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The effect of organizational cynicism on job satisfaction

Testing the mediational role of perceived organizational spirituality

Cynicism on
job satisfaction

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Abstract

Purpose – The purpose of this paper is to examine the mediating roles of organizational spiritual values in the relationship between organizational cynicism and job satisfaction.

Design/methodology/approach – The sample was selected by using a convenience sampling method. The sample included in 472 employees from different sectors such as higher education, banking, energy and manufacturing industry. Participants filled in organizational cynicism scale, job satisfaction scale and organizational spirituality scale. Confirmatory factor analysis and structural equation method were used to detect the direction and level of the relationships between parameters.

Findings – According to the mediating analysis findings, organizational spirituality is the partial reason for the association between behavioral cynicism and job satisfaction. Organizational spirituality is also the full reason for the association between affective cynicism and job satisfaction and the relationship between cognitive cynicism and job satisfaction. This means that organizational spirituality decreases the negative effects of organizational cynicism on job satisfaction.

Research limitations/implications – This research is not free from limitations just like others. First, the sampling was limited with only four sectors. In future studies, it can be favorable to take data from all other sectors. The second limitation was that organizational spirituality was the only factor that was used to determine the relationships among the three dimensions of organizational cynicism and job satisfaction. The last limitation was regarding the sample size. Although, sample size that was used in this research was enough to conduct all statistical analyses, extended sample size could be used in future studies.

Practical implications – The results of this research may benefit various stakeholders. While determining organizational spirituality elements in an organization, all the stakeholders' voices should be included, and their values should be taken into consideration. In addition to this, all institutional employees should be trained about spirituality that exists in the organization, so that all employees will develop a strong bond with other employees and the organization. Moreover, organizational spirituality is closely related to organizational justice. If manager wants organizational spirituality to take root in the institution and eliminate the negativities, it is absolutely necessary to apply organizational justice in each and every matter within the organization.

Originality/value – There have been no studies exploring the mediating effects of organizational spirituality on the organizational cynicism and job satisfaction relationship. Therefore, this paper could be accepted as original.

Keywords Job satisfaction, Organizational spirituality, Organizational theory and behaviour, Affective cynicism, Behavioural cynicism, Cognitive cynicism, Organizational cynicism

Paper type Research paper



Introduction

Nowadays, job satisfaction serves as a crucial metric on the basis of which companies compete with each other. Research has shown that many organizational factors affect job

satisfaction negatively or positively. Organizational cynicism is one of the factors that negatively affect job satisfaction. Previous research has demonstrated that organizational cynicism and its dimensions negatively affect job satisfaction at work (Andersson, 1996; Abraham, 2000; Tükeltürk *et al.*, 2009). On the other hand, studies have also shown that organizational spirituality positively affects job satisfaction (Kolodinsky *et al.*, 2008; Altaf and Awam, 2011; Abraham, 2000). This raises the question: how can an organization reduce the negative effects of organizational cynicism on job satisfaction? Several studies have attempted to answer this question (Leung *et al.*, 2010; Arabacı, 2010; Srivastava and Adams, 2011; Simha *et al.*, 2014). For instance, Leung *et al.* (2010) investigated the mediating effect of well-being on the relationship between social cynicism and job satisfaction. In this study, we aimed mainly to examine the mediating role of organizational spiritual values on the relationship between organizational cynicism and job satisfaction. Because, there have been no studies exploring the mediating effects of organizational spirituality on the organizational cynicism and job satisfaction relationship. There have been no studies exploring this relationship to date.

Organizational cynicism

Cynicism is among the salient concepts that have emerged in the field of organizational behavior in recent years. Although its synonyms include “skepticism,” “incredulity,” “insecurity,” “disbelief,” “pessimism” and “negation,” in the modern sense, a cynic is “one who finds faults, the one who likes things with difficulty, and the one who criticizes” (Erdost *et al.*, 2007). A scan of extant literature for the term “organizational cynicism” reveals that, on the one hand, some studies have attempted to develop definitions and scales for measuring this concept, and, on the other, some studies have attempted to discover the sources and results of cynicism using various variables in a variety of contexts (Tokgöz and Yılmaz, 2008). As with cynicism, the literature includes various definitions of organizational cynicism. Dean *et al.* (1998) defined organizational cynicism as a situation in which employees despise the administration of their organization, blame administrators for being selfish, belittle and insult their co-workers and have extremely negative attitudes toward the organization. Meanwhile, Bernerth *et al.* (2007) defined organizational cynicism as a condition in which many employees share a distrust for the organization they work for (Dean *et al.* (1998) and Bernerth *et al.* (2007). According to another definition, organizational cynicism is a state in which individuals believe their organization lacks moral integrity and fails to fulfill principles like honesty and sincerity in a manner that detracts from organizational performance (Bernerth *et al.*, 2007). Scholars began studying organizational cynicism in the late 1980s and early 1990s (James, 2005). Extant research has suggested that organizational cynicism reduces organizational efficiency and productivity and thus causes companies significant material and spiritual losses. Previous studies have shown that such situations produce consequences like dissatisfaction with work, decreased commitment to companies, sabotage, theft, fraud, increased downsizing in organizations, increased turnover rate of employees, decreased labor force performance, increased dismissal rates, alienation from work and decreased organizational performances (Andersson and Bateman, 1997; Abraham, 2000; Bommer *et al.*, 2005; Eaton, 2000; Goldner *et al.*, 1977; James, 2005; Johnson and O’Leary-Kelly, 2003; Naus, 2007; Reichers *et al.*, 1997). As Table I shows, previous studies have identified a number of the characteristics of organizational cynicism:

To date, Dean *et al.* (1998) stand as the most significant study of organizational cynicism; it identified three dimensions of organizational cynicism: the affective, the cognitive and the behavioral. The affective dimension encompasses negative emotions against the organization, including strong individual emotional reactions like disrespect, anger, distress

Author	Year	Defination
Dean <i>et al.</i>	1998	The cynic individuals in organizational cynicism are known to humiliate their organizationals. They use their sense of humor to reach their individual and professional goals
Abraham	2000	
Akman	2013	Cynic people have important roles in determining the reasons that are on the basis of organizational problems. These people pose a criterion element for the efforts applied for the purpose of organizational change, development and innovations
Wanous <i>et al.</i>	1994	The struggles for change in organizations are defined as failure by the cynic people in these organizations (Wanous <i>et al.</i> , 1994)
Andersson and Bateman	1997	Mostly, the cynicism that is directed to individuals may also be transferred to other objects
Dean <i>et al.</i>	1998	Organizational cynicism has not been limited with the organizations in certain professions. It is possible to observe it in many different organizations
Kalağan	2009	Since cynic people are cautions about their interests and tricks, they let the others use them less
Abraham	2000	General cynicism reflects negative motives about human behaviors. Organizational cynicism is accepted as a negative attitude that stems from the belief that there is no organizational integrity; and covers the behavioral, emotional and cognitive dimensions
Brown and Cregan	2008	Organizational cynicism is a reaction that is learnt later rather than being an inclination with a personality basis. In other words, "organizational cynicism is not the simple negative emotions brought by the employees to their organizationals, but it is shaped by the experiences in the organizationals"

Table I.
Characteristics of
cynicism

and embarrassment. The cognitive dimension refers to malpractice. Dean *et al.* (1998) observed that individuals with cynical attitudes toward their organizations ignore organizational principles and rules as they do not take them seriously; because the principles and rules are inconsistent with cynical individuals' attitudes, they engage in a great deal of malpractice. Cynical individuals also have difficulty trusting other people and give their personal interests priority. As for the behavioral dimension, employees who behave cynically regard future organization-related events pessimistically, engage in sarcastic humor, despise their organizations and act in harsh and negative ways while criticizing their organizations (Dean *et al.*,1998).

Job satisfaction

Past studies have defined the phenomenon of job satisfaction in numerous ways. Notwithstanding several alternate definitions, scholars have generally defined job satisfaction as how individuals feel about their jobs (Rahim, 1982). Stewart (1983) defined job satisfaction as the degree of contentment felt by employees with their jobs. Therefore, job satisfaction is mainly associated with employee satisfaction or dissatisfaction with their jobs (Spector, 1997). It involves the general emotional status of employees, which affects all other dimensions of their jobs (Netemeyer *et al.*, 1997). Schwepker (2001) defined job satisfaction as the happiness of an employee following the fulfillment of job requirements. According to another definition, job satisfaction refers to the extent to which employees are pleased with their present jobs in terms of satisfying their own needs and desires (Finn, 2001). Employees shape their attitudes regarding their jobs according to their job satisfaction (Price, 2001). Job satisfaction refers to employee levels of satisfaction with the internal and external aspects of their jobs (Bhuian and Mengüç, 2002). Researchers have gauged and evaluated job satisfaction according to comprehensive consideration of several

aspects of individuals' jobs (Ivancevich *et al.*, 2014). Briefly, job satisfaction refers to individuals' overall feelings about their jobs. Such feelings may be positive at one time and negative at another. Although individuals may feel excited about their organizations when they feel close to their organizations, they may also have negative attitudes toward their colleagues, organizations or jobs at certain times (Sempene *et al.*, 2002). Job satisfaction is an area of interest for the employees of an organization and for the researchers who investigate it. Clearly it serves as an important variable for organizational experience theory, which has applications in organizational behavior studies, job design, job audits, etc. (Hong *et al.*, 2005). Research has shown that job satisfaction stems from employee expectations as well as the nature of a given job (Al-Hussami, 2008). Research has also suggested that individuals' evaluations of their jobs go hand in hand with their values and motivations (Yang, 2010).

Two main issues have particular relevance to job satisfaction:

- (1) the relationship between poor job satisfaction and poor life satisfaction, lack of mental welfare and even lack of physical health; and
- (2) how job satisfaction influences people within an organization.

This must be due to the fact that the negative influences of job satisfaction increase absenteeism and delay at work, and decrease the professional commitment and job quality (Noel *et al.*, 1982). Research has shown that job satisfaction is an indicator of organizational efficiency because many employers notice how well an organization functions relative to job satisfaction levels (Saari and Judge, 2004).

Several past studies have investigated the relationship between job satisfaction and organizational cynicism, many of which were based on two-factor theory. According to this theory, job satisfaction has two components that can be labeled as internal and external factors. While internal job factors involve recognition, acceptance, responsibility and employee progression at work, external job factors include salary, organizational mission, goals and policies and working conditions (Deselle, 1998). Several studies have tried to elaborate the relationship between job satisfaction and organizational cynicism in terms of a variety of internal and external factors. These studies have found a negative relationship between job satisfaction and organizational cynicism. In other words, as the organizational cynicism levels increase among employees, job satisfaction levels decrease (Andersson, 1996; Abraham, 2000; Tükeltürk *et al.*, 2009).

Organizational spirituality

"The emergence of workplace spirituality in the organizational sciences emerged from a very different mind-set than one would expect from a subarea in an organizational science" (Giacalone *et al.*, 2005, p. 516). Accordingly, while researchers mainly adopted the study of organizational behavior from psychology and sociology in its developmental stages, they derived the study of organizational spirituality from organizational and social psychology, psychology of religion, ethics and management (Giacalone *et al.*, 2005; Poole, 2009). The growing interest in spirituality in management literature is linked to the division between work and family life. In other words, research has shown that spending more than 45 h per week at work in these modern times has led individuals to perceive a kind of absence or lack of meaning in their lives (Cavanagh and Bandsuch, 1999). Moreover, past studies have indicated that policies like downsizing and layoffs have led to job insecurity, which, in turn, has resulted in decreased morale, commitment and trust among employees (Karakas, 2010; Sverke, *et al.*, 2002). Thus, the realities of contemporary work environments have made the need for organizational spirituality increasingly urgent.

The word spirituality comes from the Latin “spiritus” or “spiritualis,” meaning “breathing, air, wind.” Karakas (2010) pointed out that, while the literature includes more than 70 definitions of spirituality at work, none of them are similar. Emmons (2000) defined spirituality as the personal expression of ultimate concerns. Meanwhile, Rego and Cunha (2008) defined organizational spirituality as the “recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community” (Rego and Cunha, 2008). Many attempts have been made to define both organizational spirituality and spirituality; however, almost all academic definitions agree with the description of organizational spirituality that includes a sense of wholeness, connectedness and deeper values at work (Milliman *et al.*, 2003). Recently, most of the scholars studying organizational spirituality have subscribed to the view of organizations as spiritual entities (Giacalone *et al.*, 2005; Kolodinsky *et al.*, 2008; Milliman *et al.*, 2003; Rego and Cunha, 2008). For this reason, the relationship between spirituality and organizational outcomes warrants investigation (Rego and Cunha, 2008). Studies of organizational spirituality have generally viewed organizational spirituality as the most significant indicator of attitudinal and attachment related outcomes including the physical and psychological well-being of employees, organizational commitment, organizational performance, job satisfaction and so on (Karakas, 2010; Kolodinsky *et al.*, 2008; Rego and Cunha, 2008; Van Der Walt, 2007). Accordingly, most recent studies have supported the notion that organizations with stronger spiritual cultures will receive higher levels of organizational commitment from their employees (Pandey, 2014). Furthermore, studies have shown that organizational spirituality facilitates improved physical and mental health among employees by reducing burnout (Karakas, 2010). Indeed, research has indicated that the more spiritual the work environment is, the better job satisfaction and working conditions are (Altaf and Awam, 2011). According to Kolodinsky *et al.* (2008), organizations whose cultures are shaped up by spiritual values and attributes can obtain a variety of workplace benefits. While research has shown a positive association between organizational spirituality and job involvement, organizational identification and rewards satisfaction, it has shown a negative association between organizational spirituality and organizational frustration (Kolodinsky *et al.*, 2008). Kolodinsky *et al.* (2008) asserted that spiritual values in an organization can be examined on three different levels: the individual, the organizational and the interactive. Individual level spirituality represents the most simple and personal level of spirituality in which employees experience their own spiritual ideals and values in work settings (Kolodinsky *et al.*, 2008). Research has shown that individual spirituality in an organization can improve employee morale, commitment and productivity while reducing employee stress, burnout and workaholism (Karakas, 2010). Kolodinsky *et al.* (2008) defined organizational spirituality as the perceptions of employees regarding their organizations’ ethical attitudes. Past research has indicated that such perceptions significantly impact employee work attitudes and beliefs (Giacalone *et al.*, 2005). Thus, if employees perceive their organizations as spiritually oriented, they will likely exhibit stronger attachment or increased commitment to the organization. Finally, Kolodinsky *et al.* (2008) defined the interactive level of spirituality as the “shared person-organization” values. Scholars have examined this level of organizational spirituality through the lens of the “Person-Organization fit Theory” (P-O Fit). Proponents of the P-O Fit theory have argued that shared values between employees and organizations produce positive work outcomes such as improved job satisfaction and job performance (Kolodinsky *et al.*, 2008).

The purpose of this study

As discussed earlier, in this study, we focused on examining how organizational spirituality mediates the relationship between organizational cynicism and job satisfaction. With this purpose in mind, [Baron and Kenny's \(1986\)](#) mediating role model was used in the analysis. According to [Baron and Kenny \(1986\)](#), there are three steps that need to be taken into consideration to determine the mediating role. These steps are listed as follows:

- (1) There is a significant association between the independent variable and the dependent variable.
- (2) There is a significant association between the independent variable and the mediating variable.
- (3) The mediating variable and the independent variable are included in the regression analysis together. At this stage, if the effect of the independent variable on the dependent variable completely disappears, the mediating variable completely mediates between the independent and dependent variables (full mediation). If the effect of the independent variable on the dependent variable still exists, but in a smaller magnitude, the mediating variable partially mediates between the independent and dependent variables (partial mediation).

Based on Baron and Kenny's model, the structure is shown in [Figure 1](#) for this study.

In line with this purpose, the relevant hypotheses can be seen below:

- H1.* There is a significant and negative association between the dimensions of organizational cynicism and job satisfaction.
- H2.* There is a significant and negative association between the organizational spirituality and organizational cynicism.

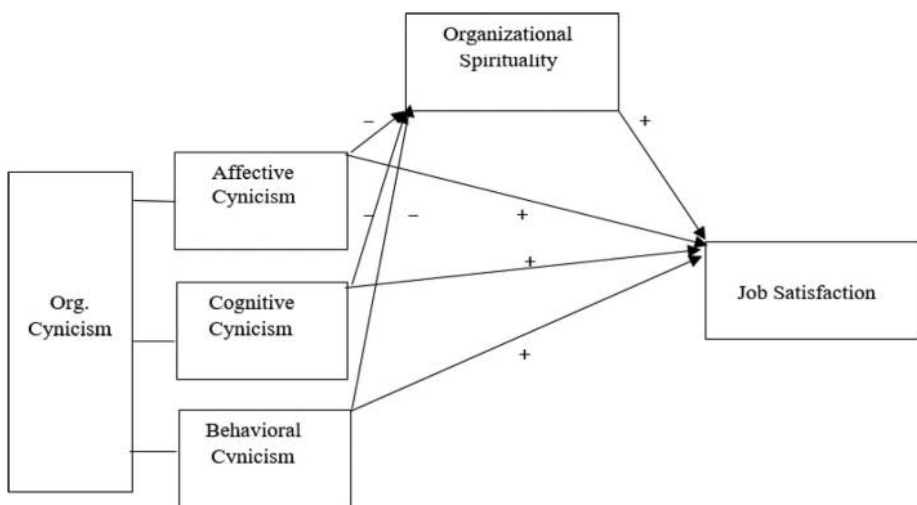


Figure 1. Correlation model about the relations between dimensions of organizational cynicism and organizational spirituality and job satisfaction

H3. After applying organizational spirituality and organizational cynicism to the regression analysis together, a significant relationship is not observed between the dimensions of organizational cynicism and job satisfaction. Cynicism on job satisfaction

Methodology

Sampling

We collected data from employees who work in various sectors of the Turkish economy including higher education, banking, energy and manufacturing. We selected the study group using convenience sampling methods and used an online survey software program Google Form to distribute the questionnaires to respondents. Of the 472 total respondents 242 were males and 232 were females; 85 per cent of respondents were aged between 25 and 39, and only 5 per cent were over 55. We collected data from 154 (33 per cent) participants working in higher education institutions, 136 (29 per cent) in the banking sector, 84 (18 per cent) in the energy sector and 98 (21 per cent) in the industrial production sector. In empirical studies, sample size plays a significant role in maintaining reliability. Scholars generally regard sample sizes from 200 to 300 sufficient to conduct structural equation modeling (Tabachnick and Fidell, 2007; Kline, 1994).

Instruments

The organizational cynicism scale. The organizational cynicism scale, which was used in this study, was developed by Brandes *et al.*, 1999. It consists of 13 items and 3 sub-dimensions (affective, cognitive and behavioral) (Brandes *et al.*, 1999). The internal consistency reliability coefficients were 0.91 for affective cynicism, 0.87 for cognitive cynicism and 0.85 for behavioral cynicism. Accordingly, Cronbach's alpha value of 0.70 was considered to be acceptable for the reliability tests of the relevant scales (Kline, 1994).

The job satisfaction scale. The Job Satisfaction Scale was developed by Comer, Michelet and Lagace in 1989. JSS consists of 22 items (Comer *et al.*, 1989). The overall internal consistency reliability coefficient of the scale was 0.88.

The organizational spirituality scale (OSS). The organizational spirituality scale was measured with the organizational spiritual values scale (OSV), which is a revised version of The Wheat's Human Spirituality Scale (Kolodinsky *et al.*, 2008). OSS consists of 20 items. Internal consistency reliability of OSS was observed as 0.94.

We used five-point Likert scales (1 – strongly disagree to 5 – strongly agree) for all survey questions. To begin with, we performed confirmatory factor analyses (CFA) to test the validity of the scales used in the study. For this purpose, we tested the three-factor structure of the organizational cynicism (affective, cognitive and behavioral factors) scale and the one-factor structure of job satisfaction and perceived organizational spiritual value scales. In confirmatory factor analysis, the root mean square error of approximation (RMSEA) values should be less than 0.08, and the comparative fit index (CFI), the incremental fit index (IFI), the goodness of fit (GFI) values should be greater than 0.85 (Meydan and Seşen, 2015). The CR scores for all factors were greater than 0.70, and all alpha scores for all factors were greater than 0.80. Thus, we confirmed the measures had high reliability (Hair *et al.*, 1998). To test convergent validity, we computed the average value explained (AVE) scores (Fornell and Larcker, 1981), which were greater than 0.50 for all variables – considered acceptable to assess convergent validity (Tajeddini *et al.*, 2017; Öge *et al.*, 2018). To test discriminant validity, we extracted and calculated the square roots of the average variances for each latent variable and compared them with the correlations among variables. When the former are greater than the latter, there is adequate discriminant

MRR

validity (Fornell and Larcker, 1981). Thus, we verified this criterion for all measures. The results of these analyses indicated that we adapted all scales appropriately.

We analyzed the OSS, OSS and JSS used in this study using the ANOVA test to determine whether they differed from one sector to another. Table II shows the results of this analysis.

As Table III shows, we found no significant differences between the OCS, OSS and JSS scores across the various sectors examined in this study. For this reason, although we collected the data from different sectors, the similarity between the sectors enabled us to examine them together.

It was determined that there were no significant differences among OCS, OSS and JSS scores concerning the sectors used in the research. For this reason, although the data were collected from different sectors, they were executed together due to the similarity among them.

The mediation test

Generally, studies observe the direct influences of independent variables on the dependent variables. However, these kinds of direct influences between the variables are not likely in real-life settings. Sometimes, one factor may be influencing another factor. For this reason,

Table II.
Confirmatory factor
analysis results of
scales

Scale	P	RMSEA	CFI	IFI	GFI	AVE	CR	α
Organizational cynicism scale	0.02	0.06	0.91	0.88	0.88	0.75	0.78	0.88
Job satisfaction scale	0.00	0.05	0.90	0.87	0.86	0.68	0.79	0.88
Organizational spirituality scale	0.01	0.06	0.88	0.88	0.88	0.65	0.82	0.94

Notes: RMSEA = root mean square error of approximation; CFI = comparative fit index; IFI = Incremental Fit index; GFI = goodness of fit index

Table III.
ANOVA Test result
for OCS, OSS, and
JSS

	N	Mean	Std. dev.	F	Sig.
<i>Organizational cynisim scale (OCS)</i>				0.573	0.633
Higher education	154	20.16	0.585		
Banking sector	136	20.17	0.579		
Energy sector	84	20.16	0.599		
Manufacturing industry	98	20.08	0.605		
Total	472	20.15	0.589		
<i>Organizational spirituality scale (OSS)</i>				0.339	0.794
Higher education	154	30.57	0.610		
Banking sector	136	30.55	0.608		
Energy sector	84	30.59	0.614		
Manufacturing industry	98	30.50	0.589		
Total	472	30.55	0.604		
<i>Job satisfaction scale (JSS)</i>				0.130	0.941
Higher education	154	30.70	0.772		
Banking sector	136	30.68	0.774		
Energy sector	84	30.71	0.774		
Manufacturing industry	98	30.75	0.761		
Total	472	30.71	0.769		

most of the time, variables play partial or full mediating roles in explaining certain events. In such cases, researchers test whether a third variable has a mediating role in the relationship between two variables using regression analysis. In this study, we investigated the mediating effects using the structural equation model instead of regression analysis because this model provides a strong infrastructure. While the regression analysis applies the average values of the variables in tests, the structural equation model includes the measurements and residual errors in measurements (Meydan and Sezen, 2015).

The mediatory test with structural equation model consisted of two stages. In the first stage, we did not include the mediating variable in the model, and investigated the relation between the independent variable and the dependent variable. We identified organizational spiritual values as the mediating variable in this study. For this reason, in the first stage of the analysis, we did not include this variable in the model and simply investigated the direct influences of the sub-dimensions of organizational cynicism (affective, cognitive and behavioral) on job satisfaction. Figure 2 displays the results of this analysis.

At the end of the analysis, which we conducted using AMOS 23, we obtained the results shown in Figure 2. The fit indices, which we obtained at the end of the model test, show that the model was within acceptable limits (RMSEA = 0.05, CFI = 0.88, IFI = 0.90, GFI = 0.91). Table IV shows the standardized beta, standard error and significance values of the routes leading to job satisfaction from each dimension of cynicism. These findings indicate that all dimensions of cynicism have significant negative influences on job satisfaction, marking the completion of the first stage of the mediating analysis.

In the second stage, which we performed using the structural equation model, we input job satisfaction as the dependent variable, the organizational cynicism dimensions as the independent variables and perceived organizational spiritual values as the mediating variables. This enabled us to investigate the existence of partial or full mediating influences. Figure 3 displays the results of the second stage analyses.

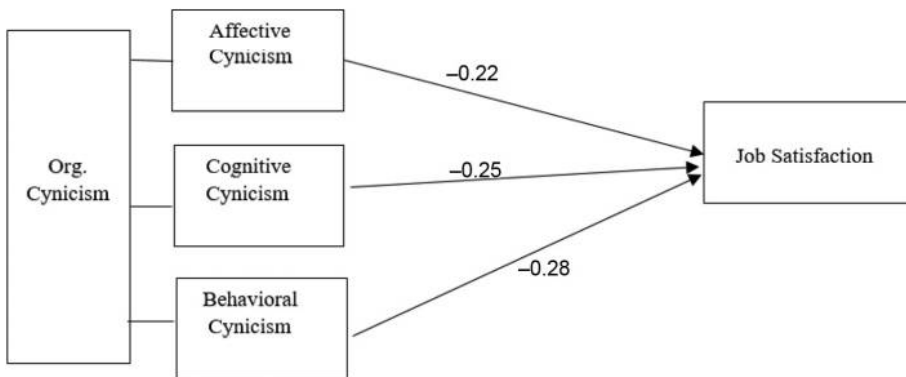


Figure 2.
First model test result

Path	Standardized β	Std. err.	P
Affective cynicism \rightarrow Job satisfaction	-0.25	0.011	0.01
Cognitive cynicism \rightarrow Job satisfaction	-0.22	0.008	0.01
Behavioral cynicism \rightarrow Job satisfaction	-0.28	0.010	0.00

Table IV.
Model 1 – Path
coefficients

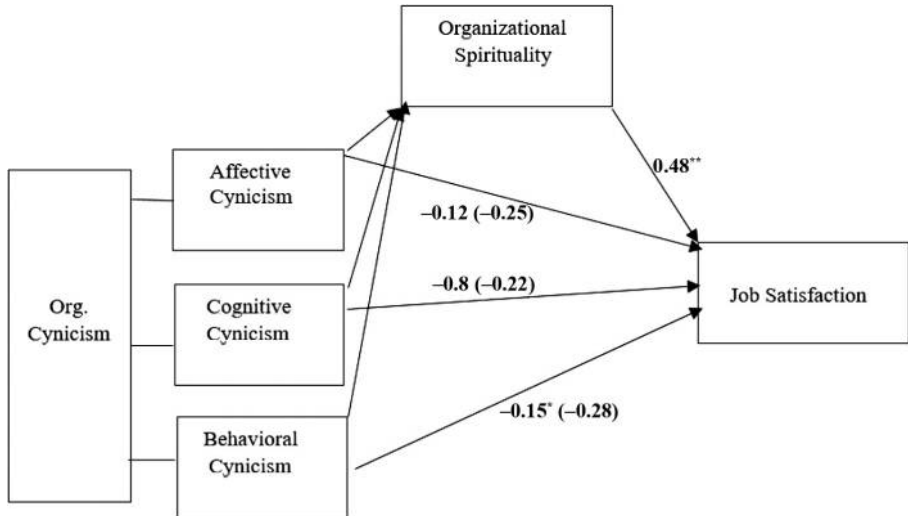


Figure 3.
The last model test result

The fit indices, which we obtained at the end of the model test, showed that the model was within acceptable limits (RMSEA = 0.05, CFI = 0.87, IFI = 0.88, GFI = 0.90). Table V shows the standardized beta, standard error and significance values of the routes.

Results

Our findings showed that all organizational cynicism dimensions influence organizational spiritual values in a significant and negative way, while organizational spiritual values influence job satisfaction in a significant and positive way ($\beta = 0.48$; $p < 0.01$). In addition, when we included organizational spiritual values in the model, the influence of affective cynicism ($\beta = -0.12$; $p > 0.05$) and cognitive cynicism ($\beta = -0.08$; $p > 0.12$) on job satisfaction become insignificant, and the influence on behavioral cynicism ($\beta = -0.15$; $p < 0.05$) decreased. These findings indicate that organizational spiritual values have full influence on affective cynicism and cognitive cynicism, and partial influence on behavioral cynicism.

Our final step was to test the significance of the change in behavioral cynicism. If the reduction proved insignificant, the apparent partial mediating influence of organizational spiritual values would be invalidated (Meydan and Seşen, 2015). For this reason, we applied the Sobel Test and bootstrapping. The Sobel Analysis produced a z value of 2.352 ($p < 0.01$).

Path	Standardized β	Std. Err.	P
Affective cynicism \rightarrow Job satisfaction	-0.12	0.09	0.08
Cognitive cynicism \rightarrow Job satisfaction	-0.08	0.05	0.12
Behavioral cynicism \rightarrow Job satisfaction	-0.15	0.07	0.04
Affective cynicism \rightarrow Org. spiritual values	-0.26	0.11	0.01
Cognitive cynicism \rightarrow Org. spiritual values	-0.12	0.10	0.02
Behavioral cynicism \rightarrow Org. spiritual values	-0.32	0.13	0.00
Org. spiritual values \rightarrow Job satisfaction	0.48	0.12	0.00

Table V.
Model 2 – Path coefficients

As [Table VI](#) shows, the bootstrapping indicated that the upper and lower limits did not contain zero value in the indirect relationship of behavioral cynicism and job satisfaction through organizational spirituality, meaning this direct route was significant throughout the entire sample. Thus, we verified the partial influence of organizational spiritual values on behavioral cynicism.

Cynicism on
job satisfaction

Discussion

Our ultimate aim in this study was to examine how organizational spirituality mediates the relationship between organizational cynicism and job satisfaction in various sectors including higher education, banking, energy and manufacturing. Our analysis confirmed that existence of relationships between the dimensions of organizational cynicism, organizational spirituality and job satisfaction. The results of our mediation analysis showed that, while organizational spirituality partially influences the relationship between organizational cynicism and job satisfaction, it fully influences the relationship between affective cynicism and job satisfaction as well as the relationship between cognitive cynicism and job satisfaction. Research has shown that as organizational cynicism increases, job satisfaction decreases. However, our findings indicate that organizational spirituality can totally eliminate the negative effects of both affective and cognitive cynicism on job satisfaction, while partially eliminating the negative effects of behavioral cynicism on job satisfaction. It has been observed a gap in the literature in terms of determining the relationships among these three concepts.

To achieve our aims in this study, we tested three hypotheses. *H1* predicted that the dimensions of organizational cynicism would negatively affect job satisfaction, and the results of our analysis showed that all dimensions (affective, cognitive and behavioral) of organizational cynicism negatively influence job satisfaction. While no previous studies directly examined the relationships among the dimensions of organizational cynicism and job satisfaction, several previous studies found a negative association between organizational cynicism and job satisfaction ([Andersson and Bateman, 1997](#); [Abraham, 2000](#); [Tükeltürk et al., 2009](#)). Thus, our findings parallel previous research findings.

H2 predicted that organizational spirituality would negatively affect organizational cynicism and our findings confirmed this prediction. The few study that has examined the relationship between organizational spirituality and organizational cynicism found negative associations between organizational spirituality and organizational cynicism ([James et al., 2011](#)). Thus, our findings are consistent with past research result. In this regard, *H2* stands proved.

H3 predicted that organizational spiritual values have full mediation on affective cynicism and cognitive cynicism, and partial mediation on behavioral cynicism.

The limitations of the study

Like most research, this study is not free from limitations. First, the sampling was limited to only four sectors. Future studies should collect data from additional sectors. The

Table VI.
Indirect relationships
mediatory test for the
entire sample using
bootstrapping
method

Path	Data	Boot	Index			
			Orientation	Error	Lower	Upper
Behavioral cynicism to job satisfaction through organizational spirituality	0.221	0.242	0.001	0.015	0.133	0.265

second limitation was that organizational spirituality was the only factor we used as a potential mediator in the relationships among the three dimensions of organizational cynicism and job satisfaction. Future studies should explore more diverse possible mediators. Another constraint stemmed from the sampling selection method. Unfortunately, collecting data in Turkey is very difficult. Although convenience sampling is not the best option, this method's speed and cost-effectiveness has led it to be widely used by researchers. The last limitation concerns the sample size. Although, our sample was large enough to conduct all statistical analyses, future studies would benefit from using larger samples.

Implications of the study

Organizations should take action to prevent the harmful effects of organizational cynicism on job satisfaction. Our findings suggest that one of the best ways to accomplish this is for organizations to cultivate spiritual environments. To accomplish this, organizations should establish or activate divisions focused on the development of spirituality as part of organizational culture. Even though such measures are unlikely to entirely remove organizational cynicism from the workplace, they will positively influence organizational spiritual values, which will lead to increased job satisfaction.

The results of this study may benefit various stakeholders. We aimed to determine how organizational spirituality impacts the relationship between organizational cynicism and job satisfaction. The concept of organizational spirituality remains a relatively new phenomenon that has yet to receive sufficient scholarly attention. Thus, the work that remains to be done in relation to the mediating role of organizational spirituality will contribute substantially to the organizational spirituality literature and to the field of organizational behavior in general. Further studies should investigate the relationship between organizational spirituality and other organizational elements. In addition, the number of studies focused on the concept of organizational cynicism remains insufficient. This means that many strategies may yet be developed to reduce or eliminate the potential negative effects of organizational cynicism. This study undertook the task of elaborating only one such strategy. Further studies on this topic will enable managers to develop various action plans by comprehensively explaining organizational cynicism and generating strategies to eliminate its negative effects within organizations. In accordance with this aim, this study and similar studies will contribute significantly to organizational cynicism literature.

Although this study elaborated the positive effects of organizational spirituality, managers should take numerous factors into consideration when implementing initiatives related to organizational spirituality. First, when identifying the elements of organizational spirituality in a given organization, all stakeholders should have the opportunity to express their views and managers should take their values into consideration. In addition, all institutional employees should receive training regarding their organization's spirituality, so that all employees develop a strong bond with other employees and the organization. Moreover, organizational spirituality is closely related to organizational justice. If managers want organizational spirituality to take root in their institutions and eliminate negative trends, they must apply organizational justice to each and every matter within their organizations. Manager sensitivity to this issue is crucial. Finally, as some employees will inevitably refuse to adopt organizational spiritual values, said employees should be accepted rather than ignored. If this can be accomplished, both the employees who embrace spiritual values and those who do not will become more efficient. In other words, the practice

of organizational spirituality as a management tool will reduce organizational problems. However, whether managers should use organizational spirituality as a management tool is an issue that requires further investigation in future studies. Further investigation of organizational spirituality from an ethical perspective might increase awareness of the subject discussed above.

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