



THE RELATIONSHIP BETWEEN SPIRITUALITY AND MEANING AT WORK AND THE JOB HAPPINESS AND PSYCHOLOGICAL WELL-BEING: A SPIRITUAL-AFFECTIVE APPROACH TO THE PSYCHOLOGICAL WELL-BEING

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ABSTRACT

Health and well-being are such important issues for employees in the workplace. Given the importance of this issue, this study was conducted to investigate the role of spirituality and meaning at work for job happiness and psychological well-being. The research design used in this study was correlation one and the sample consisted of 204 numbers of revenue & customs staff of Isfahan and Tehran cities. The research questionnaires were spirituality and meaning at work questionnaires, job happiness scale and psychological well-being questionnaire. The research hypotheses were analyzed by Pearson correlation coefficient and structural equation modeling. The results showed that there is a positive and significant relationship between spirituality and meaning at work and job happiness and psychological well-being. The results of structural equation modeling also showed that during a series of chain relationships first spirituality and meaning at work communicate with job happiness and psychological well-being and then job happiness reinforces psychological well-being. Totally, the results of this study showed that psychological well-being at work can be considered as a variable with spiritual/affective basis in the workplaces.

Keywords: Meaning at work, Spirituality at work, Job happiness, Psychological well-being, Workplace, Spiritual/affective approach.

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1. INTRODUCTION

This question that how can we promote the level of staff's health and well-being in the workplace is an issue with dating a few decades in the field of behavioral and social sciences. In

the past, most of the conducted researches were focused on various individual personal variables such as the focus on controlling health, health hardiness, and in a more detailed level they were focused on some cognitive factors such as inefficient beliefs and attitudes in the field of mental health and well-being (Orthner and Rose, 2009; Panaccio and Vandenberghe, 2009). In this process, after a few years, attentions were gradually drawn to other individual factors beyond personality features and cognitive factors. However, lots of recent researches have emphasized the approach that human psychological well-being is a multi-factorial phenomenon which simultaneously was impressed by emotional, cognitive, and spiritual variables (Wright, 2010; Milyavskaya and Koestner, 2011). By the coordination with the discussed emphases in this research, it is focused on the role of spirituality and meaning along with job happiness in psychological well-being. In other words, in this research it has been tried to recognize that to what extent the individuals' psychological well-being in the workplaces communicates with spirituality, meaning, and job happiness in a series of relationships. This study is significant in this regard that it will help to expand the current knowledge of ways of reinforcing psychological well-being.

2. LITERATURE REVIEW

2.1. Spirituality at Work

Over the past decade, we have seen the increased interest to the role of spirituality in the workplaces in staff's health and well-being (Kolodinsky *et al.*, 2008). An overview of the theories and definitions about spirituality in the workplaces shows the variation of emphases and definitions introduced in this area (Giacalone, 2009). Spirituality in many experts' viewpoint is a valuable framework in which individuals experience a sense of excellence by relying on their own experience in work processes, connecting to others, and in connection with an anthropocentric force (Clark, 2006; Giacalone, 2009; Deshpande, 2012). On the other hand, in most theories of spirituality the role of deep and spiritual relationship with self, others, and environment has been emphasized (Marques *et al.*, 2008; Altaf and Awan, 2011). It means that true spirituality, from the most experts' viewpoint, is the one that beyond the individual's perception has also social and environmental basis (Daniel, 2010). Growing evidences suggest that spirituality at individual level has a relationship with self-actualization as a high need in human (Deshpande, 2012). It has also reported that spirituality has a relationship with a diverse range of other affective (Milliman *et al.*, 2003), cognitive (Daniel, 2010), and behavioral variables (Pawar, 2009).

Among all considered variables, in this study the focus is on the relationship between spirituality at work and job happiness and psychological well-being. The following research evidences show that spirituality, through several ways, leads to happiness and psychological well-being promotion. First and foremost, spirituality has a function of sense of personal transcendence (Pawar, 2008). Spiritual transcendence is associated with a sense of joy and happiness which has contently a positive affective tendency (Gotsis and Kortezi, 2008). When individuals perform their work processes, relationships, and duties based on a purposeful valuable and spiritual framework,

they feel that they are moving toward excellence and self-actualization in the way of their life (Pawar, 2008; 2009).

This sense of transcendence and self-actualization is a main component for experiencing happiness (Pawar, 2008; 2009) and psychological well-being (Park *et al.*, 2010). Afterwards, according to many leading experts' beliefs in the field of spirituality at work, trend to spirituality and meaningfulness is of fundamental human needs which people despite low attention to its role in some historical periods (Clark, 2006; Giacalone, 2009) are often looking for preparing their own spiritual needs and demands. From such a viewpoint, when individuals feel their need of spirituality and spiritual purposefulness in their working life has been satisfied, they will feel happy and satisfaction (Altaf and Awan, 2011) and the level of their psychological well-being (Giacalone, 2009) will be increased.

2.2. Meaning at Work

According to some experts' belief, paying attention to the human factors in the humanistic approaches has led organizational behavior and management researchers' attention to meaning at work as a phenomenon (Driver, 2007). Central questions such as whether searching for meaning in life is really important for human and which functions and consequences it has are, all from humanistic curiosity about needs and necessities of a great and favorable human life (Harpaz *et al.*, 2002; Dierendonck *et al.*, 2005). When human is looking for meaning for each of his/her experiences in life, him /her wants to answer these fundamental questions: Who am I? What is important for me? Where do I want to go? and why, in a certain situation, I'm in certain conditions?.

Answering these questions is searching for meaning and giving meaning to our existence in life (Steger *et al.*, 2006; Park *et al.*, 2010). Naturally, since a significant part of human awakening is being spent in the workplaces, meaning-seeking and giving meaning to work are also serious puzzles of human progress. In a simple description, it can be said that the work being meaningfulness means that how an individual feels his working purposes are significant and valuable in the framework of his attitudes and viewpoints about life (Lips-Wiersma and Morris, 2009). Growing evidences show that individuals valorize their job to be meaningful (Ros *et al.*, 1999; Van den Heuvel *et al.*, 2009). This valuation owes positive outcomes that meaning at work brings for people. Considerable evidences show that meaning at work has a relationship with various behavioral, cognitive, emotional, social, and economical phenomena (Ardichvili, 2009; Steger *et al.*, 2012). For instance, previous researches showed that when the level of meaningfulness at work is high in individuals, performance, a sense of self-efficacy, satisfaction with various aspects of life and work, positive behaviors (such as organizational citizenship behaviors in terms of helping and altruism), effort, and flexibility will also be too high (Ayers *et al.*, 2008; Long and Mills, 2010).

There are also considerable evidences which represent that, like spirituality at work, meaning at work has a relationship with job happiness and psychological well-being (Long and Mills,

2010; Steger *et al.*, 2012). The theoretical reasoning for these relationships is related to this issue that meaning at work is a fundamental requirement for making all human life on the world meaningful (Seligman, 2002). When individuals feel that their job and duties at work are significant and valuable and are at the service of ultimate purpose of life, they will experience happiness (Craddock, 2004; Folkman, 2008; Howell *et al.*, 2011) and then psychological well-being (Arnold *et al.*, 2007; Huta and Ryan, 2010; Gillet *et al.*, 2011).

2.3. Job Happiness, Meaning and Spirituality at Work

Theoretical formulations about happiness at workplace introduce this phenomenon in both individual and collective levels (Boehm and Lyubomirsky, 2008). In individual level, this phenomenon consists of experiencing positive affects and excitements in various spheres of life (family, job, and social relationships) (Boehm and Lyubomirsky, 2009). Positive affects and excitements such as having mood, exhilaration, interest, and gratification can be considered as one of the aspects of psychological, social, and spiritual happiness (Golparvar, 2013a). Some research evidences show that happiness is a phenomenon that people frequently evaluate and consider in their own and others around them (Fredrickson, 2003; Ayers *et al.*, 2008). The main reason of this permanent evaluation and consideration is that for performing tasks and duties successfully in various spheres of life, individuals need a significant level of happiness and satisfaction (Bakker and Schaufeli, 2008; Delle Fave *et al.*, 2011). Findings of previous researches show that relative to those who has a lower level of happiness, individuals who experience a high level of happiness at work will also experience higher performance, efficiency and perceived effectiveness (Fredrickson and Losada, 2005; Bakker *et al.*, 2008; Judge and Hurst, 2008; Kashdan *et al.*, 2008; Kesebir and Diener, 2008; Bacon *et al.*, 2010; Fredrickson, 2013).

But beyond the positive consequences of happiness for individuals at workplaces, one of the fundamental questions is that which variables can potentially reinforce happiness? Research evidences introduce various range of individual (such as autonomy, objectively, and the job-person fit) and situational (humanistic environment, leadership and human oriented management systems) variables which can potentially reinforce the level of happiness in individuals in the workplaces to answer this question (Lyubomirsky and Lepper, 1999; Lyubomirsky, 2011; Golparvar, 2013a). Spirituality and meaning at work are two other potential variables which in terms of perceptual and cognitive orientation can lead individuals toward job happiness (Lyubomirsky and Lepper, 1999; Lyubomirsky, 2011). Growing evidences represent that job happiness has a positive relationship with spirituality and meaning at work. It has been showed in previous researches that happy people report more meaningfulness at work rather than those who are unhappy (Fredrickson and Losada, 2005; Bakker *et al.*, 2008). Subsequent researches with this emphasis that happiness at work has a relationship with spirituality and meaning showed that when the level of spirituality and meaning at work is high, individuals will experience more positive affections and happiness (Lyubomirsky, 2011; Golparvar, 2013a).

Theoretically, spirituality and meaningfulness make a sense of control, progress toward purposes, affiliation, and having perspective which are central elements of happiness (Corey and Haidt, 2003; Gavin and Mason, 2004; Cartwright and Holmes, 2006; Aghili and Kumar, 2008; Larsen and McKibban, 2008). In other words, when individuals perceive meaningfulness and purposefulness with their linkage to the world around, they will also experience a sense of happiness and exhilaration (Bakker and Schaufeli, 2008; Van den Heuvel *et al.*, 2009). Beside, a sense of happiness has different outcomes which one of them is the increased level of psychological well-being (Fredrickson and Losada, 2005; Bakker *et al.*, 2008; Judge and Hurst, 2008; Kashdan *et al.*, 2008; Kesebir and Diener, 2008).

2.4. Psychological well-being, Job Happiness, Meaning and Spirituality at Work

Psychological well-being is a research topic in the behavioral sciences which has born from transferring focus on diseases and disorders to emphasis on health (Bakker *et al.*, 2008; Wright, 2010; Dodge *et al.*, 2012). This phenomenon includes assessments that people have done about their situation and life and covers a diverse range of concepts from overall satisfaction of self and life to affective states (Deci and Ryan, 2008; Orthner and Rose, 2009; Panaccio and Vandenberghe, 2009; Golparvar, 2013b). So far, various explanations have been offered for this phenomenon. Some of them are experiencing pleasant and gracious feelings, a sense of well-being, achieving goals, success, and effective performance (Huppert, 2009; Wright, 2010). Psychological well-being can be considered as a multidimensional phenomenon. Up until now, among psychological well-being different aspects, affective (life satisfaction and a sense of happiness, exhilaration, and vitality) and purposefulness dimension (autonomy, environmental mastery, personal growth, positive relationship with others, purpose in life and self-acceptance) have attracted more attentions (Wright, 2010; Milyavskaya and Koestner, 2011). Research evidences represent that psychological well-being can be predicted through a number of personal and affective factors such as individuals' mood state along with their personal characteristics (Huppert, 2009; Dodge *et al.*, 2012).

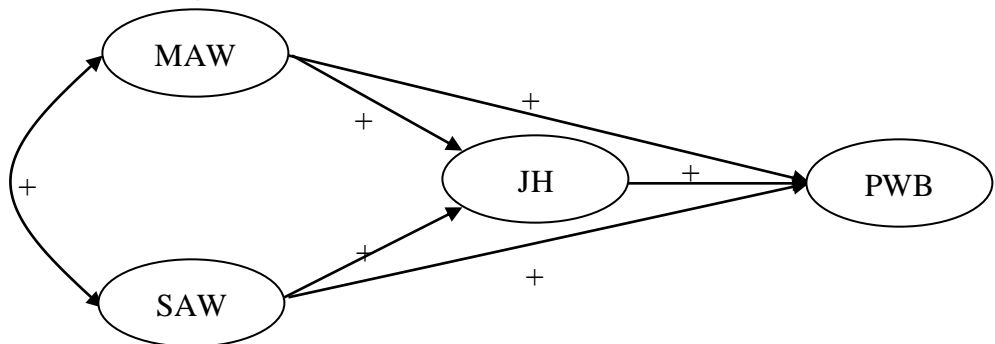
On the other hand, happiness as one of the most central aspects of positive emotional dimensions for human can well predict individuals' psychological well being (Huppert, 2009; Dodge *et al.*, 2012). According to the broaden-and-build theory, a sense of happiness and exhilaration causes extension in focus and attention capacities and thereby it increases the tendency of performing creative and innovative activities (Fredrickson and Joiner, 2002; Fredrickson and Branigan, 2005). This process reinforces a sense of self-realization and actualization which are central factors in psychological well-being (Fredrickson and Branigan, 2005). On the other hand, spirituality and meaning at work have also a high capacity for increasing the level of psychological well-being in individuals. Previous researches repeatedly have reported a positive relationship between indicators of psychological well-being and spirituality and meaning at work (Milliman *et al.*, 2003; Dierendonck *et al.*, 2005; Steger *et al.*, 2006; Arnold *et al.*, 2007; Ayers *et al.*, 2008; Deci and Ryan, 2008; Huppert, 2009; Daniel, 2010;

Park *et al.*, 2010). Spirituality and meaning can theoretically reinforce psychological well-being through both job happiness and even independently. A direct relationship between spirituality and meaning and psychological well-being can also be explained by the broaden-and-build theory (Ardichvili, 2009). Particularly, meaning at work and then spirituality reinforce a sense of exploring in individuals (Giacalone, 2009; Steger *et al.*, 2012). This sense is itself a factor which is necessary for a sense of psychological well-being (Fredrickson and Joiner, 2002; Fredrickson and Losada, 2005).

3. RESEARCH CONCEPTUAL MODEL

Since spirituality and meaning at work cause experiencing a sense of purposefulness, being valuable, curiosity satisfaction, and trying to find spirituality and meaning, in this study it is assumed that there is a positive relationship between spirituality and meaning and job happiness and psychological well-being. On the other hand, based on spiritual/affective approach to psychological well-being, in this study it is assumed that happiness is a partial intermediate variable in the relationship between spirituality and meaning at work and psychological well-being. The reason is that spirituality and meaning, along with a positive role for psychological well-being, increase the level of job happiness and in this way they apply a part of their effects on psychological well-being through job happiness. Given these issues, a model presented in figure.1 has been considered for this study.

Figure-1. The hypothesized conceptual research model



3.1. The Research Hypotheses

- H1:** There is a significant positive correlation between meaning (MAW) and spirituality (SAW) at work and Job Happiness (JH).
- H2:** There is a significant positive correlation between meaning (MAW) and spirituality (SAW) at work and psychological well-being (PWB).
- H3:** There is a significant positive correlation between job happiness (JH) and psychological well-being (PWB).
- H4:** The job happiness (JH) is a partial mediator variable between meaning (MAW) and spirituality (SAW) at work and psychological well-being (PWB).

4. METHOD

4.1. Participants

Two hundred and ten employees were asked to participate in this study. The employees came from two custom organizations in Esfahan and Tehran, Iran. After responding and returning the surveys, we received 204 questionnaires, representing a response rate of 97.14%. The respondents' average age was 38.64 years ($SD = 7.62$), and the mean of their job tenure was 12.77 years ($SD = 7.36$). Sixty one and three percent of participants were men and sixty and two percent were women (twenty two and five percent not mentioned their gender). Also the majority of participants were married (70.1%), and with regard to educational level, 21.5% had secondary studies, and 53.5% had university studies (25% not mentioned their educational level). The jobs that the participants held including management position (17.6%) and no management position (82.4%). The average time for responding research questionnaires was about 20 minutes. Also all of the measures in current research used as a single construct.

4.2. Measures

Meaning at Work: We used the 10-item scale developed by Steger *et al.* (2012) designed to assess employees' experiences of meaning at work. Employees were asked to report on the extent to which they feel and experience meaning at work. This scale translated and preliminary studied in Iran by Golparvar (2013c). Sample item was: I have a good sense of what makes my job meaningful. Responses were made on a five-point Likert-type scale ranging from 1 = "absolutely untrue" to 5 = "absolutely true". Results of factor analysis on this scale items used in this study showed that all items pertaining to meaning at work, loaded onto one factor having factor loadings ranging from .6 to .82. Cronbach's alpha of this scale in current research was .95.

Spirituality at work: To assess spirituality at work, we used eighteen items scale developed and validated by Kinjerski and Skrypnek (2006). Respondents were asked to report on the extent to which experience spirit at work. A sample item is: "I share a strong sense of purpose and meaning with my coworkers about our work". Responses were made on a six-point Likert-type scale ranging from 1 = "completely untrue" to 6 = "completely true". Results of factor analysis on this scale items used in this study showed that all items having factor loadings ranging from .5 to .8. The Cronbach's alpha for this measure was .85.

Job Happiness: To assess job happiness, we used fifteen items scale developed and validated by Golparvar (2013a). Respondents were asked to report on the extent to which experience job happiness (in three domain: psychological, social and spiritual) in a work day. A sample item is: "how much in a work day you are happy because of your relationship with your coworkers?" Responses were made on a seven-point Likert-type scale ranging from 1 = "never" to 7 = "always". Results of factor analysis on this scale items used in this study showed that all items having factor loadings ranging from .63 to .76. The Cronbach's alpha for this measure was .9.

Psychological well being: To assess psychological well being, we used ten items scale developed and validated by Golparvar (2013b). Employees were asked to report on the extent to which they

feel and experience signs of psychological well being (such as calm, interest, satisfaction, vitality....) at work in six month ago until now. A sample item is: “over the 6 months ago until now, how much in your workplace, you experienced vitality?” Responses were made on a five-point Likert-type scale ranging from 1 = “very little” to 5 = “very much”. Results of factor analysis on this scale items used in this study showed that all items having factor loadings ranging from .63 to .76. The Cronbach’s alpha for this measure was .93.

5. RESULTS

Data were analyzed with SPSS-18 to compute correlations and descriptive statistics. It should be said that, in structural equation modeling, each of research variables used as a single indicator. To estimate the research model, we used structural equation modeling (SEM), employing AMOS-16. We used several goodness-of-fit indices in assessing the fit of the research model (Tabachnick and Fidell, 2007). These fit indices include the Chi-square statistic divided by the degrees of freedom (χ^2/df); Incremental Fit Index (IFI), Comparative Fit Index (CFI), Tucker-Lewis coefficient (TLI), and Root Mean Residual (RMR). As suggested in the literature (Steiger, 2007), the following criteria of goodness-of-fit indices were used to assess the model-fit: the χ^2/df ratio is recommended to be less than 3; the values of IFI, NFI, CFI, and TLI are recommended to be greater than .90; RMR is recommended to be up to .05, and acceptable up to .08 (Steiger, 2007; Tabachnick and Fidell, 2007). The means, standard deviations, reliabilities (α) and correlations among the research variables are presented in Table 1.

Table- 1. Means, standard deviations and correlations of the research variables

Row	Research Variables	M	SD	1	2	3	4
1	Job Happiness (JH)	3.54	1.19	(.9)			
2	Psychological well being (PWB)	2.55	0.72	0.59**	(.93)		
3	Spirituality at Work (SAW)	3.75	1.14	0.6**	0.65**	(.85)	
4	Meaning at Work (MAW)	3.37	1.19	0.61**	0.68**	0.77**	(.95)

Note: n = 204, Alpha reliabilities appear in diagonal, ** $p < .01$

As it can be seen in table 1, congruent with first to third our hypotheses (H1 to H3), the bivariate correlations indicate that spirituality (SAW) and meaning (MAW) at work are positively associated to job happiness (JH) ($r = .6$ and $r = .61$, $p < .01$ respectively). The results also reveal that spirituality (SAW) and meaning (MAW) at work are positively related with psychological well being (PWB) ($r = .65$ and $r = .68$, $p < .01$ respectively). We also found that there is a positive relationship between job happiness (JH) and psychological well being (PWB) ($r = .59$, $p < .01$). The result of structure equation modeling for hypothesized conceptual research model (Figure 1) is presented in table 2.

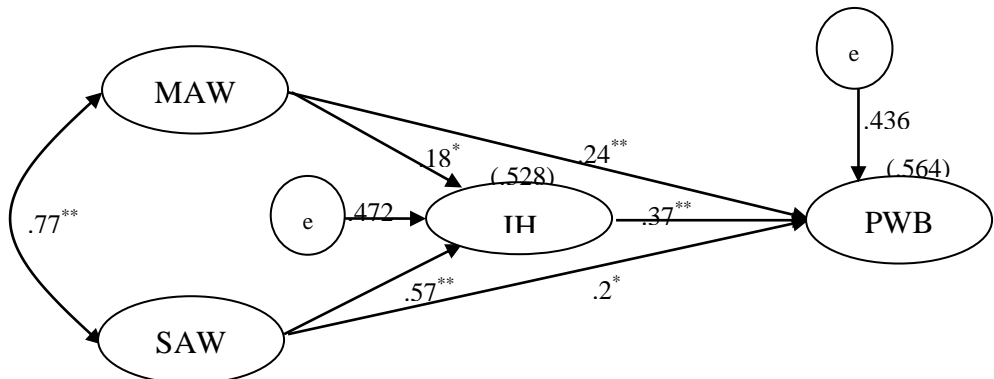
Table- 2. The results of structure equation modeling for hypothesized conceptual research model (Figure 1)

Row	Paths	b	SE	β	R ²
1	Meaning at work (MAW) → Job happiness (JH)	.17*	.08	0.18*	0.528
2	Spirituality at Work (SAW) → Job happiness (JH)	.6**	.1	0.57**	
3	Meaning at work (MAW) → Psychological Well being (PWB)	.16**	.04	0.24**	0.564
4	Spirituality at Work (SAW) → Psychological Well being (PWB)	.12*	.05	.2*	
5	Job happiness (JH) → Psychological Well being (PWB)	.26**	.07	.37**	

Note: n = 204, *p<.05, **p<.01

As it can be seen in table 2, the results indicate significant paths from (1) meaning at work (MAW) to job happiness (JH) ($\beta = .18, p<.05$), (2) spirituality at work (SAW) to job happiness (JH) ($\beta = .57, p<.01$). Also the results indicate significant paths from (3) meaning at work (MAW) to psychological well being (PWB) ($\beta = .24, p<.01$), (4) spirituality at work (SAW) to psychological well being (PWB) ($\beta = .2, p<.05$), and (5) job happiness (JH) to psychological well being (PWB) ($\beta = .37, p<.01$). The model explained 56.4 percent of the variance in psychological well being (PWB). The results of the research model (Figure 2) showed good fit with the data; Chi-square and the χ^2/df ratio= 0; and other goodness-of-fit statistics (CFI = 1; IFI = 1; TLI = 0; RMR= 0) were obtained. Values of .90 and above on CFI, IFI, and TLI is desirable, and the value of .05 on RMR provides evidence that the model fits the data well (Hooper *et al.*, 2008). We also tested one alternative model, in which two paths; first from meaning at work to psychological well being and second from spirituality at work to psychological well being were omitted (Full mediation model). The results of this model, yielded weak goodness-of-fit statistics ($\chi^2= 58.95, p<.01, \chi^2/df = 29.47, GFI= .88; CFI = .9; IFI = .9; TLI = .7; RMR= .09; RMSEA= .37$). Thus, the model of current research (Figure 2) was preferred.

Figure- 2. The final structural model of current research



In figure 2, ovals show latent variables. For preventing confusing figure 2, the indicators (items) of the variables are not shown. Statistics are standardized parameters and statistics on

parenthesis over the job happiness (JH) and psychological well being (PWB) ovals is the amount of explained variance (R^2). Indirect effects of meaning at work (MAW) and spirituality at work (SAW) for psychological well being (PWB) through job happiness (JH) are presented in Table 3.

Table-3. Standardized and un-standardized effects in final model of current research

Row	Indirect Effects	b	β
1	Indirect effect of meaning at work (MAW) on psychological well being (PWB) through job happiness (JH)	.04*	.06*
2	Indirect effect of spirituality at work (SAW) on psychological well being (PWB) through job happiness (JH)	.15**	.21**

Note: n = 204, * $p < .05$, ** $p < .01$

As it can be seen in table 3, indirect effects of meaning at work (MAW) on psychological well being (PWB) through job happiness (JH) ($b = .04$, $\beta = .06$, $p < .05$), and indirect effects of spirituality at work (SAW) on psychological well being (PWB) through job happiness (JH) ($b = .15$, $\beta = .21$, $p < .05$) are significant. To further evaluate our mediation model, we followed Preacher and Hayes (2004) procedures to conduct bootstrap analyses in order to provide a more robust test of whether the mediated effects found in the model were statistically significant. The analysis tested the indirect effect of (1) meaning at work (MAW) on psychological well being (PWB) through job happiness (JH), and (2) spirituality at work (SAW) on psychological well being (PWB) through job happiness (JH). The results of bootstrap are presented in Table 4.

Table-4. Bootstrap results of indirect effects in final model of current research

Row	Paths	β	Boot	SE	95% CI		P
					Low	High	
1	MAW → JH → PWB	.06	.027	.005	.03	.35	.04
2	SAW → JH → PWB	.21	.16	.002	.12	.4	.000

As it can be seen in table 4, the results of 1,000 usable bootstrap resample, reveal that none of the 1,000 usable bootstrap samples had a value less than zero. These results indicate that the mediated effects observed earlier were significant (Preacher and Hayes, 2004). On the basis of presented results in table 3 and 4, the fourth hypothesis (H4, the job happiness (JH) is a partial mediator variable between meaning (MAW) and spirituality (SAW) at work and psychological well-being (PWB)) supported completely.

6. DISCUSSION

The results of this study showed that spirituality and meaning at work have a positive and significant relationship with job happiness and psychological well-being. Functions of spirituality and meaning at work for job happiness (Bacon *et al.*, 2010; Delle Fave *et al.*, 2011; Lyubomirsky, 2011) and psychological well-being (Ayers *et al.*, 2008; Deci and Ryan, 2008; Huppert, 2009;

Daniel, 2010; Park *et al.*, 2010) in the workplaces have been implicitly mentioned in previous researches. Yet, it is shown in this study that spirituality and meaning at work particularly cause the increase in psychological well-being both directly and indirectly (through job happiness). The relationship between happiness and spirituality and meaning at workplace can be explained in a way that these two phenomena, in a psychological level, can create some important internal feelings such as a sense of control, and purposefulness, dominance, linkage to the world around, and a sense of being satisfied by the need of spirituality and meaning (Long and Mills, 2010; Steger *et al.*, 2012). These mentioned feelings have been introduced repeatedly as elements related to happiness by the researchers of previous studies (Lyubomirsky and Lepper, 1999; Gavin and Mason, 2004; Cartwright and Holmes, 2006; Aghili and Kumar, 2008; Bacon *et al.*, 2010; Fredrickson, 2013).

The positive relationship between spirituality and meaning at work and psychological well-being shows a perfect alignment with this theoretical formulation of psychological well-being as a phenomenon consisting of experiencing pleasant and gracious feelings, a sense of well-being, achieving goals, success, and effective performance (Huppert, 2009; Wright, 2010). Based on the broaden-and-build theory (Fredrickson, 2003; 2013), both the relationship between spirituality and meaning at work and happiness and their relationship with psychological well-being can be explained in a way that when spirituality and meaning at work are important for individuals, effort and research to satisfy spirituality and meaning requirements will propel a major part of their behaviors and performance (Fredrickson and Joiner, 2002; Harpaz *et al.*, 2002; Dierendonck *et al.*, 2005; Fredrickson and Branigan, 2005). This effort based on the broaden-and-build theory will reinforce first a sense of growth and prosperity and then a sense of happiness and psychological well-being (Fredrickson, 2003; 2013).

The final model of this study also showed that spirituality and meaning at work has a positive relationship with psychological well-being through job happiness. This part of findings shows that when spirituality and meaning is high in individuals, they will experience job happiness and psychological well-being simultaneously. Thus, we can say that spirituality and meaning, with and without a mediator, are serious factors for psychological well-being. Nevertheless, the results of this study show that in a different perspective and with previous formulations we can consider psychological well-being as a spiritual/affective phenomenon. It means that a sense of meaningfulness along with spirituality and then a sense of happiness can also be used in describing psychological well-being. For instance, it can be said that job psychological well-being is a set of emotions including happiness, spiritual purposefulness, being valuable, and work meaningfulness which accompanies individuals in performing their job duties (Golparvar, 2013b).

The mediating role of job happiness in a relationship between spirituality and meaning in a workplace and psychological well-being is an important point in the final model presented in this study which has been mentioned in few studies in recent years. In most previous studies, just a simple relationship between happiness and psychological well-being (Corey and Haidt, 2003; Gavin and Mason, 2004; Cartwright and Holmes, 2006; Aghili and Kumar, 2008; Bacon *et al.*,

2010)) and the relationship between spirituality and meaning and psychological well-being (Milliman *et al.*, 2003; Dierendonck *et al.*, 2005; Steger *et al.*, 2006; Arnold *et al.*, 2007; Ayers *et al.*, 2008) have often been mentioned. The findings of this study show that beyond simple relationships, we can reinforce psychological well-being in a two-level model and through spirituality and meaning and then happiness respectively.

7. CONCLUSION

The findings of this study showed that psychological well-being in a workplace can be considered as a spiritual/affective phenomenon that for reinforcing it we need both spirituality and meaning at work and job happiness. This finding gives a multifaceted approach (at least two-pronged one) to human and introduces his well-being in the workplace which has more extensive and comprehensive attitude relative to the previous approaches that only focused on one of the variables of spirituality and meaning at work or happiness. From this perspective, the necessity of paying attention to happiness and spirituality and meaning at work for psychological well-being is simultaneously inevitable. For the future studies, we can consider smaller intermediate variables which are expressed in contents of comments focused on spirituality and meaning at work (such as a sense of control, purposefulness, dominance and progress, the work being meaningfulness, being at the service of job, and effort for exploration) as variables which are mediators of the relationship between spirituality and meaning at work and happiness and psychological well-being.

Investigating the role of these components in future researches will determine that spirituality and meaning at work through which probable routes of sense of control, purposefulness, dominance and progress, the work being meaningfulness, being at the service of job, and effort for exploration can specifically increase happiness and psychological well-being. Within the framework of paying attention to some limitations, the findings of this study will take a realistic form. Like previous studies, variables of this study, especially psychological well-being, have been measured as a self-report. Maybe this kind of measurement has provided the context of inflation of some obtained relationships. In addition to self-reported, maybe it will be necessary to use the information of individuals' mental status of the past six months to a year in the future studies if the records of them in a workplace is existed. Another limitation is that the results of this study are related to two service organizations in Iran. Therefore, it is not reasonable to generalize these results to commercial and industrial organizations. Finally, models represented in this study are not exactly the ones based on cause and effect. So, cause and effect interpretation is not correct.

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