O	O	O	O	O
5	Her sabah o gün yapılacak işlerin düşüncesi ile yorgun oluyorum.	O	O	O	O	O	O	O
6	Her iş saatinin beni yorduğunu hissediyorum.	O	O	O	O	O	O	O
7	Boş vakitlerimde aile ve arkadaşlarıma ayıracak yeterli enerjim oluyor.	O	O	O	O	O	O	O
8	Bu organizasyonda hayatın kutsal olduğu bilinci vardır.	O	O	O	O	O	O	O
9	Bu organizasyonda dünyayı ilgilendiren konulara gerçek anlamda bağlantı vardır.	O	O	O	O	O	O	O
10	Bu organizasyonda kişisel gelişimimiz için zaman ayırmaya teşvik ediliriz..	O	O	O	O	O	O	O
11	Bu organizasyon tüm çalışanları ile olan ilişkilerine önem verir.	O	O	O	O	O	O	O
12	Bu organizasyonda başarılı olmak için dürüst olmak önemlidir.	O	O	O	O	O	O	O
13	Bu organizasyondaki bireyler buradaki yakın ilişkiler sayesinde hayatında anlam bulabilir.	O	O	O	O	O	O	O
14	Bu organizasyon ihtiyaç sahiplerine yardım etmeyi teşvik eder.	O	O	O	O	O	O	O
15	Bu organizasyon başkalarının acı ve kayıplarına duyarlıdır	O	O	O	O	O	O	O
16	Bu organizasyon için çalışanlarının kişiliğini tamamlamış insanlar olması önemlidir.	O	O	O	O	O	O	O
17	Bu organizasyon çalışanlarının hayatlarında anlam bulması için onları teşvik eder.	O	O	O	O	O	O	O
18	Bu organizasyonda yaşayan her canlı değerlidir	O	O	O	O	O	O	O
19	Bu organizasyonda bir kişi acı çekiyorsa, tüm organizasyonu etkileyen bir üzüntü mevcuttur.	O	O	O	O	O	O	O
20	Bu organizasyondaki günlük görevler yerine getirilirken doğanın tabiatı umursanmaz.	O	O	O	O	O	O	O

No								
21	Bu organizasyondaki insanlar problemlerini anlatan insanları samimiyetle dinlerler.	O	O	O	O	O	O	O
22	Bu organizasyon sağlık ve iç huzurun artmasına ön ayak olur.	O	O	O	O	O	O	O
23	Bu organizasyonda çalışan bireylerin şahsi fikirlerini birbirleriyle paylaşması yaygındır.	O	O	O	O	O	O	O
24	Bu organizasyon, karar verme aşamasındaki çalışanlarının kendi çıkarlarından önce başkalarının çıkarlarını ön plana koymasını teşvik eder.	O	O	O	O	O	O	O

No								
25	Bu organizasyondaki çalışanlar kendi hayatlarında amaç sahibi olmaya özendirilir.	O	O	O	O	O	O	O
26	Bu organizasyonda herkesin doğruları söylemesi beklenir.	O	O	O	O	O	O	O
27	Bu organizasyona yeni katılan insanlara mentorolarak yardım etmemiz desteklenir..	O	O	O	O	O	O	O
28	Bu işten çıktığımda bir sonraki işimi bulana kadar ne olacağına dair korkum yok.	O	O	O	O	O	O	O
29	İstesem bile şu anda bu örgütten ayrılmak benim için çok zor.	O	O	O	O	O	O	O
30	Bu organizasyondan ayrılmaya karar verirsem hayatımda çok şey bozulur.	O	O	O	O	O	O	O
31	Bu örgütten ayrılmak bana çok fazlaya mal olmaz.	O	O	O	O	O	O	O
32	Şu anda bu organizasyonda kalmak istekli olduğum kadar da bir zorunluluktur benim için.	O	O	O	O	O	O	O
33	Bu organizasyondan ayrıldığımda bir çok başka seçeneğim var	O	O	O	O	O	O	O
34	Bu organizasyondan ayrılmanın en kötü sonucu mevcut alternatiflerin yetersizliğidir	O	O	O	O	O	O	O
35	Bu organizasyon için çalışmaya devam etmemin başlıca sebeplerinden biri kurumun sağlamış olduğu faydalardır - Başka bir organizasyon buradaki koşullarımı sağlayamayabilir.	O	O	O	O	O	O	O
36	İşte enerji dolu olurum.	O	O	O	O	O	O	O
37	İşte güçlü ve dinamik hissederim.	O	O	O	O	O	O	O
38	Sabahları uyandığım zaman kendimi işe gidecek gibi hissederim.	O	O	O	O	O	O	O
39	Çok uzun zamanlar boyu çalışmaya devam edebilirim.	O	O	O	O	O	O	O
40	İşimde zihinsel olarak çok dayanıklıyımdır.	O	O	O	O	O	O	O
41	İşte, işler iyi gitmese bile azimle devam ederim.	O	O	O	O	O	O	O

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Cinsiyetiniz:

☐   ☐

Yaşınız:

18-24	( )
25-31	( )
32-38	( )
39-45	( )
46-52	( )
53+	( )

Eğitim durumunuz:

İlköğretim( )

Lise   ( )

Üniversite   ( )

Lisans Üstü   ( )

Aylık geliriniz:

0-1.500   TRY   ( )

1.501-3.000   TRY   ( )

3.001-4.000   TRY   ( )

4.001-5.000   TRY   ( )

5.000 +   TRY   ( )

Medeni durumunuz:

Bekâr	Evli

Çocuk sayısı:

0	1	2	3	4	5	5+

Kaç aydır bulunduğunuz şirkette çalışmaktasınız?

1-6	7-12	13-18	19-24	24+

Kaç kişilik bir ekiple beraber çalışıyorsunuz?

1-6	7-12	13-18	19-24	24+

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