WORKER ENGAGEMENT IN FAITH-BASED NONPROFIT ORGANIZATIONS:

THE ROLES OF SPIRITUALITY, RESILIENCE, AND PERCEIVED

ORGANIZATIONAL SUPPORT FOR ENGAGING THE WORKFORCE

by

Beverly Webb

Liberty University

A Dissertation Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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ABSTRACT

Nonprofit organizations rely heavily upon volunteerism and skilled employees willing to accept lower salaries to accomplish an organization's mission. Limited funding and surging needs in the nonprofit sector require a greater understanding of engaged workers to fully engage the workforce, where losses for nonengaged workers were estimated in the trillions globally. Research has supported the influence of spirituality, resilience, or perceived organizational support on worker engagement in for-profit and nonprofit organizations in varied settings. This study examined the relationships between spirituality, resilience, perceived organizational support, and worker engagement in Christian faith-based nonprofit organizations. Data was collected from two Christian faith-based nonprofit organizations headquartered in the United States with humanitarian efforts locally and abroad. Hodge's (2003) Intrinsic Spirituality Scale (ISS), Connor and Davidson's (2003) Resilience Scale (CD-RISC-10[©]) (Davidson, 2023), Eisenberger et al.'s (2020) Survey of Perceived Organizational Support (SPOS-10), and Houle et al.'s (2022) Job Engagement Scale (JES[9]) were used to capture the data. While the results of the multiple regression analysis were significant, $R^2 = .16$, adjusted $R^2 = .13$, $F(3, 83) = 5.12$, $p = .003$, the model did not predict the influence of spirituality, resilience, or perceived organizational support on worker engagement because 87% of the variance was unexplained. The study added to the body of literature on worker engagement in Christian faith-based nonprofit organizations where research was lacking while also informing faith-based nonprofit organizations of the need for continued research.

Keywords: spirituality, resilience, engagement, perceived organizational support, nonprofit, faith-based

Dedication

I dedicate this dissertation to my heavenly Father, the One who has been the light and lamp for my life journey, giving me purpose and meaning.

I dedicate this dissertation to my husband, Jason, for his endless support and faith in me to persevere throughout the process. I also dedicate this work to my children, grandchildren, family, and friends who have sacrificed with me during the hours, days, weeks, months, and years it has taken me to finish the race.

I also dedicate this dissertation to all the employees and volunteers of faith-based nonprofit organizations who continue to sacrifice their time, energy, and finances to pursue a higher purpose.

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CHAPTER 1: INTRODUCTION TO THE STUDY

Introduction

In a 2016 report, the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) estimated that 125 million people needed humanitarian aid worldwide (United Nations Office for the Coordination of Humanitarian Affairs, 2016). Humanitarian needs increased from 235 million in 2020 to 274 million in the 2022 annual report (OCHA, 2020; OCHA, 2022). The United Nations and partner organizations attempted to assist 183 million of those most in need, still leaving an estimated gap of 91 million people requiring assistance worldwide. The need necessitated a fully engaged nonprofit workforce (Gomes et al., 2022), funding, and strategic planning (Laurett & Ferreira, 2018) for long-term mission sustainability (Ortiz-Gomez et al., 2020).

Partner organizations, private sector nonprofits, and nongovernmental organizations included third-world development organizations and religious affiliations in the United States actively involved in humanitarian efforts locally and abroad. A 2012 Internal Revenue Service (IRS) report indicated a steep decline of approximately 13,000 fewer nonprofit organizations from 2011 to 2012 in the United States (Kang, 2016). Despite the drop, volunteerism from 2000 to 2010 increased by 24%, with 27% of the adult population in the United States contributing time to nonprofit organizations for a total of 15.2 billion hours donated in 2011. The nonprofit workforce was comprised of employees and volunteers characterized by various value systems, faiths, and purposes. Research supported meaningful work (Robichau & Sandberg, 2022), value congruence (Akingbola & van den Berg, 2019), spirituality, resilience (Ahmed et al., 2021), perceived organizational support (Imran et al., 2020), and motive fulfillment (Lewis,

2019; Usadolo & Usadolo, 2021) for engaging the workforce, but gaps remained in the literature.

Over 2200 studies were identified that examined spirituality, resilience, perceived organizational support, or worker engagement in varied contexts and associations. Only one study examined spirituality, resilience, and worker engagement in Pakistan's public sector (Ahmed et al., 2021). Another study examined perceived organizational support, resilience, and worker engagement in Thailand's for-profit sector (Jangsiriwattana, 2021). Despite a rise in research in the nonprofit sector in the last decade, examining the relationships between spirituality, worker engagement, resilience, or perceived organizational support in faith-based nonprofit organizations remains limited, with only 113 studies identified. Yet, research is critical for understanding the skilled workforce to fully engage workers in the nonprofit environment (Paltzer & Taylor, 2021).

Background

With research in the nonprofit environment vital for fully engaging workers in humanitarian efforts worldwide (Paltzer & Taylor, 2021), scholars examined the antecedents and consequences of engaging workers in the nonprofit sector (Akingbola & van den Berg, 2019). Jangsiriwattana (2021) examined worker engagement in the for-profit sector. Other researchers investigated worker engagement among volunteers in the nonprofit sector (Ilyas et al., 2020), employees in the public sector (Ahmed et al., 2021), and volunteers (Kang, 2016) and employees in faith-based nonprofit environments (Ortiz-Gomez et al., 2020).

One of the influencing factors of worker engagement was spirituality in the for-profit (van der Walt, 2018), nonprofit (Mahipalan & Sheena, 2018), public (Ahmed et al.,

2021), and faith-based nonprofit environments (Ortiz-Gomez et al., 2020). Malbasic et al. (2018) connected spirituality to personal values that aligned with organizational values, which Akingbola and van den Berg (2019) defined as value congruence. Park et al. (2018) asserted that spirituality in the workplace was a subcategory of personal resources that should be included in a revised job demands-resources model. Other scholars have contended that individual spirituality is one dimension in a two-dimensional workplace spirituality, with the second being an intentional organizational culture where individual spirituality is valued (Mahipalan & Sheena, 2018; van der Walt, 2018). Spirituality, as a personal resource (Charzynska et al., 2021), was a personal value (Robichau & Sandberg, 2022) that employees and volunteers aligned with organizational values to achieve value congruence (Akingbola & van den Berg, 2019). For workers in the nonprofit sector, finding meaning, purpose, and value congruence was a primary motivator for serving (Malbasic et al., 2018). Similarly, for workers in faith-based nonprofit organizations, values, beliefs, and authenticity were associated with their spirituality, resulting in greater engagement (Ariza-Montes et al., 2019).

In addition to Ariza-Montes et al.'s (2019) findings for faith-based nonprofit organizations, Ahmed et al. (2021) found that spirituality influenced worker engagement in the public sector, and the relationship was mediated by resilience. During times of adversity, worker resilience and engagement were improved by spirituality. Resilience also mediated the relationship between perceived organizational support and worker engagement in the for-profit sector in Jangsiriwattana's (2021) study. The more resilient the worker, the more likely they were to feel supported, resulting in greater engagement. Spirituality was positively associated with perceived organizational support in Nwanzu

and Babalola's (2021) study, and aspects of organizational support improved worker engagement in Osborne and Hammoud's (2017) research. Whereas Usadolo and Usadolo (2021) suggested that perceived organizational support was less influential when shared personal values were present in the nonprofit setting.

The priority of work in the lives of humankind was established at the beginning in the creation narrative and explicit with Adam and Eve's agricultural responsibilities in the garden (*New American Standard Bible*, 1971/2002, Genesis 2:2-15). Paul made it clear that people do not work for man but rather for God, and that should be the motivation for every task (Colossians 3:23). Joseph modeled a life of service and was rewarded for doing so despite the adversity he faced (Genesis 37:2-50:26). Still others like Moses, Nehemiah, and Jeremiah did the same (Exodus 3; Nehemiah 2:1-10; Jeremiah 1). While Joseph did not respond to a specific calling, he recognized the work of God in his life (Genesis 50:20). Others responded to a summons by God to share a vision or accomplish specific tasks, often facing considerable opposition or adversity. According to Acts 20:35, work was to be hard and meaningful to support those in need (Hanes, 2018). Work was also to be an outward expression of an inner relationship with God (Ephesians 2:8-9) and a reflection of God to a watching world (Matthew 5:14-16).

Jesus modeled a life of service and is the best example of working toward a shared vision from the Father in the face of overwhelming adversity. Knowing what was to come, he spent time alone with the Father in the Garden of Gethsemane, praying, beseeching, and crying out to God to release him from his mission (*New American Standard Bible*, 1971/2002, Matthew 26:36-56). He had an unprecedented relationship with the Father, an intrinsic spirituality revealed through his time alone with the Father

and his knowledge of the word of God in his responses to temptation (Luke 4:1-13). Paul also modeled a life of service, and his spirituality was the impetus for sharing the gospel despite adversity (Acts 16:16-40). The will of the Father and their relationship with him was all the incentive they needed to accomplish the mission (Luke 22:42; Philippians 3:14). Paul's knowledge of the word of God as a Jew (Acts 22:3) and his encounter with God (Acts 9) led to a spiritual transformation that would impact all future generations. Likewise, the apostles' lives were transformed after they met Jesus and were filled with the Spirit (Acts 2:1-13). Spirituality, the individual connection or relationship to God (Hodge, 2003), changes direction and influences engagement in a shared purpose, as evidenced in scripture, even when faced with adversity.

Paul wrote that he had learned to be content regardless of his circumstances (Philippians 4:11-13) because he knew trouble would abound in the world (*New American Standard Bible*, 1971/2002, John 16:33). The apostles and early church Christians were persecuted for their spirituality (Acts 6:8-8:1). While their perseverance led to death, the historical account of resilience in the face of adversity has left an indelible example for persevering when faced with challenging or catastrophic circumstances. Moreover, God said he would never leave the spiritually connected (Hebrews 13:5) and that he would strengthen and help them (Isaiah 41:10). This promise is evident in the life and words of Joseph when he was betrayed by his brothers, sold into slavery, thrown in prison for something he did not do, and yet became Pharoah's governor (Genesis 41:1-45). While God supported Joseph through it all, Potiphar failed to do so when his wife wrongly accused Joseph (Genesis 39:11-12). Joseph's relationship with God is evident when he tells Potiphar's wife he cannot do what she has asked and

sin against God. His spiritual relationship with God was the purpose behind his resilience and work engagement despite adversity, even when his leader no longer supported him.

The research findings and the biblical precedents support the research on the roles of spirituality, resilience, and perceived organizational support on worker engagement in Christian faith-based nonprofit organizations to understand and fully engage the workforce in this environment.

Problem Statement

Workforce engagement has remained at the forefront of research for decades without definitional consensus as scholars continue searching for motivational factors to fully engage employees and volunteers in organizational settings (Kumar, 2019; Roof, 2015; Saks & Gruman, 2021). Osborne and Hammoud (2017) reported $350 billion lost annually to organizations in the United States because of non-engaged workers. Houle et al. (2022) reported between $483 to $605 billion in losses to organizations in the United States from 2019 to 2021 for non-engaged workers. Globally, losses from non-engaged workers were estimated at $8.1 trillion. Despite a slight increase in volunteerism in the U.S. nonprofit sector, the percentage of volunteering adults was down nearly 2 % to 25.1% in 2017 (National Center for Charitable Statistics [NCCS], 2020) from 27% in 2011 (Kang, 2016).

Engagement research has shown vital implications for organizations as the consequences of engaged workers include such organizational factors as performance (Shrotryia & Dhanda, 2020) and productivity (Ariza-Montes et al., 2020). Implications also include such individual factors as improved morale (Kumar, 2019), job performance (Rodrigues da Costa & Loureiro, 2019), retention (Conduit et al., 2019), and health and

well-being (Ariza-Montes et al., 2020). Research has found significant relationships between worker engagement, resilience, and perceived organizational support (Jangsiriwattana, 2021); spirituality, resilience, and worker engagement (Ahmed et al., 2021); spirituality and resilience (Roberto et al., 2020); and perceived organizational support and worker engagement (Imran et al., 2020). Other researchers found support for the positive influence of spirituality on perceived organizational support (Nwanzu & Babalola, 2021) and spirituality on worker engagement (Mahipalan & Sheena, 2018).

Despite support for the influence of spirituality in other settings (Gonzalez-Gonzalez, 2018; Roof, 2015), spirituality was not examined empirically as an influence on worker engagement in Christian faith-based nonprofit organizations. Where resilience is a biblical tenet for workers in the Christian faith-based nonprofit organization (*New American Standard Bible*, 1971/2002, Hebrews 12:1-3), its influence on spirituality and worker engagement was not examined empirically in this setting. Ahmed et al. (2021) suggested that future research be conducted on the influence of spirituality, resilience, and worker engagement in other demographic contexts and work environments. In addition, Imran et al. (2020) suggested that future research be conducted on the relationship between perceived organizational support and worker engagement cross-culturally and in different types of organizations. The research attempts to help fill these gaps.

The literature revealed that spirituality, resilience, perceived organizational support, and worker engagement were interrelated, impacting either directly or indirectly one another in various ways in both nonprofit and for-profit organizational settings. The support for the influence of these variables on worker engagement revealed the need for

further study to attempt to fully engage the workforce in the Christian faith-based nonprofit environment. With significant losses to organizations for non-engaged workers (Houle et al., 2022), research for fully engaging the workforce in the nonprofit environment remains critical to mission success where funds are limited, resources are scarce (Laurett & Ferreira, 2018), and the need for humanitarian aid has surged (OCHA, 2022).

Purpose of the Study

The purpose of this quantitative correlational study is to examine the moderating effect of resilience and perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

Research Questions and Hypotheses

Research Questions

RQ 1: What is the moderating effect of resilience on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations?

RQ 2: What is the moderating effect of perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations?

Hypotheses

H_01: There is not a positive relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H_1: There is a positive relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

$H_0 2$: Resilience does not moderate the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H_2: Resilience moderates the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

$H_0 3$: Perceived organizational support does not moderate the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

H_3: Perceived organizational support moderates the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

Assumptions and Limitations of the Study

Lizano et al. (2019) noted that when using the job demands-resources theory, demands and resources are evident in all job environments, suggesting job demands and resources, including personal resources, were likewise assumed in this study's context. The authors further contended that spirituality served as a personal core resource, which was also expected for workers in the Christian faith-based nonprofit context. In addition, Houle et al. (2022) reported that meeting basic psychological needs predicted worker engagement, suggesting that meeting the basic needs of workers in Christian faith-based nonprofit environments likewise predicted worker engagement. Moreover, Herzog (2020) noted the tendency to assume that researchers investigating spirituality expected a positive outcome between spirituality and generosity. Herzog's assertion supported another basic assumption of this study in that it was anticipated that spirituality would have a positive influence on resilience and worker engagement.

A limitation of this study was the use of self-report measures for gathering data. Self-report measures were susceptible to response bias (Ortiz-Gomez et al., 2020) and

social desirability bias (Roof, 2015). According to Burchett and Ben-Porath (2019), response bias occurs when a participant fails to read the questions carefully or when an intentional choice does not accurately reflect the participant. Social desirability bias occurred when workers responded to questions to meet socially accepted norms rather than actual feelings (Tan et al., 2021). Common method variance was also a limitation of the study. It was one of the most cited biases in the literature when examining different variables using the same method for data collection. Spector (2006) asserted that underreporting or overreporting behavior was a fundamental truth in common method variance.

Another limitation was a lack of consensus for defining the variables of spirituality, worker engagement, and resilience. Harris et al. (2018) found spirituality to be inadequately defined, overlapping with religiousness, faith, and the term sacred. Research on worker engagement had a long history, with most rooted in Kahn's (1990) and Schaufeli et al.'s (2002) research, but clarity was still needed (Lizano et al., 2019; Kwon & Kim, 2020; Rich et al., 2010). While common language was found with resilience (Fletcher & Sarkar, 2013; Southwick et al., 2014) and perceived organizational support (Bhaskar & Mishra, 2019; Huning et al., 2020), these variables were considered poorly or broadly defined. Monod et al. (2011) discovered 63 instruments assessing spirituality in the literature, revealing the myriad of instruments available for measuring spirituality as one example of the challenges presented in defining and operationalizing each variable.

External validity has been described as the extent to which a population, setting, treatment, or outcome inferred a relationship (McEwan, 2020). Sampling convenience

was a threat to external validity as it suggests selection bias. Although participants were selected from two Christian faith-based nonprofit organizations in the United States serving locally and worldwide in humanitarian efforts, they were selected due to sampling convenience (Charzynska et al., 2021). Therefore, inferring beyond the two organizations should be done with caution.

<p align="center">**Theoretical Foundations of the Study**</p>

The theoretical frameworks for examining engagement were the norm of reciprocity (Uehara, 1995) and the revised job demands-resources theory (Park et al., 2018). According to Gouldner (1960), the norm of reciprocity reflected beliefs in practice. The norm of reciprocity has been tied closely to social exchange theory in that it proposes an exchange occurs with reciprocal intent as a normal expected response (Aboramadan et al., 2022). Job demands-resources theory suggested that workers make decisions based on the intrinsic and extrinsic resources provided by an organization (Bakker & Demerouti, 2017; Preston, 2018).

Although implicit, the job demands-resources theory and the norm of reciprocity were theoretical foundations evident throughout scripture. The biblical expectation of faith and obedience required for a response from God as a norm of reciprocity was revealed from the beginning when God blessed the nations because of obedience (*New American Standard Bible*, 1971/2002, Genesis 22:18). Moreover, the job demands-resources theory was revealed through the demands of ministry that often outweighed the resources provided in meeting those demands (Matthew 14:13-21) but were evident in worry and stress about the future (Matthew 6:25-34).

The Norm of Reciprocity

Gouldner (1960) distinguished between the typical exchange of resources or services characterized by social exchange theory and an intrinsic moral belief that fostered prosocial behavior (Uehara, 1995). Uehara found that an individual's moral beliefs mediated social exchange. According to Herzog et al. (2020), prosocial behavior reflects faith evident in an implicit calling to serve others and an explicit behavioral response to that calling. For example, the values and beliefs of an organization and workers were primary resources for finding meaning at work for employees and volunteers, as evident in their behavior (Robichau & Sandberg, 2022).

Ariza-Montes et al. (2019) reported the influence of faith-based nonprofit organizations on the welfare of communities worldwide, with workers' values and beliefs influencing their reason for serving. Resources included tangible resources such as professional growth opportunities that promoted learning (Choi et al., 2021) and resilience training for developing subjective well-being (Robertson et al., 2015). They also included intangible resources such as organizational cultures of spirituality (Samsudin et al., 2020) that aligned with a worker's values and beliefs (Robichau & Sandberg, 2022). Developing organizational cultures that foster spirituality (Samsudin et al., 2020) and promoting professional growth opportunities (Choi et al., 2021) were examples of organizational support efforts perceived by workers that resulted in reciprocity.

II Chronicles 7:14 reflected the idea of the norm of reciprocity when God used the language 'if my people will,' 'then I will' (*New American Standard Bible*, 1971/2002). It was an acknowledgment of the expectation of obedience for the Lord to hear and

respond. Paul wrote that faith was the impetus for grace received as a gift from God and that prosocial behavior was not a reason for boasting, but rather good works were created for us as a way of living (Ephesians 2:8-10). Therefore, prosocial behavior was a natural outpouring of love for the One who saved humankind. Moreover, Mussagulova's (2021) findings supported the premise that employees were more engaged and used job resources better when prosocial behaviors were high.

Revised Job Demands-Resources Theory

The job demands-resources theory posited that when organizations provide the necessary resources for workers to do their jobs, the impacts of job demands are reduced (Bakker & Demerouti, 2017). Job resources were the physical, psychological, or social aspects of the job that facilitated work goal achievement. They included professional growth opportunities, autonomy, or performance feedback. Job demands were those physical, psychological, or social aspects of the job that depleted energy, such as high-pressure deadlines or challenging interactions with clients, colleagues, or customers. Job demands were defined by Bakker and Demerouti (2017) as the facets of a worker's job that require energy beyond the norm. Job demands were delineated between those that hinder productivity, such as role ambiguity or conflict, and those that challenge productivity, such as workload or deadlines. Moreover, Kwon & Kim (2020) found that worker engagement was ideal when resources and demands were both reasonably high (Kwon & Kim, 2020).

Selander (2015), Bakker and Demerouti (2017), and Park et al. (2018) acknowledged the need for a revision in the job demands-resources model for the nonprofit environment. Park et al.'s proposed revision included both ideological

resources and personal resources. Ideological resources were divided into ideological orientation, which included spirituality and value, and personal resources, which included public service and intrinsic work motivation. Moreover, Bakker and Demerouti (2017) observed that alongside personal resources were also personal demands a worker placed on their performance. The revisions reflected an acknowledgment of the whole person in the workplace.

The revised job demands-resources theory to include ideological resources characterized by spirituality was evident in the apostles' lives. The demands of their calling required sacrifice that resulted in persecution, revealing a need to persevere during times of adversity (*New American Standard Bible*, 1971/2002, Matthew 16:24-28; Romans 5:3-5). During his ministry, Jesus spent considerable time resourcing the apostles through education and training to prepare them for ministry and times of adversity that would require resilience (Matthew 24; Luke 9:1-27). By faith, the resource or gift of eternal life in Christ Jesus was all they needed to engage in the mission (Romans 6:23; Ephesians 2:8-9; Philippians 3:14).

Definition of Terms

The following is a list of definitions of terms used in this study.

Adversity or adverse conditions – Adversity or adverse conditions were defined as disaster relief (Fu & Lai, 2020), extreme poverty alleviation (Weaver et al., 2018), the daily stressors common in organizations and life such as loss of income, terminal diagnosis, death of a loved one, abuse (Roberto et al., 2020) or public or political difficulties.

Christian – Christian was defined as one who believes that Jesus Christ is the one and only son of God, born of a virgin, fully God, fully man (*New American Standard Bible*, 1971/2002, John 3:16; Luke 1:26-38; John 1:14) and that Jesus is the only way to the Father (John 14:6).

Faith-based nonprofit organization – Faith-based nonprofit organization was defined as an organization characterized by a faith or a particular theological stance that influences the mission, vision, and purpose of the organization (Turner Haynes, 2021).

Perceived organizational support – Perceived organizational support was defined as a worker's perception of the value an organization holds for their efforts and the concern the organization has for the worker's well-being (Eisenberger et al., 1986).

Resilience – Resilience was defined as the ability to adapt positively when faced with adversity (Fletcher & Sarkar, 2013).

Spirituality – Spirituality was defined as one's connection to or reliance upon God or a higher power (Hodge, 2003).

Worker engagement – Worker engagement was defined as the voluntary commitment of one's whole self to their job (Rich et al., 2010).

Significance of the Study

The implications of this study included the addition of contextual research in the faith-based nonprofit environment to the body of literature on spirituality and worker engagement and the roles of resilience and perceived organizational support in fully engaging the workforce. Over 900 articles were identified on worker engagement, spirituality, resilience, or perceived organizational support in various nonprofit, nongovernmental, or public sector settings. However, only 113 were identified in faith-

based nonprofit organizations for worker engagement and spirituality. When adding resilience and perceived organizational support to the search criteria, only 15 remained, despite the need for understanding worker engagement in this environment.

As OCHA (2022) reported a growing need for humanitarian aid worldwide, a skilled nonprofit workforce comprised of employees and volunteers must also rise to meet the demand. While volunteerism surged (Kang, 2016), leaders must be equipped to meet a unique workforce's needs to engage employees and volunteers in the faith-based nonprofit setting. This research offered leaders at the organizational level continued support for research to improve worker engagement in the faith-based nonprofit context. The research also helped fill the gaps proposed by Ahmed et al. (2021) in the study regarding the relationship between spirituality and worker engagement and the roles of resilience and perceived organizational support in engaging (Imran et al., 2020) the workforce where Christian faith-based nonprofit organizations in the United States were absent in the literature.

In addition, the research advanced the revised job demands-resources theory proposed by Park et al. (2018), which includes ideological resources. Park et al. proposed spirituality as a personal resource in the workplace as the motivation for public service or prosocial behavior. Personal resources were foundational to and instrumental in producing prosocial behavior (Herzog et al., 2020). The latter is supported by Ephesians 2:8-10 in that work is the outward expression of an inner spiritual relationship with God (*New American Standard Bible*, 1971/2002).

Moreover, the 20/80 rule posited by the Pareto principle (Ferguson & Brohaugh, 2009) suggested the need for understanding the 20% engaged segment of the workforce

to fully engage various levels of non-engaged workers. The benefits to employees, communities, and societies could increase engaged workers to help fill the 91 million in need of humanitarian aid gap (OCHA, 2022) while reducing losses to organizations worldwide for non-engaged workers (Houle et al., 2022). Furthermore, it could reduce the weight of responsibility for the 20% engaged, resulting in less stress and allowing workers more freedom to find a sustainable work-life balance.

From a biblical perspective, this research provided valuable insight for leaders in Christian faith-based nonprofit organizations in the ongoing effort to engage workers at various levels of engagement (*New American Standard Bible*, 1971/2002, 1 Corinthians 14:20). Spirituality informs a worker's level of engagement for the One whom they work and serve (Colossians 3:23). In addition, Jesus modeled support for the disciple's spiritual growth through education and the infilling of the Holy Spirit (Matthew 24; Acts 13:52). The need for understanding, supporting, and building workers' perseverance when faced with adversity was evident in Romans 5:3-5. Adversity produced endurance, character, and hope. Moreover, Paul wrote that he had not yet been perfected, but he persevered through adversity to accomplish the tasks ahead of him (Philippians 3:12).

Summary

Worker engagement has remained at the forefront of research for decades in the search to fully engage the workforce when some workers pull more of the weight of responsibility than others (Ferguson & Brohaugh, 2009). The Pareto principle theorized that the workforce was characterized by a 20/80 rule whereby the performance of 20% of the workforce outweighed the remaining 80% (Hassanein & Ozgit, 2022; Ukai et al., 2022). With a growing need for a skilled and engaged workforce in the nonprofit sector,

this study offered insight into the Christian faith-based nonprofit organization's efforts to fully engage a vital skilled workforce to accomplish its mission and vision. Furthermore, this study added to the existing research on worker engagement and the roles of spirituality, resilience, and perceived organizational support in fully engaging workers by examining them in a Christian faith-based nonprofit context in the United States, where research was lacking and where spirituality and resilience might be assumed to influence engagement but was not empirically supported.

The next chapter describes the search strategy for finding relevant research for the study. The current research on the distinguishing characteristics of the faith-based nonprofit organization and its association with the broader nonprofit classification in the literature is discussed. Current and seminal research followed on worker engagement, spirituality, resilience, and perceived organizational support, with a summary to conclude the chapter.

CHAPTER 2: LITERATURE REVIEW

Overview

This study examined spirituality as a primary influence for an engaged faith-based nonprofit workforce, proposing (a) a relationship between spirituality and worker engagement (Roof, 2015; van der Walt, 2018), (b) the moderating effect of resilience on the relationship between spirituality and worker engagement (Ahmed et al., 2021), and (c) the moderating effect of perceived organizational support on the relationship between spirituality and worker engagement within the context of Christian faith-based nonprofit organizations (Usadolo & Usadolo, 2021). Support for these suppositions is presented in the following literature review. The search strategy for the research is described, and the faith-based nonprofit environment is discussed in context and in the broader nonprofit classification. In addition, the research on spirituality, resilience, and perceived organizational support shown to influence worker engagement is examined (Ahmed et al., 2021; Jangsiriwattana, 2021), and a biblical foundation for the research is presented.

Description of Search Strategy

The literature search began using the resources available in the Jerry Falwell Library at Liberty University and extended to include Google Scholar. Search criteria included worker engagement, spirituality, resilience, perceived organizational support, nonprofit, non-profit, or not-for-profit, and faith-based terms, resulting in a combined 2245 articles. As the term faith-based became more complex, other associated terms were explored to include faith-based development and nongovernmental organizations, all of which fell within the faith-based and broader nonprofit classifications. Initial search criteria of worker engagement, spirituality, and nonprofit or non-profit terms within the

past 5 years of peer-reviewed journal articles resulted in 491 articles. When adding faith-based to the search criteria, the results were narrowed to 113 articles. A search using the four variables of worker engagement, spirituality, resilience, and perceived organizational support resulted in 515 articles, primarily in the for-profit sector. Additional searches were conducted using the variables interchangeably. For example, the terms development organization, faith-based, and worker engagement were used in one search. The literature on employee and volunteer resilience in nonprofit or faith-based contexts was lacking, leading to a search of the Society for Industrial and Organizational Research and Publications site. Other database sources included ABI/INFORM Collection, APA PsycINFO, APA PsycArticles, Business Source Complete, Human Resource Abstracts, Religion and Philosophy Collection, and Religion Database. Articles were evaluated for variable relevance to the study, resulting in the use of 118 peer-reviewed articles. Word studies were conducted from a biblical perspective on spirituality, faith, religion, sacredness, resilience, engagement, and leader support.

Review of Literature

Research on worker engagement has continued as organizations attempt to understand its various antecedents, consequences, and contexts (Akingbola & van den Berg, 2019; Shrotryia & Dhanda, 2020). A comprehensive review of the existing research on worker engagement in nonprofit and for-profit settings revealed support for the influence of spirituality (Ahmed et al., 2021), resilience (Jangsiriwattana, 2021), and perceived organizational support (Kolodinsky et al., 2018) on worker engagement. Researchers must continue examining the factors influencing worker engagement because organizational and mission success and sustainability outcomes in the nonprofit

environment were not isolated to an organization's financial resources and performance (Shrotryia & Dhanda, 2020). Success and sustainability were also connected to stakeholder relationships (Wang, 2022), value congruence (Akingbola & van den Berg, 2019), and worker engagement (Ariza-Montes et al., 2019). As the need for skilled workers grew in the nonprofit sector, research became vital to the nonprofit and faith-based organization's strategic planning and long-term mission success, where funding (Laurett & Ferreira, 2018) and volunteer recruitment (Ilyas et al., 2020) was increasingly competitive.

Faith-Based Nonprofit Organizations

Some scholars characterized faith-based nonprofit organizations as distinct from secular nongovernmental or nonprofit counterparts (Bock & Hague, 2018; Pollet et al., 2020). In contrast, other researchers suggested they were the same, identifying nonprofit organizations as religious, health and human services, charitable, or educational organizations similar to their nongovernmental or nonprofit counterparts (Gratton, 2018). As a result, the faith-based nonprofit organization fell under the more extensive nonprofit classification, with the distinction of faith or religion as the impetus for the organization's mission. Bock and Hague (2018) concurred that religious identity distinguished the faith-based nonprofit organization but also recognized varying categories on a continuum, with those engaged in various forms of evangelism, including lifestyle evangelism or deliberate proselytizing.

Turner Haynes (2021) suggested that faith-based nonprofit organizations were characterized by their faith or a particular theological stance that influenced the organization's mission, vision, and purpose but were still among the nonprofit and

nongovernmental classifications. In the United States, 59% of all nongovernmental organizations offering humanitarian assistance abroad were faith-based nonprofit organizations with more than 5,000 Christian agencies worldwide. However, other faith traditions such as Judaism, Islam, Buddhism, or Hinduism were among the many faith-based humanitarian organizations represented. The distinctions of these organizations were argued among scholars as inadequately represented by the term faith-based organization because some organizations identified as multireligious or spiritual.

To illustrate the diversity in the faith-based nonprofit classification, Samsudin et al. (2020) conducted worker engagement research in an Islamic faith-based healthcare organization in Indonesia. Robichau and Sandberg (2022) suggested that public service was included in the nonprofit sector, asserting sources of meaningful work to be related to values, beliefs, and divine guidance. Bolotta et al. (2019) included religious nongovernmental organizations in the faith-based nonprofit category. In addition, Hancox (2019) argued a distinction between development organizations and local congregations, suggesting the former be identified as Christian development organizations rather than faith-based nonprofit organizations in part because the purposes of the church and development organizations were different despite the development work conducted by churches in humanitarian efforts (Herzog et al., 2020; Tarpeh & Hustedde, 2021). Conversely, Davis (2019) argued that faith-based development organizations should be included in the broader faith-based nonprofit classification. The global community acknowledged the importance of faith-based nonprofit development organizations in faith-based nonprofit research for meeting the needs worldwide (Dotsey & Kumi, 2020).

Turner Haynes's (2021) definition captured the essence of the faith-based nonprofit classification by recognizing an organization's mission, vision, and purpose to be guided by the faith it represented. This delineation included the faith-based development organization, the local church conducting humanitarian efforts, and other organizations where faith was the force behind their efforts. While overlaps in the faith-based nonprofit classification challenged efforts to make distinctions when scholars deemed it necessary for research, the category remained broad in the literature (Hancox, 2019).

Characteristics of Nonprofit and Faith-Based Nonprofit Organizations

Nonprofit organizations were distinguished by a commitment to serving where needs arise (Usadolo & Usadolo, 2021), leading internal stakeholders to work and serve for less to accomplish a shared vision (Wang, 2022). Ariza-Montes et al. (2019) likewise asserted the importance of the faith-based nonprofit organization's role in bringing humanitarian aid for the welfare of countries worldwide. Other researchers acknowledged faith-based nonprofit organizations as instrumental in third-sector service worldwide (Ortiz-Gomez et al., 2020).

Weaver et al. (2018) further characterized the nonprofit sector, contending that leadership and the workforce were distinct from the for-profit environment, requiring different leadership strategies for engaging employees and volunteers. In contrast, Laurett and Ferreira (2018) contended that the nonprofit environment had evolved, becoming more like the for-profit sector over time. The authors argued that understanding the environment and the stakeholders had become critical for nonprofit leadership in the evolution of strategic management, planning, innovation, and human resource

management in a sector characterized by limited funding, resource competition, and reliance upon internal and external stakeholders.

Leadership in Nonprofit and Faith-Based Nonprofit Organizations

Zigan et al. (2021) found that ideal leadership was characterized by spiritual-mindedness in faith-based nonprofit organizations, specifically the church in England. Other attributes expected of leadership included authenticity, empowerment, and resilience. Zigan et al. suggested a need for growth in faith-based nonprofit leadership skills in recognition of the unique environment influenced by the theological and moral aspects of the faith. Laurett and Ferreira (2018) contended that the need for intentional and strategic resource management by leadership had become increasingly vital in the nonprofit sector. Donations had become scarce in a market characterized by competition for government and donor contributions and increased legal restrictions on donations. This led to innovative strategies for incentivizing volunteers to fully engage in the work (Ilyas et al., 2020). In contrast, Paltzer and Taylor (2021) acknowledged a lack of interest in conducting or disseminating research for informing strategic leadership practices to support workers by faith-based nonprofit organizations in the competition for financial resources.

Competition for funds, diminished financial resources, and increased stakeholder demands wrought changes in strategic planning by nonprofit leadership for motivating workers (Laurett & Ferreira, 2018). The result was the adoption of for-profit human resource strategies by nonprofit leaders, revealing a paradigm shift for improving leadership practices in nonprofit environments to meet the expectations of a unique employee and volunteer workforce (Carvalho et al., 2019). Moreover, Paltzer and Taylor

(2021) argued that strengthening a faith-based organization's research capacity could improve an organization's ability to accomplish the mission, including humanitarian missions, through leadership's strategic management of resources.

The Workforce in Nonprofit and Faith-Based Nonprofit Organizations

The nonprofit workforce included employees and volunteers, a distinct combination critical for accomplishing the mission of humanitarian organizations and for leaders to attend to and engage strategically (Gomes et al., 2022), where demand for humanitarian aid had surged (OCHA, 2022) and funding remained scarce (Laurett & Ferreira, 2018). Ilyas et al. (2020) acknowledged the importance of motivating and engaging skilled volunteers and employees to accomplish the organizational mission because engaged volunteers and financial stability influenced organizational performance. Englert and Helmig (2018) defined volunteers as workers providing unpaid time for the benefit of helping others through service in organizations. Volunteers gave billions of hours offering professional skills and service without compensation to serve a shared purpose or provide meaningful care to those in need worldwide (Kang, 2016), a commitment that nonprofit organizations relied upon to accomplish the mission and vision (Usadolo & Usadolo, 2021).

Nonprofit employees were similarly identified in the literature as motivated by purpose rather than compensation, often choosing to accept a lower salary to serve the common good with the intent of filling a need in society (Wang, 2022) and to express beliefs through prosocial behaviors (Englert & Helmig, 2018). Paid workers in the U.S. nonprofit sector comprised 12.3 million in 2016, with a growth rate in the nonprofit sector of 3 to 1 compared to the for-profit environment. According to Herzog et al.

(2020), prosocial behaviors reflected the link between implicit faith and explicit faith, with implicit faith the sense of calling that was the impetus for the outward expression or explicit faith evident in service to others. Schott et al. (2019) argued that prosocial behaviors and altruism reflected public service and prosocial motivation. Prosocial behaviors were identified as organizational citizenship behaviors and societal and interpersonal altruism. With a continued search for clarity to fully engage the workforce, scholars investigated the motivations and outcomes of worker engagement in nonprofit (Akingbola & van den Berg, 2019; Park et al., 2018) and for-profit environments (Jangsiriwattana, 2021) public sector (Ahmed et al., 2021) and faith-based nonprofit environments (Ortiz-Gomez et al., 2020; Samsudin et al., 2020).

Worker Engagement

According to the literature, defining worker engagement has yet to find universal agreement among scholars (Kumar, 2019). Kahn (1990) and Schaufeli et al.'s (2002) seminal works provided grounded theory for many follow-on studies, including Sak's (2006) and Rich et al.'s (2010) multidimensional approaches (Chandni & Rahman, 2020). Kahn (1990) defined engagement by establishing a theoretical framework that included psychological meaningfulness, psychological safety, and psychological availability, positing the theory that workers were either personally engaged or disengaged in their work roles. Kahn suggested that workers were engaged when expressing themselves physically, cognitively, or emotionally and disengaged when they withdrew or defended themselves. He posited the relevance of a worker's "preferred self" in the situations where they were most engaged because they loved what they were doing (1990, p. 701). Schaufeli et al. (2002) characterized engagement by the three outward expressions of

vigor, dedication, and absorption, suggesting that these indicated positive work-related fulfillment (Lizano, 2021). Still, Rich et al. (2010) operationalized engagement as multidimensional, reflecting the investment of one's whole self to include physical, cognitive, and emotional energies in the performance of their job, not in opposition to the "preferred self" but rather in conjunction with it representing an intrinsic holistic approach to understanding worker engagement (p. 621). Rich et al. argued that this approach best represented a comprehensive explanation of the investment of the complete worker in their job. In a review of the literature on employee engagement, Kwon and Kim (2020) shared this view and included the direction and intensity to which these energies were applied. Using the job demands-resources model as the theoretical framework, the authors found engagement ideal when demands and resources were high.

Antecedents and Consequences of Worker Engagement

Research revealed such things as spirituality (Roof, 2015), resilience (Jangsiriwattana, 2021), and perceived organizational support (Imran et al., 2020) to influence worker engagement (Ahmed et al., 2021; Alfes et al., 2017). These findings reinforced the premise that when a supportive (Ilyas et al., 2020; Yanchus et al., 2020), safe (Ahmed et al., 2021), and resourced environment was fostered by leadership (Schaufeli & Bakker, 2004; Yanchus et al., 2020), engagement could be sustained in the workforce (Ilyas et al., 2020). In addition, Vermooten et al. (2021) reported that the personal resources of employees promoted worker engagement. Personal resources were linked to psychological capital and a calling orientation, with calling described as a divine summons to a particular role that will serve a meaningful purpose.

Organizational performance (Shrotryia & Dhanda, 2020) and profitability (Vermooten et al., 2021) were revealed as outcomes when workers were fully engaged in the organization's mission and vision. Job performance (Rodrigues da Costa & Lourerio, 2019), turnover intention (Park et al., 2018), organizational citizenship behavior (Gomes et al., 2022), organizational commitment (Chandni & Rahman, 2020), job satisfaction (Akingbola & van den Berg, 2019), health (Ariza-Montes et al., 2019), and well-being (Lizano, 2021) were shown to be positive outcomes of worker engagement. In addition, Lizano reported reduced depression, greater life satisfaction, organizational commitment, and employee performance as consequences of worker engagement.

Worker Engagement in the Nonprofit Environment

The works of Kahn (1990), Schaufeli et al. (2002), and Rich et al. (2010) were seminal studies providing grounded theory for engagement research with the public and for-profit sectors the primary contexts. While limited empirical studies of worker engagement in the nonprofit sector were conducted (Akingbola & van den Berg, 2019; Lizano, 2021), research emerged in nonprofit settings (Park et al., 2018) and more recently in faith-based nonprofit environments (Ahmed et al., 2021) with organizational leaders trying to fully engage the workers among the faith-based nonprofit workforce. One of the primary distinctions in the nonprofit workforce was the volunteers who gave of their time without compensation to serve a purpose alongside an organization with shared values (Handayani et al., 2020; Kang, 2016). Volunteer engagement was characterized in Conduit et al.'s (2019) study by the cognitive, emotional, behavioral, and spiritual commitment of a volunteer's investment in their work.

Despite Usadolo and Usadolo's (2021) suggestion that the influence of personal values for service in nonprofit organizations may be isolated to volunteers, shared values were found to influence engagement in both employees (Akingbola & van den Berg, 2019) and volunteers (Conduit et al., 2019) in this setting and the for-profit environment (van der Walt, 2018). Bhaskar and Mishra (2019) argued a connection between meaningful work found through personal and shared values. They associated those values with the practice and nurturance of spirituality in the workplace, which led to improved worker engagement. In Ahmed et al.'s (2021) research, the authors noted that spirituality reflected healthcare workers' religious values and served as a factor for finding meaning in their work, thereby fostering engagement. The research supported resilience as a mediator between spirituality and worker engagement, revealing an association between the three variables. Moreover, Mahipalan and Sheena (2018) found the dimensions of workplace spirituality, both individual and organizational spirituality, to influence employee engagement among teachers in government schools in India.

Park et al. (2018) included spirituality as a dimension of ideological resources in a proposed revision to the job demands-resources theory, a theoretical framework often cited in worker engagement literature. Park et al. examined the research on worker engagement with paid employees in the nonprofit environment to consider a conceptual model for nonprofit organizations, with research findings suggesting some similarities with the for-profit sector. A change to the job demands-resources model was proposed to include ideological resources identified as an ideological orientation, spirituality, and values. Each was further defined with ideological orientation, including religious orientation and calling; spirituality, including secure attachment to God and spiritual

relatedness; and values, including religious coping and value congruence (Park et al., 2018). Before Park et al.'s research, Selander (2015) proposed that ideological orientation, including public service motivation and value congruence, had yet to be considered in worker engagement literature in the nonprofit environment. Selander investigated worker engagement in third-sector employees in Finland to consider ideological resources as a part of the job demands-resources model, finding higher levels of worker engagement among third-sector employees on average than employees in general. Park et al.'s (2018) research revealed positive relationships between worker engagement, public service motivation, and value congruence, supporting Selander's (2015) and Park et al.'s assertions. The role of personal resources in worker engagement encouraged further examination of the revised job demands-resources model.

While shared values reflected one of the primary influences on worker engagement among employees and volunteers in the nonprofit environment, Robichau and Sandberg (2022) argued a difference between employees and volunteers in this setting. Robichau and Sandberg contended that employees were compensated, albeit typically at a lesser rate than their for-profit counterparts. In contrast, volunteers received no compensation, suggesting the impetus for engagement to be dissimilar in some ways. Robichau and Sandberg found that the roles and decision-making of public and nonprofit managers played a significant part in workers finding meaning in their work. Similarly, Gomes et al. (2022) found responsible leadership to influence engagement with organizational identification and organizational commitment mediating the relationship among paid employees in three nonprofit organizations in Portugal. Wu et al. (2021) identified organizational identification as a worker's sense of belongingness and

connection to an organization. In Samsudin et al.'s (2020) research, organizational culture and authentic leadership influenced worker engagement among paid healthcare workers in a faith-based healthcare organization.

Kang (2016) also found organizational identification, the sense of belongingness and connection to an organization, to impact volunteer engagement in a faith-based nonprofit Presbyterian council. Kolodinsky et al. (2018) found a sense of calling and the perception of leadership support by workers to influence worker engagement in a nondenominational faith-based organization. The study was conducted among millennial volunteers, with results suggesting that the next generation of leaders in the workplace were motivated by both personal resources and leadership support. Ilyas et al. (2020) conducted a qualitative study interviewing managers of volunteers in poverty alleviation, education, health, and community development in Pakistan's nonprofit sector to explore strategies for improving volunteer engagement. The findings revealed eight strategies that included fulfilling ulterior motives, emotional support, and building skill sets as organizational support components. Support from volunteer managers through these efforts fostered volunteer engagement. These findings suggested that paid employees and volunteers were similarly influenced by meaningful work, shared values, and organizational support.

While there have been similarities in the literature between the for-profit and nonprofit sectors, gaps in worker engagement research remained in the nonprofit environment and more so in the faith-based nonprofit sector (Robichau & Sandberg, 2022). The revealed influence of spirituality as a personal or ideological resource (Park et al., 2018; Selander, 2015), resilience (Ahmed et al., 2021), and perceived organizational

support (Jangsiriwattana, 2021) on worker engagement suggested the need for further examination in the faith-based nonprofit context for improving employee and volunteer engagement strategies in the faith-based nonprofit environment (Roof, 2015).

Spirituality

The literature on spirituality in the workplace also revealed challenges to defining and operationalizing the variable (Monod et al., 2011; van der Walt, 2018). Harris et al. (2018) conducted a 30-year review, finding the variables of religiousness, spirituality, faith, and sacredness to be complex, often overlapping, and inadequately defined. The authors asserted that faith was a synonym for spirituality, and sacredness was associated with divine manifestations and meaningfulness. Spirituality was delineated from religiosity in that rather than evaluating an individual's behavior, such as church attendance, spirituality was related to the connection to the divine (Hodge, 2003) or relationship with the sacred (Harris et al., 2018; Herzog, 2020).

The connection to God is a factor influencing those working and volunteering in Christian faith-based nonprofit organizations where one's faith is connected to service and the natural outpouring of a relationship with God through prosocial behavior (*New American Standard Bible*, 1971/2002, James 2:14-26; Herzog et al., 2020). Harris et al. (2018) cited multiple definitions in the literature, with themes including values and beliefs about God or the divine, finding meaning and purpose, and the inner life or relationship with a higher power or transcendence. Similar associations between spirituality and religiosity were found by Herzog (2020). Hodge (2003) presented a revised intrinsic spirituality scale that examined spirituality as a function of one's "master

motive," with spirituality defined in terms of a relationship with God or ultimate

transcendence (p. 55).

Multidimensional Spirituality

The influence of spirituality on improving worker engagement encouraged further

study of an emerging construct, workplace spirituality. Spirituality's positive impact

fostered organizational efforts to create cultures of spirituality where individual

spirituality was facilitated and nourished (Maidl et al., 2022). Workplace spirituality

lacked clarity in definition, often overlapping with spirituality in the literature. Maidl et

al. argued that it was less related to religion and more to a sense of belonging in a

workplace with distinct shared values. Similarly, van der Walt (2018) proposed that

workplace spirituality was related to an organizational culture that facilitated a worker's

sense of belongingness while nourishing the inner life through meaningful work. Van der

Walt also acknowledged that workplace spirituality was multidimensional, with

individual spirituality as one of the two dimensions. Bhaskar and Mishra (2019) asserted

workplace spirituality to be related to a worker finding purpose and meaning in the

workplace through connections with co-workers and alignment with personal and

organizational values. Aboobaker et al. (2019) agreed, asserting that workplace

spirituality was a worker's expression of their spirituality at work. These apparent

overlaps in defining spirituality revealed challenges for studying the variable in literature,

with some associating it with personal values (Malbasic et al., 2018).

Spirituality and Personal Values

Malbasic et al. (2018) suggested that congruence occurred when the personal

mission of employees and the organizational mission converged with the organizational

values, a pivotal link to employees' motivation. The authors agreed with Milliman et al.'s (2003) assertion that workplace spirituality was connected to personal and organizational values. Similarly, Robichau and Sandberg (2022) found the sources of meaningful work to include personal values, beliefs, and a belief in divine guidance in public and nonprofit workers. Ariza-Montes et al. (2019) argued that worker values and beliefs must align with their work in faith-based nonprofit organizations. Ahmed et al. (2021) proposed that spirituality was a personal resource that could influence resilience through positive emotions, thereby fostering engagement. While challenges existed in defining spirituality, with scholars remaining divided, the consequences of spirituality in the workplace encouraged further scrutiny as leaders attempted to improve such individual outcomes as worker engagement and resilience in the workforce by valuing and enhancing cultures of spirituality.

Consequences of Spirituality in the Workplace

Spirituality in the workplace was empirically shown to influence such positive outcomes as job satisfaction (Akingbola & van den Berg, 2019), intention to remain (van der Walt, 2018), worker well-being (Lizano et al., 2019), resilience (Ahmed et al., 2021), worker engagement (Roof, 2015), life satisfaction (Roberto et al., 2020), organizational commitment (Sapta et al., 2021), and others (Charzynska et al., 2021). Charzynska et al. found that spirituality moderated the relationship between job resources and job demands with positive psychological, emotional, and physical health and well-being outcomes. Both religiosity and spirituality were acknowledged as health determinants in the faith-based global healthcare workforce in Paltzer and Taylor's (2021) study exploring the potential for research collaboration among Christian organizations. Maidl et al. (2022)

reported the resulting positive effects of the dimensions of workplace spirituality on job satisfaction, health, commitment, and productivity but also noted the potential for exploiting individuals for profit and religious discrimination. Akingbola and van den Berg (2019) found that value congruence, or shared values, was a significant motivation for nonprofit employees, resulting in such individual outcomes as job satisfaction and worker engagement and such organizational outcomes as commitment and citizenship behavior. Likewise, Bhaskar and Mishra (2019) acknowledged employee engagement, organizational commitment, and improved productivity as consequences of workplace spirituality. Similar benefits were found by Gonzalez-Gonzalez (2018), including health, organizational citizenship behavior, commitment to a team and the organization, and greater tolerance for challenges.

Spirituality and Worker Engagement

Studies revealed the positive influence of spirituality on worker engagement, with Ahmed et al.'s (2021) research most recently examining spirituality's impact on resilience and engagement during the global pandemic. Findings suggested the importance of spirituality on the resilience of healthcare workers in enhancing worker engagement during overwhelming circumstances. Mahipalan and Sheena (2018) found that workplace spirituality was positively associated with worker engagement, leading to greater teaching satisfaction among high school teachers in government schools in India. In an earlier study, Roof (2015) found that spirituality significantly influenced two of the three dimensions of worker engagement proposed by Schaufeli et al.'s (2002) research, that of vigor and dedication in workers across industries in the United States and Canada. Using Schaufeli et al.'s theory, Lizano et al. (2019) examined the relationship between

spirituality, job burnout, and worker engagement, finding an association with dedication. Lizano et al. suggested spirituality was related to personal resources that promoted worker engagement and instilled meaning in work. Spirituality was significantly associated with dedication. In van der Walt's (2018) research, workplace spirituality was characterized by an individual and an organizational dimension. Findings revealed a significant relationship between spirituality and Schaufeli et al.'s (2002) three dimensions of worker engagement.

Van der Walt (2018) acknowledged the importance of workers fully engaging in their work roles when spirituality is fostered in an organization. The research was conducted among employees in for-profit organizations in South Africa, revealing the influence of spirituality as a part of the whole person in the workplace, regardless of the context. Bhaskar and Mishra (2019) found that workplace spirituality mediated the relationship between perceived organizational support and career satisfaction, improving turnover intentions. The authors argued that workplace spirituality was associated with a worker's ability to find meaning in their work, connections with their co-workers, and alignment with organizational values. Moreover, worker engagement was improved through an organization's efforts to support workers by nourishing and investing in their spiritual capital (Sapta et al., 2021).

Spirituality and Worker Engagement in Nonprofit and Faith-Based Nonprofit Organizations

Faith-based nonprofit organizations represent an essential part of the nonprofit environment and the welfare of communities worldwide (Ortiz-Gomez et al., 2020). However, faith-based nonprofit organizations were not represented well in the spirituality

and worker engagement literature. In two studies in a faith-based context, worker engagement was investigated without examining personal values or spirituality, presenting confounding variables left unexamined (Ariza-Montes et al., 2019; Kang, 2016). While these authors acknowledged the uniqueness of workers in this context because they intended to remain true to their personal values and faith, spirituality was not included as a variable in the studies. Kang (2016) found the positive effects of organizational identification on volunteer engagement amongst Presbyterian church clergy. Ariza-Montes et al. (2019) found worker engagement to mediate the relationship between subjective well-being and authenticity among Catholic members of an organization.

Conversely, Samsudin et al.'s (2020) study examined worker engagement and organizational culture with values and beliefs influencing work performance in a leading Islamic organization in Indonesia. Authentic leadership and organizational culture were found to influence worker engagement. Ortiz-Gomez et al. (2020) examined spirituality at work, worker engagement, and leader authenticity in a nonprofit Catholic organization conducting social and welfare assistance in Spain. The authors found that worker engagement was influenced by spirituality and authentic leadership.

The positive influence of spirituality on worker engagement in both nonprofit (Mahipalan & Sheena, 2018) and for-profit organizations (van der Walt, 2018) was supported in the literature. However, empirical research was lacking to support the influence of spirituality on worker engagement in Christian faith-based nonprofit organizations despite the biblical reminder for whom believers work and the associated effort suggesting the need for further examination in attempting to fully engage the

workforce in this setting (*New American Standard Bible*, 1971/2002, Colossians 3:23).

Moreover, a variety of factors were shown to influence worker engagement, not the least

of which was adversity (Kuntz et al., 2016). Ahmed et al. (2021) contended that research

to reveal mediating factors such as resilience through which spirituality influenced

worker engagement needed further examination.

Resilience

Consensus on defining resilience has yet to be found, although the terms adversity

and positive adaptation were consistent in the literature (Connor & Davidson, 2003;

Fletcher & Sarkar, 2013; Southwick et al., 2014). Fletcher and Sarkar (2013) found

inconsistencies in defining adversity and positive adaptation but suggested they must be

present for resilience to be evident. In developing the Connor-Davidson Resilience Scale

(CD-RISC), the authors proposed a variety of characteristics of resilience found in the

literature, including adaptability to change, but also asserted that faith played a role.

Descriptions of adversity ranged from the extreme major event associated with risk or

catastrophe to any challenges related to difficulties or trauma. For nonprofit employees

and volunteers in humanitarian efforts, challenges similarly ranged from responses to

disasters (Fu & Lai, 2020), extreme poverty alleviation (Weaver et al., 2018), or a global

pandemic (Ahmed et al., 2021) to the daily stressors common in organizations and life

such as loss of income, terminal diagnosis, death of a loved one or abuse (Roberto et al.,

2020). Kuntz et al. (2017) described resilience as the ability to learn and adapt when

faced with stressful circumstances without qualifying those circumstances. However, the

ability to learn and adapt was predicated upon the resources provided by leadership.

In a qualitative study, Southwick et al.'s (2014) panel included an element of time whereby positive adaptation and healthy functioning occurred over time once adversity passed. In contrast, Shelton et al. (2021) suggested that an indicator of resilience was the ability to recover quickly from adversity. The authors defined resilience as an interaction between the psychological, social, and spiritual aspects of an individual that allows them to respond positively to challenges. Pidgeon et al. (2014) operationalized resilience consistent with Waginald and Young's (1993) Resilience Scale (RS-14) to measure coping abilities when faced with adversity. Two of the five dimensions in the resilience scale were perseverance and meaningfulness. Seery et al. (2013) argued that the ability to adapt to cumulative adversity throughout one's lifetime characterized resilience, and the research results supported the author's assertions.

While defining resilience remained a work in progress, Seery et al. (2013) aligned most with the biblical perspective of Paul, whereby resilience was a response to adversity that produced the ability to persevere over time (*New American Standard Bible*, 1971/2002, Romans 5:3-5). The two primary characteristics of resilience, adversity and positive adaptation, were evident in Seery et al.'s (2013) research and in Paul the Apostle's lifelong learning to be content despite imprisonment and other adverse life events (Philippians 4:11-13). Therefore, humanitarian workers' adversity or cumulative life adversity in Christian faith-based nonprofit organizations could build resilience influenced by spirituality but has yet to be examined empirically in this context.

Antecedents and Consequences of Resilience

Resilience building occurred through adverse circumstances over time (Seery et al., 2013) or through intentional resilience training or building efforts (Kuntz et al.,

2016). Similar to Seery et al.'s (2013) assertion regarding lifetime learning, Kuntz et al. (2016) suggested that resilience building should be integrated within regular practices rather than a targeted organizational intervention lacking transferability for the long term. Lifetime adversity was also supported as a resilience builder in Aguillard et al.'s (2022) study involving women with disabilities' experiences with violence. The women reported greater resilience in the face of violence because of the years of adversity dealing with a disability.

Other researchers found support for intervention and training efforts in developing resilience (Luthar et al., 2019; Robertson et al., 2015). In Luthar et al.'s (2019) research, professional women connected through a support network were more resilient. Robertson et al. (2015) found improved personal resilience after resilience training. Moreno et al. (2019) asserted that resilience training could improve such things as performance, psychosocial functioning, and mental health. Moreover, the authors suggested that hiring resilient workers could enhance worker engagement. Kuntz et al. (2017) revealed the importance of valuing workers in building resilience by recognizing prosocial behaviors and creating a sense of organizational belongingness.

Early studies of resilience focused on the abilities of children to survive difficulties with such traits as adaptability, self-efficacy, and a sense of purpose among those identified as indicators of resilience (Shelton et al., 2021). More recently, research has examined resilience from the perspective of intrinsic motivational forces such as the pursuit of wisdom, altruism, or connection to a higher power. Roberto et al. (2020) found support for the positive influence of spirituality on resilience during the global pandemic.

Sato et al. (2022) reported similar findings, with spirituality playing a critical role in adapting and moving forward for families recovering from a hurricane in Florida.

In Robertson et al.'s (2015) literature review, resilience training improved personal resilience, mental health, subjective well-being, psychosocial functioning, and worker performance. Resilience was evident through such employee behaviors as adaptability, learning, and network leveraging with employees engaging and managing crises effectively, learning from mistakes, and supporting one another through collaborative efforts (Kuntz et al., 2017), the latter consistent with Luthar et al.'s (2019) findings among professional women. The behaviors found by Kuntz et al. (2017) stimulated engagement and prosocial behaviors. Moreover, resilience was found to partially mediate the relationship between perceived organizational support and worker engagement in Jangsiriwattana's (2021) research in the aviation industry in Thailand. The results revealed that perceived organizational support enhanced worker engagement when resilience was high but that when resilience was low, perceived organizational support had less effect on worker engagement.

Resilience in Nonprofit and Faith-Based Nonprofit Organizations

Resilience research in the nonprofit environment was limited, especially in faith-based nonprofit organizations. Ahmed et al.'s (2021) study closely resembled the present proposal in that the authors examined the relationship between spirituality, resilience, and worker engagement with public sector healthcare professionals in Pakistan. Consistent with the findings of this review, the authors discovered that resilience was born out of spirituality, and in turn, resilient workers were more engaged in their work. The results

suggested that meaningful work connected to the spiritual beliefs and practices of the worker can improve resilience during adversity, thereby influencing worker engagement.

Roberto et al. (2020) examined the impact of spirituality on resilience in women during the global pandemic, drawing from professional social networks in recruiting participants. While the mixed-method study was not conducted in a nonprofit setting, 86.4 % of respondents identified their religious affiliation as Christian. The results indicated the importance of workers' spirituality in building resilience through trials. Barnard and Furtak (2020) examined resilience among volunteers in government hospitals, identifying as faith-based nonprofit organizations in South Africa. Through in-depth interviews, the authors discovered that volunteers drew on an inner drive and a sense of calling as personal resources fundamental to their resiliency in crisis. Shelton et al.'s (2021) study was drawn from alums of a Catholic University and revealed a significant relationship between spirituality and resilience among leaders using spiritual practices to manage challenging circumstances. The connection to a spiritual source was likewise supported in Yun et al.'s (2019) study of spirituality as a coping method for handling stress. Nevertheless, empirical research on the influence of spirituality on resilience in employees and volunteers remains lacking in Christian faith-based nonprofit settings.

Perceived Organizational Support

Perceived organizational support was defined as an individual's belief that their efforts are valued by the organization and that the organization is concerned for their welfare (Eisenberger et al., 1986). While there has primarily been a consensus in defining perceived organizational support, Eisenberger et al.'s operationalization of the variable

and the resulting instrument has been criticized for its overuse, suggesting the potential

for confounding without other measures to examine the variable (Stinglhamber &

Caesens, 2021). Moreover, the facets of perceived organizational support were broad and

loosely defined in that perceived organizational support could be diverse and at a

worker's discretion. For example, some perceived organizational support efforts included

such human resource practices as employee voice (Azevedo et al., 2021), empowerment

(Traeger & Alfes, 2019), professional development (Azevedo et al., 2021), mentoring

(Ghosh et al., 2018), promotions (Won et al., 2022), rewards, and training (Huning et al.,

2020). Fee and Gray (2022) noted that perceptions of organizational support included

creating a social environment, building and maintaining stakeholder relationships,

provision of resources, role clarity, and appropriate selection and performance processes

(Fee & Gray, 2022). Rhoades and Eisenberger (2002) reviewed the literature and found

fairness, leader support, rewards, and favorable job conditions to be categories associated

with the perception of organizational support. Moreover, Choi et al. (2021) examined

perceived organizational support using the job demands-resources theory, asserting that

resources provided by the organization to support workers could include wages, job

security, the work environment, stakeholder relationship building, autonomy, and

professional growth and learning opportunities. Conversely, job demands included

psychological and social constraints that drained energy and reduced worker perceptions

of organizational support.

Antecedents and Consequences of Perceived Organizational Support

Yanchus et al. (2020) reported leadership as essential for improving engagement

through organizational support efforts. Thus, human resource and leadership efforts to

include intrinsic (Renard & Snelgar, 2016) and extrinsic resources for accomplishing the work, professional growth opportunities, employee voice (Azevedo et al., 2021), empowerment (Mussagulova, 2021), and decision-making (Huning et al., 2020) have all been shown to influence perceived organizational support. Moreover, Bhaskar and Mishra (2019) asserted that the dimensions of workplace spirituality fostered through an organizational culture supported by leadership positively influenced perceived organizational support, resulting in higher levels of career satisfaction and reduced turnover.

Perceived organizational support through professional growth opportunities and motive fulfillment influenced worker engagement for volunteers (Ilyas et al., 2020). Leader interactions, professional development, and worker input influenced employee engagement (Yanchus et al., 2020). When employees and volunteers felt supported by organizational leadership, they were more likely to be engaged in their work. Perceived organizational support directly and indirectly influenced worker engagement through flourishing and thriving in the workplace in Imran et al.'s (2020) research. In addition, Fee and Gray (2022) reported improved job performance when workers' perception of organizational support was high.

Moreover, Nwanzu and Babalola (2021) found that workplace spirituality influenced the relationship between perceived organizational support and job performance. When workplace spirituality was high, workers' perception of organizational support was high, and job performance was improved. In addition, Sapta et al. (2021) reported that the effect of spiritual leadership on organizational commitment was mediated by workplace spirituality. When spiritual leaders fostered cultures of

spirituality, workers felt supported by the organization, resulting in improved organizational commitment. Similarly, Kolodinsky et al. (2018) reported an association between meaningful engagement through a calling work orientation and perceived organizational support.

Outcomes of perceived organizational support included improved worker engagement (Yanchus et al., 2020), turnover intentions (Bhaskar & Mishra, 2019), organizational commitment (Prysmakova & Lallatin, 2021), job satisfaction (Won et al., 2022), and enhanced job performance (Azevedo et al., 2021) with perceived organizational support and worker engagement shown to improve organizational citizenship behavior and organizational performance (Prysmakova & Lallatin, 2021). Moreover, Brimhall (2019) found that when leaders tried to engage their employees by fostering a climate of inclusion, innovation, and job satisfaction, the perceived quality of care was improved.

Perceived Organizational Support in Nonprofit and Faith-Based Nonprofit Organizations

Prysmakova and Lallatin (2021) conducted a literature review of perceived organizational support where the samplings of studies were primarily from the United States, the United Kingdom, and Iran. The authors found that in both public service and nonprofit settings, perceived organizational support was positively associated with intention to stay, motivation, leader-initiated structure, perceived organizational justice, organizational commitment, stakeholder relationships, and professional growth opportunities. The review also found that perceived organizational support was negatively related to employee withdrawal, organizational cynicism, and a decentralized

hierarchy. Traeger et al. (2022) found volunteers in a German environmental nonprofit organization to be more engaged when perceptions of organizational support were high. However, organizational identification and vision acceptance moderated the relationship. Usadolo and Usadolo (2021) conducted a study in five nonprofit organizations in Queensland, Australia, asserting a relationship between perceived organizational support and affective commitment. Affective commitment was identified as the emotional attachment of workers to organizational goals. A positive relationship was found, but the relationship was mediated by motive fulfillment, which was characterized by values and egotism. Renard and Snelgar (2016) conducted a qualitative study interviewing 15 nonprofit organization employees in South Africa. The authors explored the idea of designing work to meet the intrinsic needs of workers. Meaningful work was included in the five categories of intrinsic rewards found in the research. In a similar study, Renard and Snelgar (2016) explored the factors fostering employee engagement in Belgium and South African nonprofit environments, revealing that when workers found purpose and fulfillment by working in compassionate environments, worker engagement was higher.

Perceived Organizational Support and Worker Engagement

Non-engaged workers in the United States have cost organizations as much as $605 billion since 2019, according to Houle et al. (2022). Osborne and Hammoud (2017) conducted a case study to explore leaders' strategies for improving worker engagement in four communication businesses in Jackson, Mississippi. Findings revealed the importance of incentivizing employees through empowerment, rewards and recognition, and stakeholder relationship building to encourage employee engagement. The relationship between perceived organizational support and worker engagement was directly and

indirectly affected by supervisor support in Jin and McDonald's (2017) study of employee engagement among government employees in the United States. When supervisors encouraged learning opportunities, employees felt supported and were more engaged in their work because the opportunities fostered professional development.

Kolodinsky et al. (2018) found millennial workers in the United States to be most engaged when they felt a sense of calling in their work and when the organization supported them. The evolution of the term calling was acknowledged with its traditional meaning related to a summons by God to a particular role (Hanes, 2018; Vermooten et al., 2021). Whereas Hanes (2018) broadly defined calling as an intrinsic selfless source of service to others that provides a sense of purpose and meaning to life.

Ghosh et al. (2018) evaluated the impact of psychological capital through mentoring on worker engagement. Mentors were executive board members of a franchise association, and mentees were franchise owners. The frequency of contact between the mentor and mentee, a stakeholder relationship, to learn from one another was instrumental in improving worker engagement. Furthermore, Yanchus et al. (2020) found that leader visibility, leader support, accessibility to employees, and employee input were pivotal stakeholder interactions by organizational leaders for improving employee engagement. According to the authors, when employees were engaged, performance was improved. They were also more committed, more satisfied, and less likely to leave. The importance of human resource management efforts in supporting employee voice to engage employees also promoted creativity and innovation (Azevedo et al., 2021).

Perceived Organizational Support and Spirituality

Workplace spirituality was acknowledged as an emerging construct associated with perceived organizational support in the literature (Nwanzu & Babalola, 2021). The authors identified spirituality in relation to an employee's effort to live their faith and values through their work and grow spiritually in the process. Enhanced workplace spirituality was found to improve perceived organizational support and job performance. Workplace spirituality was positively associated with perceived organizational support and organizational learning culture in Islam et al.'s (2019) study in the banking sector in Pakistan. Bhaskar and Mishra (2019) found support for the influence of workplace spirituality on perceived organizational support with the consequences of enhanced career satisfaction and reduced turnover intentions. In these studies, workplace spirituality was multidimensional, primarily focusing on the individual worker finding meaning, purpose, value congruence, and community. Finding meaning and purpose were also supported in Renard and Snelgar's (2016) exploration of worker engagement in Belgium and South Africa.

In contrast, Usadolo and Usadolo (2021) argued that organizational support held less influence in the nonprofit setting because shared personal values and the humanitarian needs of the served populations were the motivations for workers. Similarly, Sholikhah et al. (2019) found no support for perceived organizational support as a moderator for workplace spirituality. With conflicting results, research on perceived organizational support, spirituality, and worker engagement was warranted in the nonprofit environment.

Biblical Foundations of the Study

A biblical perspective on the roles of spirituality, resilience, and perceived organizational support on worker engagement in Christian faith-based nonprofit organizations began with understanding the context and meaning of work through a biblical perspective. Evidence existed throughout scripture on the importance of work in the lives of individuals, beginning with the example of God in the creation activity and in Adam and Eve's mandate to work and take care of the garden (*New American Standard Bible*, 1971/2002, Genesis 2:2-15). Moreover, despite being sold into slavery (Genesis 37:18-36), Joseph worked for Pharaoh, honored God in his service, and was rewarded for his efforts (Genesis 37:2-50:26). In addition, numerous parables were told by Jesus whereby work was emphasized in recognition of one of man's roles and the effort of engaging in the work (Matthew 25:14-30; Matthew 13:1-9, 18-23; Matthew 20:1-16; Colossians 3:23).

Hanes (2018) argued that there was a stark difference between the biblical view of work and a secular view, recognizing the ancient cultural perspective that separates the spiritual and physical world, with the physical being inferior. As a result, work was for the enslaved person rather than for those in loftier positions. In contrast, Jesus washed the disciples' feet, taking on a servant or enslaved person's role (*New American Standard Bible*, 1971/2002, John 13:4-5). Likewise, Paul identified as a servant in his service to the Lord on more than one occasion (Philippians 1:1; Romans 1:1).

According to Hanes (2018), there were three dimensions of work for Christians. The dimensions were personal development, economic independence, and external work life from an outsider's perspective (*New American Standard Bible*, 1971/2002, 1

Thessalonians 4:10b-12). Christians were to be a light to the world in their work life, reflecting a love and gratitude that appealed to a watching world (Matthew 5:14-16). Moreover, work was, according to Hanes, meaningful and hard (Acts 20:35) while also being an outward expression of an inner faith that reflected the light of the Holy Spirit at work so that others might see (Ephesians 2:8-9). In so doing, God was honored and glorified as Christian's work for Him rather than man (Colossians 3:23; Hanes, 2018). Moreover, Christians were to put the word of God into practice, not merely hear it (James 1:22). With the norm of reciprocity evident, Christians who were doers of the word were blessed for it (James 1:25). James would also say that faith is dead without the outward expression of faith through prosocial behavior in caring for the widow and orphan (2:17).

Worker Engagement and Spirituality in the Biblical Context

Biblical support for understanding spirituality as a part of the whole person in the workplace was revealed when the disciples were filled with the Holy Spirit and then began preaching and teaching all they had learned (*New American Standard Bible*, 1971/2002, Acts 2, 8:4). Gonzalez-Gonzalez (2018) acknowledged that the greater a worker's spirituality, the more likely the worker was to exhibit prosocial behaviors, organizational citizenship, and commitment to the organization. Worker engagement was also evident in the Old Testament lives of prophets like Moses as he stood before Pharoah (Exodus 7:1-6), Isaiah as he offered to be sent by God (Isaiah 6:8-13), and Jeremiah's inability to stop prophesying (Jeremiah 20), or Daniel as he stood boldly before King Nebuchadnezzar (Daniel 1:18). The prophets were fully engaged in the calling they received from God despite feeling inadequate for the tasks.

Evidence of the spirit within can be reflected through an individual's fruit or outward expression, according to Galatians 5:22-23 (*New American Standard Bible*, 1971/2002). The inward relationship revealed in Jesus of Nazareth's life and his connection to God in just one moment in the Garden of Gethsemane suggested spirituality to be intrinsic and then extrinsically expressed in his sacrificial death despite the adversity he faced (Matthew 26:36-56; Matthew 27:32-56). The extrinsic expression to press on as both Jesus and Paul modeled, reflected being fully engaged in the mission set before them and evidence of the spirit within as supported by Yun et al.'s (2019) findings of spirituality as a mediator for coping (Philippians 3:14) and Herzog et al.'s (2020) posited prosocial behaviors as the natural outpouring of the Spirit within an individual. Spirituality, or the inner connection to God, motivated the disciples as it is expected to motivate employees and volunteers in the Christian faith-based nonprofit environment to fully engage in their labor for the Lord (Colossians 3:23).

With faith argued to be a synonym for spirituality (Harris et al., 2018), Howard-Snyder and McKaughan (2022) suggested that to have faith, one must rely, with resilience, on an outcome. Resilience and faith were interconnected and evidenced in the lives of both Abraham and Jesus, with the former's willingness to sacrifice his son and the latter's willingness to sacrifice himself despite adversity (*New American Standard Bible*, 1971/2002, Genesis 22:1-19; Matthew 26:36-46). Even in his uncertainty, Abraham relied with resilience upon God for the outcome as Isaac laid on the altar.

Resilience and Perceived Organizational Support in the Biblical Context

Resilience and engagement were evident in the disciples' lives as they endured persecution, imprisonment, and death while remaining steadfastly committed to the

mission and hope set before them (*New American Standard Bible*, 1971/2002, Acts 2, 12:2; Revelation 1:9). In addition, the ability to adapt and persevere produced character, hope, and endurance according to Romans 5:3-5, Hebrews 11:1, and James 1:3, which suggested that adversity is an antecedent of resilience (Harris et al., 2018; Howard-Snyder & McKaughan, 2022). Seery et al.'s (2013) findings supported this supposition in that some adversity throughout life was associated with resilient responses. Furthermore, the Holy Spirit poured out in the heart reflects an intrinsic infilling that motivates an outward expression and further supports full engagement despite adversity (Romans 5:5; Matthew 12:34-35; Lewis, 2019).

Evidence of the spirit within is reflected in resilient responses and perseverance in the face of adversity while remaining fully engaged in the mission regardless of perceived organizational support. While support for workers was evidenced in Paul's letter to Philemon requesting reinstatement of Onesimus and throughout scripture when Christians were reminded not to fear, the spiritually mature Christian remained resilient and engaged even when support failed as it did with Joseph when Potiphar threw him in prison (*New American Standard Bible*, 1971/2002, Genesis 39:19-21; Philemon). Joseph acknowledged this when he told his brothers that God meant all the adversity for good (Genesis 50:20). This is reinforced in Romans 8:28 when the writer acknowledged that everything worked for the good of those who love God and are called to fulfill his purpose.

Summary

The nonprofit workforce was found to be motivated by meaningful work, purpose, spirituality, and value congruence, with employees choosing a reduced salary

and volunteers offering countless hours to serve a greater purpose in their communities and around the world. These choices were evidenced in their prosocial behaviors and the benefits to the communities they served. Despite finding meaning and purpose through service (Osborne & Hammoud, 2017), the loss to organizations from non-engaged workers was monumental (Houle et al., 2022).

The literature suggested that spirituality, resilience, and perceived organizational support were interrelated and affected worker engagement in the for-profit, nonprofit, and faith-based nonprofit environments despite the scarcity of research on the latter. Spirituality emerged as influential in engagement research as organizational leaders recognized the need to support the whole person in the workplace. This resulted in a proposal to include ideological resources as part of the job demands-resources theory (Park et al., 2018). The perception of organizational support was an antecedent of worker engagement with spirituality in the workplace, a new facet for leader consideration in engaging the workforce. However, some suggested that perceived organizational support was less relevant when personal values, including spirituality, were high. Additionally, resilience was a consequence of spirituality through perseverance and an antecedent of worker engagement.

The natural outpouring of the Holy Spirit within reflected one's spirituality, and spirituality was the foundation for resilience evident in the lives of the prophets, Jesus, Paul, and others throughout scripture. As a result, spirituality as a part of the whole person could be distinct in Christian faith-based nonprofit workers and evident in resilience and engagement behaviors. While the research on worker engagement, spirituality, resilience, and perceived organizational support was lacking in the faith-

based nonprofit environment, the need for engaging this unique workforce remained, warranting investigation in this context.

The following chapter discusses the research methods to examine the relationships between spirituality, resilience, perceived organizational support, and worker engagement in the Christian faith-based setting. The research questions and hypotheses are restated. Criteria for participation, the participants, study procedures, the instruments, and measures are provided. Delimitations, assumptions, and limitations are acknowledged.

CHAPTER 3: RESEARCH METHOD

Overview

The purpose of this quantitative, correlational study was to examine the moderating effect of resilience and perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations. This chapter provides the method of research for the study. It begins by restating the research questions and hypotheses, followed by the research design, a description of the participants, and the study procedures. The instruments and measures used for data collection are explained. The variables are operationalized, a data analysis plan outlined, and the limitations and weaknesses discussed.

Research Questions and Hypotheses

Research Questions

RQ 1: What is the moderating effect of resilience on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations?

RQ 2: What is the moderating effect of perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations?

Hypotheses

H_01: There is not a positive relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H_1: There is a positive relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H₀2: Resilience does not moderate the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H₂: Resilience moderates the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

H₀3: Perceived organizational support does not moderate the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

H₃: Perceived organizational support moderates the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

Research Design

This non-experimental study used a quantitative correlational design to examine the relationship between spirituality and worker engagement in two Christian faith-based nonprofit organizations headquartered in the United States conducting humanitarian efforts locally and abroad. A multiple regression analysis was performed to examine the moderating effect of resilience on the relationship between spirituality and worker engagement. The multiple regression analysis also analyzed the moderating effect of perceived organizational support on the relationship between spirituality and worker engagement in this environment.

Participants

Participants were recruited from two Christian faith-based nonprofit organizations headquartered in the United States. The first was a large denominational Protestant church involved in humanitarian efforts locally and in multiple regions around the world. The second was a smaller Christian faith-based nonprofit organization engaged in humanitarian efforts locally and in four regions worldwide: East Africa, Southeast Asia,

South America, and India. Permission to recruit participants was obtained from the leadership of the organizations through email (Appendix A).

Participants were 18 years or older and had served in a volunteer or employee role with the faith-based nonprofit organization for at least 1 year. In addition, participants must have served at least once in a humanitarian effort locally or abroad with the organization and experienced personal or work-related adversity or adverse conditions during their tenure. Adversity or adverse conditions were described as disaster relief (Fu & Lai, 2020), extreme poverty alleviation (Weaver et al., 2018), to the daily stressors common in organizations and life such as loss of income, terminal diagnosis, death of a loved one, abuse (Roberto et al., 2020), or public or political difficulties. Demographic data collected were age, sex, tenure with the organization, role status (i.e., employee or volunteer), amount of time served, and adverse conditions experience. Participants under the age of 18 serving less than one year with the organization without humanitarian service locally or abroad or with no adverse conditions experience were excluded from the study. Any participant failing to complete the survey in its entirety was also eliminated. For this nonexperimental study, all participants completed the same survey. An a priori G* Power calculation of sample size for a correlation for bivariate linear regression two-tailed test with three predictors was conducted. Alpha was set to 0.05 with a 0.80 power, resulting in a sample size of 77, offering a 95% chance of correctly rejecting the null hypothesis with an effect size of .15.

Study Procedures

Requests for employee and volunteer participation in an anonymous survey were sent to the leadership of the two participating Christian faith-based nonprofit

organizations. Upon approval for distribution (Appendix B), emails with a link to the survey were sent to leadership for distribution to employees and volunteers requesting voluntary participation in the study (Appendix C). The email included a requirement that distribution only be done through email to employees and volunteers within the organizations to avoid posting to social media groups or one-on-one requests. The survey was created using Google Surveys and began with closed-ended eligibility screening questions (Appendix D) and informed consent (Appendix E). Eligible participants had to select "yes" to the closed-ended eligibility questions and acknowledge having read and understood the informed consent to proceed with the survey. After the informed consent, the survey included a statement about the voluntary and anonymous nature of the study by excluding any personally identifiable information in capturing the data. The survey remained open for 30 days and required two follow-up redistributions of the invitation to participate to employees and volunteers before obtaining the required sample size. Participants completed all survey instruments (Appendix F). A confirmation message was included at the end of the survey (Appendix G). All data was automatically entered upon completion of the survey into a spreadsheet for download and analysis in IBM® Statistical Package for the Social Sciences (SPSS®28).

Instrumentation and Measurement

The survey was adapted from four instruments consisting of 35 questions. Four screening and three demographic questions were included for a total of 42 survey questions. The four measures were as follows: a) Job Engagement Scale – 9 (JES[9]) to measure worker engagement (Houle et al., 2022), b) Intrinsic Spirituality Scale (ISS) to measure spirituality (Hodge, 2003), c) Connor-Davidson Resilience Scale-10© (CD-

RISC-10©) to measure resilience (Kuiper et al., 2019), and d) Survey of Perceived

Organizational Support – 10 (SPOS-10) to measure perceived organizational support

(Eisenberger et al., 2020). Permission for the use of the JES[9] (Appendix H), the ISS

(Appendix I), the CD-RISC-10© (Appendix J), and the SPOS-10 (Appendix K) was

requested and received. Responses to the screening questions determined the participant's

fit for the study.

Participant Screening

To participate in the study, participants had to be 18 years or older, have served in

a volunteer or employee role with the faith-based nonprofit organization for at least 1

year, have served at least once in a humanitarian effort locally or abroad, and experienced

personal or work-related adversity or adverse conditions during their tenure with the

organization. Eligibility for participation was determined by consent to participate at the

beginning of the survey, which required a "yes" response to proceed, followed by

answering four closed-ended screening questions, and a "yes" response to each to

proceed. The questions were as follows:

- Are you 18 years or older?

- Have you served in a volunteer or employee role with your organization for at
  least 1 year?

- Have you served in a humanitarian effort locally or abroad at least once during
  your tenure with the organization?

- Have you faced personal or work-related adversity or adverse conditions during
  your tenure? (e.g., disaster relief, extreme poverty alleviation, loss of income,

illness, terminal diagnosis, death of a loved one, abuse, or public or political

difficulties)

Participants were not eligible for participation if they could not respond "yes" to

the consent or the four questions. A "yes" response to all questions allowed participants

to complete the remaining five survey sections. The remaining sections included

questions related to demographics, worker engagement, spirituality, resilience, and

perceived organizational support. Responses were eliminated if the participant failed to

answer all the survey questions.

Demographic Information

Participants given access to the study affirmed eligibility by indicating that they

were over the age of 18. They further indicated at least 1 year of service with a faith-

based nonprofit organization with humanitarian service experience at least once locally or

abroad. Participants must have experienced personal or work-related adversity or adverse

conditions during their tenure. Demographic information collected included age, sex,

organizational tenure, volunteer or employee role, the number of times served in a

humanitarian effort, and adverse conditions experience. Closed-ended questions with

multiple choice responses created by me captured the demographic data. Responses to

sex were male and female. Tenure with the organization included three options, 1-5

years, 6-10 years, and 11 or more years. Role status (employee or volunteer) with the

organization was collected. The number of times a participant had served in a

humanitarian effort included 1-2 times, 4-6 times, 7-9 times, or 10 or more times. Lastly,

participants indicated whether they had experienced adverse conditions in their service by

selecting "yes" or "no."

Job Engagement Scale (JES[9])

Upon completing the screening questions, consent, and demographic information, participants accessed the JES[9] to capture worker engagement data. The JES[9] was a revision to Rich et al.'s (2010) original JES[18], which consisted of 18 items. The JES[18] was rooted in Kahn's (1990) seminal research and based on physical engagement "I exert my full effort to my job," cognitive engagement "At work, I concentrate on my job," and emotional engagement "I am enthusiastic about my job" (Rich et al., 2010, p. 32). These items were retained in the JES[9]. All items were positively worded with no reverse items. According to Houle et al. (2022), the JES[18] best assessed Kahn's original three-part concept of job engagement reliably. Houle et al. (2022) published the revised JES[9] scale in response to calls for a shorter version of the JES[18]. The revised scale contained three questions for each subscale (physical, cognitive, and emotional). Validity and reliability for the revised version supported using the JES[9] as a shorter alternative when using other measures in a study. The JES[9] was found to have composite reliability for global engagement $w = 0.943$, physical engagement $w = 0.624$, emotional engagement $w = 0.824$, and cognitive engagement $w = 0.675$ (Houle et al., 2022). In addition, the JES[9] had strong criterion-related validity with a global score $r = 0.934$, physical engagement $r = 0.915$, emotional engagement $r = 0.889$, and cognitive engagement $r = 0.805$. Moreover, the authors recommended using the JES[9] rather than other measures of engagement when the central focus of the study was on the personal engagement of workers in the work role and when attempting to examine the roles of other attitudinal variables (Houle et al., 2022). The JES[9] scores are derived from averaging participant responses for a global worker engagement score (Rich et al., 2010).

Intrinsic Spirituality Scale (ISS)

Hodge's (2003) six-item ISS followed the JES[9] and was used to measure spirituality. The scale presented six phrases, such as "In terms of the questions I have about life, my spirituality answers no questions = 0 or absolutely all my questions = 10" (Hodge, 2003, p. 48). The total of all six items was divided by six, resulting in a spirituality score ranging from 0 – 10. The higher the score, the more spiritual the participant. The ISS was found reliable and valid, with Cronbach's alpha $a = 0.96$ for measuring spirituality (Hodge, 2003). A mean score of 1.74 times the measurement error was found for concurrent validity (Hodge, 2003). Monod et al. (2011) reviewed instruments assessing spirituality, finding more than 60. Monod et al. concluded that the ISS measured the concept it was intended to measure, spirituality as a master motive (Hodge, 2003).

Connor-Davidson Resilience Scale – 10© (CD-RISC-10©)

Connor and Davidson's (2003) resilience scale offered three variations with 25, 10, and 2 items. The CD-RISC-10© was a 10-item survey adapted from the original 25-item scale based on perseverance, meaningfulness, and adaptability to change (Connor & Davidson, 2003). All items were positively worded with no reverse items. Connor and Davidson designed the instrument to evaluate one's ability to cope and adapt positively to adversity. The CD-RISC-10© had test-retest reliability, with Cronbach's alpha ranging from $a = 0.78$ to $a = 0.96$ (Davidson, 2023). The CD-RISC-10© was tested and supported for construct, convergent, divergent, and predictive validity (Davidson, 2023). The instrument asked participants to respond on a scale of 0-4, with 0 = not true at all to 4 =

true nearly all the time. Participant responses were totaled and ranged from 0-40. The higher the score, the more resilient the participant.

Survey of Perceived Organizational Support – 10 (SPOS-10)

Eisenberger et al.'s (2020) SPOS-10 was a revision to the original 36-item scale (Eisenberger et al., 1986). The SPOS is based on the premise that perceived organizational support is a unidimensional variable to examine workers' perception of how an organization values their efforts and cares for their workers' well-being. The revised SPOS-10 presents eight items, such as "The organization values my contribution to its well-being," with responses on a 5-point Likert scale of 1 = strongly disagree to 5 = strongly agree (Eisenberger et al., 2020, p. 104). The ten items captured the unidimensional aspects of perceived organizational support in a mean score. All items were positively worded with no reverse items. The measure was found reliable with Cronbach's alpha $a = 0.97$ (Eisenberger et al., 1986). Moreover, Shore and Tetrick (1991) and other researchers found the SPOS to have construct validity (Rhoades & Eisenberger, 2002).

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Operationalization of Variables

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Perceived Organizational Support

This variable was ordinal data measured by an aggregate score on the SPOS-10, making the operational definition ratio (Eisenberger et al., 2020). Perceived organizational support was operationalized as a worker's perception of the value an organization holds for their efforts and the concern they have for the worker's well-being (Eisenberger et al., 1986).

Resilience

This variable was ordinal data measured by the total score on the CD-RISC-10[©], making the operational definition ratio (Davidson, 2023). Resilience was operationalized as the ability to adapt positively when faced with adversity (Fletcher & Sarkar, 2013).

Spirituality

This variable was ordinal data measured by the aggregate score on the ISS, making the operational definition ratio (Hodge, 2003). Spirituality was operationalized as one's connection to or reliance upon God or a higher power (Hodge, 2003).

Worker Engagement

This variable was ordinal data measured by the aggregate (global) score on the JES[9], making the operational definition ratio (Houle et al., 2022). It was operationally defined as the voluntary commitment of one's whole self to one's job (Rich et al., 2010).

Data Analysis

The study's predictor variables were spirituality, resilience, and perceived organizational support. Worker engagement was the dependent variable. Numerical values were assigned to demographic data prior to analysis. Gender values were 1 = male and 2 = female. Age values were 1 = 18-24, 2 = 25-34, 3 = 35-44, 4 = 45-54, and 5 = 55 and up. Tenure values were 1 = 1-5 years, 2 = 6-10 years, and 3 = 11 or more years. Role values were 1 = volunteer and 2 = employee. The number of humanitarian service times were 1 = 1-3 times, 2 = 4-6 times, 3 = 7-9 times, and 4 = 10 or more times. The research questions were centered on the relationship between spirituality, resilience, perceived organizational support, and worker engagement in Christian faith-based nonprofit organizations. One aggregate score for each participant on the JES[9], the ISS, and the

SPOS-10 and one total score on the CD-RISC-10© were captured and analyzed to answer the research questions.

Statistical Procedures

Descriptive statistical analysis was conducted upon retrieval of the data once data collection was complete. Descriptive statistics described the demographic frequencies among participants and the distribution of scores among the variables in the study. They included the measures of central tendency, measures of variability, and distribution characteristics necessary for determining if the assumptions were met (Martin & Bridgmon, 2012).

A multiple regression analysis was conducted to analyze the relationship between spirituality and worker engagement (Hypothesis 1) and the moderating effect of resilience on the relationship between worker engagement and spirituality (Hypothesis 2). A multiple regression test was used to analyze the moderating role of perceived organizational support on the relationship between worker engagement and spirituality (Hypothesis 3). According to Green and Salkind (2014), a multiple regression analysis is appropriate when each participant has scores on three variables, two or more independent and one dependent. The predictor variables in this study were spirituality, resilience, and perceived organizational support. The dependent variable was worker engagement.

Assumptions of the multiple regression analysis are linearity, multicollinearity, and the independence of residuals (Green & Salkind, 2014; Martin & Bridgmon, 2012). Linearity was assessed using a normal P-P plot of residuals. Residuals had a normal distribution, a straight-line relationship, and a consistent variance for predicted scores. Multicollinearity was assessed using Variance Inflation Factor (VIF) values, with

spirituality = 1.12, resilience = 1.12, and perceived organizational support = 1.17,
indicating that the three predictor variables were unrelated. If assumptions were unmet, a
nonparametric regression analysis could have been performed, the data could have been
transformed, or bootstrapping could have been conducted. However, nonparametric
regression was not necessary as assumptions were met.

Delimitations, Assumptions, and Limitations

Delimitations for the study were that data collection was limited to two Christian
faith-based nonprofit organizations headquartered in the United States with humanitarian
operations locally and in various locations around the world. The context attempted to fill
gaps in the research indicated by Ahmed et al. (2021) and Imran et al. (2020) but did
limit generalizability. Workers ineligible to participate in the study were under 18 years
of age, had served less than one year with the organization, had not served in a
humanitarian effort locally or abroad, or had never experienced adversity during the time
served.

This study included several assumptions. Lizano et al. (2019) noted that when
using the job demands-resources theory, demands and resources were evident in all job
contexts. Therefore, it was assumed that job demands were required of workers and job
resources provided by the organizations in this context as well. The authors further
argued that spirituality served as a personal core resource. This study assumed that
spirituality in Christian faith-based nonprofit organizations was a personal core resource
that influenced resilience and worker engagement regardless of the level of perceived
organizational support because worker engagement was a natural outpouring of the
infilling of the Holy Spirit evidenced through prosocial behavior even when

organizational support was lacking (*New American Standard Bible*, 1971/2002, Romans 8:9-11). Herzog (2020) noted this tendency to assume that researchers investigating spirituality expected a positive relationship between variables. Other assumptions were related to the use of a multiple regression analysis. A straight-line relationship was assumed between the dependent and predictor variables (Martin & Bridgmon, 2012). Strong relationships were also assumed among the predictor variables, and equal variance was expected across multiple predictor variables.

A limitation of this study was the use of self-report measures for gathering data. Self-report measures were susceptible to response bias (Ortiz-Gomez et al., 2020) and social desirability bias (Roof, 2015). Common method variance was also a limitation of the study. It was one of the most cited biases in the literature when examining different variables using the same method for data collection (Spector, 2006). Another limitation was a lack of consensus for defining the variables of spirituality, worker engagement, and resilience. The variables were operationalized consistent with the authors of the JES[9], ISS, CD-RISC-10[©], and SPOS-10 as they best fit this study.

Additionally, participants were selected due to sampling convenience (Charzynska et al., 2021). External validity can be compromised with sampling convenience. External validity is the extent to which a population or setting infers a relationship (McEwan, 2020). Therefore, generalizing beyond the two organizations should be done with caution.

Summary

This quantitative correlational non-experimental study was conducted to examine the moderating effect of resilience and perceived organizational support on the

relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations. Participants were recruited via convenience sampling with data collected anonymously and preceded by informed consent via Google Surveys. Invitations to participate were sent to the leadership of two Christian faith-based nonprofit organizations in the United States for distribution to employees and volunteers for voluntary participation. The variables, worker engagement, spirituality, resilience, and perceived organizational support, were operationalized consistent with the authors of the instruments used in the study. The instruments for data collection were the JES[9], ISS, CD-RISC-10[©], and SPOS-10. Data analysis was conducted using multiple regression analysis. Finally, delimitations, assumptions, and limitations of the study were acknowledged.

The results of the study follow in the next chapter. Descriptive statistics, including demographics and survey data collected, are presented. The research findings are reported addressing each research question. The statistics, resulting tables, and any comparisons are provided along with a summary of the results.

CHAPTER 4: RESULTS

Overview

The purpose of this non-experimental quantitative correlational study was to examine the moderating effect of resilience and perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations to engage the workforce. Participants for the study were recruited anonymously from two Christian faith-based nonprofit organizations headquartered in the United States with humanitarian operations locally and abroad. The literature supported the influence of spirituality, resilience, or perceived organizational support on worker engagement in various settings. In this chapter, the research questions and hypotheses are reiterated, and a description of the study's sample is provided, followed by an analysis of the data, a description of the significance of the results, and a brief summary.

Purpose of the Study

The purpose of this quantitative correlational study is to examine the moderating effect of resilience and perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

Research Questions and Hypotheses

Research Questions

RQ 1: What is the moderating effect of resilience on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations?

RQ 2: What is the moderating effect of perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations?

Hypotheses

H_01: There is not a positive relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H_1: There is a positive relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H_02: Resilience does not moderate the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations.

H_2: Resilience moderates the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

H_03: Perceived organizational support does not moderate the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

H_3: Perceived organizational support moderates the relationship between worker engagement and spirituality in Christian faith-based nonprofit organizations.

Descriptive Results

Two faith-based nonprofit organizations headquartered in the United States with humanitarian efforts locally and abroad agreed to participate in the research. Participant invitations were distributed by leadership in the organizations. Ninety-nine responses to the Google survey were received. Seven responses were eliminated because demographic responses conflicted with eligibility requirements. Five additional responses were eliminated because participants failed to answer one or more survey questions. The sample consisted of 87 (n) usable responses exceeding the minimum required a priori G*Power sample size of 77. The frequency of age in sub-ranges is shown in Table 1.

More than 35% of participants fell in the 35-44 year age range, and less than 10% were in the 18-24 year age range.

Table 1

Age of Participants

Age Range	N	%
18-24	7	8.0
25-34	19	21.8
35-44	31	35.6
45-54	9	10.3
55 and up	21	24.1
Total	87	100.0

Gender was moderately distinguished between male and female, with 58.6% identifying as female (*n*=51) and 41.4% identifying as male (*n*=36). The role with the organizations was polarized, with 78.2% of participants reporting as employees (*n*=68) and 21.8% as volunteers (*n*=19). Of those participating, 77% had 6 or more years of service with the organization (see Table 2). Of the 87 participants, nearly half had participated in humanitarian efforts 10 or more times. Less than 10 had served in humanitarian aid efforts 1-3 times (see Table 3).

Table 2

Tenure with the Organization

Tenure	N	%
1-5 years	20	23.0
6-10 years	27	31.0
11 or more	40	46.0
Total	87	100.0

Table 3

Number of Humanitarian Service Times

# of Service Times	N	%
1-3 times	6	6.9
4-6 times	22	25.3
7-9 times	16	18.4
10 or more times	43	49.4
Total	87	100.0

Descriptive statistics were performed for worker engagement $m = 4.46$, $SD = .59$, spirituality $m = 9.08$, $SD = .95$, resilience $m = 31.51$, $SD = 5.22$, and perceived organizational support $m = 4.02$, $SD = .80$ (see Table 4). Worker engagement and spirituality were negatively skewed, revealing two significant outliers for each variable. Resilience and perceived organizational support were negatively skewed, with resilience closer to a normal distribution but with no significant outliers for either variable.

Table 4

Descriptive Statistics for Worker Engagement, Spirituality, Resilience, and Perceived Organizational Support

Variable	Min.	Max.	Mean	SD	Skewness	Kurtosis
Worker Engagement	1.00	5.00	4.46	.59	-2.72	12.63
Spirituality	4.17	10.00	9.08	.95	-2.17	7.87
Resilience	17	40	31.51	5.22	-.365	-.208
Organizational Support	1.80	5.00	4.02	.80	-.710	-.116

Study Findings

A multiple regression analysis was conducted to analyze the relationships between the three predictor variables, spirituality, resilience, and perceived organizational

support, and the dependent variable, worker engagement. The regression analysis revealed a significant relationship between the predictor variables and worker engagement, $R^2 = .16$, adjusted $R^2 = .13$, $F(3, 83) = 5.12$, $p = .003$, indicating that only 13% of the variance in worker engagement was accounted for by the predictor variables. Within the model, relationships were found between spirituality and resilience, $r(85) = .219$, $p = .021$, spirituality and perceived organizational support, $r(85) = .295$, $p = .003$, and perceived organizational support with resilience, $r(85) = .292$, $p = .003$, at the .05 level. However, despite the significance, the predictor variables could not and cannot be used to predict worker engagement in this environment because of the small effect size.

Assumptions of the multiple regression analysis included multicollinearity, linearity, and homoscedasticity of residuals (Martin & Bridgmon, 2012). The assumption of multicollinearity, or no redundancy among the predictor variables, was met with a variance inflation factor for spirituality = 1.12, resilience = 1.12, and perceived organizational support = 1.17, indicating that the three predictor variables were unrelated. Residuals had a normal distribution, a straight-line relationship, and a consistent variance for predicted scores.

Spirituality and Worker Engagement

Spirituality had a positive and significant relationship with worker engagement $r(85) = .306$, $p = .002$, rejecting the null hypothesis (H$_0$1) (see Table 5). Outliers were evident in the analysis (see Figure 1). The low R^2 value of the model indicated that the model could not be used to predict the response variable.
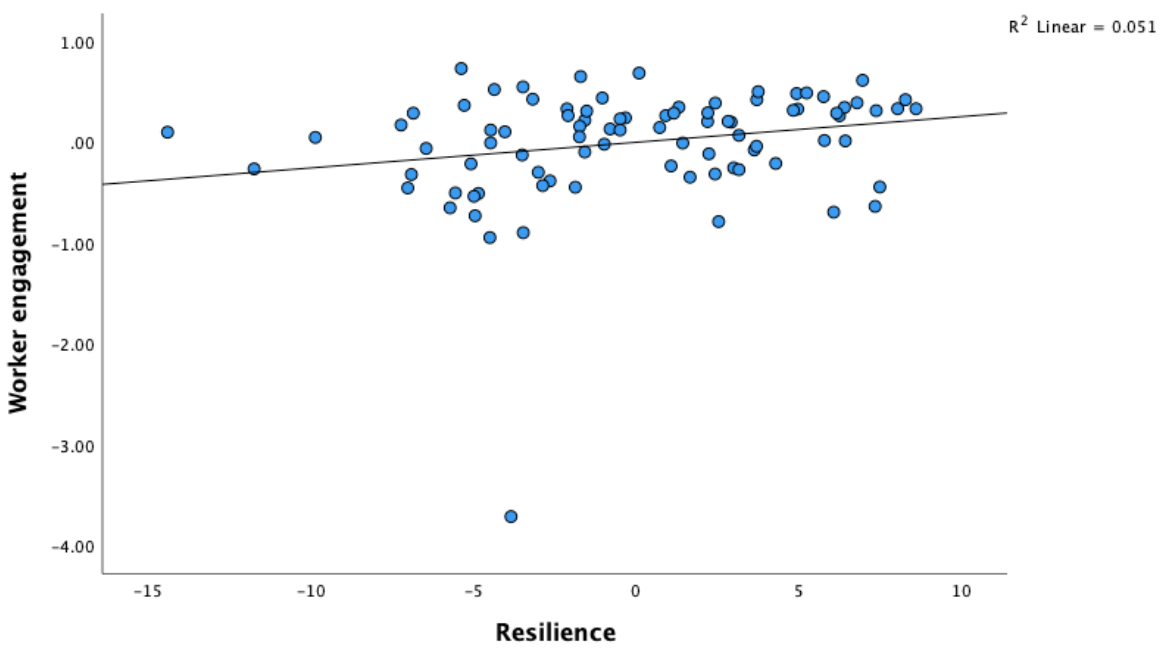
Table 5

Correlations for Worker Engagement and Spirituality

		Worker Engagement	Spirituality
Worker Engagement	Correlation Coefficient	1	.306
	Sig. (2-tailed)		.002
	N	87	87
Spirituality	Correlation Coefficient	.306	1
	Sig. (2-tailed)	.002	
	N	87	87

*Correlation is significant at the 0.05 level (2-tailed)

Figure 1

Partial Regression Scatterplot for Worker Engagement and Spirituality
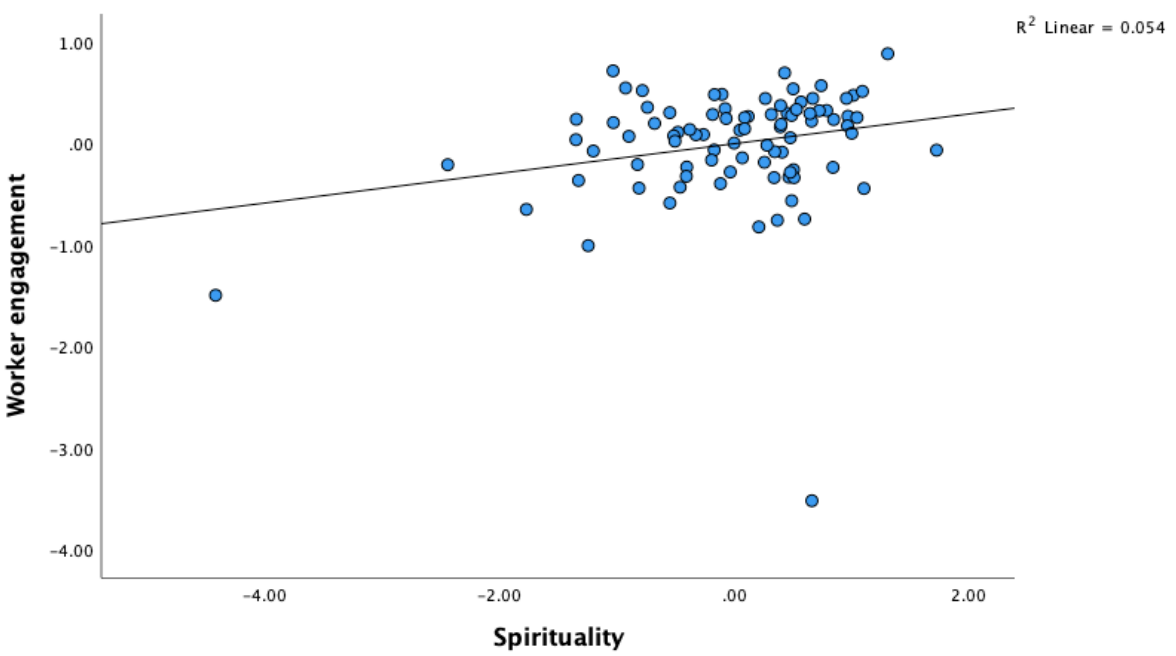
*Correlation is significant at the 0.05 level (2-tailed)

Moderating Effect of Resilience

Resilience had a positive and significant relationship with worker engagement (see Table 6). The first research question examined the moderating effect of resilience on the relationship between spirituality and worker engagement in Christian faith-based

nonprofit organizations. A moderating variable was created to test the effect of resilience on the relationship between spirituality and worker engagement, with spirituality as the predictor variable, worker engagement as the dependent variable, and resilience as the moderator, $R^2 = .16$, adjusted $R^2 = .13$, $F(3, 83) = 5.12$, $p = .002$ indicating that only 13% of the variance in worker engagement was accounted for by spirituality and resilience, with no significant change to the model. A significant main effect was found between spirituality and worker engagement, $b = .166$, CI [.036, .296], $z = .306$, $p = .013$, and a small main effect of resilience on worker engagement $b = .027$, CI [.003, .050], $z = .299$, $p = .027$ at the 0.05 level. A nonsignificant interaction was found by resilience on spirituality and worker engagement, $b = .065$, CI [-.086, .217], $z = .082$, $p = .392$, failing to reject the null hypothesis (H_02). Outliers were evident in the analysis (see Figure 2). The low R^2 value indicated that the model cannot be used to predict the response variable.

Table 6

Correlations for Worker Engagement and Resilience

		Worker Engagement	Resilience
Worker Engagement	Correlation Coefficient	1	.299
	Sig. (2-tailed)		.002
	N	87	87
Resilience	Correlation Coefficient	.299	1
	Sig. (2-tailed)	.002	
	N	87	87

*Correlation is significant at the 0.05 level (2-tailed)

Figure 2

Partial Regression Scatterplot of Worker Engagement and Resilience

*Correlation is significant at the 0.05 level (2-tailed)

Moderating Effect of Perceived Organizational Support

Perceived organizational support positively correlated with worker engagement (see Table 7). The second research question examined the moderating effect of perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations. A moderating variable was created to test the effect of perceived organizational support on the relationship between spirituality and worker engagement, with spirituality as the predictor variable, worker engagement as the dependent variable, and perceived organizational support as the moderator, $R^2 = .17$, adjusted $R^2 = .14$, $F(3, 83) = 5.64$, $p = .001$. The R^2 value indicated that spirituality and perceived organizational support accounted for only 14% of the variance in worker engagement, with a slight change to the model. A nonsignificant main effect was found

between spirituality and worker engagement, $b = .033$, CI [-.137, .204], $z = .306$, $p = .698$, and a nonsignificant main effect was also found between perceived organizational support and worker engagement $b = .120$, CI [-.035, .275], $z = .217$, $p = .128$ at the 0.05 level. There was a negative significant interaction found by perceived organizational support on spirituality and worker engagement, $b = -.131$, CI [-.239, -.023], $z = -.372$, $p = .018$, rejecting the null hypothesis (H_03). Outliers were evident in the analysis (see Figure 3). The low R^2 value indicated that the model cannot be used to predict the response variable.

Table 7

Correlations for Worker Engagement and Perceived Organizational Support

		Worker Engagement	Org Support
Worker Engagement	Correlation Coefficient	1	.217
	Sig. (2-tailed)		.022
	N	87	87
Spirituality	Correlation Coefficient	.217	1
	Sig. (2-tailed)	.022	
	N	87	87

*Correlation is significant at the 0.05 level (2-tailed)

Figure 3

Interaction Effect Scatterplot by Perceived Organizational Support on Worker

Engagement and Spirituality
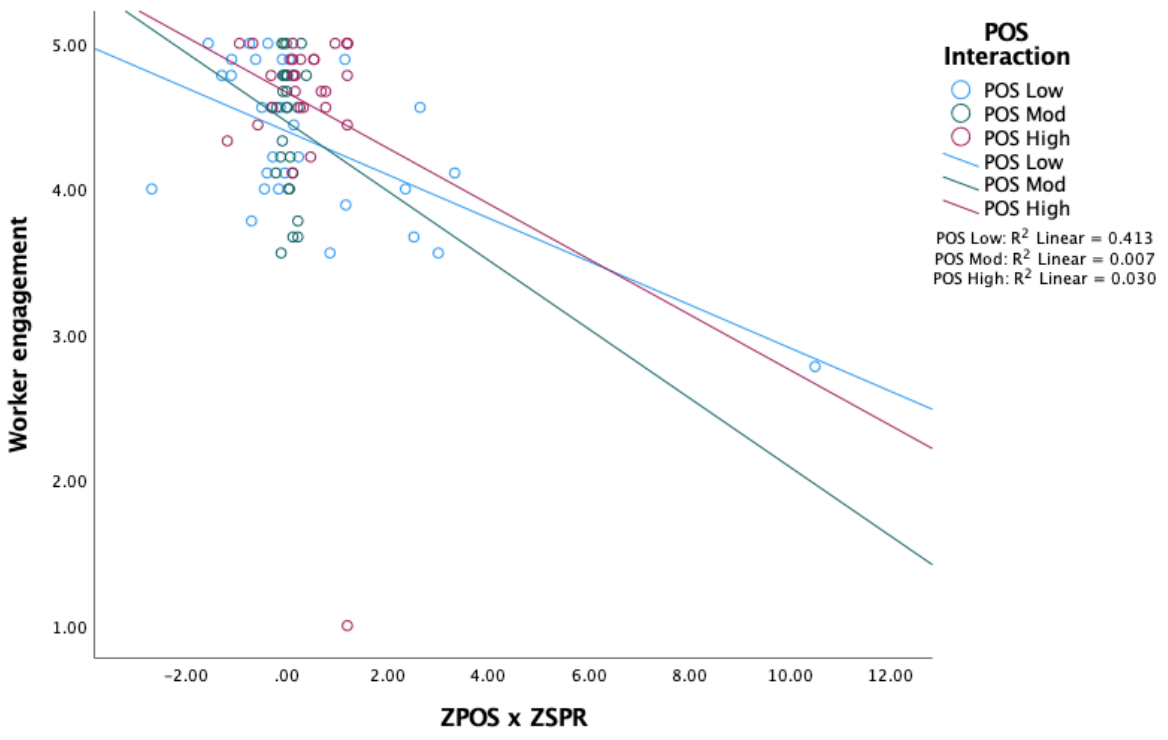
*Correlation is significant at the 0.05 level (2-tailed)

Summary

The key findings of this study included a significant positive relationship between worker engagement and spirituality in two Christian faith-based nonprofit organizations headquartered in the United States with humanitarian efforts locally and abroad. A significant positive correlation was found between worker engagement and resilience among participants in the study, as well as a significant positive correlation between worker engagement and perceived organizational support. In addition, resilience was not found to moderate the relationship between worker engagement and spirituality. Whereas perceived organizational support negatively moderated the relationship between worker

engagement and spirituality in the two Christian faith-based nonprofit organizations. Although significant, the results could not predict and cannot predict the influence of the predictor variables on worker engagement in this setting because the effect size was small.

A brief summary of the findings of this study begins the next chapter. A discussion of the findings, including the meaning of the findings, a comparison with the literature, and the theoretical approaches underpinning the study follow. In addition, the biblical foundation for this study will be further discussed. Then, the implications, limitations, and future recommendations for the research related to worker engagement, spirituality, resilience, and perceived organizational support conclude the chapter.

CHAPTER 5: DISCUSSION

Overview

The purpose of this quantitative correlational study was to examine the moderating effect of resilience and perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations to engage the workforce. The literature on worker engagement in Christian faith-based nonprofit organizations was limited, with researchers indicating a need for future research in different business sectors for spirituality, resilience, and worker engagement and among different demographics for perceived organizational support and worker engagement. These gaps in the research led to recruiting participants from two Christian faith-based nonprofit organizations headquartered in the United States with humanitarian efforts locally and abroad for this study on the roles of spirituality, resilience, and perceived organizational support on worker engagement to engage this unique workforce.

In the proceeding sections, a summary and discussion of the findings follow and include the meaning of the findings, a comparison with the literature presented, the theoretical approaches underpinning the study, and the biblical foundation for the research. Implications for the study will follow. Then, the limitations and future recommendations for research related to worker engagement, spirituality, resilience, and perceived organizational support in Christian faith-based nonprofit organizations will be provided, ending with a summary of the study.

Summary of Findings

Research on worker engagement, spirituality, resilience, and perceived organizational support was on the rise in the nonprofit sector but remained limited in faith-based nonprofit organizations and more so in Christian faith-based nonprofit organizations. The purpose of this study was to examine the roles of spirituality, resilience, or perceived organizational support on worker engagement in the Christian faith-based nonprofit setting and to what extent resilience or perceived organizational support moderated the relationship between worker engagement and spirituality.

Multiple regression analyses were performed for all three hypotheses. A positive and significant relationship was found between worker engagement and spirituality in the two participating Christian faith-based nonprofit organizations. Resilience failed to moderate the relationship between worker engagement and spirituality despite a positive and significant relationship between resilience and worker engagement. Furthermore, perceived organizational support negatively moderated the relationship between worker engagement and spirituality in the two participating organizations despite a significant positive relationship between perceived organizational support and worker engagement. Although the findings were significant, the predictor variables could not predict worker engagement in this setting because 87% of the variance in worker engagement was unexplained.

Discussion of Findings

The literature suggested that spirituality and resilience interacted to positively influence worker engagement in the public sector (Ahmed et al., 2021), and perceived organizational support and resilience interacted to positively impact worker engagement

in the for-profit sector (Jangsiriwattana, 2021). The purpose of this correlational

nonexperimental research was to examine the moderating roles of resilience and

perceived organizational support on the relationship between spirituality and worker

engagement to fully engage the workforce in Christian faith-based nonprofit

organizations. A discussion of the research questions and hypotheses that underpinned

this study follows.

Spirituality and Worker Engagement

With the first research question, an analysis was initially performed to examine

the relationship between spirituality and worker engagement in the Christian faith-based

nonprofit organizations participating in the research, as the research questions hinged on

a relationship between these two variables. The multiple regression analysis revealed a

positive and significant relationship between spirituality and worker engagement.

Although the results of the regression analysis were significant, only 13% of the variance

was accounted for in worker engagement. The small effect size did not predict and cannot

be used to predict the influence of spirituality, resilience, or perceived organizational

support on worker engagement, as other unidentified variables would explain 87% of the

relationship. The results supported a relationship between spirituality and worker

engagement but did not infer that spirituality caused worker engagement. Instead, it

indicated that a relationship existed between spirituality and worker engagement in this

setting. This supported the findings of Roof (2015) in the for-profit sectors in the United

States and Canada, where significant but modest effect sizes were found between

spirituality and worker engagement. However, van der Walt's (2018) research in the for-

profit sector in South Africa found a larger variance by spirituality on worker engagement and a significant correlation between the two variables.

Furthermore, the relationship between spirituality and worker engagement was supported by the theoretical foundation of the norm of reciprocity, as Gouldner (1960) suggested, that an intrinsic moral belief fostered prosocial behavior. It is the outward expression of an individual's work engagement as evidence of the inner spirit, the natural outpouring of the inner relationship with God (*New American Standard Bible*, 1971/2002, James 2:14-16). Moreover, it advanced the revised job demands-resources theory, which posited that when job resources, including personal resources such as spirituality, were fostered or provided for workers to do their jobs, the demands of the jobs had less impact (Rich et al., 2010). The theory was supported by the evidence of a relationship between spirituality, a personal core resource, and worker engagement in the Christian faith-based nonprofit organization. However, the effect was small in this study.

Moderating Effect of Resilience

With the first research question, the study also sought to discover the moderating effect of resilience, if any, on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations. Resilience had a positive and significant relationship with worker engagement, suggesting that the more resilient the worker, the more they were engaged in their work. The findings were consistent with Ahmed et al.'s (2021) research in Pakistan's public sector in that resilience and worker engagement were significantly related. Moreover, Jangsiriwattana's (2021) findings found resilience to have a direct significant relationship with worker engagement, and it

partially mediated the relationship between perceived organizational support and worker engagement in the aviation industry in Thailand.

However, the multiple regression analysis for the moderating effect of resilience on the relationship between spirituality and worker engagement in this study indicated that only 13% of the variance in worker engagement was accounted for by spirituality and resilience, leaving 87% of the variance unexplained by unidentified variables. Although the analysis was significant, spirituality and resilience did not predict and cannot be used to predict worker engagement from these findings. A nonsignificant interaction was found by resilience on spirituality and worker engagement when analyzing the moderating effect of resilience on spirituality and worker engagement. The results suggested that resilience did not strengthen or weaken the relationship between spirituality and worker engagement, nor did it change the direction of the relationship in the study sample. While Ahmed et al. (2021) found resilience to mediate the relationship between spirituality and worker engagement in Pakistan's public sector, the moderating effect of resilience was not supported in this study.

Moderating Effect of Perceived Organizational Support

With the second research question, the study sought to discover the moderating effect, if any, of perceived organizational support on the relationship between spirituality and worker engagement in Christian faith-based nonprofit organizations. While perceived organizational support had a positive and significant relationship with worker engagement, the effect was small. These findings were similar to Imran et al.'s (2020) research in that perceived organizational support positively and significantly affected work engagement.

The multiple regression analysis for the moderating effect of perceived organizational support on the relationship between spirituality and worker engagement indicated that only 14% of the change in worker engagement was accounted for by a worker's spirituality and perception of organizational support, leaving 86% of the variation unexplained unknown variables. A negative significant interaction was found by perceived organizational support on spirituality and worker engagement. Although significant, the results should not be used to predict the influence of perceived organizational support on the relationship between spirituality and worker engagement in this setting.

The findings did not support Usadolo and Usadolo's (2021) assertion that organizational support had less effect in the nonprofit setting because shared values were primary motives for workers, but instead supported the findings of their study in that perceived organizational support had a positive and significant effect on workers motivation in the nonprofit setting. Although significant, the results of this study could not predict and cannot be used to predict the influence of spirituality and perceived organizational support on worker engagement in this environment because other unknown variables would explain 86% of the relationship. Similarly, Sholikhah et al. (2019) found no support for perceived organizational support as a moderator for workplace spirituality.

The revised job demands-resources theory posited that when job resources, including personal resources such as spirituality, were supported or provided for workers to do their jobs, the demands of the jobs had less influence (Rich et al., 2010). When resources were provided, workers felt supported by the organization. While perceived

organizational support was positively and significantly associated with worker engagement in the participating Christian faith-based nonprofit organizations, it would be difficult to predict the influence of perceived organizational support on worker engagement from the study findings.

Implications

The implications of this study included the addition of contextual research in the Christian faith-based nonprofit environment in the United States to the body of literature on spirituality and worker engagement and the roles of resilience and perceived organizational support in fully engaging the workforce, where the research has been lacking. As OCHA (2022) reported a growing need for humanitarian aid worldwide, a skilled nonprofit workforce comprised of employees and volunteers within the faith-based nonprofit sector could continue to help meet the demand if leaders were equipped to fully engage this unique workforce. While the results could not predict the moderating influence of spirituality, resilience, or perceived organizational support on worker engagement, the model revealed a significant unexplained variance, indicating the need for continued research in this setting to fully engage the workforce. The research also helped fill the contextual gaps proposed by Ahmed et al. (2021) and Imran et al. (2020) in the study regarding the relationship between spirituality and worker engagement and the roles of resilience and perceived organizational support in engaging the workforce where Christian faith-based nonprofit organizations in the United States were absent in the literature despite their adoption of for-profit strategies (Laurett & Ferreira, 2018).

Perceived organizational support was found to negatively moderate the relationship between spirituality and worker engagement, but the effect size was

negligible. Therefore, the results did not predict and cannot be used to predict the influence of perceived organizational support on the relationship between spirituality and worker engagement. The literature supported perceived organizational support as a positive influence on worker engagement (Imran et al., 2020). While this model was not empirically supported, it informed leaders at the organizational level of the need for continued examination of the factors influencing worker engagement in Christian faith-based nonprofit organizations to fully engage the workforce because 87% of the variation in worker engagement remained unexplained by unknown variables.

In addition, Park et al. proposed spirituality as a personal resource in the workplace as the motivation for public service or prosocial behavior as worker engagement was high when spirituality was high. The research supported the revised job demands-resources theory proposed by Park et al. (2018), which included ideological resources. Personal resources were foundational to and instrumental in producing prosocial behavior (Herzog et al., 2020). The latter was supported by Ephesians 2:8-10 in that work is the outward expression of an inner spiritual relationship with God (*New American Standard Bible*, 1971/2002). The relationship between spirituality and worker engagement producing prosocial behavior also supported Gouldner's (1960) posited norm of reciprocity as a reflection of beliefs in practice.

Moreover, the 20/80 rule posited by the Pareto principle (Ferguson & Brohaugh, 2009) suggested the need for understanding the 20% engaged segment of the workforce to fully engage the workforce (Houle et al., 2022). The study revealed significant relationships between spirituality, resilience, perceived organizational support, and worker engagement. The moderating influence of perceived organizational support and

resilience on the relationship between spirituality and worker engagement was significant but only accounted for a small variance in the relationship between spirituality and worker engagement. Therefore, the models cannot be used to predict the influence of these predictor variables on worker engagement. Despite the findings, the results advanced understanding of the factors that influence worker engagement, providing support for future research in the effort to benefit employees, volunteers, communities, and societies through increased engagement, thereby helping to fill the needs in the humanitarian aid workforce (OCHA, 2022) while reducing losses to organizations worldwide for non-engaged workers (Houle et al., 2022).

From a biblical perspective, leaders in Christian faith-based nonprofit organizations could improve organizational support efforts in line with Isaiah 41:10, whereby the Lord strengthens and upholds his people with his right hand (*New American Standard Bible*, 1971/2002). God has given humanity all they need for life and godliness (2 Peter 1:3). The word of God is the lamp and guide for the journey (Psalm 119:105). Moreover, God's support for his people was evident throughout scripture but so clear in the wilderness narrative where he provided direction with the pillar of cloud and fire as well as manna for sustenance (Exodus 13:21, Exodus 16). It is the organization's responsibility to provide the resources necessary to do the work and the worker's responsibility to use them when provided. According to Colossians 3:23, spirituality informs a worker's level of engagement for the One for whom they work and serve. While the research did not find evidence for the influence of spirituality, resilience, or perceived organizational support on worker engagement, biblical support for understanding, supporting, and building workers' perseverance when faced with

adversity was evident in Romans 5:3-5. Adversity produces endurance, character, and hope. Moreover, Paul wrote that he had not yet been perfected, but he persevered through adversity to accomplish the tasks ahead of him and that his strength was from the Lord (Philippians 3:12; 4:13).

Assumptions and Limitations

According to Lizano et al. (2019), with the job demands-resources theory, demands and resources were evident in all job contexts. It was expected that job demands and resources, including personal resources, were evident in this study's context. Spirituality was also expected to serve as a personal core resource in the Christian faith-based nonprofit context, supporting Lizano et al.'s assertion. It was also assumed that meeting worker's basic psychological needs would influence worker engagement, consistent with Houle et al.'s (2022) report. In addition, Herzog (2020) noted the tendency to assume that researchers investigating spirituality expected a positive outcome between spirituality and generosity, which was another basic assumption of this study in that it was anticipated that spirituality would positively influence worker engagement.

A limitation of this study was the use of self-report measures for gathering data. Self-report measures are susceptible to response bias (Ortiz-Gomez et al., 2020) and social desirability bias (Roof, 2015). According to Burchett and Ben-Porath (2019), response bias occurs when a participant fails to read the questions carefully or when an intentional choice does not accurately reflect the participant. Social desirability bias occurred when workers responded to questions to meet socially accepted norms rather than actual feelings (Tan et al., 2021). Common method variance, or using the same

method for collecting data for examining different variables, was also a limitation of the study because participants could be underreporting or overreporting (Spector, 2006).

Another limitation was a lack of consensus for defining the variables of spirituality, worker engagement, and resilience. Harris et al. (2018) found spirituality to be inadequately defined, often overlapping with other terms in the literature. Research on worker engagement had a long history, with most rooted in Kahn's (1990) and Schaufeli et al.'s (2002) research, but clarity was still needed (Lizano et al., 2019; Kwon & Kim, 2020; Rich et al., 2010). Resilience (Fletcher & Sarkar, 2013; Southwick et al., 2014) and perceived organizational support (Bhaskar & Mishra, 2019; Huning et al., 2020) were considered poorly or broadly defined. The challenges could leave the understanding of the questions in the survey open to broad interpretation by participants. However, using valid and reliable measures for examining the variables as operationalized in the study attempted to mitigate this limitation.

External validity has been described as the extent to which a population, setting, treatment, or outcome infers a relationship (McEwan, 2020). Sampling convenience was a threat to external validity as it suggested selection bias. Although participants were anonymously selected from two Christian faith-based nonprofit organizations in the United States serving locally and worldwide in humanitarian efforts, they were selected due to sampling convenience (Charzynska et al., 2021). Therefore, inferring beyond the two organizations should be done with caution.

Recommendations for Future Research

As the need for a skilled and engaged nonprofit workforce continues to grow with the rise in humanitarian needs worldwide, future research in this sector is vital for

improving the efforts of faith-based nonprofit organizations seeking to fully engage the workforce. This study found significant positive relationships between spirituality, resilience, perceived organizational support, and worker engagement in the participating Christian faith-based nonprofit organizations. These findings supported the earlier research of Roof (2015), Jangsiriwattana (2021), and Imran et al. (2020), respectively. While the findings revealed a nonsignificant moderating effect by resilience and a negative significant moderating effect by perceived organizational support on the relationship between spirituality and worker engagement, the variation was small. It could not be used to predict worker engagement. Although these findings were inconsistent with the mediating effects found by Ahmed et al. (2021) in the public sector and Jangsiriwattana in the for-profit sector, they suggested the need for future research to examine the mediating effects of resilience and perceived organizational support on worker engagement in the Christian faith-based nonprofit sector.

Moreover, other variables should be studied to fill the gap left by the 87% unexplained variation in worker engagement. Additional research in the public and for-profit sectors on the moderating effects of resilience and perceived organizational support on the relationship between spirituality and worker engagement is needed to confirm these findings. Furthermore, generalizability could be improved by conducting research with a larger sample size involving multiple Christian faith-based nonprofit organizations or diverse faith-based nonprofit organizations.

Summary

This study found significant positive relationships with spirituality, resilience, perceived organizational support, and worker engagement in the Christian faith-based

nonprofit organization. Resilience failed to moderate the relationship between spirituality and worker engagement. Perceived organizational support negatively moderated the relationship between spirituality and worker engagement in this setting. Despite significant findings, the analysis results could not predict the outcome variable. The results cannot be used to predict the influence of spirituality, resilience, or perceived organizational support on worker engagement because other unknown variables would explain 87% of the relationship.

For the Christian faith-based nonprofit organization, the findings revealed that the variance in worker engagement was not predicted by spirituality, resilience, or perceived organizational support. Therefore, researchers must continue examining the factors influencing worker engagement in this setting to fully engage the workforce. The biblical tenets of the Christian faith, whereby humanity has been given everything for life and godliness, provide leaders in the Christian faith-based nonprofit organization with biblical support for ongoing research in the effort to fully engage the workforce (*New American Standard Bible*, 1971/2002, 2 Peter 1:3). Moreover, the direct benefits to organizations, communities, and societies for increasing worker engagement could help fill the gaps in the humanitarian aid workforce (OCHA, 2022) while reducing losses to organizations worldwide for non-engaged workers (Houle et al., 2022), and reducing the weight of responsibility for the engaged worker by improving the various levels of nonengaged in the workforce.

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APPENDIX A: PARTICIPANT PERMISSION

July 1, 2023

███████████
███████████

Dear ████████

      As a graduate student in the Department of Psychology at Liberty University, I am conducting research to fulfill the requirements for a doctoral degree. The title of my research is *Worker Engagement in Faith-Based Nonprofit Organizations: The Roles of Spirituality, Resilience, and Perceived Organizational Support for Engaging the Workforce*. The purpose of my research is to examine the relationships between spirituality, resilience, perceived organizational support, and worker engagement in Christian faith-based nonprofit organizations.

      I am writing to request permission for your employees and volunteers to participate in my research. If approved, a Google Survey link will be sent to you to distribute to employees and volunteers via email only.

      Participants will be asked to complete a survey that should take approximately 15 minutes. The data will be used to examine the relationships between spirituality, resilience, perceived organizational support, and worker engagement. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time. Participation is anonymous, and no personally identifiable information will be collected.

      Thank you for considering my request to allow your employees and volunteers to participate in my research study. If you choose to grant permission, a permission letter is attached for your convenience. You may return it to the email provided below.

If you have any questions, you can reach me at bwebb21@liberty.edu.

Thank you,

Beverly Webb
Ph.D. Candidate
Liberty University

July 1, 2023

[REDACTED]

   As a graduate student in the Department of Psychology at Liberty University, I am conducting research to fulfill the requirements for a doctoral degree. The title of my research is *Worker Engagement in Faith-Based Nonprofit Organizations: The Roles of Spirituality, Resilience, and Perceived Organizational Support for Engaging the Workforce*. The purpose of my research is to examine the relationships between spirituality, resilience, perceived organizational support, and worker engagement in Christian faith-based nonprofit organizations.

   I am writing to request permission for your employees and volunteers to participate in my research. If approved, a Google Survey link will be sent to you to distribute to employees and volunteers via email only.

   Participants will be asked to complete a survey that should take approximately 15 minutes. The data will be used to examine the relationships between spirituality, resilience, perceived organizational support, and worker engagement. Participants will be presented with informed consent information prior to participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time. Participation is anonymous, and no personally identifiable information will be collected.

   Thank you for considering my request to allow your employees and volunteers to participate in my research study. If you choose to grant permission, a permission letter is attached for your convenience. You may copy and paste into an email and return it to the email provided below.

If you have any questions, you can reach me at bwebb21@liberty.edu.

Thank you,

Beverly Webb
Ph.D. Candidate
Liberty University

APPENDIX B: APPROVAL RESPONSE FORMS

Date

Beverly Webb
Doctoral Candidate
Liberty University

Dear Beverly Webb,

After a careful review of your research proposal entitled *Worker Engagement in Faith-Based Nonprofit Organizations: The Role of Spirituality, Resilience, and Perceived Organizational Support for Engaging the Workforce*, we have decided to grant permission for our employees and volunteers to participate in your study.

Check the following box, as applicable:

    ☒   Permission IS granted to the researcher for employees and volunteers of [organization] to participate in this study. No personally identifiable information will be collected. I understand a follow-on email will include a link to the Google survey for my distribution to employees and volunteers.

    ☐   Permission IS NOT granted to the researcher to invite employees and volunteers to participate in this study.

    ☒   I request a copy of the results upon study completion.

Sincerely,
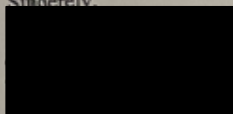
Subject: [External] Completed Form for Doctoral Dissertation
Date: Monday, July 3, 2023 at 4:31:31 PM Central Daylight Time
From: Webb, Beverly
Attachments: Beverly_Webb_DoctoralStudy_Permissions.pdf,
Beverly_Webb_DoctoralStudy_Permissions.pages

Date
Beverly Webb
Doctoral Candidate
Liberty University

Dear Beverly Webb,
After a careful review of your research proposal entitled *Worker Engagement in Faith-Based Nonprofit Organizations: The Role of Spirituality, Resilience, and Perceived Organizational Support for Engaging the Workforce*, we have decided to grant permission for our employees and volunteers to participate in your study.

Check the following box, as applicable:

X Permission IS granted to the researcher for employees and volunteers of [organization] to participate in this study. No personally identifiable information will be collected. I understand a follow-on email will include a link to the Google survey for my distribution to employees and volunteers.

Permission IS NOT granted to the researcher to invite employees and volunteers to participate in this study.

I request a copy of the results upon study completion.

Sincerely,

Office of the President

APPENDIX C: PARTICIPANT INVITATION

Dear Prospective Participant:

As a graduate student in the School of Behavioral Science, Department of Psychology, at Liberty University, I am conducting research as part of the requirements for a doctoral degree. The purpose of my research is to investigate the influence of spirituality, resilience, and perceived organizational support on worker engagement in Christian faith-based nonprofit organizations. I am writing to invite eligible participants to join my study.

Participants must be 18 years or older. In addition, eligible participants must have served as an employee or volunteer in a Christian faith-based nonprofit organization for at least one year, served in a humanitarian effort locally or abroad once, and experienced personal or work-related adversity or adverse conditions during their tenure with the organization.

Eligible participants will complete an online survey. The survey should take approximately 15 minutes to complete. Participation will be completely anonymous, and no personally identifiable information will be obtained.

A consent document is provided at the beginning of the survey. The consent document contains additional information about my research. After you have read the consent form, please click the "yes" button to proceed to the survey. Doing so will indicate that you have read the consent information and would like to take part in the survey. Additional information about the study is available on the consent form. Participation is entirely voluntary.

To participate, please click here ███████████████████████████████.

Thank you,

Beverly Webb, MS
PhD Candidate
Liberty University

APPENDIX D: SCREENING QUESTIONS

Note: If you are unable to answer yes to any of the following four questions, you are not eligible for participation in this study. Please exit the survey and close your browser. No personally identifiable information will be captured.

1. Are you 18 years or older?

2. Have you served either in a volunteer or employee role with your organization for at least one year?

3. Have you served in a humanitarian effort locally or abroad at least once during your tenure with the organization?

4. Have you faced either personal or work-related adversity or adverse conditions?

APPENDIX E: CONSENT FORM

Title of the Project: Worker Engagement in Faith-based Nonprofit Organizations: The Roles of Spirituality, Resilience, and Perceived Organizational Support on Worker Engagement for Engaging the Workforce
Principal Investigator: Beverly Webb, Ph.D. Candidate, Department of Psychology, Liberty University

Invitation to be Part of a Research Study

You are invited to participate in a research study. To participate, you must be 18 years or older, have served in a volunteer or employee role with a Christian faith-based nonprofit organization for at least 1 year, have served at least once in a humanitarian effort locally or abroad, and experienced personal or work-related adversity or adverse conditions during your tenure. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to examine the roles of spirituality, resilience, and perceived organizational support on worker engagement in Christian faith-based nonprofit organizations.

What will happen if you take part in this study?

If you agree to be in this study, I will ask you to do the following:
1.   Complete an anonymous survey with relevant demographic information to examine spirituality, resilience, perceived organizational support, and worker engagement in Christian faith-based nonprofit organizations. The survey should take less than 15 minutes to complete.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study. Benefits to society include increased knowledge and understanding of the roles of spirituality, resilience, and perceived organizational support on worker engagement for engaging the workforce in faith-based nonprofit organizations.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Research records will be stored securely, and only the researcher will have access to the records.

- Participant responses will be anonymous.

- Data will be stored on a password-locked computer. After three years, all electronic records will be deleted.

Is study participation voluntary?

Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Beverly Webb, MA. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at bwebb21@liberty.edu. You may also contact the researcher's faculty sponsor, Dr. Jerry Green, at jgreen244@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent

Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of this document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. By clicking yes, I consent to participate in the study.

APPENDIX F: INSTRUMENTS

Demographic Information

Please choose one answer that best describes you.

Are you 18 years or older?

       a.   Yes
       b.   No

What is your current age?

       a.   18-24
       b.   25-34
       c.   35-44
       d.   45-54
       e.   55 and up

What is your sex?

       a.   Male
       b.   Female

What is your tenure with the organization?

       a.   1 – 5 years
       b.   6 – 10 years
       c.   11 or more years

What is your role in the organization?

       a.   Volunteer
       b.   Employee

How many times have you served in a humanitarian effort locally or abroad?

       a.   1-3 times
       b.   4-6 times
       c.   7-9 times
       d.   10 or more times

Have you faced personal or work-related adversity or adverse conditions during your tenure? (For example, disaster relief, extreme poverty alleviation, loss of income, illness, terminal diagnosis, death of a loved one, abuse, or public or political difficulties)

       a.   Yes
       b.   No

Job Engagement Scale – 9 (JES⁹)©

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Permalink:

https://doi.org/10.1007/s10869-021-09782-z

Intrinsic Spirituality Scale (ISS)

Removed to comply with copyright.

Permalink:

https://doi.org/10.1300/j079v30n01_03

Connor-Davidson Resilience Scale 10 (CD-RISC-10)©

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Citation:

Davidson, J. R. T. (2023). *Connor-Davidson Resilience Scale (CD-RISC) Manual*.

Unpublished. 01-01-2023

Survey of Perceived Organizational Support (SPOS) 10-Item Version

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Permalink:

https://doi.org/10.1146/annurev-orgpsych-012119-044917

APPENDIX G: CONFIRMATION MESSAGE

Once you click submit, you have completed the survey. Thank you for your participation in the study. Your responses have been recorded, and no personally identifiable information was collected.

APPENDIX H: JES[9] PERMISSION

[External] Re: Permission for use of the Job Engagement Scale

BL

Today at 12:24 AM

To: ● Webb, Beverly

📄 PDF JES short form.pdf
932.8 KB ⌄

📄 PDF JES.pdf
74.5 KB ⌄

📄 PDF AMJ RICH.pdf
185.7 KB ⌄

Download All · Preview All

[EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content.]

Hi Beverly,

Yes, you may use the JES for your research.

I have attached the article and scale. I also have published a short version of the JES18 that I have also attached.
Best,

APPENDIX I: ISS PERMISSION

[External] RE: Permission for use of the Six-Item Intrinsic Spirituality Scale

DR

Today at 12:20 PM

To: ○ Webb, Beverly

Yes, you have my permission to use the ISS.

All the best in your dissertation.

d

_____

School of Social Work
Arizona State University
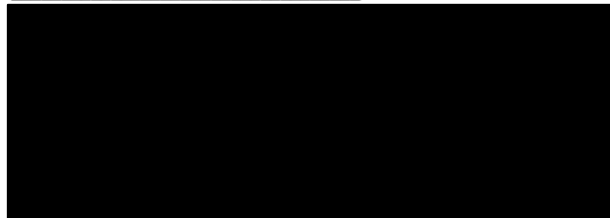
APPENDIX J: CD-RISC-10© PERMISSION

Re: [External] Re: CD-RISC 10

JD

To: ● Webb, Beverly

Sunday, March 12, 2023 at 1:14 PM

📄 aRISC Manual 01012... ⌄
2.2 MB

📄 Scoring the CD-RIS... ⌄
253.5 KB
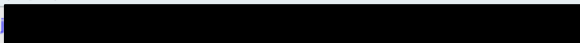
📄 aCD-RISC-25 01-01-... ⌄
616 KB

📄 aCD-RISC-10 01-01-... ⌄
618 KB

Download All · Preview All

You replied to this message on 3/12/23, 1:29 PM.   [Show Reply]

You don't often get email from j

[EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content.]

Hello Beverly:

Thank you for your interest in the CD-RISC, which we would be pleased to send. Can you kindly complete, sign and return the attached, and arrange for payment, and the scale will be promptly sent. If you are interested in the spirituality-related questions, you would be better off using the RISC-25, but we can send both (there is no extra fee) and you can choose.

Best regards,

APPENDIX K: SPOS-10 PERMISSION

[External] Re: Permission to use the 8-Item Version of Perceived Organizational Support

FS
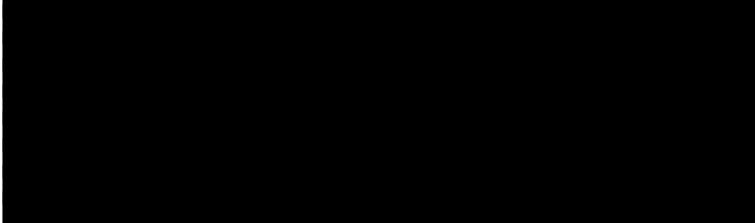To: ○ Webb, Beverly

Today at 4:29 AM

↩ You replied to this message on 3/23/23, 8:30 AM. [Show Reply]

[EXTERNAL EMAIL: Do not click any links or open attachments unless you know the sender and trust the content.]

Dear Beverly,

You do not need any permission to use the POS items.

Here is the 8-item scale:

You can use it with a Likert-type agreement scale in 5 or 7 points. Then you have to reverse the four negatively-worded items (items such as "My organization shows very little concern for me") to compute the mean score. There are no norms or specific scoring to apply for the SPOS.

Please note that Bob Eisenberger recommended the use of a 10-item scale with only positive items in a recent publication: Eisenberger, R., Rhoades Shanock, L., & Wen, X. (2020). Perceived organizational support: Why caring about employees counts. *Annual Review of Organizational Psychology and Organizational Behavior, 7*, 101-124.

Best,