

T.C.

MARMARA ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ

İNGİLİZCE İŞLETME ANABİLİM DALI

ÖRGÜTSEL DAVRANIŞ BİLİM DALI

**THE RELATIONSHIPS BETWEEN NEEDS FOR MEANING-
BASED PERSON-JOB FIT AND WORK-FAMILY CONFLICT,
ORGANIZATIONAL COMMITMENT AND MEANING IN LIFE:
MEDIATING ROLE OF MEANINGFUL WORK**

DOCTORAL THESIS

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THESIS ADVISOR: Assoc. Prof. Dr. TÜLAY TURGUT

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SOSYAL BİLİMLER ENSTİTÜSÜ MÜDÜRLÜĞÜ

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The one whose physiological and psychological needs are fulfilled by her or his family is expected to be an “individual”. By this way, an individual is likely to be a self-aware or self-efficacious. How can it be possible to expect to have those competencies from the one who is in the early of her twenties? One of the most beautiful things in life might be meeting a teacher who leads her student to mean her existence and helps to explore the life purpose. Fortunately, I had an opportunity to meet such a teacher who knows one’s deficiency and helps to shape for filling that deficiency without running the one down. Hereby, I would like to express my gratitude to my dearest advisor, Assoc. Prof. Dr. Tülay TURGUT for supporting me open-mindedly and struggling for this study at least as much as me during this process. I consider myself very lucky to have a chance to meet, work together and to prove my ability under her noble guidance.

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ABSTRACT

The main purpose of this study is to investigate the mediating effects of meaningful work on the relationships between needs for meaning-based Person-Job Fit and work-family conflict, organizational commitment, and meaning in life. In this study, work-family conflict, meaning in life and affective commitment are predicted by needs for meaning-based P-J Fit, meaningful work contributes to these relationships. Accordingly, it is asserted that needs for meaning-based P-J Fit will have a positive effect on meaningful work and meaningful work will have positive effects on work-family conflict, organizational commitment, and meaning in life. Hence, the research model is designed on this basis.

In this study, a cross-sectional design was employed, and data were collected through a questionnaire-based survey. Based on the convenience sampling 355 individuals answered the questionnaire. To analyze the data, descriptive statistics, Pearson coefficient and simple and multiple regression analyses were conducted.

According to findings of this study, the mediating effect of meaningful work on the relationship between needs for meaning-based P-J Fit and work-family conflict is fully supported. Additionally, the mediating effect of meaningful work on the relationship between needs for meaning-based P-J Fit and meaning in life is fully supported. It is also partially supported that meaningful work mediates the relationship between needs for meaning-based P-J Fit and affective commitment. Besides, the mediating effect of meaningful work on the relationship between needs for meaning-based P-J Fit and continuance commitment is not supported. Instead, it is supported that needs for meaning-based P-J Fit contributes to continuance commitment independently of meaningful work. In this way, it is argued that there might be other mediating variables between needs for meaning-based P-J Fit and continuance commitment, and it is suggested that these variables should be tested in the future research.

The originality of this study is that it creates awareness about the relationships between needs for meaning-based P-J Fit and work-family conflict, organizational commitment, and meaning in life by drawing attention to the variables that might have

effects on these relationships. It also emphasizes the meaningful work as a potential contributor that fosters an individuals' experiencing affective commitment, meaning in life and alleviates individuals' experiencing work-family conflict.

Key words: Needs for Meaning-based Person-Job Fit, Meaningful Work, Work-Family Conflict, Organizational Commitment, Meaning in Life, Existentialism



TURKISH ABSTRACT (ÖZET)

Bu araştırmanın temel amacı anlam ihtiyacı temelinde birey-iş uyumu ile iş-aile çatışması, örgüte bağlılık ve yaşamın anlamı arasındaki ilişkide anlamlı işin aracılık etkisini incelemektir. Bu çalışmada, iş-aile çatışmasının, yaşamın anlamının ve örgüte içten bağlılığın anlam ihtiyacı temelinde birey-iş uyumu tarafından açıklanabileceği gibi, anlamlı işin de bu açıklayıcılığa katkısının olduğu görülmüştür. Bu doğrultuda, anlam ihtiyacı temelinde birey-iş uyumunun anlamlı iş üzerinde olumlu katkısının olacağı, anlamlı işin de iş-aile çatışması, örgütte bağlılık ve yaşamın anlamı üzerinde olumlu katkıya sahip olacağı ileri sürülmüştür. Dolayısıyla, araştırma modeli bu temelde oluşturulmuştur.

Bu çalışmada kesitsel tasarım uygulanmış, veriler anket aracılığı ile toplanmıştır. Kolayda örnekleme yöntemi ile 355 kişi anketi cevaplandırmıştır. Verilerin analizi için tanımlayıcı istatistik, Pearson katsayısı, basit ve çoklu regresyon analizleri yürütülmüştür.

Araştırmanın bulgularına göre, anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve iş-aile çatışması arasındaki aracılık etkisi tam desteklenmiştir. Ek olarak, anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve yaşamın anlamı arasındaki ilişkide aracılık etkisi tam desteklenmiştir. Anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve içten bağlılık arasındaki aracılık etkisi kısmi desteklenmiştir. Bunun yanı sıra, anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve zorunlu bağlılık arasındaki ilişkide aracılık etkisi desteklenmemiştir. Buna karşılık, anlam ihtiyacı temelinde birey-iş uyumunun anlamlı işten bağımsız olarak zorunlu bağlılık üzerinde katkısı olduğu desteklenmiştir. Böylelikle, anlam ihtiyacı temelinde birey-iş uyumu ile zorunlu bağlılık arasındaki ilişkide ara değişken rolüne sahip olabilecek başka değişkenler de olabileceği ve gelecek araştırmalarda bu değişkenlerin test edilmesi önerilmektedir.

Anlam ihtiyacı temelinde birey-iş uyumu ve iş-aile çatışması, örgüte bağlılık ve yaşamın anlamı arasındaki ilişkiye ve bu ilişkileri etkileyecek değişkenlere ilgi çekerek farkındalık yaratması bu araştırmanın özgünlüğüdür. Araştırma ayrıca bireyleri

içten bağıllık, yaşamda anlam gibi deneyimlere teşvik eden anlamlı işin; bireylerin iş-aile çatışması deneyimini azaltarak katkı sağlayıcı olduğunu vurgulamaktadır.

Anahtar kelimeler: Anlam İhtiyacı temelinde Birey-İş Uyumu, Anlamlı İş, İş-Aile Çatışması, Örgüte Bağıllık, Yaşamın Anlamı, Varoluşçuluk



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ABBREVIATIONS

SDT	Self-determination Theory
PIL	Purpose in Life Test
CMWS	Comprehensive Meaningful Work Scale
WIF	Work Interference with Family
FIW	Family Interference with Work
P-J Fit	Person-Job Fit
D-A Fit	Demand-Ability Fit
N-S Fit	Need-Supply Fit
KSA's	Knowledge, Skills, and Abilities

1. INTRODUCTION

Existential philosophers and social psychologists have long discussed that human existence can be fulfilled by experiencing “real” meaning (Klemke, 2000; Metz, 2002). Though scientists have focused on different perspectives about experiencing meaning in life, at the heart of meaningful life there is a healthy human functioning (Baumeister, 1991; Frankl, 1959; Yalom, 1980). As Frankl (1959, p. 115) highlighted: “Man’s main concern is not to gain pleasure or to avoid pain but rather to see a meaning in his life”. Crescioni and Baumeister (2013) asserted that individuals have four basic “needs” for meaning which are (1) people seek to find purpose in their lives (need for purpose); (2) people seek to justify their behaviors with respect to moral standards (need for values and justification); (3) people seek to have self-efficacy and to control their environment (need for efficacy); (4) people seek to have a sense of self-worth and to be perceived worthwhile by other people (need for self-worth).

According to Self-determination theory (Deci & Ryan, 2000), the fulfillment of psychological needs can be a motivational mechanism for individuals that energize and direct their actions. In this study, the fulfillment of psychological needs is handled under the title of “*needs for meaning based person-job fit*” which is defined as the congruence between four basic needs (i.e., purpose, values and justification, efficacy, and self-worth) of individuals and to what extent their job supplies opportunity or eases to keep alive and fulfills those needs. The fulfillment of those needs for meaning can be sources of motivation to find meaning at work, create a balance between work and family, organizational commitment, and meaning in life. According to Frankl (1967), people need for having a goal, values or ideals, and in the absence of them, one might experience distress. In other words, it is called as “existential vacuum” characterized by ennui, apathy, and vacuity (Ruffin, 1984; Frankl, 1967; Yalom, 1980).

Within management science, the relationships between motivation and productivity let scholars understand human being at work (Driscoll & Wiebe, 2007). To this respect, understanding attributed meaning to work is crucial in order to illuminate the antecedents and consequences of meaningful work. In this study, meaningful life, work-family conflict, affective and continuance commitment are predicted by needs for

meaning-based person-job fit and meaningful work is seen as a mediator variable between those variables.

Based upon existential perspective, meaningful work can be reached through experiencing a sense of completeness and coherence at work (Lips-Wiersma & Wright, 2012). According to Weisskopf-Joelson (1968), it is vital for individuals to have coherence between the private (inner) and public (outer) areas of life to perceive meaning. Meaningful work is conceptualized under a four-dimension model which covers developing and becoming self, unity with others, expressing full potential, and service to others (Lips-Wiersma & Wright, 2012). When employees perceive their work meaningful, they are more committed, productive, creative and collegial (Amabile & Kramer, 2012).

When there is a high congruence between individuals' needs for meaning and the extent their current job supplies opportunity to fulfill those needs might have a positive role to experience meaning in life. Because the concept of coherence can be linked to congruence (Osgood & Tannenbaum, 1955) and this congruence between the fulfillment of needs for meaning and the job supplies opportunities to satisfy those needs let individuals to be organized in balanced and lead to positive intellectual, attitudinal and behavioral responses. In other words, individuals have a tendency to interpret their work as meaningful when work is perceived as goal-oriented, purposeful, valuable, or significance (May et al., 2004).

According to SDT, the balance in the amount of satisfaction of the three basic psychological needs of autonomy, competence, and relatedness might lead to balance in work and family life. Employees who satisfy their autonomy needs by behaving with a sense of volition; competence needs by creating and applying new ideas or concepts and experience a sense of achievements; relatedness needs by having a sense of belonging, enjoying working together or supporting each other would have a good balance between personal and work life. In other words, those of employees who experience greater levels of self-determination in working life are likely to be motivated toward integration (Hodgins & Knee, 2002) and thus seeking a balance between different parts of their life. Senecal, Vallerand and Guay's (2001) findings confirmed that employees who satisfy

their basic needs through their work and family, respectively, predicted lower levels of family alienation, emotional exhaustion, and work-family conflict.

2. THEORETICAL FRAMEWORK OF THE STUDY AND RELATED RESEARCH

2.1. MEANING IN LIFE

Meaning can be experienced by answering the questions about “what is worth living for?”, “what is the purpose of my life?” or “what is the meaning of my life?”, “Why do I keep on living if there is death at the end?”. As Frankl (1984) pointed out, searching for a personal sense of meaning in life is the most powerful motivation in our lives. According to human science perspective, humans are self-interpreting animals who are conscious, purposive and self-regulating organisms. Human science perspective is known as “existentialism” which focuses on the idea that people have an innate “will to meaning” to have a clear guide for their existence (Frankl, 1963). Frankl has derived this perspective after surviving from Nazi concentration camp horrors. Will to meaning has a crucial role in man’s life to motivate and fulfill himself. Because will to meaning is also a combination of values and ideals to live and even die for.

From this perspective, it can be concluded that meaningfulness is not equal to happiness. Lives can be meaningful without being happy, but it is not easy to experience a happy life without a meaningful life. In other words, happiness is necessary but not adequate for meaningful life. According to Ryan and Deci (2001) happiness has two approaches: hedonic and eudaimonic. As Epicurus asserted the hedonic kind of happiness represents the meaning of life and the best good. From the Aristoteles point of view, eudaimonic happiness is based on the search of happiness in a virtuous life. Real happiness is not created by the pain or enjoyment; contrary it is discovering of one’s real potential while following the path of being perfect. In this path, one may face tuff problems or difficulties but should have a reason to continue. Nietzsche pointed out that “you can endure anything if you have a reason to live”.

At the heart of meaning in life, people have a reason to be alive. People desire to stay alive because they value to keep on moving. When the word of “value” comes

into the surface, a social reality which is a reflection of culture appears. Although a culture does not have the power to shape subjective experiences of individuals, it can encourage them to interpret their lives as more or less meaningful as a function of whether their actions confirm to things that are valued in the culture. Therefore culture is “the some of complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by a man a member of society” (Levi- Strauss, 1963: 18).

According to contemporary theories, people initiate and persist at behaviors based on the reason the beliefs their behaviors will lead to desired outcomes or goals. According to Deci and Ryan (1985) intrinsic (desiring something for its own sake) and extrinsic motivation (desiring something for specific external rewards) are reasons of human behaviors. Culture relies heavily on extrinsic motivation. Because people’s efficacy is shaped by cultural values such as working at a good job, voting, obeying the rules. All these cultural activities reinforced by extrinsic motivation. But what if there are suffering conditions that cultural values or expectations are not important? What kinds of motivators do trigger people to behave appropriately?

In the history of psychology, philosophies and theorists have adopted a variety of approaches to defining *meaning*. Wong (1998) have argued that two types of personal meaning exist: “the *ultimate meaning* of human existence can be discovered through religious beliefs, philosophical reflections, and psychological integration, whereas *specific meanings* in everyday living can be created through engagement, commitment, and the pursuit of life goals”(p. 405).

In this research, “ultimate meaning” which reflects the *feeling of self-transcendent purpose* (e.g., Frankl, 1986; Maslow, 1954) will be handled. Multiple authors have noted that sources of meaning constructions are based on *adaptive cognitive mechanisms* such as religious ideologies or the peak experiences.

One influential theorist, Victor Frankl, who has survived from Nazi concentration camps, has experienced a sense of self-worth and purpose to create meaning in his life. According to Frankl, the failure to experience meaning in life or

take responsibility for one's existence is a fundamental cause of psychopathology. After his experience in concentration camps, Frankl asserted that experience of suffering, adversity or death can result in creating deeper meaning in human life. In his book, he said: "suffering is an ineradicable part of life, even as fate and death. Without suffering and death, life cannot be complete" (p. 88). For Frankl (1963) meaning in life has three sources: creative works, love, and attitude toward pain or suffering. According to Frankl (1984), individuals must strive themselves to find meaning in life by connecting themselves to the external world. As he said: "meaning in life can only be found when individuals integrate what they have learned about themselves into the world, moving away selfishness" (p.133). The view of individual integration into a broader context is a reflection of culture based actions which is consistent with the research demonstrating that intrinsically motivated individuals are dependent and inseparable of other and from culture (Deci & Ryan, 2000). For Frankl (1984), values are crucial to experience deeper meaning that people are usually motivated to live and die for.

After all of these explanations, this question might come to minds: "why do individuals cannot activate their motivations to develop a sense of meaning and purpose?" According to Frankl (1984) experiencing a state of meaninglessness is to being in an "existential vacuum" which is an inner emptiness that lacks a meaning worth living for. Frankl stated that people who are in existential vacuum have a tendency to "do what others do" which is called as "conformism" and "do what others tell them to do" which is called as "totalitarianism". Additionally, Frank (1984) pointed that people have an innate will to find a meaning. This meaning is a function of engagement, agency, and self-direction. Rather than adopting meaning provided to us, "we must actively discover our own sense of meaning" (p. 131). As he said: "meaning is something to be found rather than given" (Frankl, 1988: 62).

Research about meaning in life has begun in the mid of 1960s with the publication of the Purpose in Life test (PIL; Crumbaugh & Maholick, 1964). According to the finding of these research, existential frustration was related to a lack of purpose in life. Frankl also estimated that approximately 20% of the psychological and psychiatric patient suffered from boredom and existential vacuum. As a result of his belief about

the importance of purpose in life, Frankl developed a therapeutic approach for individuals who seek to find a purpose for their lives. He called this “Logotherapy” which is based on the presumption that human beings are able to find a reason for living, and by doing this they can overcome negative states and live more fulfilling lives (Crumbaugh & Henrion, 2001).

Logotherapy is based on several key assumptions. The first assumption is “freedom of will” which focuses on the belief that people may not control what happens to them, but they can always control how to respond to the events in their lives (Crumbaugh, 1971; Melton & Schulenberg, 2008). The second assumption is “will to meaning” which emphasizes that main motivation of people is a desire to find meaning and purpose in their lives (Crumbaugh, 1971; Frankl, 1984). As mentioned earlier, experiencing a lack of will to meaning leads to existential vacuum (Frankl, 1984). The final assumption is that life is meaningful in all conditions, even under unavoidable torture and suffering (Frankl, 1984). Frankl asserted that one can find meaning in his or her life even in helpless or hopeless situations by choosing to live with honor and dignity.

2.1.1. Antecedents and Consequences of Meaning in Life

Studies analyzed that meaning in life can be experienced by purposeful life. The purpose in life might contribute extinction of existential neurosis and also psychological problems. For instance, Frankl asserted that purposelessness is related with antisocial behavior (Shek, Ma, & Cheung, 1994), and people who have no purpose in life are more likely to run into troubles, blame others and experience high levels of negative affect and anger (Sappington & Kelly, 1995). There have been studies in which the relationship between purpose, hope, and depression examined. They concluded that while purposeful life is positively related to hope, negatively related to depression.

Mascaro and Rosen (2005) suggested that there are two kinds of meaning: (a) explicit meaning that refers having a philosophy and framework in life; (b) implicit meaning that includes a sense of personal meaningfulness. Explicit meaning contributes to the experience of a sense of coherence and purpose. Both are related to increased

levels of trait and state “hope” and decreased levels of depression. Similar findings showed that purposeful life is negatively related to general anxiety and depression (Bigler, Neimeyer, & Brown, 2001), loneliness (Paloutzian & Ellison, 1982) and psychological problems (Ho, Cheung, & Cheung, 2010).

There are some motivational factors underlying search for meaning in life. According to findings of Steger, Kashdan, and Oishi (2008) individuals who are motivated to be avoidant, inhibited and not open to experience, are more likely to experience in a deficit-based search for meaning and perceive a lack of meaning in their lives. Conversely, in their research, individuals who are motivated to be approach focused, uninhibited and open to experience do not experience deficit, but rather are engaged in an organic and experiential quest for the search of meaning. In other words, accepting the reality as the way it is and not avoiding the possibility of being sucked prevent people from falling into the existential vacuum.

According to Yalom (1980) serving others, attending in charitable work, spending times to make the world better place are powerful sources of meaning. Findings of researchers have shown that prosocial behavior is affected by the perception of death. For instance, Blackie and Cozzolino (2011) have observed that among a community center in England, participants who perceive death as a salience or inevitable have increased the tendency to donate blood. Thus, in the case of consideration of transitory life, blood donation plays a functional role to satisfy altruistic tendencies. Nozick (1989) proposed that purposeful life which includes creating, parenting and loving is a source of meaning.

Another activity that Yalom (1980) asserted as developing a sense of meaning was expressing creativity. Because creativity is also another form of expressing full potential Yalom posited that self-reflection and self-discovery facilitate meaningfulness. According to findings of Routledge, Greenberg, and Sheldon (2005) participants who considered mortality salience can develop creative thinking when they believe that their contributions benefit society.

As Frankl(1992) pointed out values provide individuals to justify their actions and when the values are threatened and throw them into doubt people would likely to lose the feeling of being individual, having freedom and experiencing personal value.

2.2. History of Work and Family Integration

People have always joined various parts of their lives such as obligations, friendships, paid or unpaid work, family responsibilities, leisure or other activities. When looking back, even in the pre-industrial world, men were generally in hunter, explorer or warrior roles while women tended to be in childbirth and raise role. According to Connell (2001:31) “before the 18th century, women were certainly regarded as different from men, but different in the sense of being incomplete or inferior examples of the same character (for instance, having less of the faculty of reason). Women and men were not seen as bearers of qualitatively different characters”. However, a division of labor between men and women has slightly changed. In many pre-industrial societies, women had rights to get property or economic return for their labor. They have usually worked right along with their husbands or other members of the family. Child care or raise roles were shared by men and women (Rapoport, Bailyn, Fletcher, & Pruitt, 2002). This is called as “separate spheres” (Connell, 2001).

By the gradual existence of Industrial Revolution, the separation between family and work became clearer. Work payment was more related to men and family relationships to women. This distinction created the stereotypical assumptions that work life was more suited for men, domestic and care activities were more suited for women. Exceptionally, poor women have always had to work (Lewis & Piachaud, 1987). But also, women who did not get married were also expected to be in paid work. Doolittle (2004) has explained women’s participation in labor with the feminist and Kleinian psychoanalytic perspectives. She asserted that during the two world wars, these women were heartened to sublimate and leave their own maternal feelings and projected those feelings into nanny and educator employment. Tosh (1999) suggested that men’s roles in the home have changed during the Victorian era. He views that the father’s existence in the education and leading of their children were crucial. Gradually, stereotypical assumptions of femininity and masculinity or paid work of women and men were

granted to some non-western countries and cultures by the colonial process (Connell, 2004). These assumptions are still being exported to non-western societies in the form of contemporary globalization processes (Rapoport et al., 2002).

The number of women who were officially paid rose during the 1970s and enhanced greatly during 1980s (Raju & Bagchi, 1993). Economic and self-fulfillment motivations were encouraged middle and upper-class women and they started to enter paid work during this period (Rani, 1976). However, the assumptions that “ideal” mothers are those who nurture and focus their own children were obstacles for women. During the 1970s and 1980s, studies about working women became popular in some universities. Some research concentrated on “work-family” and gender issues. Meanwhile, research about work-family issues in urban areas appeared.

2.2.1. The concept of Work-Family Conflict

Human behaviors have long been figured by the society and expectations of members in that culture. In the earlier of the twentieth century, theorists of symbolic interactions asserted that self-meanings were created by identities through adopted social roles (LaRossa & Reitzes, 1993). After that, one of the structural functionalists Talcott Parsons suggested that roles can be created when congruence between goals and social norms are accomplished and that division of gender-based specific roles would enhance the running of families, societies, and organizations (Kingsbury & Scanzoni, 1993). Structural functionalism is divided into two separate spheres. One focuses on the separation between institutions and families. The other emphasizes that families, societies, and organizations work in harmony when women and men specialize in separate spheres in which women do expressive work at home and men in the organization working in instrumental jobs (Kingsbury & Scanzoni, 1993). New theories about work and family are not based on the notions of separate spheres. For instance, expansionist theory (Barnett & Hyde, 2001) concentrated on the advantages of role accumulation comprising added income, social integration, role combinations’ buffering effect, and extended social and personal opportunities.

In literature, the concept of conflict between work and family roles emerged in the 1960s. Work-family conflict is a form of interrole conflict (Greenhaus & Beutell, 1985; Kahn, 1981). According to Kahn, Wolfe, Quinn, Snoek, and Rosenthal (1964) interrole conflict is where “role pressures associated with membership in one organization are in conflict with pressures stemming from membership in other groups” (p.20). Interrole conflict includes work conflict and family conflict. While work conflict emphasizes experiences with incompatible pressures within the work domain, family conflict emphasizes experiences with incompatible pressures within the family domain (Kahn et al., 1964).

Another contributor for work and family conflict is Goode’s theory of role strain which was defined as “felt difficulty in fulfilling role obligations” (Goode, 1960: 483). He has explained role strain theory under two assumptions: (a) most individuals experience inability to respond the role responsibilities which are inevitable and resulted as role strain; (b) individuals have a pool of resources that are scarce, so resources extended in one role are deprived from another. The definitions of work-family conflict stress the excessive demands on individuals. Demand is a physical or psychological strain about the role requirements, expectations, and norms that individuals have to handle by exerting physical or mental effort (Voydanoff, 2004). In the form of work-family conflict, the demands of one role affect the performance of another role in a difficult way (Katz & Kahn, 1978).

In 1985, Greenhaus and Beutell have defined work-family conflict as “a form of interrole conflict in which role pressures from the work and family domains are mutually incompatible in some respect” (p.77). They used Kahn et al. (1964)’s definition of work-family conflict. Consistent with the definition of Greenhaus and Beutell (1985), in literature, three types of work-family conflict have been identified: (1) time-based conflict, (2) strain-based conflict, and (3) behavior-based conflict. From the perspective of Person-Environment Fit Theory (Caplan & Harrison, 1993), those kinds of conflicts underline the required skills in one area on abilities in another area. Abilities are primary determinants of work-family conflict and incongruence between demands and abilities will produce stress.

2.2.2. Types of Work-family Conflict

2.2.2.1. Time-based conflict

As it can be understood from the title, time-based conflict is related with the time spent on one role that might not be devoted to activities within another role. According to Greenhaus and Beutell (1985) time-based conflict take place under two forms: (1) time pressures related to one role make it physically impossible to comply with expectations arising from another role; (2) time pressures may produce a preoccupation with one role when one is physically attempting to meet the demands of another role (Bartolome & Evans, 1979). From the perspective of Person-Environment fit theory, time is a kind of ability that people can consume to fulfill demands. When there is a negative relationship between work and family abilities time-based conflict arises. In other words, this negative relationship between work and family is driven by time allocation decisions of the individual (Edwards & Rothbard, 2000).

Time-based conflict projects that spending time in one domain might leave the other domains' demand uncovered. This situation implies the demand-abilities misfit where the environmental demands go beyond the abilities of an individual. Accordingly, time-based conflict is due to incongruence between the demands and abilities requested in work and family whereby demands in one area are uncovered because time is shifted from that area to the other one. Individuals with high self-esteem or efficacy might be less likely to experience time-based conflict because of their positive self-evaluations and internal locus of control.

2.2.2.2. Strain-based Conflict

This type of conflict emphasizes the strain that is produced by roles of the individual. According to Pleck, Staines, and Lang (1980) strain-based conflict occurs when strain in one role affect the performance of another role. In other words, increased strain in one role decreases the necessary abilities in another role. The incompatibility between roles creates strain which leads to symptoms such as tension, anxiety, fatigue, depression, apathy, and irritability (Brief, Schuler, & Van Sell, 1981; Ivancevich &

Matteson, 1980). Drawing from Person-Environment Fit Theory, strain-based conflict is experienced when the abilities can not meet the demands.

2.2.2.3. Behavior-based conflict

Behavior-based conflict occurs when behavior exhibited in one role might be incompatible with the expectations in another role and the person cannot adopt her or his behaviors when moving between roles. This type of conflict is usually experienced in the roles that include stereotypes. For instance, assertive, competition, emotional resilience, aggressiveness might be attributed to types of behavior which are related to the managerial position. On the other hand, as a family member, being warm, emotional, sensitive or nurturant might be expected by family members. Therefore, if an individual is unable to adjust the expected behaviors within different roles, she or he is likely to experience conflict between roles. In the sense of Person-Environment Fit Theory, behavior-based conflict refers a negative relationship between work and family roles in which the reduction in the abilities to transfer the appropriate behavior in one role to another.

2.3. Work Interference with Family vs. Family Interference with Work

Conflict arises in two forms in literature: (a) work interference with family (WIF) (work-to-family conflict) exists when the demands of work interfere with the fulfillment of family responsibilities, and (b) family interference with work (FIW) (family-to-work conflict) exists when the demands of family interfere with the work responsibilities (Greenhaus & Beutell, 1985). For example, a mother who has to work long hours may not be able to show affection to her children at home (WIF), at the same time, she may experience problems that are related to family which lead to interruptions at work (FIW).

In literature, industrial and organizational psychologists have figured out why people experience work-family conflict and how this might affect the results. According to researchers (Greenhaus & Parasuraman, 1986; Ironson, 1992), there are different models that focus on antecedents of work-family interference. Commonly used models are matching hypothesis and cross-domain hypothesis (Amstad, Meier, Fasel, Elfering,

& Semmer, 2011). While matching hypothesis emphasize WIF affects work-related outcomes more than family-related outcomes, and FIW affects family-related outcomes more than work-related outcomes, cross-domain hypothesis underline WIF affects family-related outcomes whereas FIW affects work-related outcomes. According to findings of Huang, Hammer, Neal, and Perin (2004), while the outcomes of WIF are related to family distress, the outcomes of FIW are related to work distress.

In this study, work-family conflict which is divided into two parts: work-interference with family and family-interference with work will be analyzed under three forms: time, strain, and behavioral (See Figure 1).

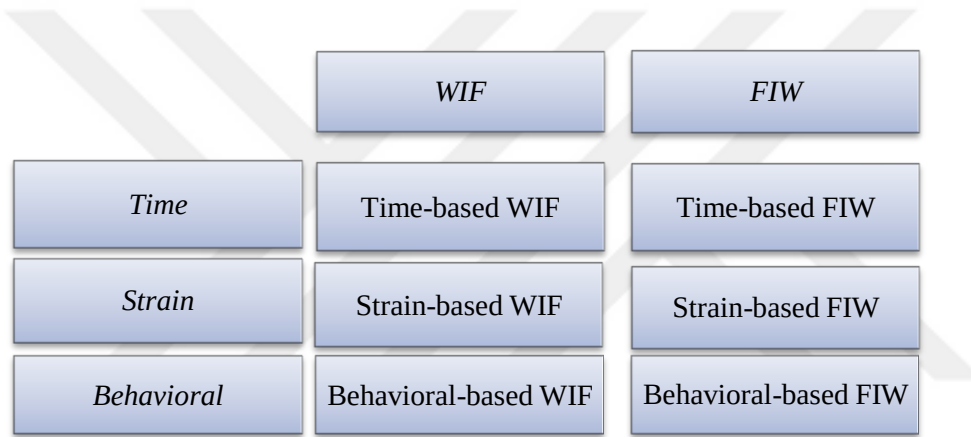


Figure 1: Types of Work-Family Conflict

2.4. Antecedents of Work-Family Conflict

In literature, the antecedents of work-family conflict have been categorized under three sources: work related, family related and personality related.

2.4.1. Work- related sources of conflict

The most common work stressors are role conflict and role ambiguity as antecedents of work-family conflict (Greenhaus & Beutell, 1985). According to Kahn et al. (1964), role conflict may be experienced when there is a conflict between work role and other life roles. Role ambiguity includes lack of clarity of goals, activities and authority levels at the workplace (Ito & Brotheridge, 2012). There is a positive relation between ambiguity and/or conflict within work role and work-family conflict (Jones &

Butler, 1980; Kopelman, Greenhaus, Connolly, & Thomas, 1983; Greenhaus, Bedeian, & Mossholder, 1987).

Number of working hours (workloads) (Burke, Weir, & Duwors, 1980), irregularity of shift work (Pleck et al., 1980), working at weekends (Shamir, 1983), unpredictable work routines (Fox & Dwyer, 1999) were found to be positively related to work-family conflict. According to findings of Aryee, Luk, Leung, and Lo (1999), work overload is positively related to work-to-family and family-to-work conflict.

According to Luk and Shaffer (2005: 492): “time and energy are exhaustible commodities: once spent, they are not available for other tasks either within the same domain or other domains” which points out that in nature, sources are inevitably scarce and distribution of inequality might create conflict.

Bartolome and Evans (1980) suggested that poor person-job fit and coping with a new job may create emotional distress for an individual and produce fatigue, tension or frustration that might create unsatisfied work life.

2.4.2. Family-related sources of conflict

Having young children, spouse employment, living in a large family, low spouse support, expectations for warmth and openness can make it difficult to fulfill requirements of another role (Greenhaus & Beutell, 1985). Therefore, married people experience more work-family conflict than unmarried one (Herman & Gyllstrom, 1977). Additionally, since young child rearing creates more responsibility for parents it might be expected that parents who have a young child experience more work-family conflict than parents of the older child (Beutell & Greenhaus, 1980; Greenhaus & Kopelman, 1981).

Family size is also a source for the distribution of resources. That is when family size increases the roles of individuals which lead to greater demands and time increases as well. Greater demands from family have been associated with greater work-family conflict (Parasuraman & Simmers, 2001; Carlson & Perrewe, 1999).

Furthermore, Beutell and Greenhaus (1982) showed that large families create conflict for women whose husbands have focused on their own careers.

Spouse support may protect individuals from experiencing work-family conflict (Holahan & Cilbert, 1979). According to findings of Beutell and Greenhaus (1983), a husband who supports his wife may help reduce experiencing work-family conflict. Additionally, women whose career orientations are different than their husbands are likely to experience work-family conflict between home and non-home roles. Having different perspectives about family role between husband and wife (Chadwick, Albrecht, & Kunz, 1976) and husband-wife dissimilarity in attitudes toward a wife's employment status might also contribute to conflict in family and work (Eiswirth-Neems & Handal, 1978).

The core of the work-family conflict is related to the incapability of expected behaviors in one role with another role. For example, managerial stereotype underlines self-confidence, emotional stability, being logical and assertiveness. On the other hand, these values may not be compatible with the expected behaviors (i.e. being warm, nurturant, emotional or sensitive) in a family role. According to findings of Bartolome (1972), young managers usually experience value-behavior incompatibility reinforced at work and openness and warmth expected by family members.

2.4.3. Personality-related sources of conflict

There have been several researchers about the effects of the personality of individuals on experiencing work-family conflict. Big Five personality traits have been investigated (Wayne, Musisca, & Fleeson, 2004) and conscientiousness has been found to have a negative contribution on experiencing work-family conflict. Because conscientious people are well organized and efficient to accomplish their goals with less interrole conflict (Wayne, Musisca, & Fleeson, 2004). According to findings of this research, people who have a high score on neuroticism are likely to experience more work-family conflict. Because neurotic individuals experience difficulty to handle problems with effective coping strategies. Stoeva, Chiu, and Greenhaus (2002) asserted that trait negativity might be connected to the conflict in a relationship both moderated

and mediated by family stress and job. In other words, negativity might influence work-family conflict through increasing work stress perceptions of individuals and family roles. In a moderator role, the negative trait might be in interaction with job and family stress to estimate conflict because people high in negativity can be more sensitive to the effects of the stressors on work-family conflict. Consistently, mediation role of job stress and moderation role of family stress created similar results because high negative affectivity increased the experience of high stress regardless of their circumstances.

Several studies have also shown a positive relation between work-family conflict and Type A behavior (Burke, Weir, & Duwors, 1979, 1980; Werbel, 1978). Because Type A individuals have a tendency to work longer hours, demand more of themselves or give importance on work than Type B individuals.

2.5. Organizational Commitment

The development of “organizational commitment” has begun with the individuals’ tendency to stay in their organization (Becker, 1960). Becker (1960: 33) has viewed this tendency as “engaging in consistent lines of activity”. Additionally, Buchanan (1974) defined commitment as a “partisan, affective attachment to the goals and values of the organization, to one’s role in relation to the goals and values, and to the organization for its own sake, apart from its purely instrumental worth” (p. 533).

Porter, Steers, Mowday, and Boulian (1974) emphasized that organizational commitment is the degree of identification toward organization, and divided into three psychological parts: (a) degree of desire to stay in the organization, (b) degree of desire to show extra effort on behalf of the organization, (c) degree of belief in the goals of organization. Porter et al. (1974) have viewed organizational commitment as an attitudinal perspective which focuses on the antecedents and consequences of commitment. In this perspective, maintenance of commitment depends on the behavioral consequences of it (Meyer & Allen, 1991). Since these components are attitudinal commitments; that are, employees may experience each of these psychological states with different degrees. For instance, some employees may experience strong need and obligation to stay, but no desire to do so; other employees

may experience only strong desire to stay but do not feel a strong need and obligation to stay (Allen & Meyer, 1990).

Allen and Meyer (1990) defined organizational commitment as psychological links between the employee and his or her organization. These psychological links are called as: affective commitment, continuance commitment, and normative commitment. Meyer and Allen (1997) emphasized that it is more appropriate to consider affective, continuance, and normative commitments as components rather than types because as mentioned before, an employee might experience varying degrees of them.

2.5.1. Affective commitment

This commitment has been identified as “affective and emotional attachment to the organization such that the strongly committed individuals identifies with, is involved in, and enjoys membership in, the organization” (Allen & Meyer, 1990: 2). This definition points out that committed individuals desire to stay in the organization and they identify themselves with their organization.

In literature, organization-based identification is taken into consideration under two types: values-based identification and social identity theory based identification. While values-based identification stresses the congruency between the values and goals of individuals and organization (O'Reilly & Chatman, 1986), social identity theory based identification emphasizes that an individual identifies herself/himself with an organization and organization provides a sense of identity for an individual. With this perspective, Mael and Ashforth (1992) defined organizational identification as “the perception of oneness with, or belongingness to an organization, where the individual defines him- or herself in terms of the organization in which he or she is a member” (p. 104). At the heart of affective commitment, there is individual's identification and involvement within a particular organization (Mowday, Steers, & Porter, 1979). When people experience affective commitment they feel emotionally attached to their organizations, feel a strong sense of belongingness and feel like part of the family in their organizations.

In literature, antecedents of affective commitment have been identified, including individual characteristics, structural characteristics, job-related characteristics and work experiences (Mowday, Porter, & Steers, 1982). According to Meyer and Allen (1991), the strongest predictor of affective commitment is work experiences in which employees experience congruence between their expectations and satisfaction. According to findings of Mathieu and Zajac (1990) autonomy, challenging work and skill variety are strongly correlated to affective commitment.

With respect to personality characteristics, people who have a high need for achievement and strong work ethic experience affective commitment (Buchanan, 1974), and people who believe in their competence and abilities experience higher affective commitment than non believers (Mathieu & Zajac, 1990).

2.5.2. Continuance commitment

Researchers underline that affective commitment has a minimal role when commitment is conceptualized. In reality, people choose their behavior with the recognition of cost and benefit (Becker, 1960; Farrel & Rustbult, 1981). According to Kanter (1968), this perspective turns into “cognitive-continuance commitment” which exists when profit leads to continued participation and a cost leads to discontinued activity. Meyer and Allen (1991) have named this as a perceived cost associated with leaving the organization. Hence, continuance commitment is a logical perspective of input-output analysis.

Inputs can be perceived as individual investments to remain with the organization. These investments are tenure, social relationships, knowledge, and skill gained, and pension rights (Cohen, 2007). According to Stebbins (1970), continuance commitment is the “awareness of the impossibility of choosing a different social identity... because of the immense penalties in making the switch” (p. 527). On the other hand, outputs of continuance commitment are viewed as turnover and absenteeism in which continuance commitment decreases; they are expected to decrease as well (Allen & Meyer, 1990).

According to definitions, antecedents of continuance commitments are investments and alternatives. For instance, if an employee makes an investment in an organization such as spending time and energy to gain skills or relocating from a different city, makes a decision of leaving harder because leaving the organization might create meaning for an employee as wasting of time, energy and money invested. When alternatives are taken into consideration when an employee perceives that s/he has several alternatives, leaving the organization would not cost too much and therefore, weaker continuance commitment would arise. According to findings of Pilcher (1994) employees who identified themselves with the role of “provider” or “bread winner” experience strong continuance commitment than those who did not identify themselves with these roles.

2.5.3. Normative commitment

Normative commitment is taken into consideration as an “obligation” and defined as a “belief about one’s responsibility to the organization” (Allen & Meyer, 1990: 3). Normative commitment appears when employee experience socialization within the organization that affects the attitudes about loyalty to one’s employer (Wiener, 1982) or organization’s investments (training or payments) to an employee (Allen & Meyer, 1990).

According to Wiener (1982), normative commitment is a process of learning that is developed by socialization in family and culture. If an individual is raised in a family in which the importance of normative commitment is emphasized s/he will likely to have strong normative commitment. In a similar way, in an organizational socialization process, coworkers may affect the attitudes of newcomers about their normative commitment.

In this research normative commitment is not included in analyses because normative commitment comprises staying in the organization due to a moral obligation to the organization. The concepts of needs for meaning based P-J fit and meaningful work are more connected with the job itself and the person himself. In other words, those variables are not caused by the organizational factors rather individual and work

contexts. Meyer and Allen (1991) argued that normative commitment can be developed by investing something that is hard to reciprocate on employees (e.g., tuition payments sponsored by the organization).

2.6. Needs for Meaning-based Person-Job Fit

2.6.1. Needs for Meaning

Frankl (1946) asserted that the meaning of one's life may change, but the need for meaning always appears. Need for meaning is a source of motivation to find answers and explanations for the problems in life (MacKenzie & Baumeister, 2014). Establishment of meaning in life depends on the possession of four needs for meaning. According to Baumeister (1991) firstly, people seek to establish a sense of purpose in their lives. Secondly, people seek to justify their actions with respect to their values or moral standards. Thirdly, people seek to have a sense of efficacy that one can create a difference. Fourthly, people seek to believe that they are valued, good, and worthy individuals. These four needs are varied motivational models that help the individual to find meaning in life. If one of them is not satisfied, the problem will arise for the individual. Each of these four needs will be outlined, starting with the need for purpose.

2.6.2. Need for Purpose

The first need is related to goals. As Baumeister (1991) pointed out it starts with the setting of the goal, then, the necessary actions to achieve the goal, and ends with the fulfillment of the goal. The purpose has two main types: goals and fulfillments. In the Oxford dictionary goal is defined as “the object of a person's ambition or effort; an aim or desired result”. This definition draws meaning that the events of the present are connected with future events. For instance, a mother who has worked long hours to offer a better life condition for her daughter, and in the long run, she has been proud of her daughter when she has watched her accomplishments. In other words, the things that have been done in the past (studying long hours to finish Ph.D. dissertation, working very hard) can be associated with the events in the future (graduating with honors, getting a promotion). Taylor (1983) highlighted that patients who suffer from serious illness or injury engage in using this approach to attach meaning their traumas.

Fulfillment is a complicated term that has been defined in dictionary as “the achievement of something desired, promised or predicted”; “satisfaction or happiness as a result of fully developing one’s potential”; “the meeting of a requirement, condition, or need”; “the performance of a duty or role as required, pledged, or expected”. In the dictionary of Longman (2000: 272), fulfillment is the “feeling of being satisfied, especially in your work because you feel you are using all your abilities”; “when someone does what s/he has promised to do, what s/he should do or what s/he has always wanted to do”. According to Baumeister and Vohs (2002) fulfillment is a subjective form of anticipated state of future, such as living happily ever after, being a good mother, going heaven. These examples seem similar with the fulfillment definitions of meeting the needs, experiencing the things what one has always wanted and feeling of satisfaction. According to MacKenzie and Baumeister (2014) when people become fulfilled, they will be happier than they are now. As mentioned earlier, goals and fulfillments are types of purpose. Therefore, one can follow one or both to satisfy the need for purpose. Fulfillment is not necessary to find meaning in life, but what is the most important is that the current activities should be related steps to reach future outcomes (MacKenzie & Baumeister, 2014)

2.6.3. Need for Values and Justification

The second need to find meaning in life is for values and justification. As Frankl (1959) pointed out values are meaning source that man can live and die for the sake of his values. In order to satisfy this need, two requirements should be met: the individual must hold the sense of what is right or wrong, and the individual must be in compliance with what is considered as a right by those standards (Crescioni & Baumeister, 2013). When the values come to light moral beliefs about what is right or wrong come to mind. In a broad sense, values are learned, taken over from the previous generation and formed as “culture”. According to definition of British Anthropologist Tyler, culture: “culture is that a complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tyler, 1870: 1; as cited in Avruch, 1998: 6). According to Baumeister (2014), one of the value basis is a religion which justifies things without to be justified

itself. Additionally, culture and society are also value bases to acquire morals or norms. It should come as no surprise that no one is born by knowing the necessity doctrines of an adopted religion or knowing the appropriate behaviors in society. As defined earlier, cultural values are transferred from one generation to another.

By using values we adjust our behavior, justify our actions to decrease the negative feeling about ourselves and also decrease distressing feelings like guilt or fear. According to Baumeister, Stillwell, and Wotman (1990) people seek to reinterpret the events happened in the past to assure themselves that they acted with respect to their own moral standards. This reinterpretation was named as “justification-motivated reinterpretation” by Baumeister et al. (1990). In their study, participants were asked about how many times they had enraged someone else or had themselves been enraged. The results were interesting. Those participants who narrated their experiences as victims were prone to perceive the transgressors’ behaviors as having been unjustified and arbitrary, whereas participants who recollected an event where themselves had been the transgressors tended to justify their behaviors. In other words, transgressors had a tendency to blame external resources or keep themselves away from that moment by embracing the thing that what have been done was wrong, but by underlying, it was a long time ago and they wouldn’t behave in that way if they knew then what they know now.

Justification-motivated reinterpretation was also obtained in studies of unrequited love (Baumeister & Wotman, 1992; Baumeister, Wotman, & Stillwell, 1993). According to these studies, people who have experienced rejection of unrequited love tended to justify their rejections. Because rejection is a painful experience, people sought to keep themselves away from the rejection. Rejecters usually pointed out that they had not done anything to cause the love interest of rejected party, and at times presenting themselves as victims.

Under the circumstances, justification gives meaning to one’s life by acting with respect to moral standards and by viewing oneself as connecting to them. According to findings (Baumeister et al., 1990, 1993; Baumeister & Wotman, 1992)

when an individual has been the object of a blameworthy behavior, she or he might seek to reinterpret the behavior so as to sustain the belief that she or he is a good person.

2.6.4. Need for Efficacy

The third need for meaning is a need for a sense of efficacy. Efficacy is “the ability to produce a desired or intended result” in lexical meaning. Bandura (1986: 391) defined self-efficacy as “people’s judgment of their capabilities to organize and execute courses of action required to attain designated types of performances”. People who have a low sense of efficacy may avoid accomplishing a task or people who feel efficacious tend to work harder and persist longer when they face with difficulties (Bandura, 1977). From the existentialist view, Crescioni and Baumeister (2013) asserted that the need for efficacy might be fulfilled by completing difficult tasks. These tasks should push people to reach difficult goals. However, the level of difficulty of tasks should be arranged. If a task is too easy, there will be less satisfaction involved, but if it is too difficult to accomplish it might only end up with failure and disappointment. Findings of researchers prove that people must find a midpoint between easy tasks that produce boredom or too difficult tasks produce anxiety (Csikszentmihalyi, 1990; Nakamura & Csikszentmihalyi, 2009). Because successes increase efficacy and failures decrease it (Bandura, 1986).

The sense of efficacy is crucial to fulfilling the purposes and value-behavior congruence in life. Because, perceived self-efficacy affects the range of goal challenge people set for themselves, the amount of effort they make, and their insistence on handling difficulties (Zimmirman, Bandura, & Martinez-Pons, 1992).

In literature, there is one construct that resembles efficacy: control. Controlling the environment is an important source to bolster a sense of efficacy (ManKenzie & Baumeister, 2014). Rotter (1966) defined the *locus of control* which reflects the perceived control over outcomes. He distinguished people as an external locus of control who believe that outcomes in the environment are due to fate, luck or chance; internal locus of control who believe that outcomes are due to their actions or choices. According to MacKenzie and Baumeister (2014) controlling associates objectivity

whereas efficacy connotes subjective perception. People might increase their sense of efficacy by interpreting that the events in their lives are under their control and lack of control might lead to serious personal problems that have a negative effect on physical and mental health (Baumeister & Vohs, 2002). According to findings of Langer (1975) people have a tendency to perceive events as under their own control though they are actually due to luck or chance. This demonstrates that people are eager to perceive themselves as they have control over outcomes in their environments. Eventually, people might rise up their sense of efficacy by seeking out challenging tasks and succeeding in them, and also by seeing themselves that they have control over their environment though the reason behind of the event might be attributable to chance, luck or that were controlled by externally.

2.6.5. Need for Self-worth

The fourth need for meaning is a need for self-worth. In the dictionary, self-worth is labeled as another term for self-esteem. Self-esteem is “one’s subjective appraisal of how one is faring with regard to being a valuable, viable, and sought-after member of the groups and relationships to which one belongs and aspires to belong” (Leary & Baumeister, 2000: 2).

According to Baumeister (2013), people should feel as worthwhile human beings in order to perceive their lives meaningful. Self-worth or self-esteem starts with support from parents especially mother’s positive reinforcement (Coopersmith, 1967). For instance, Gecas (1971) has shown that while support from mother enhances a sense of worth in children, support from father develops a sense of competence. Additionally, parental acceptance or warmth is also crucial to the enhancement of self-esteem (Bednar, Wells & Peterson, 1989; Rogers, 1961). Acceptance is a bipolar term that is mostly used to describe accepting unpleasant or pleasant situations in which parents see their children’ strengths and weaknesses, competencies, and limitations. By seeing both strengths and limitations of a child in a certain situation, parents can encourage them how to develop his or her capabilities, competencies or how to overcome fears or learned helplessness, all of these establish a bond to develop competency and esteem. Similarly, Kernis (2003) have suggested that a lack of warm or loving acceptance is

damaging to self-esteem and when individuals experience suffering in this, they would likely to shape their self-esteem or worthiness on extrinsic factors rather than intrinsic which make them more vulnerable.

In the middle of the motivational hierarchy, “love and belongingness needs” has taken a place that Maslow (1968) has ranked; that is, when physiological needs such as food, water, sex, and safety, are fulfilled belongingness needs do emerge. However, Baumeister and Leary (1995) have noted that the need to belong is a basic human need. According to them, the satisfaction of need to belong depends on the desired relationships in which interactions with strangers would be willing from the beginning and these contacts might include practicing social skills or learning one’s ability to attract partners. Those interactions with disliked or unappealing people would not satisfy the need for belongingness. Baumeister and Leary (1995) proposed that the need to belong has two main characteristics. First, people need frequent interaction so that they can spend quality time with other people. The crucial point in these interactions is that there should not be conflict or negative affect between two parties. Second, people need to establish a relationship that is tagged by stability, affective concern, and foreseeable future. Because those kinds of relationships do not include anxiety or pain rather they help to keep stable one with the world, others, and self (Epstein, 1980). To fulfill the need for belongingness, an individual must believe that she or he is cared and loved by other people.

Baumeister and Leary (1995) have highlighted that the need to belong is not as the same with the need for affiliation. In general, people seek to satisfy their need for affiliation in the communication process (McCroskey & Wheelless, 1976). Need for affiliation embraces the extent to which a person loves being with other people and enjoys making friends (Jackson, 1984) also might be resulted from frequent contact with nonsupportive people that would create little satisfaction for the need to belong. However, as Baumeister and Leary (1995: 497) stated: “human beings have a pervasive drive to form and maintain at least a minimum quantity of lasting, positive and significant interpersonal relationships”. Therefore, the relationship that is characterized

by both regular contact and lasting connection satisfy the need to belongingness of an individual.

There has been considerable evidence that self-esteem has played a role in helping people to deal with negative life events. For instance, it has been shown that self-esteem can be central variable (Rosenberg, 1965) when people face problems and challenges in living (Epstein, 1979; Mruk, 1983). It serves as a “stock of positive feelings that can be valuable resources under some conditions” (Baumeister, Capmbell, Krueger, & Vohs, 2003: 37). Steger, Frazier, Oishi, and Kaler (2006) have shown that self-esteem is positively associated with the perception of meaning in life. Because meaning-making helps an individual to establish her or his identity (McAdams, 1996), and confirm self-worth (Baumeister & Wilson, 1996).

2.7. Person-Job Fit

As is evident from its name, Person-job fit (P-J fit) reflects the match between employee’s characteristics and job attributes (Cable & DeRue, 2002). It takes place under two forms: (a) demand-ability (D-A) fit and (b) need-supply (N-S) fit. D-A fit refers to high congruence between knowledge, skill, and abilities (KSA’s) and demands of a job while N-S fit reflects the perceived match between employee’s needs and supplies of a job (Cable & DeRue, 2002). N-S fit focuses on the interest of the person more than his or her ability to perform the job.

Demands include the KSA’s required to perform the job; abilities consist of education, experience, and employee aptitude (Caldwell & O’Reilly, 1990). The compatibility between them results in P-J fit. When needs and supplies take part, Cable and De Rue (2002) asserted that people might have different needs, it can be financial (e.g., pay, promotion), social (e.g., interaction with people, having good peers or managers), and psychological (e.g., having the power over other people). Individual desires can also be goals (Locke, Shaw, Saari, & Latham, 1981), interest (Campbell & Hansen, 1981) and values (Locke, 1976). According to Cable and DeRue (2002), people tend to evaluate their job or career success by evaluating whether the job has enabled

them to fulfill their needs. Supply has been described as general characteristics of occupation (Holland, 1985).

According to work identity theory (Alvesson, 2010; Walsh & Gordon, 2008), employees have different work identities in relation to whether their job aligns with their most important identities. Individual's preferred work identity is seen as interesting and even significant because incongruence between work content and work identity might result as negative work experiences (e.g., frustration) (Tims, Derks, & Bakker, 2016). Similarly, Holland (1977, 1985) has suggested that the worker and the job have both personalities and the congruence between them is determined by the compatibility between two personalities.

Evidently, the findings of numerous studies have noted that P-J fit has a positive correlation with job satisfaction, quality of work life, (Cable & DeRue, 2002; Chatman, 1991; Edwards, 1996) and career success (Bretz & Judge, 1994).

2.7.1. Needs for Meaning-based P-J fit

Since P-J fit emphasizes the compatibility between person and job, needs for meaning based P-J fit can be conceptualized as the match between four basic needs (i.e., purpose, values and justification, self-efficacy and self-worth) of individuals and what is provided to fulfill those needs by their job. Needs for meaning based P-J fit can be similar to the N-S fit which emphasizes the alignment between the needs or wants of employees and supplies she or he receives from a job (Lu, Wang, Lu, Du, & Bakker, 2014).

In literature, P-J fit can be measured in two ways: perceived fit and actual fit. While perceived (subjective) fit refers to one's judgment about how well she or he fits with the job, actual (objective) fit refers to the comparison between individual and job characteristics which are rated separately (Cable & Judge, 1996; Kristof, 1996). In other words, perceived fit is measured by asking people what is their belief about their fit with the job. Actual fit is measured by comparing the characteristics of individual and job. In this study, the actual fit will be measured.

As mentioned earlier, people can find meaning in their lives if they satisfy all four of needs such as; the need for purpose, values and justification, sense of efficacy and self-worth. We will now outline each of these four needs based P-J Fit, beginning with the need for purpose based P-J fit.

2.7.1.1. Need for Purpose-based P-J Fit

Need for purpose emphasizes the essence that present events create meaning through their connection with future events. Goals (e.g., completing doctorate), and fulfillment (e.g., going to heaven) are taken into consideration to satisfy the need for purpose. However, in order to accomplish a goal, intermediate objectives should be set as it has been emphasized that present events should be connected to future events (Baumeister, 1991).

Need for purpose on the basis of P-J fit reflects the congruence between significance level of “making an effort to accomplish goals, trying to reach a goal in a mortal life, or being planned and decisive in reaching goals” for an individual and to what extent the current job supplies opportunity or eases to keep alive and fulfills those needs.

2.7.1.2. Need for Values and Justification-based P-J Fit

Need for values results as a sense of goodness or positiveness to justify the actions. As Moore (1922) pointed out that general concept of value clarifies: valuing, value judgments, and the idea of a “value” or a person’s values. People want to justify their past, present and future behaviors on the basis of values. A particular value is related to main value base or judgments. They are perceived as a good or right ways to act morally.

Need for values and justification on the basis of P-J fit emphasize the congruence between significance level of “taking responsibility for behaving morally, fit between decisions and values, acting in accord with values, finding solutions on moral grounds in case of conflict, being careful not to make the same mistakes were

done in the past as a result of experience” for an individual and to what extent the current job supplies opportunity or eases to keep alive and fulfills those needs.

2.7.1.3. Need for Efficacy-based P-J Fit

Efficacy is a belief that one has a sense of control over the environment and can make a difference. According to Bandura (1997), people with high sense of perceived efficacy have confidence about their own abilities to deal with different kinds of environmental demands. They tend to read demands or problems as challenges than as threats or uncontrollable events. In the case of stressful incidents, general beliefs of self-efficacy can serve as a personal resource of vulnerability factor (Bandura, 1986, 1998, 1992; Jerusalem, 1990).

Need for efficacy on the basis of P-J fit involves the compatibility between significance level of “being efficacious about dealing with problems, getting excited when facing a problem in life and striving to solve it, and realizing the power and abilities by competing with difficulties” for an individual and to what extent the current job supplies opportunity or eases to keep alive and fulfills those needs.

2.7.1.4. Need for Self-worth-based P-J Fit

Self-worth is a perceived esteem or value that can be created by the satisfaction of belongingness and successful life events. According to Korman (1966)’s self-consistency theory, self-esteem is a crucial variable in occupational choice. Especially, “individuals high in self-esteem are likely to choose those occupations which they perceive to be most likely to fulfill their specific needs and to be in keeping with their self-perceived characteristics” (Korman, 1966: 479). Findings have shown that individuals with high self-esteem are more likely to fulfill their needs when making a vocational choice and achieve a better fit between self and job (Korman, 1966, 1967).

Need for self-worth on the basis of P-J fit contains the congruence between the significance level of “having sense of worth, being loved, respected and accepted by environment, having sense of achievement, and spending satisfying time with family

and friends’’ for an individual and to what extent the current job supplies opportunity or eases to keep alive and fulfills those needs.

2.8. Meaningful Work

Meaningfulness is a subjective perception that is defined as “the value of a work goal, or purpose, judged to the individual’s own ideals or standards” (May, Gilson, & Harter, 2004:11). As Frankl (1992) pointed out individuals have the desire to seek to mean in their work. According to Rosso, Dekas, and Wrzesniewski (2010)’s model, meaningful work has two psychological dimensions: (a) the direction of an action (i.e., toward others or self), and (b) underlying motives (i.e., communion or agency). While the direction of action emphasizes the *target* toward that the effort to create meaningfulness is directed, the communion/agency dimension underlines *motives* of people to create meaningfulness diversifies those with communion motives who want to connect with friends or share social goals and values from those with agency motives who desire to create or assert elements. Rosso et al. (2010) underlined that “individuals are the ultimate arbiters of the meaning of their own work, as shaped through the lens of their unique perceptions and experiences” (p. 115).

From the existential point of view, meaningfulness is derived through experiencing a sense of coherence and wholeness. As Martela (2010) pointed out “lie is thus found meaningful through the integration of different aspects of it into a coherent whole” (p. 6). Steger and Dik (2010) took another approach that three factors contribute to experiencing meaningful work: *work comprehension*, *work purpose* and *serving the greater good*. Their model proposes that there is a reciprocal relationship between work comprehension and work purpose. While work comprehension is created by an understanding of oneself and the organization where one works, and the fit between the person and the organization, the purpose is derived from the organizational mission or effective leadership. Both comprehension and purpose give individuals sense of meaningful work. When these two are achieved, people would likely to develop a sense of self-transcendence which is a desire for their work to serve the greater social good.

Lips-Wiersma and Wright (2012) conceptualized meaningful work under the seven dimensions: *unity with others, serving others, expressing full potential, developing and becoming self, reality, inspiration and balancing tensions (self/other; being/doing)* (see Figure 2).

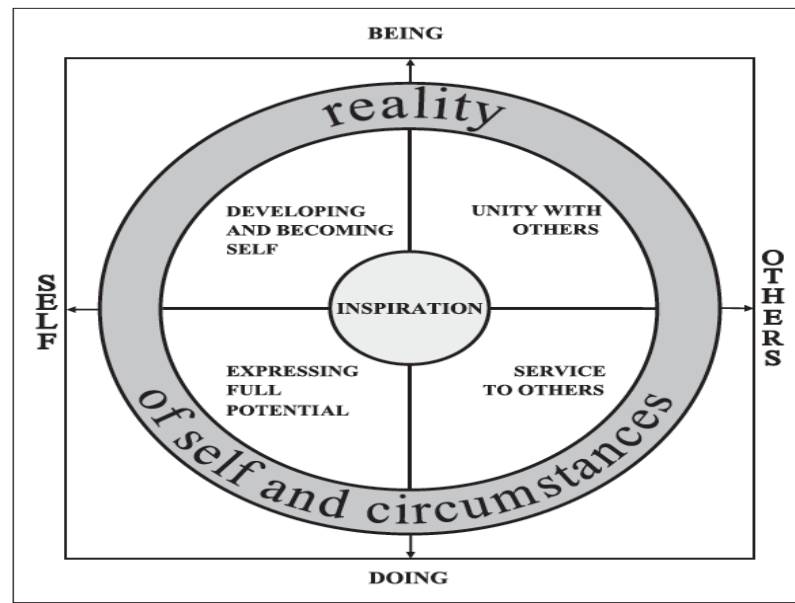


Figure 2. Lips-Wiersma and Wright, 2012: 660, Framework of Meaningful Work

The framework shows the tensions for meaning searching. The tensions between the need to cover the needs of the self and the need to cover the needs of others; and the need for being and the need for doing. While being emphasizes reflection, doing underlines action.

Developing inner self emphasizes the desire to be a good person or the best that one can be. It also refers to being true to self, having qualities such as patience or becoming one's higher self.

Unity with others describes the meaningfulness of working together with other people. It also refers to the sense of belonging and shared values. The word of "unity" does not reflect uniformity, but it necessitates the balancing between other dimensions of the framework to reach unity in diversity.

Expressing full potential refers to the meaningfulness creating and applying new concepts and having a sense of achievement. It is differentiated from developing the inner self in that it is active and external directed, whereas expressing full potential is reflective and internal directed.

Serving others refers to the meaningfulness of contribution of products and services that enhance the well-being of others or the environment we live in.

Balancing tensions between “being” and “doing” describes that “being” is the examining one’s own work and finding it meaningful. It is often considered as “silence”, “patience”. “Doing” is a more world-oriented concept which emphasizes the making contribution. The tensions between them force people to question about meaning. *Balancing tensions between “self” and “others”* refers to the challenge to cover the needs of self and needs of others. When there is an imbalance between them people start to interpret the world meaningless.

Inspiration refers to the inspirational vision, leadership or individual resources. People who are inspired by their work are likely to experience a sense of spiritual connection with their work. Also, they feel hopeful about the future because of the work they do.

Reality emphasizes that people are aware of the realities of their environment. They know that life is messy but do not make it a problem. When they are grounded in reality in their life and work, meaningfulness is perceived.

In this study, the meaningful work conceptualization of Lip-Wiersma and Wright (2012) will be embraced.

2.8.1. Antecedents of Meaningful Work

In order to experience meaning in work, there have been main sources in literature: the self, other people, work context and spiritual life (Rosso et al., 2010).

2.8.1.1. The self

The self is a source of meaningful work. People have values, beliefs, and attitudes that are crucial to choosing jobs that fit themselves and reinforce their values (Locke & Taylor, 1990). Researchers show that values have a vital role for the meaning of work (Brief & Nord, 1990). The concept of self also includes work motivation which is “the degree to which an individual experiences positive internal feelings when performing effectively on the job” (Oldham, 1976: 559). Job characteristics model (Hackman & Oldham, 1976) emphasizes that experienced meaningfulness of work is one of the psychological states to develop internal work motivation. On the contrary, some studies showed that intrinsic motivation can be achieved when one experience fit between the self-concept and environment or activity (Deci & Ryan, 1985; Pinder, 1984). In other words, when individuals experience intrinsic motivation, they are likely to interpret this as an indicator of the match between their work or job and self-concepts that are resulted as experienced meaningfulness (Cardador, Pratt, & Dane, 2006; Hackman & Oldham, 1976). Individual’s beliefs about the role or function of work in life might be a source for meaningful work. These beliefs are associated with job involvement (Brown, 1996; Kanungo, 1982), work centrality (Baillie, 1993; Price, 2000), and also work orientation (Wrzesniewski, 2003). According to findings (Nord, Brief, Atieh, & Doherty, 1990) job involvement and work centrality have a positive relationship with meaningful work.

2.8.1.2. Others

The workplace is an area in which interpersonal relationships are emphasized, and these relationships might be a contributor to the meaningful work. Kahn (2007) have suggested that the relationship between coworkers might have a positive effect on meaningfulness perception in case of opportunities that are provided for employees to express and reinforce congruence between the self and work. This result is predicted by the social information processing theory (Salancik & Pfeffer, 1978). Leaders who frame the mission, vision, purpose, goals of the organization for the employees impact their perceptions about the meaning of their work (Podolny, Khurana, & Hill-Popper, 2005).

According to social identity theory (Tajfel & Turner, 1985), people tend to categorize themselves with respect to the social groups that they are a member of. Being a member of a social group helps individuals to reduce the uncertainty about their self-conceptions (Hogg, 1992). Employees who perceive identification with the work group would likely to experience work meaning (Katz & Kahn, 1978). In other words, the extent that employees perceive themselves as valuable and distinctive from others because of the group they are identified, might lead to positive meaning for employees (Pratt & Ashforth, 2003).

Organizations are also important determinants of meaningful work. Since, employees draw meanings and psychological resources from group memberships (Whyte, 1956). Close-knit and clan cultures in which family relationships are emphasized among the members of the organization, employees will experience their work as more meaningful (Pratt & Ashforth, 2003). Additionally, the congruence between the self-identity and organization identity (i.e., collectivistic or individualistic) play a vital role to give the positive meaning of work (Brickson, 2005).

2.8.1.3. The work context

Work context can shape the perception of meaningfulness by the design of the job. For instance, findings confirmed that skill variety, task identity, autonomy and task significance have a positive relationship with the meaningful job (Hackman & Lawler, 1971). When the environmental impact of the job is perceived positively by a wage earner, task significance can be strengthened (Grant, Dutton, & Rosso, 2008). Recent developments in job design suggest that meaningful work can be experienced through redesigning characteristics of the job (Berg, Wrzesniewski, & Dutton, 2010; Lyons, 2008). Proactively designing a job is labeled as “job crafting” which underlines employees who actively craft their jobs based on their personal goals, values, and abilities that shape the meaning of their work (Berg et al., 2010).

Organizational mission is also a determinant of meaningful work under work context. It reflects the goals, values, and purposes that organization is dedicated (Thompson & Bunderson, 2003). When there is congruence between employee’s values

and organization's values, the meaning of work can be expected (Pratt, 2000; Thomson & Bunderson, 2003).

The role of work in the context of other life areas can also play an essential role to shape its meaningfulness. Different life domains (e.g., family, leisure activities) have taken attention, because the time spent in work and non-work domains are seen as a "container of meaning" (Thompson & Bunderson, 2001) and when the relation between two activities are identity affirming, Thompson and Bunderson (2001) suggest that person's life and the domains will feed each other and "seamless meaningfulness" will be experienced. In other words, people seek to perceive their work as a "play" rather than as a "work" which helps them to make their work more meaningful (Sandelands, 2003).

2.8.1.4. Spirituality

Spirituality in the workplace has emerged over last two decades (Giacalone & Jurkiewicz, 2010) to clear the spiritual face of work behavior. According to findings (Lips-Wiersma, 2002), spiritual employees have a tendency to derive a sense of meaning from their work because they perceive tasks as serving a greater purpose beyond themselves. As Maslow (1971) pointed out "self-transcendence" and "connecting ego something higher than oneself" are components of spirituality. In this sense, spiritually oriented employees tend to perceive their work in relation to a higher purpose and meaning (Lips- Wiersma, 2002).

2.8.2. Consequences of Meaningful Work

Experienced meaning in work is associated with some psychological gains. Employees who perceive their works as a way of serving others, expressing full potential or developing and becoming a self report better psychological state and find their organizations more desirable. For example, meaningful work is positively related to job satisfaction (Kamdron, 2005), work centrality (Nord et al., 1990) and overall well-being (Arnold, Turner, Barling, Kelloway, & McKee, 2007). In organizational studies, meaningful work has an influence on work motivation (Hackman & Oldham,

1980), engagement (May, Gilson, & Harter, 2004), and organizational identification (Pratt, Rockmann, & Kaufmann, 2006).

According to Schneider (1987), an employee who does not see work meaningful will be more likely to perceive the lack of person-organization fit and might think to quit and to search for alternative jobs.

2.9. The Mediating Role of Meaningful Work on the Relationships between Needs for Meaning-based Person-Job Fit and Meaning in Life, Work-Family Conflict, and Organizational Commitment

Various scientists have proposed that the fundamental determinants of human behavior are needs (Latham & Pinder, 2005). Self-determination theory (SDT) (Deci & Ryan, 2000) suggests that people have a motivational mechanism that energizes and directs their behaviors. This motivational mechanism can be activated by the satisfaction of psychological needs. According to Deci and Ryan (2000) psychological need satisfaction is necessary nutriment for people' functioning as water, minerals, and sunshine are necessary to be in flower.

In SDT, reasons and goals are determinants of motivation. These motivations are named as *intrinsic motivation* and *extrinsic motivation*. Intrinsic motivation emphasizes engaging in an activity or doing the activity wholly volitionally and its inherent satisfaction (e.g., I study because it is interesting) (Ryan & Deci, 2000). Rosso et al. (2010) found that engaging in intrinsically motivated work behavior leads to fit between work and self-concept which results in sense of meaningfulness. Similarly, Steger, Dik, and Duffy (2012) have confirmed the positive relationship between intrinsic motivation and meaningful work.

Extrinsic motivation, on the other hand, involves engaging in activity to be approved or gain tangible rewards. Within SDT when people act externally regulated – that is an activity which is started and maintained by the external contingencies – they tend to act to get the desired outcome or avoid undesired one (Gagné & Deci, 2005). Edward Deci emphasized that tangible and contingent rewards weaken intrinsic motivation (Deci, 1971). Allan, Autin, and Duffy (2016) have confirmed that people

who are motivated extrinsically to work (e.g., for income, security) are less likely to perceive their work as meaningful.

Amotivation reflects a lack of motivation. In that case, an individual does not discover a purpose or goal does not experience a sense of efficacy or competent (Ryan & Deci, 2000). When one does not perform properly, she or he might feel anxiety, on the contrary, when one does perform a behavior might desire to be approved which leads to self-worth. This is called as an *introjected type of extrinsic motivation*. Though these kinds of behaviors are included in self, are not integrated with the self (Deci & Ryan, 2002).

If one realizes that the activity is important for herself or himself, this is called as an *identified type of extrinsic motivation*. Identification helps individuals to experience a sense of choice and volition (Deci, Vallerand, Pelletier, & Ryan, 1991).

Internalization of behavior might appear by perceiving that the behavior is an integral part of oneself which is called *integrated type of extrinsic motivation*.

In SDT, three fundamental needs are suggested: the needs for autonomy, competence, and relatedness.

The need for autonomy refers that individuals have an innate desire to will and experience a sense of freedom and choice when performing an activity (deCharms, 1968; Deci & Ryan, 2000). Autonomy includes behaving with a sense of volition and choice (Gagné & Deci, 2005) and one's internal world which is holistically integrated and self-regulated (Ryan & Deci, 2002). Dworkin (1988) highlighted that autonomy refers endorsing actions at the highest level of reflection. When individuals act autonomously, their perceptions of internal locus of control and self-directedness rise up.

Autonomous motivation is positively related to work-related well-being and optimal performance (Gagné & Deci, 2005; Van den Broeck, Vansteenkiste, & De Witte, 2008). When people feel autonomy and freedom of choice in a certain area they

will be more likely to be motivated, engaged and have positive perception about that area such as meaning and satisfaction (Ryan & Deci, 2002).

The need for competence emphasizes that individual has inherent will to feel effective in interacting with the environment (Deci & Ryan, 2000). It also means engaging in challenging activities and widening skills and abilities. The satisfaction of the need for competence allows individuals to fit in changing the environment, whereas the lack of competence satisfaction leads to helplessness and lack of motivation (Deci & Ryan, 2000). In other words, when individual's need for competence is satisfied, they will be more likely to feel confident in their skills and abilities to control specific life areas and to act appropriately the outcomes of different work activities.

The need for relatedness refers to individual's inherent tendency to be connected to others, which is to be loved, cared and a member of a group (Baumeister & Leary, 1995). The need for relatedness can be satisfied by the experiencing of a sense of communication and by enhancing close and intimate relationships with others (Deci & Ryan, 2000). SDT suggests that when the satisfaction of the need for relatedness and competence is experienced, internalization of value and regulation is likely to occur. In other words, the satisfaction of the need for to be loved, cared or valued, and to be effective in environment encourage individual's tendency to internalize the values and process of regulation in their environment (Gagné & Deci, 2005). Satisfaction of the need for relatedness at work contributes positively to work engagement and well-being of employees (Deci, Ryan, Gagné, Leone, Usunov, & Kornazheva, 2001).

Based upon SDT, the fulfillments of the needs for meaning (i.e., purpose, values and justification, efficacy, self-worth) on the basis of P-J fit have the contribution of meaningful work. Because meaningful work is a subjective experience and facilitation of personal growth and work motivation (May, Gilson, & Harter, 2004). Meaningful work is a key outcome of self-determination, which is derived from having decent work (Duffy, Blustein, Diemer, & Autin, 2016) by the satisfaction of the needs of individuals.

A sense of purpose plays an essential role in the construction of meaning in life and work by way of connecting present events to future events (Baumeister & Vohs, 2002). Employees who perceive their jobs as shaping toward a specific goal are likely to feel their work as meaningful (Bunderson & Thompson, 2009). In other words, the congruence degree between the significance level of making effort to reach goals or being planned and decisive in reaching goals for individuals and the degree of the extent the current job supplies opportunity to actualize those needs augment the perception of meaningful work. Because meaningfulness might be derived from purpose (Grant, 2008) and sense of doing what is right (Baumeister & Vohs, 2002).

When an individual perceives how work or job contributes to the meaning of life, meaningfulness at work occurs (Vuori, San, & Kira, 2002). Researchers have confirmed that when people perceive themselves as creating positive, beyond-the-self change at work, they feel that their work is more meaningful (Cardador, 2009; Grant, 2007).

Under the context of study, need for values and justification based P-J fit in which the congruence between taking responsibility for behaving morally, the fit between decisions and values, acting in accord with values for an individual and to what extent the current job eases to keep alive and supplies opportunity to fulfill those needs contribute meaningful work. If one believes that she or he behaves consistently with her or his own interest and values (self-concordance) (Sheldon & Elliot, 1998), sense of deep and authentic connection to oneself would likely to occur at the same time (Bono & Judge, 2003). This encourages feelings of internal consistency (Baumeister & Vohs, 2002) and thus, individuals perceive their works as more meaningful (Baumeister & Vohs, 2002; Gecas, 1991).

When people feel that they have ability and competence to affect or control their environment, they feel that their work is meaningful (Baumeister & Vohs, 2002). Because people have a need to perceive themselves good enough to make a free choice and properly handle their own environments or activities (i.e., self-determining) (Baumeister, 1998; Deci, 1975). These kinds of cognitions are perceived as meaningful because they confirm individuals have power and ability rather than being powerless

and useless (Gecas, 1991; Seligman, 1975). Individuals who perceive their jobs in which the need of being efficacious to deal with problems in life or having power and abilities to compete difficulties ease to accomplish that need would likely to experience their work as meaningful. In the case of experience of overcoming challenges at life and work can lead to one's perceiving herself as learning, growing and competent in her work (Masten & Reed, 2002) which provides a sense of meaning at work (Gecas, 1991).

Feeling of accomplishment or recognition resulting from life and work experiences helps to satisfy one's motivations for believing she or he is worthy and valuable and promote meaningfulness (Baumeister & Vohs, 2002; Judge, Locke & Durham, 1997). The congruence between the significance level of sense of worth, being loved, respected or accepted by environment and to what extent the job supplies opportunity or eases to keep alive and fulfills those needs might be perceived as meaningful and help individuals to give meaning their work. Belongingness or working in a supportive interpersonal connectedness (Blatt & Camden, 2007) can be perceived as meaningful. For instance, collectivist cultures have more tendency to interpret work as serving others (England & Whitely, 1990) and thus might experience their work as more meaningful when their works help them to fulfill that need. Group identity and positive in-group evaluations bolster individuals' perceptions about to what extent their work is meaningful because they allow individuals to protect and strengthen self-view (Gecas, 1991).

According to SDT, meaning is self-determined behavior and not only is crucial for an individual, but also it is important for having positive outcomes (Chirkov, Ryan, Kim, & Kaplan, 2003). The meaning attached to work leads to positive work outcomes (Wrzesniewski, 2003). When employees experience a sense of meaning in their work their commitment to organization increases (Holbeche & Springett, 2004). Findings of Scroggins (2008) have confirmed that there is a positive relationship between meaningful work and affective commitment. When people perceive that their workplace creates a place to express full potential, develop and become the self, serve others, inspire and balance the tension between needs of oneself and other people, they will be likely to increase their affective commitment and decrease continuance commitment. In

other words, in the case of experiencing a sense of belonging, achievement or spiritual connection with work lead to staying in the organization because of a desire, not a necessity. Because meaningful experiences develop employees' information about self-verification which make the organization more attractive to them (Scroggins, 2008). When employees believe that their organization promotes their hope and happiness, they will be disposed to reciprocate (Gouldner, 1960; Eisenberger et al., 2001).

Hence:

Hypothesis 1: Meaningful work mediates the relationship between needs for meaning-based P-J fit and organizational commitment (affective and continuance)

Covering the needs of self and others, desire to be a good person, working in a context of a sense of belonging and shared values or applying new concept or ideas, feeling hopeful about the work done are perceived as meaningful at work (Lips-Wiersma & Wright, 2012). Individuals or parents who do not feel they have to prefer between having a job and parenting or being one true self would likely to be in better moods and have more motivation for creating a balance between household and working life, which, in turn, might affect their interactions positively with their family. As a chain of effects, individuals with good conditions at work would likely to come home in better affection and with more energy for their family, and have good family relationships will reinvest this positive affection back at work (Galinsky, 2005).

A work which balances the tension of needs of self and others (Lips-Wiersma & Wright, 2012) through creating time and space to think, and creating a balance between needs of others and personal needs should result in less conflict between the needs of work and family.

Therefore:

Hypothesis 2: Meaningful work mediates the relationship between needs for meaning-based P-J fit and work-family conflict

A work which develops the inner self helps individuals to express full potential, unity with others and service to others (Lips-Wiersma & Wright, 2012) might

motivate individuals internally which is a form of intrinsic motivation. Studies (Rosso et al., 2010) suggest that intrinsic motivation is one of the indicators for perceiving the work as meaningful. As Frankl (1955, 1976) pointed out meaning in life is a process of discovery within a world which is intrinsically meaningful. Because meaning in life can be experienced through creative, experiential and attitudinal values, a work which inspires individuals to produce or create; helps individuals to express full potential and develop and become self or service to other people might contribute the experience of life as meaningful.

Hence:

Hypothesis 3: Meaningful work mediates the relationship between needs for meaning-based P-J Fit and meaning in life.

Figure 3. represents the research model

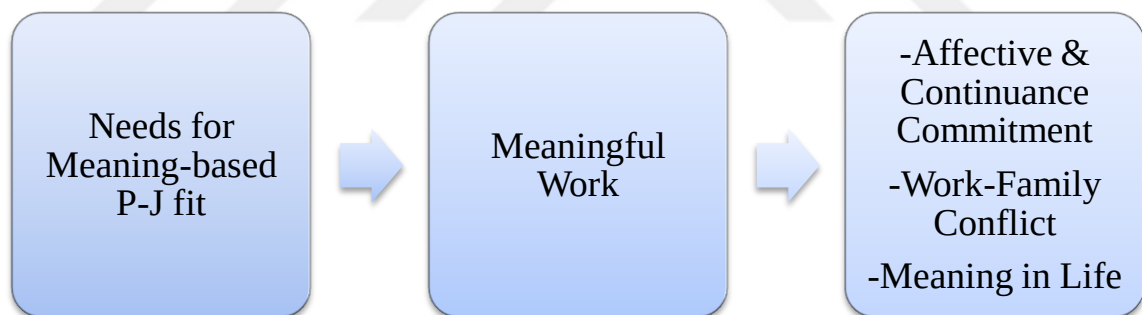


Figure 3. The Research Model

3. METHODOLOGY

This section of the study explains the research and application methods. Information about the respondents and the implementation of the survey, the scales, and statistical analyses are given successively.

3.1. Sample

The data were gathered conveniently from a total of 355 employees, who work in public (52%, n = 184) and private (48%, n = 171) sectors. Respondents' organization activity areas are mostly in education, finance and health sectors. Ages of the respondents ranged between 24 and 73 (mean = 42). Though seniority in work life range between 1 year and 55 years (mean = 17.6), seniority in current organization ranges between 3 months and 42 years (mean = 10.3). When the gender is considered, 42% were women and 58% were men. With respect to marital status, 71% (n = 252) were married. The majority of the respondents (96%, n = 342) had a diploma or degree of Master and Ph.D. With respect to income level, 8% (n = 30) of the participants have 2500 TL and below income, 10% (n = 36) have 2501-3500 TL income, 19% (n = 66) have 3501-4500 TL income, and 63% (n = 223) have 4501 TL and above income. 59% (n = 211) of the participants have a child, 41% (n = 144) of them do not have a child. Additionally, 20% (n = 72) give importance on earning lots of money in life whereas 80% (n = 283) of them give importance on finding purpose/meaning in life. The distributions of demographic variables are shown in Table 1.

Table 1. Distribution of Demographic Variables

Characteristics	Frequency	Percentage (%)
Gender		
Women	149	42
Men	206	58
Total	355	100
Marital Status		
Single	103	29
Married	252	71
Total	355	100
Education Level		
High school graduate	6	2
Associate degree	7	2
Bachelor	68	19
Master&Doctora	274	77
Total	355	100
Sector		
Public	184	52
Private	171	48
Total	355	100
Income		
2500TL and below	30	8
2501-3500 TL	36	10
3501-4500 TL	66	19
4501 TL and above	223	63
Total	355	100
Having a Child		
With a Child	211	59
Childless	144	41
Total	355	100
Importance on		
Money	72	20
Purpose in Life	283	80
Total	355	100

3.2. The Procedure

Respondents were reached by convenience sampling method. Reaching a considerable number of respondents was achieved by a web-based questionnaire as a survey form. The response time of the questionnaire ranged from twenty to twenty five minutes. In total 355 completed surveys were returned out of 900 within two months. This indicates a response rate of 39.4 percent. The first page of the questionnaire provided assurance of anonymity, confidentiality and purpose of the study.

3.3. The Measurement Inventory

Within the scope of this research, participants were asked to respond 159 items in total, under 6 sections with 15 demographic questions. Sections include respectively: meaningful work scale, needs for meaning- based P-J Fit scale, work-family conflict scale, organizational commitment scale, meaning in life scale, and demographic questions. (See Appendix 1).

3.3.1. Organizational Commitment Scale

Organizational commitment (OC) was measured using Allen and Meyer (1990)'s scale. It was translated into Turkish by Gürkan (2006). The scale was based on three sub-dimensions-*affective*, *continuance*, and *normative*- and includes six items for each of them. In this study, affective and continuance commitment were analyzed. The items are answered on a 6-point Likert-like scale (1=*Strongly disagree* to 6=*Strongly agree*).

3.3.2. Work-Family Conflict Scale

To measure work-family conflict (WFC) Carlson, Kacmar and Williams (2000)'s scale was used. It was translated into Turkish by Erdoğan (2009). It consists of 18 items and six sub-dimensions- *time-based work-to-family conflict*, *strain-based work-to-family conflict*, *behavior-based work-to-family conflict*, *time-based family-to-work conflict*, *strain-based family-to-work conflict* and *behavior-based family-to-work conflict*. Responses were given on a 6-point Likert-like scale (1=*Strongly disagree* to 6=*Strongly agree*).

3.3.3. Meaning in Life Scale

Meaning in life was measured through the “Purpose in Life (PIL) test” which was developed by Crumbaugh and Maholick (1969). 20-item unidimensional attitude scale was constructed on the basis of Frankl's logotherapy approach. PIL measures “existential vacuum”. Each item is rated on a 7-point semantic differential scale. A high score (6 to 7) shows clear meaning and purpose in life, an intermediate score (3 to 5) indicates indecision in life and a low score (1 to 2) shows the lack of clear meaning

and purpose in life. Scores range from 20 to 140 which represent existential vacuum or meaning in life. In this study, in order to avoid respondents' middle-point tendency, the 6-point semantic differential scale was used. Therefore, scores range from 20 to 120.

3.3.4. Meaningful work Scale

Meaningful work was measured using "Comprehensive Meaningful Work Scale" (CMWS) which was developed by Lips-Wiersma and Wright (2012). CMWS includes 28 items and seven sub-dimensions- *developing inner self, unity with others, serving others, expressing full potential, balancing tensions between "being versus doing" and "self versus others", "inspiration" and "reality"*. CMWS was translated into Turkish by the researcher. To control the meaning unity with respect to English-Turkish, the items have been reviewed by experts who are competent both in Turkish and English languages and necessary changes have been made. Items were rated on a 6-point Likert-like scale (1= Never to 6=Always).

3.3.5. Needs for Meaning-based P-J fit Scale

In order to measure needs for meaning (NFM), some steps have been implemented respectively. The construct of the need for meaning is divided into sub-dimensions through the theoretical framework using conceptualization of Baumeister (1991). It measures the dimensions of "need for purpose"; "need for values and justification"; "need for efficacy" and "need for self-worth". Every dimension has been analyzed detailed and behavior-oriented 35-itemed pool has been created. Each dimension has included at least four items (DeVellis, 2003).

To ensure that the measure involves a representative set of items the content validity has been made (Hinkin, 1995). Face validity that is a component of content validity has been established by asking five experts to validate the instrument to what extent the items represent the related variable ranging from "representative", "unrepresentative", "representative, but developable". According to results of face validity, unrepresentative items have been eliminated or developed. Eventually, 5 items have been rated as "representative", 28 items have been rated as "representative, but developable", and 2 items have been rated as "unrepresentative". Developed 28 items

have been broached to experts once again to receive their approval. Ultimately, on the basis of evaluation, 33 items were identified as operational definitions of needs for meaning. Need for purpose includes items as “having a purpose/goal even living in an ephemeral world”, “thinking about the fulfillment of my goals in the future in tougher times”. Need for values and justification involves items as “finding a value-based solution in case of conflict”, “behaving with respect to my values”. Need for efficacy contains items as “being self-efficacious to rise to the challenge”, “having required competencies to achieve difficult goals”. Need for self-worth comprises items as “feeling myself worthy”, “recognition of my positive features by the environment”. 33-itemed needs for meaning-based P-J Fit scale have been measured by asking: (a) a significance level of every item for an individual and (b) to what extent the current job supplies opportunity or eases to keep alive and fulfills those needs. The significance level of items was rated on a 6-point Likert-like scale (1= Unimportant to 6= Very important). The extent of current job’s supplement of opportunity to fulfill needs was rated on a 6-point Likert-like scale (1 = not at all to 6 = a lot).

3.4. Pilot Study

The purpose of the pilot study was twofold: primarily, to determine how well the items of the scales hang together as a set and are intercorrelated (i.e., alpha values), and secondly, to see the direction, strength, and significance of the bivariate relationships among variables. Scales were piloted on a sample of 33 participants and high reliabilities for the scales were achieved (alpha for Needs for meaning = .95; alpha for CMWS = .95; alpha for OC = .70; alpha for WFC = .95; alpha for PIL = .93). With respect to pilot study’s data, “needs for the meaning-based person-job fit” (calculation of needs for meaning-based P-J fit is explained on page 50) positively correlated with meaningful work ($r = .247, p > .05$), work family conflict ($r = .619, p < .05$), meaning in life ($r = .316, p > .05$), affective commitment ($r = .619, p < .05$), and negatively correlated with continuance commitment ($r = -.291, p > .05$). Meaningful work has positive relation with meaning in life ($r = .481, p < .01$), affective commitment ($r = .647, p < .01$) and negative relationship with continuance commitment ($r = -.506, p < .01$) and work-family conflict ($r = -.461, p < .01$). The relationships between dependent

variables indicated that work-family conflict is negatively correlated with meaning in life ($r = -.452, p < .01$) and affective commitment ($r = -.467, p < .01$) whereas is positively correlated with continuance commitment ($r = .590, p < .01$). Meaning in life has positive relationship with affective commitment ($r = .379, p < .05$) as has negative relationship with continuance commitment ($r = -.568, p < .01$).

3.5. Data Analysis

Cronbach Alpha reliability scores are calculated for each of the scales used. The relationships among variables are examined by correlation analysis. To test the hypotheses; simple linear and multiple linear regression analyses are conducted. In order to analyze the changing of the variables with respect to respondents' demographic differences t-test and one way- ANOVA tests are carried out.

4. FINDINGS

In this part, the results of reliability analysis will be presented, then the analyses conducted for hypotheses testing and the results of independent sample t-test and ANOVA conducted for demographic variables will be presented.

4.1. Reliability Analysis of Scales

The reliabilities of the scales are represented in Table 2. As it can be seen from the table, Cronbach Alpha coefficient values met the criterion of .70 (Nunnally & Bernstein, 1994). This shows that all scales are reliable and have internal consistency.

Table 2. Reliability Levels of Scales

Scales	Alpha (α)
Meaningful Work	.95
Needs for Meaning	.95
Affective Commitment	.95
Continuance Commitment	.83
Meaning in Life	.95
Work-Family Conflict	.95

4.2. Factorial Structures of the Research Instruments

Oblique factor analysis is applied for needs for the meaning and organizational commitment scales. For other scales, since factorial structures have been confirmed before by other studies, for the meaningful work (Oakley, 2015) and the work-family conflict scales (Erdoğan, 2009), their sub-dimensions were computed as their validated structures. As previously mentioned, meaning in life is a uni-dimensional scale, no factor analysis is performed. Their reliability levels show that meaningful work ($\alpha = .95$), work-family conflict ($\alpha = .95$) and meaning in life ($\alpha = .95$) are reliable and internally consistent.

4.2.1. Needs for Meaning

As it is indicated in the Measurement Inventory section, four sub-dimensional and 33-itemed needs for meaning scale has been developed for this study. Since needs for meaning is a newly developed scale oblique factor analysis is applied in order to explore its factorial validity. According to results of oblique factor analysis, items of needs for meaning scale are located under the same four dimensions with respect to their original distributions. These four dimensions explain 58% of the total variance (KMO = .93, Bartlett's Test of Sphericity Chi Square = 7287.383, df = 528, $p < .001$). The Cronbach's alphas indicate high level of internal consistency reliabilities for the total scale ($\alpha = .95$) and the four sub-scales (α 's from .85 to .92). It can be concluded that those four dimensions (needs for purpose, values&justification, efficacy, and self-worth) have reflection power to mean the concept of *needs for meaning* that is identified detailed in the related literature (See Appendix 2 for detailed factor analysis results).

4.2.2. Organizational Commitment

Since affective and continuance commitment are analyzed separately, oblique factor analyses are also applied for this scale. According to factor analysis; organizational commitment scale produced two factors as affective and continuance commitment. An item of continuance commitment "It would be very hard for me to leave my organization right now, even if I wanted to" was eliminated due to its low loading and its similar loadings under the affective and continuance commitment. The two dimensions explain 73% of the total variance (KMO = .88, Bartlett's Test of

Sphericity Chi Square = 3159.633, $df = 55$, $p < .001$). The Cronbach's alphas indicate high level of internal consistency reliabilities for the total scale ($\alpha = .84$) and for affective ($\alpha = .95$) and for continuance commitment ($\alpha = .83$) (See Appendix 3 for detailed factor analysis results).

4.3. Calculating “Needs for Meaning-based P-J Fit” Variable

Needs for meaning-based P-J Fit was measured by asking individuals to rate the extent to which they believe congruence exists. In order to analyze the fit between the person and the job itself on the basis of needs for meaning, the absolute value of the difference between “significance level of each item” and “extent to which they believe current job's supplement of opportunity to fulfill items” were calculated. Since the participants were asked to rate each item on a scale ranging from 1 to 6, maximum **misfit** value will be the difference between 6 and 1 which is “5”, and maximum **fit** value will be the difference between 6 and 6 which is “0”. Namely, needs for meaning based P-J fit increases when values are closer to zero or decreases when values are away from zero.

4.4. Descriptive Statistics of Variables and Relationships among Them

Before conducting hypothesis testing, descriptive and correlational analyses were performed. Correlations between variables can be seen in Table 3. Participants scored themselves highest on needs for meaning based P-J Fit ($m = 0.54$, $sd = 0.69$). Since needs for meaning based P-J Fit increases when the values are closer to zero (0), it can be said that participants' needs for meaning-based P-J Fit is high. In other words, need for sense of purpose in their life, need for justifying actions with respect to their values or moral standards, need for a sense of efficacy to create difference and need for self-worth (i.e., being valued, good, worthy) are fulfilled or eased to be fulfilled by their job. The mean score of meaning in life is higher ($m = 4.50$, $sd = 0.88$) than meaningful work ($m = 4.26$, $sd = 0.83$). Participants experience more affective commitment ($m = 4.10$, $sd = 1.40$) than work-family conflict ($m = 3.12$, $sd = 1.02$) and continuance commitment ($m = 3.63$, $sd = 1.19$).

Table 3. Descriptive Statistics and Correlations among Variables

	Mean	Standard Deviation	1	2	3	4	5	6	7	8	9
1.Needs for meaning-based P-J Fit	0.54	0.69	1								
2.Meaningful Work	4.26	0.83	-.386**	1							
3.Work-Family Conflict	3.12	1.02	.132*	-.307**	1						
4.Affective Commitment	4.10	1.40	-.460**	.603**	-.168**	1					
5.Continuanace Commitment	3.63	1.19	.171**	-.123*	.292**	.045	1				
6.Meaning in Life	4.50	0.88	-.294**	.571**	-.339**	.427**	-.237**	1			
7. Age	41.5	11.1	-.140**	.007	-.056	.205**	-.091	.150**	1		
8. Seniority at work life	17.6	11.4	-.143**	.031	-.049	.189**	-.125*	.161**	.899**	1	
9.Seniority in current organization	10.3	9.73	-.056	-.048	.007	.091	-.011	.076	.592**	.614**	1

*p < .05, **p < .01

As seen in Table 3, independent variable, needs for meaning-based P-J fit has negative and significant relationships with meaningful work ($r = -.386, p < .01$), affective commitment ($r = -.460, p < .01$), and meaning in life ($r = -.294, p < .01$) whereas positive relationship with work-family conflict ($r = .132, p < .05$) and continuance commitment ($r = .171, p < .01$). Needs for meaning based P-J Fit increases when values are closer to zero (0). So, these negative correlations should be interpreted as positive and positive correlations should be interpreted as negative. Mediating variable, meaningful work is positively correlated with affective commitment ($r = .603, p < .01$) and meaning in life ($r = .571, p < .01$) even as negatively correlated with work-family conflict ($r = -.307, p < .01$) and continuance commitment ($r = -.123, p < .05$). The relationships between dependent variables indicate that meaning in life has positive relationship with affective commitment ($r = .427, p < .01$) and negative relationships with continuance commitment ($r = -.237, p < .01$) and work-family conflict ($r = -.339, p < .01$). Work-family conflict is also related negatively with affective commitment ($r = -.168, p < .01$) and positively with continuance commitment ($r = .292, p < .01$). Affective commitment has not any relationship with continuance commitment ($r = .045, p > .05$). These findings show that mediating variable “meaningful work” has stronger associations with the dependent variables (i.e., work-family conflict, affective commitment, meaning in life) than the independent variable, needs for meaning-based P-J Fit has. The correlation differences between independent and mediating variable with dependent variables highlight a sign of the mediating effect of meaningful work among variables.

It is also tested whether demographic variables “age”, “seniority at work life” and “seniority in current organization” have relations with variables. Results show that demographic variables have weak relationships with study variables. Specifically, needs for meaning-based P-J Fit has weak negative relationship with age ($r = -.140, p < .01$) and seniority at work life ($r = -.143, p < .01$). Furthermore, affective commitment weakly and positively correlates with age ($r = .205, p < .01$) and seniority at work life ($r = .189, p < .01$). There are also weak positive relationships between meaning in life and age ($r = .150, p < .01$) and seniority at work life ($r = .161, p < .01$). As seen in Table 3, the relationship between seniority at work life and continuance

commitment is also weak ($r = -.125, p < .05$). One of the demographic variables, seniority in the current organization does not have any relationship with the variables of this study.

4.5. Hypotheses Testing

The mediating variable has long been recognized as important to explain the active mechanism among stimulus and response. The main idea behind mediation is that the impacts of stimulus on behavior are mediated by various factors. According to Baron and Kenny (1986) the mediation can exist if it meets following conditions: (a) variations in levels of the independent variable significantly account for variations in the dependent variable; (b) variations in the independent variable significantly account for variations in the mediator variable; (c) a previously significant relationship between independent and dependent variable must be reduced or disappeared when the mediator is inserted into analyze.

According to Baron and Kenny's (1986) mediation steps, the contribution of needs for meaning-based P-J Fit on meaningful work and affective commitment were analyzed (See Table 4). The first model ($F_{\text{meaningfulwork}} = 61.661, p < .001$) (with meaningful work as a dependent variable) showed that needs for meaning-based P-J fit has a significant contribution on meaningful work ($\beta = -.386, p < .001$). The second model ($F_{\text{affectivecommitment}} = 94.484, p < .001$) (with affective commitment as a dependent variable) indicated that needs for meaning-based P-J Fit has more contribution on affective commitment ($\beta = -.460, p < .001$) than on meaningful work.

Table 4. The Contribution of Needs for Meaning-based P-J Fit on Meaningful Work and Affective Commitment

Independent Variable	Meaningful Work		Affective Commitment	
	β	t	β	t
Needs for Meaning-based P-J Fit	-.386***	-7.852	-.460***	-9.720
F	61.661***		94.484***	
R^2	.149		.211	
Adjusted R^2	.146		.209	

*** $p < .001$

The last model which was applied to determine the mediating effect of meaningful work by adding it as an independent variable together with needs for meaning-based P-J Fit was found to be significant ($F_{\text{affectivecommitment}} = 129.493$, $p < .001$). In this model, meaningful work was found to be significantly contributed to affective commitment ($\beta = .500$, $p < .001$). Besides, the contribution of needs for meaning-based P-J Fit on affective commitment diminished ($\beta = -.267$, $p < .001$), but remained significant (See Table 5). Thus, the first hypothesis that meaningful work mediates the relationship between needs for meaning-based P-J Fit and affective commitment is partially supported.

Table 5. Test of Mediating Effect of Meaningful Work

Independent Variables	Affective Commitment	
	β	t
Needs for Meaning-based P-J Fit	-.267***	-6.083
Meaningful Work	.500***	11.401
F	129.493***	
R^2	.424	
Adjusted R^2	.421	

*** $p < .001$

Another regression analysis was applied to determine the mediating effect of meaningful work on the relationship between needs for meaning-based P-J fit and continuance commitment. As expected, the first model, (meaningful work as a dependent variable), ($F_{\text{meaningfulwork}} = 61.661, p < .001$) indicates that needs for meaning-based P-J fit has significant contribution on meaningful work ($\beta = -.386, p < .001$). The second model, (continuance commitment as a dependent variable) ($F_{\text{continuancecommitment}} = 10.640, p < .01$) shows that needs for meaning-based P-J fit has significant contribution on continuance commitment ($\beta = .171, p < .01$) (See Table 6). In other words, increase in needs for meaning-based P-J Fit is resulted as a decrease in experiencing continuance commitment.

Table 6. The Contribution of Needs for Meaning-based P-J Fit on Meaningful Work and Continuance Commitment

Independent Variable	Meaningful Work		Continuance Commitment	
	β	t	β	t
Needs for Meaning-based P-J Fit	-.386***	-7.852	.171**	3.262
F	61.661***		10.640**	
R^2	.149		.029	
Adjusted R^2	.146		.027	

*** $p < .001$, ** $p < .01$

The third model that showed the mediating effect of meaningful work was found to be significant ($F_{\text{continuancecommitment}} = 6.032, p < .01$). In the model, when meaningful work was inserted to analyze the contribution of needs for meaning-based P-J Fit on continuance commitment decreased ($\beta = .145, p < .05$). However, meaningful work did not make any significant contribution on experiencing continuance commitment ($\beta = -.067, p > .05$) (See Table 7). These findings show that meaningful work has not the mediating role in the relationship between needs for meaning-based P-J fit and continuance commitment. Rather, only needs for meaning-based P-J Fit statistically explain continuance commitment. Hence, the hypothesis that meaningful work mediates the relationship between needs for meaning-based P-J Fit and continuance commitment is not supported.

Table 7. Test of Mediating Effect of Meaningful Work

Independent Variables	Continuance Commitment	
	β	t
Needs for Meaning-based P-J Fit	.145*	2.553
Meaningful Work	-.067	-1.188
F	6.032**	
R^2	.033	
Adjusted R^2	.028	

** $p < .01$, * $p < .05$

As repeating three-step regression analysis for testing second hypothesis, the mediating effect of meaningful work on the relationship between needs for meaning-based P-J Fit and work-family conflict; regression analysis shows that needs for meaning-based P-J Fit has significant contribution on meaningful work ($\beta = -.386$, $p < .001$) and work-family conflict ($\beta = .132$, $p < .05$) with statistically significant models (for meaningful work $F = 61.661$, $p < .001$; for work-family conflict $F = 6.293$, $p < .05$). (See Table 8).

Table 8. The Contribution of Needs for meaning-based P-J Fit on Meaningful Work and Work-Family Conflict

Independent Variable	Meaningful Work		Work-Family Conflict	
	β	t	β	t
Needs for Meaning-based P-J Fit	-.386***	-7.852	.132*	2.509
F	61.661***		6.293*	
R^2	.149		.018	
Adjusted R^2	.146		.015	

*** $p < .001$, * $p < .05$

When meaningful work was inserted to analyze its mediating role on the relationship between needs for meaning-based P-J Fit and work-family conflict; the multiple regression analyses show that the contribution of needs for meaning-based P-J fit on work-family conflict disappears. Instead, meaningful work has significant contribution on work-family conflict ($\beta = -.301, p < .001$) (See Table 9). Thus, the second hypothesis that meaningful work mediates the relationship between needs for meaning-based P-J Fit and work-family conflict is fully supported.

Table 9. Test of Mediating Effect of Meaningful Work

Independent Variables	Work-Family Conflict	
	β	t
Needs for Meaning-based P-J Fit	.016	.298
Meaningful Work	-.301***	-5.470
F	18.363***	
R^2	.094	
Adjusted R^2	.089	

*** $p < .001$

In order to test the third hypothesis, the mediating effect of meaningful work on the relationship between needs for meaning-based P-J Fit and meaning in life, three-step regression models are applied once more. First model is found statistically significant, ($F_{\text{meaningfulwork}} = 61.661, p < .001$) and shows that needs for meaning-based P-J fit has significant contribution on meaningful work ($\beta = -.386, p < .001$). The second model which tests the contribution of needs for meaning-based P-J Fit on meaning in life is found significant ($F_{\text{meaninginlife}} = 33.351, p < .001$). In this model, needs for meaning-based P-J Fit contributes significantly to meaning in life ($\beta = -.294, p < .001$) (See Table 10).

Table 10. The Contribution of Needs for meaning-based P-J Fit on Meaningful Work and Meaning in Life

Independent Variable	Meaningful Work		Meaning in Life	
	β	t	β	t
Needs for Meaning-based P-J Fit	-.386***	-7.852	-.294***	-5.775
F	61.661***		33.351***	
R^2	.149		.086	
Adjusted R^2	.146		.084	

*** $p < .001$

The last model that is performed to determine the mediator role of meaningful work by inserting it as an independent variable together with needs for meaning-based P-J Fit is found to be statistically significant ($F_{\text{meaninginlife}} = 87.460, p < .001$). In this model with meaningful work as an independent variable, contribution of needs for meaning-based P-J Fit on meaning in life disappears. Besides, meaningful work significantly contributes on meaning in life ($\beta = .537, p < .001$) (See Table 11). Thus, the third hypothesis that meaningful work mediates the relationship between needs for meaning-based P-J Fit and meaning in life is fully supported.

Table 11. Test of Mediating Effect of Meaningful Work

Independent Variables	Meaning in Life	
	β	t
Needs for Meaning-based P-J Fit	-.087	-1.836
Meaningful Work	.537***	11.377
F	87.460***	
R^2	.332	
Adjusted R^2	.328	

*** $p < .001$

4.6. Difference Tests for Demographic Variables

In this section, needs for meaning-based P-J Fit, meaningful work, organizational commitment (affective and continuance), work-family conflict, and meaning in life of the participants will be investigated with respect to gender, marital status, education level, income level, sector of organization, having a child, attaching importance to earning a lot money or finding a reason/purpose in life.

4.6.1. Difference Tests for Gender

Independent samples t-test was conducted to see whether needs for meaning-based P-J Fit, meaningful work, affective and continuance commitment, work-family conflict and meaning in life show difference in regard to gender.

Table 12. Difference Test Result for Gender

	Gender	N	Mean	Std. D.	t	df	p
Needs for meaning-based P-J Fit	Women	149	0.68	0.80	3.16	258.2	.002
	Men	206	0.44	0.59			
Affective Commitment	Women	149	3.89	1.48	-2.27	296	.023
	Men	206	4.24	1.32			

As seen in Table 12, a significant difference was observed between women and men regarding their needs for meaning-based P-J Fit ($p = .002$) and their affective commitment ($p = .023$). The mean score of men is higher with respect to both needs for meaning-based P-J Fit (mean = 0.44) and affective commitment (mean = 4.24). As mentioned earlier, needs for meaning-based P-J Fit increases when the values close to zero (0).

4.6.2. Difference Tests for Marital Status

In order to see whether married and single participants differ with respect to their levels of needs for meaning-based P-J Fit, meaningful work, affective and continuance commitment, work-family conflict, and meaning in life, independent samples t-test was applied.

Findings showed that there were significant differences between married and single participants in terms of their affective commitment ($p = .014$) and their experience of meaning in life ($p = .010$). The mean score of married respondents were both higher for experiencing affective commitment (mean = 4.22) and meaning in life (mean = 4.57) (See Table 13).

Table 13. Difference Test Result for Marital Status

	Marital Status	N	Mean	Std. D.	t	df	p
Affective Commitment	Single	103	3.79	1.52	-2.47	169.4	.014
	Married	252	4.22	1.33			
Meaning in Life	Single	103	4.31	0.87	-2.58	353	.010
	Married	252	4.57	0.87			

4.6.3. Difference Tests for Education Level

Whether needs for meaning-based P-J Fit, meaningful work, affective and continuance commitment, work-family conflict and meaning in life show difference with respect to education level was tested by one-way ANOVA.

According to frequency test result, 6 participants have high school degree, 7 of them have an associate degree, 68 participants have a bachelor degree, 81 participants have a master degree, and 193 participants have a doctoral degree. In order to conduct

one-way ANOVA, each group should include 30 participants. Thus, participants with a high school degree and associate degree were eliminated from the analysis. The difference tests were conducted for comparing three groups of ‘‘bachelor degree’’, ‘‘master degree’’ and ‘‘doctoral degree’’.

In order to conduct one-way ANOVA test, homogeneity of the variances should be equally distributed. Therefore, in order to confirm the homogeneity of variances Levene test was performed. According to results, the group variances for needs for meaning-based P-J Fit and continuance commitment variables were not homogeneous, whereas those for other variables were homogeneous (See Table 14).

Table 14. Results of Levene Homogeneous Test for Education Level

	Levene	p
Needs for Meaning-based P-J Fit	7.786	.000
Meaningful Work	3.001	.063
Work-Family Conflict	.032	.815
Meaning in Life	.515	.389
Affective Commitment	2.558	.092
Continuance Commitment	4.098	.019

Therefore, Welch test and Tamhane’s T2 test were conducted for needs for meaning-based P-J Fit and continuance commitment variables, rest of the variables were analyzed by one-way ANOVA and Scheffe test.

As it can be seen from Table 15, significant differences were achieved with respect to meaning in life ($F = 4.438$, $p = .013$), affective commitment ($F = 4.871$, $p = .008$), needs for meaning-based P-J Fit ($Welch = 4.254$, $p = .016$) and continuance commitment ($Welch = 3.895$, $p = .022$).

In order to determine the differences between particular groups, Scheffe and Tamhane's T2 test were performed (See Table 15 and Table 16). According to results, with respect to meaning in life variable, the mean score of doctoral degree (mean = 4.60) is higher than of master degree (mean = 4.26). In a similar vein, regarding affective commitment variable, the mean score of doctoral degree (mean = 4.26) is higher than of master degree (mean = 3.70). Experiencing needs for meaning-based P-J Fit is higher in a doctoral degree (mean = 0.45) in comparison with master degree (mean = 0.70). Conversely, experiencing continuance commitment is higher in master degree (mean = 3.94) than a doctoral degree (mean = 3.55). Briefly, participants who have doctoral degree experience more meaning in life, affective commitment, needs for meaning-based P-J Fit compared to participants with master degree. However, master degree participants experience more continuance commitment than participants with a doctoral degree.

Table 15. Results of One-way ANOVA for Education Level

	Education Levels	N	Mean	Sd.	F	p
Meaning in Life	Bachelor degree	68	4.42	0.74	4.438	.013
	Master degree	81	4.26 a	0.83		
	Doctoral degree	193	4.60 b	0.90		
Affective Com.	Bachelor degree	68	3.99	1.45	4.871	.008
	Master degree	81	3.70 a	1.51		
	Doctoral degree	193	4.26 b	1.30		
	Education Levels	N	Mean	Sd.	Welch	p
Needs for meaning- based P-J Fit	Bachelor degree	68	0.65	0.71	4.254	.016
	Master degree	81	0.70 b	0.88		
	Doctoral degree	193	0.45 a	0.60		
Contin. Com.	Bachelor degree	68	3.60	1.23	3.895	.022
	Master degree	81	3.94 b	1.00		
	Doctoral degree	193	3.55 a	1.22		

Note: "a" and "b" shows differences among means

Table 16. Results of Scheffe (Tamhane's T2) Test for Education Level

	Education Levels		Mean Difference	Std.Error	p
Needs for meaning-based P-J Fit	Doctoral degree	Master degree	-.25820*	.09276	.022
Meaning in life	Doctoral degree	Master degree	.33174*	.11419	.015
Affective Commitment	Doctoral degree	Master degree	.56260*	.18338	.010
Continuance Commitment	Doctoral degree	Master degree	-.38945*	.15618	.046

Note: Only statistically significant results are presented in table; * $p < .05$

4.6.4. Difference Tests for Income Level

In order to detect the mean difference of needs for meaning-based P-J Fit, meaningful work, work-family conflict, affective and continuance commitment, and meaning in life with respect to income level, one-way ANOVA was conducted. However, none of the variables showed the significant difference as to income level. In other words, participants' experience about needs for meaning-based P-J Fit, meaningful work, work-family conflict, organizational commitment and meaning in life do not change according to their income status.

4.6.5. Difference Tests for Sector of Organization

Independent samples t-test was conducted to see whether needs for meaning-based P-J Fit, meaningful work, work-family conflict, affective and continuance commitment, and meaning in life show difference as to sector of the organization. The result indicated that only meaningful work and continuance commitment significantly differentiated as to sector of the organization (See Table 17). Participants who work in private sector experience more meaningful work (mean = 4.45) than public sector participants (mean = 4.08). On the contrary, participants who work in public sector

experience more continuance commitment (mean = 3.78) than private sector participants (mean = 3.48).

Table 17. Difference Test Result for Sector of Organization

	Sector	N	Mean	Std. D.	t	df	p
Meaningful Work	Public	184	4.08	0.88	-4.233	353	.000
	Private	171	4.45	0.74			
Continuance Commitment	Public	184	3.78	1.18	2.421	353	.016
	Private	171	3.48	1.18			

4.6.6. Difference Tests for Having a Child

In order to see whether participants with a child and childless differ with respect to their levels of needs for meaning-based P-J Fit, meaningful work, affective and continuance commitment, work-family conflict, and meaning in life, independent samples t-test was applied. According to results, levels of needs for meaning-based P-J Fit, meaning in life and affective commitment differs as to having a child (See Table 18). Participants with a child experience more needs for meaning-based P-J Fit (mean = 0.47), meaning in life (mean = 4.64) and affective commitment (mean = 4.35) than the childless counterpart.

Table 18. Difference Test Result for Having a Child

	Having a Child	N	Mean	Std. D.	t	df	p
Needs for meaning-based P-J Fit	With a child	211	0.47	0.65	-2.211	282.3	.028
	Childless	144	0.64	0.74			
Meaning in life	With a child	211	4.64	0.87	3.886	353	.000
	Childless	144	4.28	0.84			
Affective Commitment	With a child	211	4.35	1.29	4.221	280.6	.000
	Childless	144	3.71	1.47			

4.6.7. Difference Tests for Attaching Importance to Earning a lot of Money or Finding Reason/Purpose in Life

Independent sample t-test conducted for attaching importance to earning a lot of money in life or finding reason/purpose in life showed that participants' mean scores of needs for meaning-based P-J Fit (mean= 0.45), meaningful work (mean = 4.34), meaning in life (mean = 4.29) and affective commitment (mean = 4.29) are higher regarding to individuals who attach importance to finding reason/purpose in life rather than earning a lot of money in life. However, participants' mean score of work-family conflict (mean = 3.36) is higher for individuals who attach importance to earning a lot of money in life than individuals with finding purpose in life (mean = 3.06) (See Table 19). In other words, participants placing importance on earning a lot of money experience more work-family conflict than participants placing importance on finding purpose in life.

Table 19. Difference Test Result for Attaching Importance to Earning a lot of Money or Finding Reason/Purpose in Life

	Importance	N	Mean	Std. D.	t	df	p
Needs for meaning-based P-J Fit	Money	72	0.89	1.02	3.512	81.8	.001
	Purpose in Life	283	0.45	0.55			
Meaningful Work	Money	72	3.93	0.92	-3.790	353	.000
	Purpose in Life	283	4.34	0.79			
Work-Family Conflict	Money	72	3.36	1.02	2.197	353	.029
	Purpose in Life	283	3.06	1.01			
Meaning in life	Money	72	3.98	1.64	-5.864	353	.000
	Purpose in Life	283	4.29	1.26			
Affective Commitment	Money	72	3.33	1.64	-4.599	93.4	.00
	Purpose in Life	283	4.29	1.26			

5. CONCLUSION AND DISCUSSION

In this section, results of statistical analyses, the high scores of needs for meaning-based P-J Fit, its relation with variables, mediating roles of meaningful work and difference test results will be discussed. Due to the fact that there is no similar study exists, findings will be discussed in a theory-based perspective to make suggestions for future research and organizations.

Firstly, in order to measure the variables, scales of needs for meaning-based P-J Fit, organizational commitment, meaningful work, work-family conflict, meaning in life were used. According to results of needs for meaning factor analysis, needs for meaning items are located under the same dimensions as to their original distributions. Each dimensions' internal consistency turned out to be higher than 0.85. It can be pointed out that these four dimensions “*need for purpose*”, “*need for values and justification*”, “*need for efficacy*” and “*need for self-worth*” reflect the frameworks of “fulfillment of goals”, “finding value-based solution”, “creating a difference” and “feeling worthy” that are identified detailed in the related literature.

According to results of organizational commitment factor analysis, one of the items of continuance commitment “*It would be very hard for me to leave my organization right now, even if I wanted to*” was removed from the analysis due to its low factor loadings and its similar loadings under the affective and continuance commitment. According to Allen and Meyer (1996) continuance commitment includes two constructs in itself: (a) recognition of employees that they have few alternatives, (b) recognition of employees that investment in the organization would be sacrificed if she or he left. “*It would be very hard for me to leave my organization right now, even if I wanted to*” item reflects the cost-benefit calculations of the employee. The sample of this study is highly educated individuals who work mostly in the education sector. It can be concluded that they may not experience this kind of cost-benefit calculation because of the restricted career expectations of the education sector and they are also likely to interpret this item as an experiencing difficulty in leaving the organization because of emotional attachment to it. Rather than exchange approach, in this study, participants might embrace a psychological approach which is based on the identification between

the individual and the organization (Mayer & Schoorman, 1992). The high-reliability levels of affective ($\alpha = .95$) and continuance commitment ($\alpha = .83$) dimensions are similar to the findings in the literature (Allen et al., 1993).

One of the goals of the present study is to examine the mediating role of meaningful work in the relationship between needs for meaning-based P-J Fit and both affective and continuance commitment. According to results of regression analyses, meaningful work partially mediates the relationship between needs for meaning-based P-J Fit and affective commitment. As needs for meaning-based P-J Fit increases in this model, affective commitment also increases and meaningful work plays a partial mediating role in that increase. In other words, individuals who experience match between their four basic needs (i.e., purpose, values and justification, self-efficacy and self-worth) and what is provided to fulfill those needs by their job are likely to commit their organization affectively ($\beta = -.267, p < .001$). Employees are likely to be loyal to their organization in case they feel that their organization values and appreciates them (Fuller, Barnett, Hester, & Relyea, 2003). Additionally, individuals who attach meaning to their work, experience considerable affective organizational commitment ($\beta = .500, p < .001$). Therefore, it can be concluded that both needs for meaning-based P-J Fit and meaningful work are predictors of affective commitment. However, meaningful work has more explanatory power on affective commitment. Meaningful work includes having a sense of belonging, supporting each other, contributing product/services to enhance human well-being or the environment, creating new ideas, feeling inspired at work, and having time and space to think at work. These kinds of experiences can be considered as self-determined behaviors/affections that not only important for individuals but they are also seen as primary needs that lead to positive outcomes (Chirkov, Ryan, Kim, & Kaplan, 2003). From this point of view, employees who are able to experience these kinds of moments would likely to be happy to spend the rest of their career with their organization or feel emotionally attached to their organization.

On the other side, meaningful work does not mediate the relationship between needs for meaning-based P-J Fit and continuance commitment. In this model, only needs for meaning-based P-J Fit negatively contributed to continuance commitment ($\beta =$

.145, $p < .05$). In other words, individuals who experience the more fit between their four needs and the opportunities that are provided by their jobs to fulfill those needs, the less experience the things like staying with their organization because of necessity, having few options to consider leaving their organization or staying with their organization due to scarcity of available alternatives come in sight. Organizations that motivate their employees to develop themselves and fulfill their need for actualization tend to have higher levels of affectively committed employees (Dessler, 1999) rather than employees with cost-benefit calculations. According to findings, meaningful work does not even negatively predict continuance commitment. Since continuance commitment is an objective matter embracing the ideas of leaving one's organization (i.e. calculations of alternative organizations one can pursue), the highly subjective construct (psychologically valenced) meaningful work is not likely to be related to continuance commitment. In a similar vein, Sorensen and Halonen (2013) find out that occupational meaningfulness relates positively with affective commitment whereas does not have a relationship with continuance commitment.

The second hypothesis that meaningful work mediates the relationship between needs for meaning-based P-J Fit and work-family conflict is fully supported. According to congruence theory, work and family are not distinct constructs (Edwards & Rothbard, 2000) and a third variable to create alleviation in work-family conflict and family-work conflict is person-job fit (Karatepe & Karadas, 2016). Similarly (without the effects of meaningful work) needs for meaning-based P-J Fit has a negative contribution on work-family conflict ($\beta = .132$, $p < .05$). This kind of fit experience reduces work-family conflict. However, meaningful work is such an important variable to create a decline in a work-family conflict that needs for meaning-based P-J Fit's negative contribution on work-family conflict disappeared when meaningful work was included into the equation.

Since work-family conflict embraces the interrole conflict where role pressures from work and family areas are incongruous in some respect (Greenhaus & Beutell, 1985), individuals who experience good balance between focusing on getting things done and noticing how people are feeling, experience good balance between the needs

of others and their own needs and create enough space for themselves would be less likely to miss family activities due to the amount of time they must spend on work responsibilities or miss work activities due to the amount of time they must spend on family responsibilities.

The third (and last) hypothesis that meaningful work mediates the relationship between needs for meaning-based P-J Fit and meaning in life is fully supported. Regression analyses show that needs for meaning-based P-J Fit has significant contribution on both meaningful work ($\beta = -.386$, $p < .001$) and meaning in life ($\beta = -.294$, $p < .001$). The result of multiple regression analysis indicates that needs for meaning-based P-J Fit loses its explanation power for meaning in life when meaningful work is included into the equation ($\beta = .537$, $p < .001$). In other words, 33% of the variance in meaning in life explained by the meaningful work. Findings of Steger and Dik (2009) confirm that individuals who experience meaning in their respective careers are also seeking global-level meaning in their life. Additionally, these people report greater well-being and self-efficacy in determining their careers. In this study, people who have sense of belonging, support each other, spend a lot of time on things that are important, have sense of achievement, recognize that life is messy and that is okay, feel inspired at work, create enough space for themselves and the work they do make them feel hopeful about the future perceive their life as meaningful. Hope is a common predictor of meaning (Feldman & Snyder, 2005; Vidwans & Raghvendra, 2016). Individuals who find their work as meaningful also find meaning in their life (Duffy & Sedlacek, 2007).

Meaningful work eases individuals to perceive themselves as enthusiastic, very responsible person and to perceive life as always exciting, controllable, and congruent meaningfully with their life. Furthermore, meaningful work enables individuals to interpret their existence as purposeful and meaningful, every day as constantly new and different, daily tasks as a source of pleasure and satisfaction. Similarly, Vidwans and Raghvendra (2016) find out that meaningful work predicts meaning in life. People who perceive their work as meaningful are likely to interpret their work as calling (Dik &

Duffy, 2009), and this kind of state ends up with sense of purpose and sense of meaning in life (Dik, Sargent, & Steger, 2008; Dik & Steger, 2008).

As the needs for meaning-based P-J Fit increases so does the meaningful work. According to self-determination theory (Ryan & Deci, 2000), employees have inner motivation to fulfill their needs for competence (e.g., being efficacious and skillful), autonomy (e.g., self-governing behaviors), and relatedness (e.g., value others and being valued by others). A job that eases or gives the opportunity to fulfill these individual needs is found to be intrinsically motivating and rewarding (Gagné, Ryan, & Bargmann, 2003; Reiss, Sheldon, Gable, Roscoe, & Ryan, 2000). The experienced fit between the person and the job based on the needs for meaning is one of the antecedents of meaningful work. Employees' needs, desires, and values establish a connection with the job itself in which the needs, desires, and values are fulfilled through the job. If employees achieve this kind of fit they are likely to interpret their work more meaningful. The perceived fit between the person and the job eases to express values and beliefs in work (Kira & Balkin, 2014). In this way, alignment between one's efficacy, values, purpose and the job is a source of meaningful work (Chalofsky, 2003).

Briefly, needs for meaning-based P-J Fit has contribution on both meaning in life and work-family conflict through the meaningful work.

Regarding demographic characteristics of the respondents, difference tests were conducted. T-test reveals that male employees experience significantly more needs for meaning-based P-J Fit (mean = .44) and affective commitment (mean = 4.24) than female employees (for needs for meaning-based P-J Fit mean = .68; for affective commitment mean = 3.89). In other words, male respondents perceive better fit between their "own needs and fulfilled needs" (i.e., needs for purpose, values, efficacy and self-worth and opportunities to fulfill those needs that are provided by their jobs). Findings of Cifre, Vera, Rodriguez-Sanchez, and Pastor (2013) confirm that men perceive better "wanted" and "actual" fit than women.

From the ancient times, "men are likely to subordinate other things – often including families - to maintain a single-minded focus on success" (Browne, 2011: 71).

From this point of view, “many jobs continue to be highly segregated by sex not just because of cognitive and physical sex differences, but probably even more strongly because of differences in occupational interests” (Browne, 2011: 71). Since men have been taking place in the business world from time immemorial, and due to the recent entrance of woman in this world, men are likely to close their individual values to the occupational values. However, this explanation is not enough to mean the difference between men and women because both experience needs for meaning-based P-J Fit. From the gender-role perspective, attributed behaviors and cognitions about women and men are learned in a society. In collectivist culture; while nurturing, loving or relationship-orientation are linked to women roles, competitiveness, assertive, task-orientation are associated with men roles.

Rokeach (1973) pointed out that men give more importance to success and intellectual career values whereas women give more importance to love, close relationships, and family. This fact will discourage women employees to experience higher fit as to needs for meaning. This could be the main reason why women have lower person-job fit as to needs for meaning. As the *Social Cognitive Theory* (Bandura, 1986) highlights that functioning and developments of human are highly socially interdependent, richly contextualized, and conditionally manifest. According to Bussey and Bandura (2004: 113) “further progress in understanding the sources, social functions, and personal and social effects on gender differentiation will require greater effort to clarify the complex interplay of the various subsystems of influence within the larger societal context”.

Once again, male employees have a higher score in experiencing affective commitment than female employees. In other words, men tend to be happier to spend the rest of their careers with their organization or feel the organization’s problems as their own problems more than women. Male’s tendency to perceive working life as their personal life, they might spend more hours at work and have more interaction with the organization (Dixon et al., 2005; Arbak & Kesken, 2005). According to Arbak and Kesken (2005), since men usually have higher salaries and better occupational positions, they have stronger organizational commitment. From another point of view,

women tend to interpret the source of commitment and identity as family roles rather than occupational roles (Aven et al., 1993; Eren, 2004).

In terms of marital status, married employees both experience higher affective commitment (mean = 4.22) and meaning in life (mean = 4.57) than single employees (for affective commitment mean = 3.79; for meaning in life mean = 4.31). It is thought that married employees might have higher levels of commitments than their single colleagues because they have more responsibility in terms of family's needs (i.e., providing food or shelter). When an individual fulfills those needs through his work, he might identify himself with his work and feels as a part of the organization (Balay, 2000; Mathieu & Zajac, 1990). As to marital status, being married might be an important source of meaning in life for experiencing support and participating more social activities through the reduction of depressive symptomatology and increase of the meaning of life (Kleftaras & Psarra, 2012). Grouden and Jose (2014)'s study confirmed that family is the most important source of meaning in life followed by other interpersonal relationships.

In respect of education level, employees with doctoral degree experience more meaning in life (mean = 4.60), affective commitment (mean = 4.26), needs for meaning-based P-J Fit (mean = .45) than employees with master degree. However, master degree employees experience more continuance commitment (mean = 3.94) than doctoral degree employees.

Though investigations about education level and meaning in life are few, it has been confirmed that older adults with higher education experience greater purpose in life overall (Pinquart, 2002). Highly educated individuals might feel that they have enough skills and knowledge to make difference in challenges and have clear sense of purpose and meaning comprehension.

One of the variables affects organizational commitment is personal characteristics (Mowday et al., 1982). In this study, employees with a doctoral degree have a higher affective commitment than employees with a master degree. Findings of Alexander, Weiss, Braude, Ernst, and Fullerton-Gleason (2008) confirm that affective

commitment is higher in the degree of post-baccalaureate than other education levels. Education is an investment (Shore, Barksdale, & Shore, 1995) in which educated individuals have greater opportunities to select desired jobs in organizations than less educated employees. Therefore, expectations that are met by organizations may lead to affectively committed employees to be voluntarily involved in the organization's activities.

Employee's perceptions about person-job fit in terms of needs for meaning are higher in employees with doctoral degrees than employees with master degrees. Since needs for meaning-based P-J Fit emphasizes the match between person's needs (desires, goals, values, preferences) and job's supplements to fulfill those needs; it can be fulfilled in different ratios between different education levels. Because employees might have diverse needs to be fulfilled by their jobs. When education level increases the life purpose gets clearer (Pinquart, 2002) and this can be resulted in knowing one's own mind and perceiving the fulfillment of those purposes or needs than lower education levels.

The mean score of master degree is only higher in experiencing continuance commitment than a doctoral degree. Employees with a doctoral degree have enough competency and knowledge to select expected jobs. This kind of freedom might lead to creating greater opportunities for individuals to find another job than master degree employees. Besides, doctoral degree employees might even be offered greater job opportunities than master degree employees which result in experiencing less continuance commitment.

In terms of sector of organization (public vs. private), participant's mean score of meaningful work in the private sector (mean = 4.45) is higher than the mean score of the public sector (mean = 4.08). Participants' continuance commitment in public sector is a higher level of the mean score (3.78) than the private sector (mean = 3.48).

The mean scores of public and private sector organizations as to meaningful work are different. One of the main reasons behind this difference might be the existence of goal complexity and goal ambiguity in public organizations (Jung, 2011). It

could be difficult for an employee who wants to contribute products and services that enhance human well-being and environment under the blurred or ambiguous goals. This indicates that private sector companies offer greater opportunities for employees to create and apply new ideas, to have the time and space to think or to do work that leads to feeling hopeful about the future compared to public sector companies.

Once again, even the mean scores of public and private sector organizations in terms of continuance commitment are close to each other, public sector's perceived benefits (i.e., regular payments, determined holidays, social rights, foreign language allowance etc.) might be the main reason why public sector employees need to remain with the organization resulting from her/his cost-benefit calculations related with leaving the organization than private sector employees.

Employees who have a child experience more needs for meaning-based P-J Fit (mean = .47), meaning in life (mean = 4.64), and affective commitment (mean = 4.35) than childless employees (for needs for meaning-based P-J Fit mean = .64, for meaning in life mean = 4.28, for affective commitment mean = 3.71).

Of course, both of employees with children or not experience needs for meaning-based P-J fit, but an employee with children is slightly differentiated from a childless one. Findings of Singh and Greenhaus (2004) might be useful to explain the possible reason behind this. In their study, individuals with children have self-awareness, environmental awareness, and person-job fit. Researchers have pointed out that achieving the fit between the person and the job can only exist in the case of recognitions of abilities, values, beliefs (self-awareness), opportunities and constraints of the environment (environment awareness) (Brousseau, 1984; Dawis & Lofquist, 1984). The presence of children might contribute to parents' self-awareness about their values, purposes or beliefs and how much they place importance on them (to raise a child with personal integrity) and their perceptions about what extent their job supplies opportunity or eases to keep alive and fulfills those needs (purpose, values, efficacy and self-worth). In other words, employees with children might have a tendency to choose a job that fulfills their needs. By definition, employees with children have multiple roles (i.e., at work and home). Barnett (1998) has suggested that the enhancement of these

multiple roles can be understood by the concept of “fit”. She defines *fit* as “a dynamic process of adjustment between work conditions and the characteristics of workers and their strategies to meet their own needs” (Barnett, 1998: 144). Since the child is a centerpiece of organizing the family life (Hertz, 1997), the one who experiences the fit between her/his roles (at home and work) might also experience more P-J Fit in terms of needs for meaning.

In terms of meaning in life, employees with children have a higher score than childless employees. Englund (1983) asserted that individuals have children to complete their family and giving a purpose to life. In general; according to women (wives), they would like to have children to have a sense of meaning and purpose in life, according to men (husbands), they agreed with the statements as “to have a complete family” and “to bring love and companionship in old age”. Therefore, an employee with children would likely to have clearer goals or aims in life or a more satisfying life purpose than the childless one.

As to affective commitment, employees who have children have considerable higher score than childless employees. In general, employees with children are likely to spend a longer time in their organizations. This does not mean that childless employees spend less time in their organizations. However, employees with children and even who extend the period of time in their organizations would likely to have solid faith in and accept organizational goals and values (Porter, Steers, Mowday & Boulian, 1974), have an emotional attachment to the organization (Meyer & Allen, 1991) than those of childless employees. Since having children lay a burden on parents, childless employees might have an intrepid spirit in the case of leaving the job.

Employees who attach importance to finding purpose in life experience more needs for meaning-based P-J Fit (mean = .45), meaningful work (mean = 4.34), meaning in life (mean = 4.29) and affective commitment (mean = 4.29) than those of employees who attach importance to earning a lot of money in life (for needs for meaning-based P-J Fit mean = .89, for meaningful work mean = 3.93, for meaning in life mean = 3.98, for affective commitment mean = 3.33). Besides, employees who attach importance to earning a lot of money in life experience higher work-family

conflict (mean = 3.36) than those of employees who attach importance to finding purpose in life (mean = 3.06).

An employee who attaches importance to finding a reason in life experiences more needs for meaning-based P-J Fit than an employee who attaches importance to making a lot of money. Considering that the one with high material needs might eventually earn lots of money, and can purchase her or his goals. The classic adage asserts that money can not buy happiness. This kind of goal (making money) in life might decrease the personal sense of meaning because individual's capacity to experience meaning with money might be very constricted (Kasser & Ryan, 1993). Therefore, focusing on making money might move employees away from experiencing the fulfillment of their needs (especially purpose need) through their job than employees who focus on finding reason/purpose in life.

Not surprisingly, employees with purpose-focused experience higher meaningful work than employees with material-focused. Research shows that when materialistic values stimulate one's actions, individuals are likely to become less concerned with the welfare of others (Sheldon & Kasser, 1995; Sirgy, 1998). On the other hand, individuals who direct their behaviors toward intrinsic goals such as making strong and meaningful connections with other people or personal growth (Diener & Seligman, 2004) are likely to experience increased well-being and more concerned with the welfare of others. Since serving others, unity with others, developing and expressing self are in the center of meaningful work; those of employees who attach importance to finding purpose in life experience higher meaning in their work than material-focused employees.

The highest mean differences between individuals as to making money vs. finding purpose belong to meaning in life. Materialism has been studied extensively, but Sirgy (1998) clearly explained why materialistic individuals are not satisfied with their life. According to Sirgy (1998), materialistic individuals have exaggerated expectations of their standard of living whereas non-materialistic individuals have realistic expectations of their life. These blurred perceptions cause materialistic individuals to evaluate their standard of living in a negative way. These kinds of individuals might be

more likely to perceive their life as “empty, filled only with despair” than purpose focused counterpart. Interestingly, materialism is linked to existential strivings (Arndt, Solomon, Kasser, & Sheldon, 2004). For instance, individuals who perceive a threat from mortality salience have a higher desire for wealth and greedy behavior (Kasser & Sheldon, 2000). This does not mean that materialistic individuals do not find meaning in their life; they may find purpose in life when they acquire what they desire. However, it is obvious, that kind of meaning (i.e., will for pleasure or power) is not in the center of Frankl’s perspective of existential meaning. According to Frankl (1984), individuals should pursue a unique purpose for herself/himself to mean their life.

The relatively high mean difference can also be seen between material-focused and purpose-focused employees in terms of their levels of affective commitment. Employees who attach importance to find purpose/reason in life experience higher affective commitment than employees who attach importance to make a lot of money in life. Since materialistic individuals tend to value material success; they might underestimate the fulfillment of intrinsic needs such as autonomy, competence, and relatedness (Deckop, Jurkiewics, & Giacalone, 2010). Self-determined needs (autonomy, competence, and relatedness) can be named as non-material needs and purpose-focused individuals are more likely to experience them than materialists. Indeed, because affectively committed employees desire to continue to work in organization, perceive their organization as a “true organization”, feel proud to be a member of such an organization, and create affective bonds with the organization; employees who give importance on finding purpose in life will tend to achieve that desire by fulfilling their intrinsic needs which can be resulted in affective commitment. From different aspects, the findings of Tang and Kim (1999) show that individuals who perceive money as “a symbol of success” and “represents one’s achievement” do not experience altruism, intrinsic-extrinsic job satisfaction, and organizational commitment. These findings might be evidential reasoning that materialistic individuals tend to underestimate intrinsic needs and do not tend to experience commitment and satisfaction.

Employees who attach importance to making a lot of money in life experiences higher work-family conflict than employees who attach importance to finding purpose/reason in life. A person who places more emphasis on material wealth tends to work longer hours to achieve luxurious lifestyle and will be less likely to meet demands from family than the one who focuses on purpose and meaning in life. Non-materialistic individuals might tend to discover a satisfying life purpose or achieve life goals (e.g., being beneficial to humanity, spending satisfying time with family/friends) by creating the balance between family activities and work responsibilities. It is possible that these kinds of people might prefer to work that fits their personality, needs or desires.

5.1. Managerial Implications

The results of this study suggest that organizations should seek to hire employees whose wishes, desires, needs can be met by the job through hiring processes that needs are defined per candidate. In this way, the positive signal can be sent to the employees that they are valued, their purposes are important for the company and their power and abilities are appreciated by the company which results in experiencing meaning in work and life, affective commitment and the balance between the work and the family areas.

Additionally, creating a culture that promotes a sense of belonging, working together, talking openly about values, creating and applying new ideas, having a collective vision, creating time and space to think and creating balance between focusing on getting things done and noticing how people are feeling will significantly affect the employee's perception of their work in a meaningful way that can be resulted in higher level of meaning in life, willingness to exert effort beyond duties and high level of work and family balance.

6. LIMITATIONS AND SUGGESTIONS

As with any research, there are limitations to this study. First of all, scales that are used in this study are designed to be used in western culture. Though needs for meaning-based P-J Fit is newly developed scale in Turkey, the definitions of dimensions are based on western culture. As to value base, this can make difference especially for the items that measure values of respondents. Therefore, the findings of this study should be tested within different cultures (e.g., individualistic and collectivistic) to assess their generalizability.

Additionally, the results of this study are based on the statements of the respondents. It is assumed that respondents made objective evaluations about themselves and their organizations. Unrealistic answers might be given to present themselves more distinctively than the actual situation which leading to social desirability bias. However, there seems no other effective way to measure individuals' needs, meaning or fit interpretations other than surveying the perception of individuals.

Most of the participants of this study are well-educated. Therefore, the findings cannot be generalized for less educated people. Though this is not empirically confirmed less educated individuals might perceive needs for meaning or meaningful work/life different than well-education ones, further studies should focus on examining the differences among different education level groups.

In the process of analysis, cross-sectional research might lead to problems (Bowen & Wiersema, 1999). Longitudinal or sequential research could be useful in studies associated with meaningful work/life or personal values because they might undergo change within individuals over time (Hofer, Sliwinski, & Flaherty, 2002). Additionally, cause and effect relationship cannot be derived from the studies based on cross-sectional and correlational research design.

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8. APPENDICES

APPENDIX 1: The Questionnaires



Değerli Katılımcı,

Bu anket, Marmara Üniversitesi İngilizce İşletme Anabilim Dalı Örgütsel Davranış Bilim Dalı Doktora programında ***Doç. Dr. Tülay Turgut*** danışmanlığında ***Zeynep Merve Ünal*** tarafından gerçekleştirilmekte olan bir bilimsel araştırmaya veri tabanı sağlamak üzere hazırlanmıştır.

Bu bir test değildir. Ankette yer alan soruların doğru ya da yanlış cevabı yoktur. Herbir sorunun cevaplanması anketin doğru analiz edilebilmesi için büyük önem taşımaktadır. Bu yüzden lütfen hiçbir soruyu yanıtsız bırakmayınız.

Anket formuna isim-soyadı yazılması gerekmektedir. Vereceğiniz cevaplar sadece bilimsel bir araştırmada kullanılacak olup elde edilen bilgiler kesinlikle başka bir amaç için kullanılmayacaktır ve saklı tutulacaktır.

Bu araştırmadan sağlıklı bir sonuç alınabilmesi, sizin sorulara vereceğiniz cevapların samimiyetine bağlı olacaktır.

Anket 6 bölümden oluşmaktadır. Cevaplamak yaklaşık 20-25 dakikanızı alacaktır.

Değerli katkı ve yardımlarınız için şimdiden teşekkür ederiz.

Bölüm 1 (Anlamlı İş)

Aşağıdaki ifadeler iş yerinde meydana gelen bazı durumları içermektedir. Lütfen her bir ifadeyi şuanda çalıştığınız iş yerini temel alarak cevaplandırınız. Çalıştığınız iş yerini göz önünde tutarak bu ifadelerde bahsedilen durumların ne sıklıkta meydana geldiğini “hiçbir zaman” dan “her zaman” a doğru uzanan cevap seçeneklerinden en uygununu seçerek belirtiniz. Bu iş yerinde;	Hiçbir zaman	Nadiren	Bazen	Sık sık	Çok Sık	Her zaman
	1	2	3	4	5	6
1.Kendimi çalışma grubuma ait hissediyorum.	O	O	O	O	O	O
2. Çalışma grubumla bir karar alacağımız zaman kendi değerlerim hakkında açıkça konuşabilirim.	O	O	O	O	O	O
3.Bizim için önemli olan konular üzerine konuşuruz.	O	O	O	O	O	O
4. Birbirimizi destekleriz.	O	O	O	O	O	O
5. Birbirimize güven veririz.	O	O	O	O	O	O
6. Beraber çalışmaktan keyif alırız.	O	O	O	O	O	O
7. Müşterilerimize gerçek anlamda yardım edebildiğimi hissediyorum.	O	O	O	O	O	O
8. İnsanlığın refahını veya çevreyi iyileştiren ürünlere ve hizmetlere katkıda bulunuyoruz.	O	O	O	O	O	O
9. Kaydadeğer şeyler yapıyoruz.	O	O	O	O	O	O
10. Gerçekten önemli olan şeyler üzerine çok vakit ayırırız.	O	O	O	O	O	O
11. Yeni fikirler oluşturup uygulayım.	O	O	O	O	O	O
12.İnsanların önemseydiği konularda fark yaratırım.	O	O	O	O	O	O
13.Başarılı olduğumu hissediyorum.	O	O	O	O	O	O
14. Bana sunulan fırsatlardan dolayı heyecan duyuyorum.	O	O	O	O	O	O
15. Çalışırken neyin doğru ve yanlış olduğuna dair sezgilerim güçleniyor.	O	O	O	O	O	O
16. Çalışırken, sahip olduğum olumlu vasıflarım daha da güçleniyor.	O	O	O	O	O	O
17. Çalışırken kendim gibi davranırım.	O	O	O	O	O	O

18. Çalışırken gerçeği cesaretle karşılarız.	O	O	O	O	O	O
19. Hoşgörülü insanlarız.	O	O	O	O	O	O
20. Yaşamın karmakarışık olduğunu farketsek de bunu sorun etmeyiz.	O	O	O	O	O	O
21. Çalışırken ilhamla doluğumu hissediyorum.	O	O	O	O	O	O
22. Yaptığımız iş beni gelecek hakkında umutlandırıyor.	O	O	O	O	O	O
23. Gelecekte olmayı hayal ettiğimiz konum için çalışmamız bana ilham veriyor.	O	O	O	O	O	O
24. Yaptığım işin insanlığa veya çevreye faydalı olması işimle manevi bağ kurmamı sağlıyor.	O	O	O	O	O	O
25. İşimi yaparken düşünmek için zaman ve mekâna sahibim.	O	O	O	O	O	O
26. İşlere odaklanma ile insanların nasıl hissettiğini farketme arasında iyi bir denge kurarız.	O	O	O	O	O	O
27. Kendime yeterli zaman ayırıyorum.	O	O	O	O	O	O
28. Kendi ihtiyaçlarım ile diğer insanların ihtiyaçlarını karşılama konusunda iyi bir denge kuruyorum.	O	O	O	O	O	O

Bölüm 2 (Anlam İhtiyacı temelinde Birey-İş Uyumu)

Aşağıda insanların sahip olabilecekleri hedefleri, tecrübeleri, eylemleri, ilişkileri gibi alanlarla ilgili çeşitli ifadeler bulunmaktadır. Her bir ifadeyi hem kendiniz için önem derecesini belirtmek üzere, hem de gerçekleşmesi konusunda işinizin ne derece imkân tanıdığını belirtmek üzere cevaplamanızı rica ediyoruz. Bu bakımdan her ifade için iki ayrı cevap bölümü sunulmuştur.												
	Bu bölümde, lütfen siz kendiniz için her bir ifadenin ne ölçüde önemli olduğunu cevap seçeneklerinden uygun olanı işaretleyerek cevaplayınız.						Bu bölümde ise yine her bir ifadeyi hayatınızda canlı tutmak ve gerçekleştirmek yolunda şu an yaptığınız işinizin size ne derece imkân/kolaylık tanıdığını belirtecek cevabı işaretleyiniz.					
	Çok Önemsiz	Oldukça önemsiz	Biraz önemsiz	Biraz önemli	Oldukça önemli	Çok önemli	Hiç	Çok az	Biraz	Oldukça	Çok	Pek çok
	1	2	3	4	5	6	1	2	3	4	5	6
1. Hayatımın merkezine aldığım amaçlarımı gerçekleştirmek için çaba göstermek	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
2.Ölümlü olduğumu bilsem de ulaşmaya çalıştığım bir hedefe sahip olmak	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
3.En zor zamanlarda ileride hedeflerimi gerçekleştirdiğimi düşünmek	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐
4.Hedeflerime ulaşmaya çalışırken engellerle karşılaşsam dahi cesaretimi ve umudumu yitirmemek	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐	☐

5. Hedefime ulaşmak için planlı ve kararlı bir şekilde hareket etmek	O	O	O	O	O	O	O	O	O	O	O	O	O
6.Şuanda yapıyor olduğum şeylerin gelecekteki hedefime giden yolda birer adım olduğunu bilmek	O	O	O	O	O	O	O	O	O	O	O	O	O
7. Uğruna çaba göstermeye değer bir hedefe sahip olmak	O	O	O	O	O	O	O	O	O	O	O	O	O
8. Hayatımın en önemli amacına ulaşmama yardımcı olacak ara hedefleri bir bir gerçekleştirmek	O	O	O	O	O	O	O	O	O	O	O	O	O
9. Beni heyecanlandıran bir amaca odaklanmanın bana güç ve enerji veriyor olması	O	O	O	O	O	O	O	O	O	O	O	O	O
10. Var oluşumun en önemli kanıtı olan zorlukların üstesinden gelerek hedeflerime bir bir ulaşmak	O	O	O	O	O	O	O	O	O	O	O	O	O
11. Bir çatışma halinde ahlaki değerlere uygun çözüm aramak	O	O	O	O	O	O	O	O	O	O	O	O	O
12. Değerlerime göre davranmak	O	O	O	O	O	O	O	O	O	O	O	O	O
13. Aldığım kararların inandığım değerlerimle uyumlu olması	O	O	O	O	O	O	O	O	O	O	O	O	O

14. Yaşamıma değerlerimin anlam katması	O	O	O	O	O	O	O	O	O	O	O	O	O
15. Davranışlarımın ahlaki sorumluluğunu üstlenmek	O	O	O	O	O	O	O	O	O	O	O	O	O
16. Bazı değerlerin benim için kutsal olması	O	O	O	O	O	O	O	O	O	O	O	O	O
17.Şuanki tecrübelerimle geçmişteki hatalarımı tekrarlamaktan kaçınmak	O	O	O	O	O	O	O	O	O	O	O	O	O
18. Yaşamda karşılaştığım güçlüklerin bana heyecan vermesi ve onları çözmek için çaba göstermek	O	O	O	O	O	O	O	O	O	O	O	O	O
19. Bir işin üstesinden gelme konusunda kendi kendime yetebilmek	O	O	O	O	O	O	O	O	O	O	O	O	O
20. Zorluklar ile başedebildikçe kendi gücümü ve yeteneklerimi fark etmek	O	O	O	O	O	O	O	O	O	O	O	O	O
21. Yaşadığım deneyimler sayesinde beni doğru çözüme yönelten bilgiler kazanmak	O	O	O	O	O	O	O	O	O	O	O	O	O
22.Kendi şansımı kendim yaratabilmek	O	O	O	O	O	O	O	O	O	O	O	O	O

23.Yaptığım işlerde fark yaratabileceğime inanmak	O	O	O	O	O	O	O	O	O	O	O	O	O
24.Zor hedeflere ulaşmak için gerekli donanımına sahip olmak	O	O	O	O	O	O	O	O	O	O	O	O	O
25.Karşılaştığım zorlukların, yaşamla ilgili ve kendi kapasitelerim hakkında yeni şeyler öğrenmemi sağlaması	O	O	O	O	O	O	O	O	O	O	O	O	O
26.Kendimi değerli hissetmek	O	O	O	O	O	O	O	O	O	O	O	O	O
27.Arkadaşlarımla beni hatalarımla kabul etmesi	O	O	O	O	O	O	O	O	O	O	O	O	O
28. Çevremdeki kişiler tarafından sevilmek	O	O	O	O	O	O	O	O	O	O	O	O	O
29.Çevremdekilerin olumlu özelliklerimin farkında olması	O	O	O	O	O	O	O	O	O	O	O	O	O
30. Kendimi başarılı bir kişi olarak görmek	O	O	O	O	O	O	O	O	O	O	O	O	O
31. Çevremde saygı duyulan bir kişi olmak	O	O	O	O	O	O	O	O	O	O	O	O	O
32. Ailem ve dostlarımla doyurucu vakit geçirmek	O	O	O	O	O	O	O	O	O	O	O	O	O
33. Benim için önemli olan konuları paylaşabildiğim kişilere sahip olmak	O	O	O	O	O	O	O	O	O	O	O	O	O

Bölüm 3 (İş-Aile Çatışması)

Aşağıda, kişinin işyerindeki sorumluluklarını yerine getirmek isterken aile yaşamında karşılaşılabileceği sorunlarla ilgili ve aile yaşamındaki sorumluluklarını yerine getirmek isterken iş yaşamında karşılaşılabileceği sorunlarla ilgili bazı ifadeler verilmiştir. Lütfen bu ifadelere ne derecede katıldığınızı aşağıda bulunan “kesinlikle katılmıyorum” dan “tamamen katılıyorum” a uzanan cevap seçeneklerinden size uygun olanı işaretleyerek cevaplayınız.	Kesinlikle katılmıyorum	Katılmıyorum	Pek Fazla katılmıyorum	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
	1	2	3	4	5	6
1.İşim aile-içi faaliyetlere istediğim kadar zaman harcamamı engelliyor.	☐	☐	☐	☐	☐	☐
2.İşime ayırmam gereken zaman, evle ilgili sorumluluklarımı yerine getirmemi ve aile-içi faaliyetlerde yer almamı engelliyor.	☐	☐	☐	☐	☐	☐
3.İşle ilgili sorumluluklarıma harcamam gereken zaman yüzünden aile-içi faaliyetleri kaçırmak zorunda kalıyorum.	☐	☐	☐	☐	☐	☐
4. Ailevi sorumluluklarıma ayırdığım zaman çoğunlukla işle ilgili sorumluluklarımla çatışıyor.	☐	☐	☐	☐	☐	☐
5. Ailemle birlikte geçirdiğim zaman nedeniyle çoğunlukla kariyerime faydalı olabilecek işim ile ilgili faaliyetlere zaman ayıramıyorum.	☐	☐	☐	☐	☐	☐
6. Ailevi sorumluluklarıma harcamam gereken zaman yüzünden işle ilgili faaliyetleri kaçırmak zorunda kalıyorum.	☐	☐	☐	☐	☐	☐
7. İşten eve geldiğimde çoğunlukla aile-içi faaliyetlere katılamayacak ve ailevi sorumluluklarımı yerine getiremeyecek kadar bitkin oluyorum.	☐	☐	☐	☐	☐	☐
8. İşten eve geldiğimde çoğunlukla duygusal olarak o kadar tükenmiş oluyorum ki, bu ailem için bir şeyler yapmamı engelliyor.	☐	☐	☐	☐	☐	☐
9. İşteki baskılar yüzünden, bazen eve geldiğimde yapmaktan zevk aldığım şeyleri dahi yapamayacak kadar stresli oluyorum.	☐	☐	☐	☐	☐	☐
10. Evdeki stres yüzünden, isteyken kafam aile meseleleriyle meşgul oluyor.	☐	☐	☐	☐	☐	☐
11. Ailevi sorumlulukların yarattığı stres yüzünden, işime yoğunlaşmakta zorlanıyorum.	☐	☐	☐	☐	☐	☐
12. Aile hayatımdaki gerginlik ve endişeler çoğunlukla işimi gerektiği gibi yapmama engel oluyor.	☐	☐	☐	☐	☐	☐
13. İşte kullandığım problem çözme yöntemlerim, evdeki problemleri çözmemde etkili olmuyor.	☐	☐	☐	☐	☐	☐

14. İşte kullanmam gereken ve etkili olan davranış tarzları, evde ters etki yaratabiliyor.	O	O	O	O	O	O
15. İşte beni daha etkin yapan davranış tarzları, ev hayatında daha iyi bir eş ve ebeveyn olmama yardımcı olmuyor.	O	O	O	O	O	O
16. Evde faydasını gördüğüm davranış tarzları işimde aynı ölçüde etkili olmuyor.	O	O	O	O	O	O
17. Evde kullanmam gereken ve etkili olan davranış tarzları, işte ters etki yaratabiliyor.	O	O	O	O	O	O
18. Evde işime yarayan problem çözme yöntemlerim, işte uyguladığımda o kadar faydalı olmuyor.	O	O	O	O	O	O



Bölüm 4 (Örgüte Bağlılık)

Aşağıda çalıştığınız kuruma karşı duygu ve tutumlarınızı içeren ifadeler bulunmaktadır. Bu ifadelere ne ölçüde katıldığınızı aşağıda bulunan “kesinlikle katılmıyorum” dan “tamamen katılıyorum” a uzanan cevap seçeneklerinden size uygun olanı işaretleyerek belirtiniz.	Kesinlikle katılmıyorum	Katılmıyorum	Pek Fazla katılmıyorum	Biraz katılıyorum	Katılıyorum	Tamamen katılıyorum
	1	2	3	4	5	6
1. Kariyerimin geri kalan kısmını bu kurumda geçirmek beni mutlu eder.	☐	☐	☐	☐	☐	☐
2. Bu kurumun problemlerini gerçekten kendi problemlerim gibi hissedirim.	☐	☐	☐	☐	☐	☐
3. Bu kurumda kendimi ailenin bir parçası gibi hissediyorum.	☐	☐	☐	☐	☐	☐
4. Bu kuruma kendimi duygusal olarak bağlı hissediyorum.	☐	☐	☐	☐	☐	☐
5. Bu kurumun benim için özel bir anlamı vardır.	☐	☐	☐	☐	☐	☐
6. Kurumuma karşı güçlü bir ait olma hissi besliyorum.	☐	☐	☐	☐	☐	☐
7. Şu anda istesem bile bu kurumdan ayrılmak benim için zordur.	☐	☐	☐	☐	☐	☐
8. Şimdi işimden ayrılmak istediğime karar verirsem hayatımda birçok şey alt üst olur.	☐	☐	☐	☐	☐	☐
9. Şu anda bu kurumda kalmak, benim için bir istekten çok gerekliliktir.	☐	☐	☐	☐	☐	☐
10. Bu kurumdan ayrılmayı göze alamayacak kadar az seçeneğim olduğunu düşünüyorum.	☐	☐	☐	☐	☐	☐
11. Bu kurumdan ayrılmanın en riskli taraflarından birisi de başka bir kurumda iş bulma ihtimalimin düşük oluşudur.	☐	☐	☐	☐	☐	☐
12. Bu kurumda çalışmaya devam etmemin en önemli sebeplerinden birisi başka bir kurumun burada sahip olduğum faydaları karşılayamayacak olmasıdır.	☐	☐	☐	☐	☐	☐

Bölüm 5 (Yaşamın Anlamı)

Aşağıda yaşamınız ve kendiniz hakkında bazı ifadeler bulunmaktadır. Lütfen her bir ifade veya cümle için, şu anda sizi en doğru tanımladığını hissettiğiniz numarayı işaretleyiniz.

1. Genellikle kendimi:

Sıkılmış hissediyorum	1	2	3	4	5	6	Coşkulu hissediyorum
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2. Bana göre yaşam:

Tamamen sıradan	1	2	3	4	5	6	Herzaman heyecan verici
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3. Yaşamımda:

Hedefim veya amacım yok	1	2	3	4	5	6	Belirgin hedef ve amaçlarım var
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4. Varoluşum:

Amaçsız, tümüyle anlamsız	1	2	3	4	5	6	Amaçlı ve anlamlı
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5. Hergün/üm:

Tamamen aynı	1	2	3	4	5	6	Daima yeni ve farklı
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6. Seçebilseydim:

Hiç doğmamayı tercih ederim	1	2	3	4	5	6	Sahip olduğuma tamamen benzer bir yaşam daha isterdim
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7. Emekli olunca:

Hayatımın geri kalanında boş gezeceğim	1	2	3	4	5	6	Herzaman yapmak istediğim heyecan verici şeyleri yapacağım.
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8. Yaşam amaçlarımı gerçekleştirme konusunda:

Hiçbir ilerleme kaydetmedim	1	2	3	4	5	6	Tam bir başarıya doğru ilerledim
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9. Hayatım:

Boş ve kederle dolu	1	2	3	4	5	6	Heyecan verici
---------------------	---	---	---	---	---	---	----------------

10. Bugün ölecek olsam yaşamım:

Tamamen değersizdi 1 2 3 4 5 6 Çok değerliydi

11. Hayatımı düşündüğümde:

Niçin var 1 2 3 4 5 6 Herzaman yaşamak
olduğumdan sıklıkla için sebepler bulurum
şüphe ederim

12. Çevremdeki dünyanın hayatımla uyumluluğunu düşündüğümde, bu dünya:

Aklımı tamamen 1 2 3 4 5 6 Anlamlı bir şekilde
kariştiriyor. hayatımla uyum
sağlıyor.

13. Ben:

Çok sorumsuz 1 2 3 4 5 6 Çok sorumluluk
biriyim. sahibiyim.

14. Seçim yapma özgürlüğü konusunda bence insanlar:

Tamamen kalıtım ve 1 2 3 4 5 6 Hayat seçimlerini
çevre tarafından yapmada tamamen
kısıtlıdır. serbesttir.

15. Ölüm hususunda:

Hazırlıksızım ve 1 2 3 4 5 6 Hazırlıklıyım ve
ürkmekteyim. korkusuzum.

16. İntiharı:

Çıkış yolu olarak 1 2 3 4 5 6 Bir an bile
ciddi biçimde düşünmedim.
düşündüm.

17. Yaşamımda amaç veya hedef bulma kabiliyetim:

Neredeyse yok 1 2 3 4 5 6 Oldukça mükemmel.

18. Yaşamım:

Elimde değil ve dış 1 2 3 4 5 6 Elimde ve
etkenler tarafından kontrolümdedir.
kontrol edilir.

19. **Günlük işlerim:**

Acı verici ve sıkıcı deneyimlerdir.

1

2

3

4

5

6

Memnuniyet ve tatmin kaynağıdır.

20. **Yaşamda:**

Bir görev veya amaç keşfetmedim.

1

2

3

4

5

6

Tatmin edici bir yaşam amacı keşfettim.

Lütfen arka sayfaya geçiniz.

Bölüm 6

Doğum Tarihiniz: ____
Cinsiyetiniz: ____Kadın/ ____Erkek
Medeni Haliniz: ____Bekâr/ ____Evli
Çocuğunuz var mı? E ____/ H ____
Toplam kaç yıldır çalışıyorsunuz: ____
Bulunduğunuz işletmede kaç yıldır çalışıyorsunuz: ____
En son aldığınız diploma: ____İlköğretim/ ____Lise/ ____Önlisans/ ____Üniversite/ ____Master/ ____Doktora
Çalıştığınız kurumun faaliyet gösterdiği alan: ____Finans (Bankacılık, Sigortacılık vb.), ____Eğitim/ ____Danışmanlık/ ____Perkendecilik/ ____Bilişim (Teknoloji, Haberleşme vb.)/ ____Medya/ ____Turizm/ ____sağlık/ ____Lojistik/ ____İnşaat/ ____Ticaret/ ____Petrokimya/ ____Tekstil/ ____Gıda/ ____Diğer
Çalıştığınız kurum hangi sektörde: ____Kamu ____Özel
Gelir durumunuz: ____1500TL ve altı ____1501-2500TL ____2501-3500 TL ____3501-4500TL ____4501TL ve üzeri.....
Şuanda sizin için hangisi çok önem taşır? Çok para kazanmak ☐ Yaşamda amaç ve hedef bulmak ☐

Anketimiz sona ermiştir, katıldığınız için teşekkür ederiz☺

APPENDIX 2: Items and Standardized Factor Loadings for the Needs for Meaning Scale

F1. Need For Purpose		Factor Loadings	Factor Variance (%)
3.En zor zamanlarda ileride hedeflerimi gerçekleştirdiğimi düşünmek	Pondering the fulfillment of my goals in the tough times	.840	38.3
2.Ölümlü olduğumu bilsem de ulaşmaya çalıştığım bir hedefe sahip olmak	Having a purpose I try to reach eventhough I am aware of my mortality	.793	
1.Hayatımın merkezine aldığım amaçlarımı gerçekleştirmek için çaba göstermek	Striving to realize focal goals of my life	.786	
6.Şuanda yapıyor olduğum şeylerin gelecekteki hedefime giden yolda birer adım olduğunu bilmek	Conceiving the things I do right now as the steps to reach my future goal.	.743	
8.Hayatımın en önemli amacına ulaşmama yardımcı olacak ara hedefleri bir bir gerçekleştirmek	Reaching the intermediate goals one by one that help me to reach the primary goal of my life.	.724	
9.Beni heyecanlandıran bir amaca odaklanmanın bana güç ve enerji veriyor olması	Focusing on a thrilling goal that vitalizes me	.712	
5.Hedefime ulaşmak için planlı ve kararlı bir şekilde hareket etmek	To reach my goal I act in a planned and decisive way	.698	
7.Uğruna çaba göstermeye değer bir hedefe sahip olmak	Having a goal which worths to strive for	.669	
10.Var oluşumun en önemli kanıtı olan zorlukların üstesinden gelerek hedeflerime bir bir ulaşmak	Reaching my goals one by one by overcoming the difficulties which are the most important evidence of my existence	.666	
4.Hedeflerime ulaşmaya çalışırken engellerle karşılaşsam dahi cesaretimi ve umudumu yitirmemek	Not losing my courage and hope in reaching my goals even if I encounter difficulties	.594	

F2. Need for Self-worth			
29.Çevremdekilerin olumlu özelliklerimin farkında olması	Being acknowledged for my positive features by the people around me	.902	8.31
28.Çevremdeki kişiler tarafından sevilme	Being loved by the people around me	.834	
31.Çevremde saygı duyulan bir kişi olmak	Being respected person by the people around me	.782	
27.Arkadaşlarımın beni hatalarımla kabul etmesi	Being accepted by my friends despite my mistakes	.644	
30.Kendimi başarılı bir kişi olarak görmek	Perceiving myself as a successful person	.630	
26.Kendimi değerli hissetmek	Feeling myself as a worthy	.424	
32.Ailem ve dostlarımla doyurucu vakit geçirmek	Spending fulfilling time with my family and friends	.347	
33.Benim için önemli olan konuları paylaşabildiğim kişilere sahip olmak	Having people around me whom I can share important matters for me	.344	
F3. Need for Values&Justification			
13.Aldığım kararların inandığım değerlerimle uyumlu olması	Being compatible with my decisions and moral standards	.839	6.5
15.Davranışlarımın ahlaki sorumluluğunu üstlenmek	Taking moral responsibility for my behaviors	.839	
12.Değerlerime göre davranmak	Behaving in accord with my values	.817	
14.Yaşamıma değerlerimin anlam katması	Giving meaning to my life through my values	.790	
11.Bir çatışma halinde ahlaki değerlere uygun çözüm aramak	Finding resolutions in accord with moral values in case of conflict	.759	
16.Bazı değerlerin benim için kutsal olması	Considering some of my values as divine	.607	
17.Şuanki tecrübelerimle geçmişteki hatalarımı tekrarlamaktan kaçınmak	Avoiding the repetition of the mistakes with my current experiences	.487	
F4.Need for Efficacy			
19. Bir işin üstesinden gelme konusunda kendi kendime yetebilmek	Being self-efficacious to overcome to the challenge	-.726	4.74

21.Yaşadığım deneyimler sayesinde beni doğru çözüme yöneltten bilgiler kazanmak	Gathering knowledge that leads me to the right solution in view of my experiences	-.648	
20.Zorluklar ile başedebildikçe kendi gücümü ve yeteneklerimi fark etmek	Recognition of my strength and abilities as I am able to cope with difficulties	-.647	
22.Kendi şansımı kendim yaratabilmek	Being able to create my own opportunity	-.566	
25.Karşılaştığım zorlukların, yaşamla ilgili ve kendi kapasitelerim hakkında yeni şeyler öğrenmemi sağlaması	Grasping new things about the life and my capacity provided by the challenges confronted	-.488	
18.Yaşamda karşılaştığım güçlüklerin bana heyecan vermesi ve onları çözmek için çaba göstermek	Being thrilled about the challenges in life and striving to solve them	-.449	
24.Zor hedeflere ulaşmak için gerekli donanıma sahip olmak	Having necessary capabilities to reach difficult goals	-.437	
23.Yaptığım işlerde fark yaratabileceğime inanmak	Believing that I can make a difference in my work.	-.421	
		Total	.58
		KMO	.930
		Chi-square	7287.383
		df	528
		p value	.000

APPENDIX 3: Items and Standardized Factor Loadings for the Organizational Commitment Scale

F1. Affective Commitment	<i>Factor Loadings</i>	<i>Factor Variance (%)</i>
4. .I do not feel emotionally attached to this organization (R)	.950	45.78
6. I do not feel a strong sense of belonging to my organization (R)	.943	
5.This organization has a great deal of personal meaning for me.	.903	
3. I do not feel like “part of the family” at my organization (R)	.901	
2. I really feel as if this organization’s problems are my own.	.879	
1. I would be very happy to spend the rest of my career with this organization.	.828	
F2. Continuance Commitment		
10. I feel that I have too few options to consider leaving this organization.	.887	27.22
11. One of the few serious consequences of leaving this organization would be the scarcity of available alternatives.	.807	
9. Right now, staying with my organization is a matter of necessity as much as desire.	.783	
8. Too much in my life would be disrupted if I decided I wanted to leave my organization now.	.700	
12. One of the major reasons I continue to work for this organization is that leaving would require considerable personal sacrifice- another organization may not match the overall benefits I have here.	.678	
Total		73
KMO		.883
Chi-square		3159.663
df		55
p value		.000

APPENDIX 4: Dissertation in Turkish (summary)

T.C.

MARMARA ÜNİVERSİTESİ

SOSYAL BİLİMLER ENSTİTÜSÜ

İNGİLİZCE İŞLETME ANABİLİM DALI

ÖRGÜTSEL DAVRANIŞ BİLİM DALI

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TEZ DANIŞMANI: Doç. Dr. TÜLAY TURGUT

İSTANBUL, 2017

ÖZET

Bu araştırmanın temel amacı anlam ihtiyacı temelinde birey-iş uyumu ile iş-aile çatışması, örgüte bağlılık ve yaşamın anlamı arasındaki ilişkide anlamlı işin aracılık etkisini incelemektir. Böylece, iş-aile çatışmasının, yaşamın anlamının ve örgüte içten bağlılığın anlam ihtiyacı temelinde birey-iş uyumu tarafından açıklanabileceği gibi, anlamlı işin de bu açıklayıcılığa katkısının olduğu görülmüştür. Bu doğrultuda, anlam ihtiyacı temelinde birey-iş uyumunun anlamlı iş üzerinde olumlu katkısının olacağı, anlamlı işin de iş-aile çatışması, örgütte bağlılık ve yaşamın anlamı üzerinde olumlu katkıya sahip olacağı ileri sürülmüştür. Dolayısıyla, araştırma modeli bu temelde oluşturulmuştur.

Bu çalışmada kesitsel tasarım uygulanmış, veriler anket aracılığı ile toplanmıştır. Kolayda örnekleme yöntemi ile 355 kişi anketi cevaplandırmıştır. Verilerin analizi için tanımlayıcı istatistik, Pearson katsayısı, basit ve çoklu regresyon analizleri yürütülmüştür.

Araştırmanın bulgularına göre, anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve iş-aile çatışması arasındaki aracılık etkisi tam desteklenmiştir. Ek olarak, anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve yaşamın anlamı arasındaki ilişkide aracılık etkisi tam desteklenmiştir. Anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve içten bağlılık arasındaki aracılık etkisi kısmi desteklenmiştir. Bunun yanı sıra, anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ve zorunlu bağlılık arasındaki ilişkide aracılık etkisi desteklenmemiştir. Buna karşılık, anlam ihtiyacı temelinde birey-iş uyumunun anlamlı işten bağımsız olarak zorunlu bağlılık üzerinde katkısı olduğu desteklenmiştir. Böylelikle, anlam ihtiyacı temelinde birey-iş uyumu ile zorunlu bağlılık arasındaki ilişkide ara değişken rolüne sahip olabilecek başka değişkenler de olabileceği ve gelecek araştırmalarda bu değişkenlerin test edilmesi önerilmektedir.

Anlam ihtiyacı temelinde birey-iş uyumu ve iş-aile çatışması, örgüte bağlılık ve yaşamın anlamı arasındaki ilişkiye ve bu ilişkileri etkileyecek değişkenlere ilgi çekerek farkındalık yaratması bu araştırmanın özgünlüğüdür. Araştırma ayrıca bireyleri

içten bağlılık, yaşamda anlam gibi deneyimlere teşvik eden anlamlı işin; bireylerin iş-aile çatışması deneyimini azaltarak katkı sağlayıcı olduğunu vurgulamaktadır.

Anahtar kelimeler: Anlam İhtiyacı temelinde Birey-İş Uyumu, Anlamlı İş, İş-Aile Çatışması, Örgüte Bağlılık, Yaşamın Anlamı, Varoluşçuluk

GİRİŞ

İnsanın varoluşunun “gerçek” anlamın deneyimlenmesi ile gerçekleşeceği üzerinde varoluşçu filozoflar ve sosyal psikologlar uzun zamandır tartışmaktadır (Klemke, 2000; Metz, 2002). Bilim adamları yaşamda anlam deneyimi ile ilgili farklı bakış açılarına odaklanmış olsalar da, anlamlı yaşamın merkezinde insanın sağlıklı işleyişi bulunmaktadır (Baumeister, 1991; Frankl, 1959; Yalom, 1980). Frankl (1959:115)’in vurguladığı üzere: “insanın temel uğraşı haz almak veya acıdan kaçınmaktan değil yaşamında anlam bulmasıdır”. Crescioni ve Baumeister (2013), bireylerin yaşamlarını anlamlandırmaları için dört ihtiyaçlarının doyurulması gerektiğinin altını çizer. Bu ihtiyaçlar: (1) insanların yaşamlarında amaç bulma arayışı (amaç ihtiyacı); (2) insanların davranışlarını ahlaki değerlere göre meşrulaştırma arayışı (değerler ve meşrulaştırma ihtiyacı); (3) insanların çevrelerini kontrol etmek için öz-yeterlilik sahibi olma arayışı (yeterlilik ihtiyacı); (4) insanların diğer insanlar tarafından değerli ve saygın görülmek için öz-değer sahibi olma arayışı (öz-değer ihtiyacı) olarak ifade edilmektedir.

Kendini yönetme özerkliği teorisine göre (Deci & Ryan, 2000), psikolojik ihtiyaçların doyumu, bireylerin eylemlerine yön vermesi ve hayata geçirmesi için güdüleyici bir işleyişe sahiptir. Bu araştırmada, psikolojik ihtiyaçların doyumu; dört temel ihtiyacın (amaç, değerler ve meşrulaştırma, yeterlilik ve öz-değer ihtiyacı) birey için önem derecesi ve bu ihtiyaçları canlı tutmak ve gerçekleştirmek yolunda sahip olunan işin imkân/kolaylık sağlama derecesi arasındaki uyum olarak ifade edilen “anlam ihtiyacı temelinde birey-iş uyumu” başlığı altında ele alınmıştır. Bu ihtiyaçların doyumu işin

anlamalı algılanmasında, iş ve aile arasında denge kurulmasında, örgüte bağlılığın oluşmasında ve yaşamın anlamalı algılanmasında güdüleyici kaynaklar olarak varlığını gösterebilir.

Yönetim bilimi temelinde güdülenme ve verimlilik arasındaki ilişki araştırmacıların işyerinde insan davranışını anlamalarına katkı sağlamıştır (Driscoll & Wiebe, 2007). Bundan dolayı, anlamalı işin nedenlerine ve sonuçlarına ışık tutmak için işe atfedilen anlamın anlaşılması önem arz etmektedir. Bu araştırmada; anlamalı yaşam, iş-aile çatışması, örgüte içten ve zorunlu bağlılık, anlam ihtiyacı temelinde birey-iş uyumu tarafından yordanmakta ve anlamalı iş bu değişkenler arasında ara değişken görevi görmektedir.

Yaşamın Anlamı

Anlam “neden yaşıyoruz”, “yaşamımın amacı nedir”, “yaşamımın anlamı nedir”, “eğer sonunda ölüm varsa yaşamaya neden devam ediyorum” gibi sorulara cevap vermek ile deneyimlenebilir. Frankl (1984)’e göre, yaşamdaki bireysel anlam arayışı hayatımızdaki en önemli güdülerden birisidir. “Varoluşçuluk” olarak bilinen insan bilimi bakış açısı insanların varoluşlarına rehberlik etmek için doğuştan gelen “anlam istemi” kavramına odaklanmıştır (Frankl, 1963). Anlam istemi insanın yaşamında güdülenmesi ve kendini gerçekleştirmesi için önemli bir role sahiptir. Zira anlam istemi bireylerin uğruna yaşadıkları veya öldükleri değerlerin ve ideallerin bileşimidir. Yaşamda anlam ile ilgili araştırmalar 1960’ların ortalarında “Yaşamda Amaç” testi (PIL; Crumbaugh & Maholick, 1964) ile ortaya çıkmıştır. Bu araştırmaların bulgularına göre, varoluşsal engellenme yaşamda amaç yoksunluğu ile ilişkilidir. Frankl’a göre psikolojik ve psikiyatrik hastaların yaklaşık %20’si can sıkıntısı ve varoluşsal boşluktan muzdariptirler. Frankl’e göre amaçsız bir yaşam anti sosyal davranış ile ilişkilidir (Shek, Ma, & Cheung, 1994). Yaşamda amaca sahip olmayan bireylerin daha sık sorunlarla karşı karşıya kaldıkları, başkalarını suçladıkları daha çok olumsuz duygulanım ve öfke deneyimledikleri bulgulanmıştır (Sappington & Kelly, 1995). Amaca sahip olmak, umutlu olmak ve depresyon arasındaki ilişkilerin incelenmesi neticesinde yaşamda bir amaca sahip olanların daha umutlu ve depresyondan uzak oldukları gözlemlenmiştir.

Yalom (1980)'a göre diğer insanlara hizmet etmek, hayırsever işlere katılmak, dünyayı daha iyi bir yer yapmak için zaman harcamak anlamın güçlü kaynaklarından. Yalom (1980)'un anlam hissiyatının gelişimini vurguladığı diğer bir eylem ise yaratıcılıktır. Yalom'a göre yaratıcılık, gizil gücün dışa vurumu kavramının başka bir biçimi olduğu için yaratıcılıkta var olan kendini yansıtmaya ve kendini keşfetme durumları anlam için olanak sağlamaktadır.

İş-Aile Çatışması

Greenhaus ve Beutell (1985) iş-aile çatışmasını “iş ve aile alanlarından gelen eş zamanlı baskıların sonucu roller arası çatışma” şeklinde tanımlamışlardır (sf. 77). Greenhaus ve Beutell (1985)'in tanımı ile tutarlı olarak, yazında iş-aile çatışması üç türde ele alınmıştır: (1) zaman temelli çatışma, (2) gerilim temelli çatışma ve (3) davranış temelli çatışma. Birey-çevre uyumu teorisine göre (Caplan & Harrison, 1993), bu çeşit çatışmalar bir alanda gerekli olan yeteneklerin diğer bir alanda gerekli olan beceriler ile çatışmasıdır. Yetenekler iş-aile çatışmasının temel belirleyicileridir ve yetenekler ile gerekli beceriler arasındaki uyumsuzluk gerilime sebebiyet vermektedir.

Zaman temelli Çatışma

Greenhaus ve Beutell (1985) zaman temelli çatışmayı iki şekilde ele almışlardır: (1) bir rolün gerçekleştirilmesi ile diğer bir rolden doğan beklentilerin fiziksel olarak karşılanmasının mümkün olmayışı ile ilişkili zaman baskısı; (2) bir rolün taleplerinin fiziksel olarak karşılanması durumunda diğer rol ile zihinsel olarak meşgul olmanın yarattığı zaman baskısı (Bartolome & Evans, 1979).

Gerilim temelli Çatışma

Bir roldeki artan gerilim diğer bir rolün gerçekleşmesi için gerekli becerilerin azalmasına sebep olmaktadır. Roller arasındaki uyumsuzluk; gerginlik, endişe, yorgunluk, depresyon, duygusuzluk ve sinirlilik gibi gerginlik kaynaklı belirtilere neden olmaktadır (Brief, Schuler, & Van Sell, 1981; Ivancevich & Matteson, 1980).

Davranış temelli Çatışma

Davranış temelli çatışma bir rolde gösterilen davranış biçiminin diğer bir rol için beklenen davranış biçimine uygun olmayışı ve bir rolden başka bir role geçerken bireyin rolüne uyum sağlamakta zorlanması neticesinde ortaya çıkmaktadır. Bu tarz bir çatışma çoklukla rollere basmakalıp atıfların yapıldığı durumlarda deneyimlenmektedir. Örneğin: girişkenlik, rekabet, duygusal dirençlilik, saldırganlık gibi özellikler yönetim mevkiine atfedilmektedir. Diğer taraftan; bir aile üyesi olarak şefkatlilik, hassaslık veya içtenlik gibi özellikler aile üyelerinin beklentileri olabilmektedir.

Örgüte Bağlılık

Allen ve Meyer (1990) örgüte bağlılığı işgören ve örgüt arasındaki psikolojik bağ olarak tanımlamıştır. Bu psikolojik bağ üç şekilde ele alınır: içten bağlılık, zorunlu bağlılık ve minnet bağlılığı. *İçten bağlılık*: bireyin kurumu ile duygusal bir bağ kurması ve kendini örgütün bir parçası olarak görmesi neticesinde kurumunun üyesi olmaktan mutluluk duyma olarak tanımlanmaktadır (Allen ve Meyer, 1990). Meyer ve Allen (1991)'e göre örgüte içten bağlılığın en güçlü yordayıcısı bireylerin kurumlarından beklentilerinin karşılanması neticesinde tatmin yaşadıkları iş deneyimleridir. Mathieu ve Zajac (1990)'ın bulgularına göre özerklik, zorlayıcı iş ve beceri çeşitliliği örgüte içten bağlılık ile anlamlı ve güçlü ilişkidir.

Zorunlu bağlılık örgütten ayrılma neticesinde algılanan zarar veya maliyet olarak ifade edilmiştir (Meyer ve Allen,1991). Bundan dolayı, zorunlu bağlılık girdi-çıktı analizi mantığına dayanmaktadır. Girdiler, bireylerin kurumlarına yaptığı yatırımlardır. Bu yatırımlar kıdem, sosyal ilişkiler, kazanılan bilgi ve beceriler ve emeklilik hakları olarak sıralanabilir (Cohen, 2007). Diğer taraftan, zorunlu bağlılığın çıktıları örgütten ayrılma durumunda kayıplar/kazançlar durumlarıdır. (Allen ve Meyer, 1990).

Minnet bağlılığı: “bireyin kurumuna karşı sahip olduğu sorumluluk inancı” (Allen ve Meyer, 1990: 3) olarak tanımlanmakta ve “zorunluluk” temelinde ele alınmaktadır. Minnet bağlılığı bireyin kurumu içerisinde sosyalleşmesi neticesinde işverenine karşı sadık olması (Wiener, 1982) veya kurumun bireyin eğitimi için yaptığı

harcamalar olarak ifade edilen örgüt yatırımları neticesinde bireyin işverenine/kurumuna minnet duyarak (Allen ve Meyer, 1990) kurumdan ayrılmamasıdır.

Bu araştırmada minnet bağlılığı analizlere dâhil edilmemiştir. Zira minnet bağlılığı kurumda ahlaki zorunluluk çerçevesinde kalmaya devam etmektir. Anlam ihtiyacı temelinde birey-iş uyumu ve anlamlı iş kavramları yapılan iş ve bireyin kendisi ile daha fazla ilintilidir. Başka bir deyişle, bu kavramlar örgütsel unsurlardan ziyade bireysel ve iş/görev bağlamında ele alınmaktadır. Meyer ve Allen (1991)'e göre minnet bağlılığı işgörenlerin karşılık vermekte zorlanacağı şeylerin (örn. kurum tarafından karşılanan eğitim ücreti) yatırımı aracılığı ile ortaya çıkmaktadır.

Anlam İhtiyacı temelinde Birey-İş Uyumu

Anlam ihtiyacı temelinde birey-iş uyumu, bireylerin dört temel ihtiyacı (amaç, değerler ve meşrulaştırma, yeterlilik, öz-değer) ve bu ihtiyaçların bireylerin sahip olduğu işi tarafından doyurulma derecesi arasındaki uyum olarak kavramsallaştırılabilir.

Anlam ihtiyacı temelinde birey-iş uyumu, işgörenin ihtiyaçları ve istekleri ile işin işgörenin ihtiyaçlarını karşılaması temelinde ele alınan gereksinim-arz uyumuna benzetilebilir (Lu, Wang, Lu, Du, & Bakker, 2014).

Yazında, birey-iş uyumu iki şekilde ölçülmektedir: algılanan uyum ve asıl uyum. Algılanan uyum bireylerin işleri ile uyumları hakkındaki öznel yargılarını ifade ederken asıl uyum ayrı şekilde sınıflandırılan bireysel özelliklerin ve iş özelliklerinin karşılaştırılmasını ifade eder (Cable & Judge, 1996; Kristof, 1996). Bir başka deyişle, algılanan uyum bireylerin işleri ile uyum algısı iken asıl uyum bireysel ve mesleki özelliklerin karşılaştırılmasıdır. Bu araştırmada asıl uyum ölçülecektir.

Amaç İhtiyacı temelinde Birey-İş Uyumu

Amaç ihtiyacı temelinde birey-iş uyumu bireyin “hayatının merkezine aldığı amaçları gerçekleştirmek için çaba göstermesi, ölümlü olduğunu bilse de ulaşmaya çalıştığı bir hedefi olması veya hedefe ulaşmak için planlı ve kararlı bir şekilde hareket etmesi” gibi ihtiyaçlarının birey için önem derecesi ve bu ihtiyaçları canlı tutmak ve

gerçekleştirmek yolunda şu an yapılan işin imkân/kolaylık sağlama derecesi arasındaki uyumdur.

Değerler ve Meşrulaştırma İhtiyacı temelinde Birey-İş uyumu

Değerler ve meşrulaştırma ihtiyacı temelinde birey-iş uyumu bireyin “davranışlarının ahlaki sorumluluğunu üstlenmesi, değerlerine göre davranması, bir çatışma halinde ahlaki değerlere uygun çözüm araması, şuan ki tecrübeleri ile geçmişteki hatalarını tekrarlamaktan kaçınması” gibi ihtiyaçlarının birey için önem derecesi ve bu ihtiyaçları canlı tutmak ve gerçekleştirmek yolunda şu an yapılan işin imkân/kolaylık sağlama derecesi arasındaki uyumdur.

Yeterlilik İhtiyacı temelinde Birey-İş Uyumu

Yeterlilik ihtiyacı temelinde birey-iş uyumu bireyin “bir işin üstesinden gelme konusunda kendi kendine yetebilmesi, yaşamda karşılaştığı güçlüklerin heyecan vermesi ve onları çözmek için çaba sarf etmesi, zorluklar ile baş edebildikçe gücünü ve yeteneklerini fark etmesi” gibi ihtiyaçlarının birey için önem derecesi ve bu ihtiyaçları canlı tutmak ve gerçekleştirmek yolunda şu an yapılan işin imkân/kolaylık sağlama derecesi arasındaki uyumdur.

Öz-değer İhtiyacı temelinde Birey-İş Uyumu

Öz-değer ihtiyacı temelinde birey-iş uyumu, bireyin “kendini değerli hissetmesi, çevresi tarafından sevilmesi, saygı duyulması ve kabul edilmesi, kendini başarılı bir kişi olarak görmesi, ailesi ve dostları ile doyurucu vakit geçirmesi” gibi ihtiyaçlarının birey için önem derecesi ve bu ihtiyaçları canlı tutmak ve gerçekleştirmek yolunda şu an yapılan işin imkân/kolaylık sağlama derecesi arasındaki uyumdur.

Anlamlı İş

Anlamlı iş, Lips-Wiersma ve Wright (2012) tarafından yedi boyut altında kavramsallaştırılmıştır. Bunlar: diğerleri ile bir olmak, diğerlerine hizmet etmek, gizil gücün dışa vurumu, içsel benlik gelişimi, gerçeklik, ilham ve gerilimi dengelemek (ben/diğerleri; olmak/yapmak) olarak sıralanabilir.

Diğerleri ile bir olmak diğer insanlar ile birlikte çalışmanın anlamlılığını ifade etmektedir. Ait olma hissiyatı ve paylaşılan değerler boyutun anahtar özellikleridir.

Diğerlerine hizmet etmek içinde yaşadığımız dünyanın/çevrenin iyi oluşuna katkı sağlayacak ürün ve hizmetler geliştirmek neticesinde anlamlılığın deneyimlenmesini ifade etmektedir.

Gizil gücün dışa vurumu yeni kavramlar oluşturarak ve uygulayarak başarı hissiyatına sahip olma neticesinde anlamlılığın deneyimlenmesini ifade etmektedir.

İçsel benlik gelişimi iyi bir insan olmayı istemeyi veya olabildiğinin en iyisi olmayı temsil etmektedir. Kendine karşı dürüst olmak, sabırlı olmak veya üst-benliğe ulaşmak gibi özellikleri içermektedir.

Gerçeklik bireylerin çevrelerindeki gerçekler hakkındaki farkındalığını ifade etmektedir. Yaşamın karmakarışık olmasına rağmen bunu problem etmemek veya iş yaşamında ve özel yaşamda gerçeklerin farkında olunması neticesinde deneyimlenen anlamlılığı vurgulamaktadır.

İlham boyutu ilham verici vizyon, liderlik veya bireysel kaynakları içermektedir. Yapılan işin bireylere ilham verdiği durumlarda iş ile manevi bağ kurma olasılığı artmaktadır. İlham ve manevi bağ deneyimleyen bireyler yaptıkları iş neticesinde gelecek hakkında umutlu hissetmektedir.

Olmak ve yapmak arasındaki gerilimin dengesi bireylerin yaptıkları işi incelemeleri neticesinde anlam algısına sahip olmayı temsil eden “olmak” (sessizlik veya sabır gibi) ve katkı sağlamayı vurgulayan ve dünya odaklı bakış açısını temsil eden “yapmak” durumları arasındaki gerilimi ifade etmektedir. Olmak ve yapmak arasındaki gerilim bireylerin “anlam” kavramını tekrar sorgulamasına neden olmaktadır. *Ben ve diğerleri arasındaki gerilimin dengesi* ise bireyin kendi ihtiyaçlarını giderme ile diğer insanların ihtiyaçlarını giderme arasında yaşadığı zorluk olarak ifade edilmektedir. Bireyin ve diğer insanların ihtiyaçlarını giderme arasında dengesizlik olduğunda bireyler yaşamlarını anlamsız olarak yorumlamaya başlamaktadırlar.

Bireyin kendisi ile işi arasındaki uyumu ifade etmesi ve pekiştirmesi için fırsat sağlandığını algıladığı çalışma ortamı anlamlılık üzerinde olumlu katkı sağlamaktadır (Kahn, 2007). Yakın ve ailevi ilişkilerin yerleşik olduğu kurumların üyeleri işlerini daha anlamlı olarak algılamaktadır (Pratt & Ashfort, 2003). Ayrıca, bireyin değerleri ile örgütün değerleri arasındaki uyum işin anlamlı algılanmasına katkı sağlamaktadır (Pratt, 2000; Thomson & Bunderson, 2003).

Anlamlı iş, iş tatmini (Kamdron, 2005) ve genel iyi oluş (Arnold, Turner, Barling, Kelloway, & McKee, 2007) üzerinde olumlu yönde katkıya sahiptir. Ayrıca anlamlı iş; tutkunluk (May, Gilson, & Harter, 2004) ve örgütle özdeşleşme (Pratt, Rockmann, & Kaufmann, 2006) üzerinde etkilidir. Schneider (1987)'e göre işini anlamlı algılamayan birey, birey-örgüt uyumsuzluğu algılayacak ve böylece işten ayrılma ve başka iş bulma yollarına başvuracaktır.

Anlamlı İşin, Anlam İhtiyacı temelinde Birey-İş Uyumu ve Yaşamın Anlamı, İş-Aile Çatışması ve Örgüte Bağlılık arasındaki İlişkide Ara Değişken Rolü

Kendini yönetme özerkliği teorisine (KYÖ) göre bireyler davranışlarını harekete geçiren ve yönlendiren güdüsel bir düzeneğe sahiptir (Deci & Ryan, 2000). Bu güdüsel mekanizma psikolojik ihtiyaçların doyumu ile etkinleştirilebilir. Bu ihtiyaçların doyumunda iç kaynaklı güdülenme önemli bir yere sahiptir. İç kaynaklı güdülenme bireyin bir eylemi iradesi dâhilinde gerçekleştirmesine ve o eylemin yarattığı içsel zevke (örn. odaklandığım konu ilginç olduğu için çalışıyorum) odaklanmaktadır (Ryan & Deci, 2000). Rosso ve arkadaşlarının (2010) bulgularına göre iç kaynaklı güdülenmiş iş davranışı, iş ve birey arasında uyuma sebep olarak anlam hissiyatını artırmaktadır. Birey davranışlarını harekete geçiren bir başka mekanizma dış kaynaklı güdülenmedir. Ödül veya ceza sisteminin öne çıktığı dış kaynaklı güdülenme farklı biçimlerde kendini gösterebilir. Bireyin eylem hakkındaki algısı kendisi için önemli olduğu yönünde ise birey görev bilinci içinde eylemlerini düzenler. Buna “dış kaynaklı güdülenmenin özdeşleşme ayarı” denmektedir. Bir diğer dış kaynaklı güdülenme, bireyin davranışlarını belirli bir hedef doğrultusunda değerleri ile uyumlu hale getirip kendisi

ile bütünleştirmesi olarak ifade edilen “dış kaynaklı güdülenmenin bütünleşme ayarı” dır.

Kendini yönetme özerkliği teorisine göre iç kaynaklı veya bireyin bütünleşme tarzındaki güdülenmelere sahip olması için üç temel ihtiyacının doyurulması gerekmektedir. Bunlar: özerklik ihtiyacı, yetkinlik ihtiyacı ve ilişkisellik ihtiyacı olarak ifade edilmektedir.

Özerklik ihtiyacı, bireylerin bir eylemi gerçekleştirmek için iradesini kullanma hevesi ve seçim yapma özgürlüğünü ifade etmektedir (deCharms, 1968; Deci & Ryan, 2000). *Yetkinlik ihtiyacı* bireylerin çevreleri ile etki yaratan bir etkileşim için içten gelen isteğe sahip oldukları ihtiyacını vurgulamaktadır (Deci ve Ryan, 2000). *İlişkisellik ihtiyacı* bireylerin bir grubun üyesi olmak, sevilmek veya önemsenmek gibi durumlar olarak ifade edilen başkaları ile ilişkide olma eğilimini temsil etmektedir (Baumeister & Leary, 1995).

Kendini yönetme özerkliği teorisine göre, bireylerin anlam ihtiyacı (amaç, değerler ve meşrulaştırma, yeterlilik ve öz-değer ihtiyacı) temelinde birey-iş uyumu doyumunu deneyimlemeleri, işin anlamlı algılanmasına olumlu katkı sağlayacaktır. Zira anlamlı iş kişisel gelişimi ve iş güdülenmesini kolaylaştıran öznel bir deneyimdir (May, Gilson, & Harter, 2004).

Yaptıkları işi belirli bir amaca doğru şekillendirdiklerini algılayan çalışanlar işlerini anlamlı olarak hissetme eğilimdedir (Bunderson & Thompson, 2009). Kendi değerlerine ve isteklerine göre davrandığına inanan, bir başka deyişle öz-uyum (Sheldon & Elliot, 1998) deneyimleyen birey, eş zamanlı olarak kendisi ile derin ve özgün bir bağ kurma eğilimde olacaktır (Bono ve Judge, 2003). Bu tür bir bağ, içten tutarlılığı teşvik ederek bireylerin işlerini daha anlamlı olarak algılamasına katkı sağlayacaktır (Baumeister & Vohs, 2002; Gecas, 1991). Yaşamda ve iş hayatında zorlukların üstesinden gelme deneyimi bireyin kendisini öğrenen, gelişen ve işinde yetkin olan biri şeklinde algılamasında etken olarak (Master ve Reed, 2002) işin anlamlı algılanmasını sağlamaktadır (Gecas, 1991). Başarı hissiyatı; yaşam ve iş deneyimleri neticesinde kabul görme, bireyin kendisi hakkında değerli ve kıymeti bilinen bir birey olduğu

inancını tatmin ederek anlamlılık algısını güçlendirecektir (Baumeister & Vohs, 2002; Judge, Locke & Durham, 1997).

İşe atfedilen anlam, örgüte bağlılık (Holbeche & Springett, 2004) ve örgüte içten bağlılık (Scroggins, 2008) ile sonuçlanmaktadır. Bireylerin çalıştıkları kurum tarafından; birbirlerine güven verme, müşterilerine gerçek anlamda yardım edebildiklerini hissetme, yeni fikirler oluşturup uygulayabilme ve çalışırken kendi gibi davranabilme gibi durumların deneyimlenmesi için kolaylık sağlandığı algısı örgüte içten bağlılığı arttıracak, zorunlu bağlılığı azaltacaktır. Bir başka deyişle, aitlik ve başarı hissiyatı veya iş ile kurulan manevi bağ kurumda zorunluluktan ziyade istek/arzu temelli çalışmaya devam etme ile sonuçlanacaktır.

Bundan dolayı:

H1: Anlam ihtiyacı temelinde birey-iş uyumu işin anlamını arttırarak örgüte içten bağlılığı arttırırken, zorunlu bağlılığı azaltır.

İşini icra etmek ile ebeveyn olmak arasında seçim yapma durumunu hissetmeyen bireyler/ebeveynler iş ve ev hayatları arasında denge kurabilmek için kendilerini daha olumlu ve güdülenmiş hissetmektedir. Bu durum nihayetinde, aile ile ilişkilerde olumlu etkileşim ile sonuçlanmaktadır. İş yerinde iyi koşullarda çalışan bireyler; evlerine daha olumlu bir duygulanım ile dönerek aileleri ile vakit geçirmek için yeterli enerjiye sahip, iyi ilişkiler kuran ve sonucunda bu duygulanımlarını tekrar işlerine aktaran bireyler olarak vurgulanmaktadır (Galinsky, 2005).

Bireyin kendi ihtiyaçları ve diğer insanların ihtiyaçları arasında denge kurması için; düşünmek için kendine yeterli zaman ve mekân sağlayarak ve kendi ihtiyaçlarını karşılamak için zaman vererek katkı sağlayan iş (Lips-Wiersma & Wright, 2012), bireyin aileden ve işten gelen istekleri karşılamasında daha az çatışma deneyimlemesini sağlayacaktır.

Yukarıdaki bilgiler ışığında:

H2: Anlam ihtiyacı temelinde birey-iş uyumu işin anlamını arttırarak iş-aile çatışmasını azaltır.

Bireyin içsel gelişimini destekleyen iş, diğer insanlar ile bir olmak, diğer insanlara hizmet etmek veya saklı güçleri meydana çıkarmak için katkı sağlayarak (Lips-Wiersma & Wright, 2012) bireyleri içten güdülenmeye teşvik edebilecektir. Araştırmalara göre içten güdülenme işin anlamlı algılanmasındaki belirleyicilerden birisidir (Rosso vd., 2010). Frankl (1955, 1976)'ın vurguladığı üzere yaşamın anlamı, özünde anlam ihtiva eden bir dünyada anlamın keşfedilmesidir. Zira yaşamın anlamı; yaratıcılık, sevginin deneyimlenmesi ve tutumsal değerler temelinde keşfedilebilir. Bireyleri üretmek ve yeni bir şeyler ortaya çıkarmak için canlandıran ve onların keşfedilmemiş yeteneklerini dışa vurmak ve içsel benlik gelişimine yardımcı olmak için katkı sağlayan iş, yaşamın anlamlı algılanmasına katkıda bulunabilecektir.

Yukarıdaki bilgiler ışığında:

H3: Anlam ihtiyacı temelinde birey-iş uyumu işin anlamını artırarak yaşamın anlamını güçlendirir.

YÖNTEM

Araştırmanın bu bölümü araştırma ve uygulama yöntemlerini açıklamaktadır. Örneklem bilgileri, anketin uygulanması, ölçekler ve istatistikî analizler hakkında bilgiler verilmektedir.

3.1. Örneklem

Araştırmanın verileri kolayda örnekleme yöntemi ile devlet (%52, n = 184) ve özel (%48, n = 171) sektörde çalışan 355 katılımcıdan elde edilmiştir. Katılımcıların çoğu eğitim, finans ve sağlık sektöründe faaliyet gösteren kurumlarda çalışanlardan oluşmaktadır. Katılımcıların yaşları 24 ile 73 arasında değişmekte olup ortalaması 42'dir. İş hayatında toplam çalışma süresi 1 yıl ile 55 yıl (ortalama = 17,6) olarak değişirken, bulundukları kurumda çalışma süresi 3 ay ile 42 yıl (ortalama = 10,3) olarak değişmektedir. Katılımcıların cinsiyete göre dağılımına bakıldığında, %42'si kadın %58'i erkek olup %71'i (n = 252) evlidir. Çoğunluğu üniversite ve yüksek lisans/doktora (%96, n = 342) düzeyinde eğitime sahiptir. Katılımcıların gelir durumuna baktığımızda, 2500TL ve altı gelir grubunu (%8, n = 30), 2501-3500 TL arası gelir

grubuna sahip bireyler takip etmektedir (%10, n = 36). Ek olarak, katılımcılarımız 3501-4500 TL (%19, n = 66) ve 4501 TL ve üzeri (%63, n = 223) gelire sahiptir. Yaşamda amaç ve hedef bulmaya önem veren katılımcı sayısı (%80, n = 283) yaşamda çok para kazanmaya önem veren katılımcıların sayısından daha fazladır (%20, n = 72). Katılımcıların %59'u (n = 211) çocuk sahibi iken %41'i (n = 144) çocuk sahibi değildir.

Uygulama

Araştırmanın örnekleme, kolayda ulaşılabilir örneklem yöntemi ile ulaşılmıştır. Anketler çevrimiçi hazırlanan bir anket sitesi aracılığı ile bir bağlantı haline getirilmiş, elektronik posta ve elden dağıtım-toplama ile katılımcılara ulaştırılmıştır. Anketin cevaplanma süresi 15-20 dakika arasında değişmektedir. İki ay içerisinde anketler 900 kişiye ulaştırılmış 355 kişiden yanıt gelmiştir. Anketin cevaplanma oranı %39,4'tür. Anketin ilk sayfasında katılımcıların cevaplarının saklı kalıp başka bir amaç için kullanılmayacağına ve araştırmanın amacına dair bilgi verilmiştir.

Ölçüm Araçları

Araştırma kapsamında, katılımcılar toplamda 159 ifadeyi 6 bölüm altında cevaplamışlardır. Demografik bilgiler için hazırlanan soru sayısı 15'tir. Bölümler sırasıyla: anlamlı iş ölçeği, anlam ihtiyacı temelinde birey-iş uyumu ölçeği, iş-aile çatışması ölçeği, örgüte bağlılık ölçeği, yaşamın anlamı ölçeği ve demografik soruları içermektedir (Bkz. Ek 1).

Örgüte Bağlılık Ölçeği

Allen ve Meyer (1990) tarafından geliştirilen ve Gürkan (2006) tarafından Türkçeye çevrilen 18 ifadeli örgüte bağlılık (OC) ölçeği kullanılmıştır. Ölçekte içten, zorunlu ve minnet bağlılığını ölçmek üzere 6'şar ifade bulunmaktadır. Ölçekteki cevap seçenekleri “Kesinlikle katılmıyorum”dan “Tamamen Katılıyorum”a uzanan altı basamaktan oluşmaktadır.

İş-Aile Çatışması Ölçeği

Carlson, Kacmar ve Williams (2000) tarafından geliştirilen ve Erdoğan (2009) tarafından Türkçeye çevrilen 18 ifadeli iş-aile çatışması (WFC) ölçeği kullanılmıştır. Ölçekteki cevap seçenekleri “Kesinlikle katılmıyorum”dan “Tamamen Katılıyorum”a uzanan altı basamaktan oluşmaktadır.

Yaşamın Anlamı Ölçeği

Yaşamın anlamı, Crumbaugh ve Maholick (1964) tarafından Frankl’in “anlam istemi” kavramı çerçevesinde geliştirilmiş, varoluşsal boşluğu ölçen 20 sıfat çiftinden oluşan Yaşamda amaç testi (PIL test) ile ölçülmüştür. Yaşamda amaç testi yedi basamaklı semantik farklılık ölçeği üzerinden cevaplandırılmaktadır. Yüksek puan (6-7) yaşamda anlam ve net bir hedefe sahip olmayı gösterirken, orta puan (3-5) yaşamda kararsızlığı ve düşük puan (1-2) yaşamda anlam ve net bir hedef yoksunluğunu belirtmektedir. En düşük 20 en yüksek 140 olabilen puan iki ucu temsil eden varoluşsal boşluk ve yaşamda anlama sahip olmayı belirtmektedir. Bu araştırmada, katılımcıların orta noktaya eğilim (middle-point tendency) göstermelerinden kaçınmak için cevap seçenekleri iki uçlu 6-basamaklı olarak düzenlenmiştir. Bundan dolayı, puanlama 20 ile 120 arasında değişmektedir. Bireyler ölçekte yer alan her bir ifade veya cümle için kendilerini en doğru tanımladığını hissettikleri numarayı işaretlemektedir.

Anlamlı İş Ölçeği

Lips-Wiersma ve Wright (2012) tarafından geliştirilen 28 ifadeli “Kapsamlı Anlamlı İş” (CMWS) ölçeği kullanılmıştır. Ölçekteki cevap seçenekleri “Hiçbir zaman”dan “Her zaman”a uzanan altı basamaktan oluşmaktadır. Ölçekteki ifadeler yazarlar tarafından Türkçeye çevrilmiştir. Akabinde, İngilizce-Türkçe anlam bütünlüğünü kontrol etmek için İngilizceye ve Türkçeye hâkim kişiler tarafından ifadeler gözden geçirilmiş ve gerekli düzeltmeler yapılmıştır.

Anlam İhtiyacı temelinde Birey-İş Uyumu Ölçeği

Anlam İhtiyacı kavramı teorik bir temele oturtularak boyutlara ayrıştırılmıştır. Her bir boyutun detaylı tanımları incelenip davranışa dönük 35 ifade havuzu

oluşturulmuştur. Başlangıçta her bir boyut için en az 4 ifade olmalı (DeVellis, 2003) bakış açısından boyutlara ifade sayısı dört ve üzeri olacak şekilde yerleştirilmiştir. Bu ifadeler arasından kavramı tam temsil etmediği düşünülen ifadeler elenmiştir. Ayrıca ifadeleri yazarken, karmaşık olmayan ve kavramın özünü temsil edecek bir dil kullanılmıştır. Kavramın boyutlarını temsil ettiği düşünülen ifadeler oluşturulduktan sonra ifadelerin kavramı tanımlayıp tanımlamadığını ölçmek için kapsam analizi yapılmıştır (Hinkin, 1995).

Her bir ifade uzmanlar tarafından ilgili ifadenin boyutu tanımlayıp tanımlamadığı hakkında: “Tanımlıyor” “Tanımlamıyor” ve “Tanımlıyor ama geliştirilebilir” olarak değerlendirilmiştir. Değerlendirme sonuçlarına göre, 5 ifade “tanımlıyor”, 28 ifade “tanımlıyor ama geliştirilebilir” ve 2 ifade “tanımlamıyor” olarak sınıflandırılmıştır. Kapsam analizi sonrasında 28 ifade elden geçirilerek geliştirilmiş ve böylece anlam ihtiyacı ölçeği 33 ifadeden oluşmuştur. 33 İfadeli anlam ihtiyacı temelinde birey-iş uyumunun ölçümünde katılımcılar her bir ifadenin kendileri için “ne ölçüde önemli olduğunu” ve “her bir ifadeyi hayatlarında canlı tutmak ve gerçekleştirmek yolunda şu an yaptıkları işin ne derece imkân/kolaylık sağladığını” belirtecek şekilde iki ayrı sütunda cevap vermişlerdir.

Her bir ifadenin bireysel önemi sütununda cevap seçenekleri “Çok önemsiz”den “Çok önemli”ye uzanan altı basamaktan oluşmaktadır. Her bir ifadeyi hayatlarında canlı tutmak ve gerçekleştirmek yolunda şu an yapılan işin ne derece imkân/kolaylık sağladığı ölçek sütununda cevap seçenekleri “hiç”ten “pek çok” a uzanan altı basamaktan oluşmaktadır.

Pilot Çalışma

Pilot çalışma iki sebeple gerçekleştirilmiştir: ilk olarak, ölçeklerin iç tutarlılığını belirlemek (alfa değeri) ve ikinci olarak, değişkenler arasındaki ilişkilerin yönünü ve gücünü belirlemek. Ölçekler 33 kişi üzerinde denenmiş ve yüksek alfa değeri vermiştir (Anlam ihtiyacı ölçeği, $\alpha = .95$; Anlamlı iş ölçeği, $\alpha = .95$; örgüte bağlılık ölçeği, $\alpha = .70$; iş-aile çatışması ölçeği, $\alpha = .95$; Yaşamda amaç testi (PIL test), $\alpha = .93$). Pilot çalışma verilerine göre anlam ihtiyacı temelinde birey-iş uyumu; anlamlı iş ($r =$

.247, $p > .05$), iş-aile çatışması ($r = .619$, $p < .05$), yaşamın anlamı ($r = .316$, $p > .05$), içten bağlılık ($r = .619$, $p < .05$) ile olumlu yönde; zorunlu bağlılık ile ($r = -.291$, $p > .05$) olumsuz yönde ilişkilidir. Ayrıca anlamlı iş, yaşamın anlamı ($r = .481$, $p < .01$) ve içten bağlılık ($r = .647$, $p < .01$) ile olumlu yönde; zorunlu bağlılık ($r = -.506$, $p < .01$) ve iş-aile çatışması ($r = -.461$, $p < .01$) ile olumsuz yönde ilişkilidir.

BULGULAR

Araştırma kapsamında kullanılan anlamlı iş ($\alpha = .95$), anlam ihtiyacı ($\alpha = .95$), içten bağlılık ($\alpha = .95$), zorunlu bağlılık ($\alpha = .83$), yaşamın anlamı ($\alpha = .95$) ve iş-aile çatışması ($\alpha = .95$) ölçeklerinin iç tutarlılıkları 0.70 kistasına uyduğundan (Nunnally & Bernstein, 1994) tüm ölçeklerin güvenilir ve iç tutarlılığa sahip olduğu söylenebilmektedir.

Ölçüm Araçlarının Faktör Yapıları

Anlam ihtiyacı ve örgüte bağlılık ölçeklerine oblique faktör analizi uygulanmıştır. Anlamlı iş (Oakley, 2015) ve iş-aile çatışması (Erdoğan, 2009) ölçeklerinin faktör yapıları daha önceki çalışmalarda doğrulandığından dolayı, ölçekler doğrulanmış alt-boyutları esas alınarak hesaplanmıştır. Yaşamın anlamı tek boyutlu bir ölçek olduğundan dolayı faktör analizine tabi tutulmamıştır.

Anlam İhtiyacı

Ölçüm araçları bölümünde belirtildiği üzere bu araştırma için dört alt boyuttan oluşan 33 ifadeli anlam ihtiyacı ölçeği geliştirilmiştir. Oblique faktör analizi sonuçlarına göre, anlam ihtiyacı ölçeği ifadeleri teorik gruplanmayla tutarlı olarak dört boyut altında toplanmışlardır. Bu dört boyut toplam varyansın %58'ini açıklamaktadır ($KMO = .93$, Bartlett's Test of Sphericity Chi Square = 7287.383, $df = 528$, $p < .001$). Alfa değeri bütün ölçek için 0.95 iken alt-boyutları için 0.85 ile 0.92 arasında değişmektedir. Bu dört boyutun (amaç ihtiyacı, değerler ve meşrulaştırma ihtiyacı, yeterlilik ihtiyacı ve öz-değer ihtiyacı) anlam ihtiyacı kavramının kapsamını yansıtmaya gücüne sahip olduğu söylenebilir (Detaylı faktör analizi sonuçları için Appendix 2'ye bakınız).

Örgüte Bağlılık

Faktör analizi sonuçlarına göre örgüte bağlılık ölçeği, içten ve zorunlu bağlılık olmak üzere iki boyuta ayrılmıştır. Zorunlu bağlılık ifadelerinden “Şuan da istesem bile bu kurumdan ayrılmak benim için zordur” ifadesi düşük faktör yüküne sahip olduğundan ve içten ve zorunlu bağlılık altında yakın faktör yükü aldığından dolayı elenmiş ve analiz yenilenmiştir. İki boyut toplam varyansın %73’ünü açıklamaktadır (KMO = .88, Bartlett’s Test of Sphericity Chi Square = 3159.633, df = 55, p < .001). Alfa değeri bütün ölçek için 0.84’tür. İçten bağlılık ($\alpha = .95$) ve zorunlu bağlılık ($\alpha = .83$) alt-boyutları da yüksek bir alfa değeri vermiştir.

Anlam İhtiyacı temelinde Birey-İş Uyumu Değişkeninin Hesaplanması

Anlam ihtiyacı temelinde birey-iş uyumu, bireylerin uyuma ne derece sahip oldukları inancının sorulması ile ölçülmüştür. Anlam ihtiyacı temelinde birey ve iş arasındaki uyum puanı “her bir ifadenin birey için önem derecesi” ve “yapılan işin ifadelerin gerçekleşmesi için ne derece imkân/kolaylık sağladığı inancı” arasındaki farkın mutlak değeri alınarak hesaplanmıştır. Katılımcılar her bir ifadeyi 1’den 6’ya uzanan skalada cevaplandırırları için anlam ihtiyacı temelinde en yüksek birey-iş **uyumsuzluğu** 6 ve 1 arasındaki fark olan “5” iken, en yüksek birey-iş **uyumu** 6 ve 6 arasındaki fark olan “0” dır. Bu sebepten dolayı, anlam ihtiyacı temelinde birey-iş uyumu değerler sıfıra (0) yaklaştıkça artarken, sıfırdan (0) uzaklaştıkça azalmaktadır.

Değişkenlerin Betimsel İstatistikleri ve Birbirleri Arasındaki İlişkiler

Hipotez testlerine geçmeden önce betimsel ve korelatif analizler gerçekleştirilmiştir. Katılımcılar en çok anlam ihtiyacı temelinde birey-iş uyumu (ort = 0.54, ss = 0.69) deneyimlemektedir. Anlam ihtiyacı temelinde birey-iş uyumu puanı sıfıra (0) yaklaştıkça uyum arttığından dolayı katılımcıların anlam ihtiyacı temelinde yüksek birey-iş uyumuna sahip oldukları söylenilebilir. Yaşamın anlamı (ort = 4.50, ss = 0.88) anlamlı işe göre (ort = 4.26, ss = 0.83) daha yüksek bir ortalamaya sahiptir. Katılımcılar, iş-aile çatışması (ort = 3.12, ss = 1.02) ve zorunlu bağlılığa nazaran (ort = 3.63, ss = 1.19) daha çok içten bağlılık (ort = 4.10, ss = 1.40) deneyimlemektedir.

Bağımsız değişken anlam ihtiyacı temelinde birey-iş uyumu anlamlı iş, ($r = -.386, p < .01$), içten bağlılık ($r = -.460, p < .01$) ve yaşamın anlamı ($r = -.294, p < .01$) ile olumsuz yönde, iş-aile çatışması ($r = .132, p < .05$) ve zorunlu bağlılık ile olumlu yönde ($r = .171, p < .01$) ilişkidir. Anlam ihtiyacı temelinde birey-iş uyumu puanı sıfıra yaklaştıkça uyum arttığı için olumsuz yöndeki ilişkiler olumlu, olumlu yöndeki ilişkiler olumsuz olarak yorumlanmalıdır. Ara değişken olan anlamlı iş içten bağlılık ($r = .603, p < .01$) ve yaşamın anlamı ($r = .571, p < .01$) ile olumlu; iş-aile çatışması ($r = -.307, p < .01$) ve zorunlu bağlılık ile ($r = -.123, p < .05$) olumsuz yönde ilişkidir. Bağımlı değişkenlerin birbirleri ile ilişkilerine bakıldığında, yaşamın anlamı içten bağlılık ile olumlu yönde ($r = .427, p < .01$), zorunlu bağlılık ($r = -.237, p < .01$) ve iş-aile çatışması ile olumsuz yönde ($r = -.339, p < .01$) ilişkidir. İş-aile çatışması, içten bağlılık ile olumsuz yönde ($r = -.168, p < .01$) ilişkide iken zorunlu bağlılık ile olumlu yönde ($r = .292, p < .01$) ilişkidir. İçten bağlılık ile zorunlu bağlılık arasında herhangi bir ilişki bulgulanmamıştır ($r = .045, p > .05$). Bu bulgular; ara değişken olan anlamlı işin bağımlı değişkenler ile (iş-aile çatışması, içten bağlılık, yaşamın anlamı) olan ilişkisinin bağımsız değişken olan anlam ihtiyacı temelinde birey-iş uyumunun bağımlı değişkenler ile olan ilişkisinden daha güçlü olduğunu göstermektedir. Bağımsız ve ara değişkenin bağımlı değişkenler ile olan ilişkilerindeki fark, anlamlı işin ara değişken görevi göreceğinin işareti olarak değerlendirilebilir.

Yaş, iş hayatında kıdem ve kurumda kıdem gibi demografik değişkenlerin araştırmanın değişkenleri ile ilişkilerinin zayıf olduğu görülmektedir. Özellikle, anlam ihtiyacı temelinde birey-iş uyumu yaş ($r = -.140, p < .01$) ve iş hayatında kıdem ($r = -.143, p < .01$) ile zayıf ilişkidir. Ek olarak, içten bağlılık yaş ($r = .205, p < .01$) ve iş hayatında kıdem ($r = .189, p < .01$) ile zayıf ve olumlu yönde ilişkidir. Yaşamın anlamı ile yaş ($r = .150, p < .01$) ve iş hayatında kıdem ($r = .161, p < .01$) arasında zayıf ve olumlu yönde ilişki vardır. Ayrıca, iş hayatında kıdem ve zorunlu bağlılık arasındaki ilişki de ($r = -.125, p < .05$) zayıf ve olumsuz yöndedir. Kurumda kıdem değişkeni, araştırmanın hiçbir değişkeni ile ilişkili bulunmamıştır.

Hipotez Testi

Ara deęişken, uyaran ve tepki arasındaki etkin işleyişı açıklamak için önemli bir deęişken olarak görölmüştür. Ara deęişkenin temelinde, uyaranın davranış üzerindeki etkisinin çeşitli unsurlar aracılığı ile meydana geldięi vurgulanmaktadır. Baron ve Kenny (1986)'e göre ara deęişkenin rolü üç adımda tespit edilir: (a) bağımsız deęişkendeki deęişim düzeyleri bağımlı deęişkendeki deęişimleri anlamlı bir biçimde açıklamalıdır; (b) bağımsız deęişkendeki deęişim düzeyleri, ara deęişkendeki deęişimleri anlamlı bir şekilde açıklamalıdır; (c) ara deęişkenin analize tabi tutulması ile bağımsız ve bağımlı deęişken arasındaki daha önceden elde edilmiş olan anlamlı ilişki azalmalı veya yok olmalıdır.

Baron ve Kenny (1986)'nin ara deęişken analizi adımları esas alınarak anlam ihtiyacı temelinde birey-iş uyumunun anlamlı iş ve içten bağıllık üzerindeki katkısı analiz edilmiştir. Anlamlı işin bağımlı deęişken olarak ele alındığı ilk model ($F_{\text{anlamlıiş}} = 61.661, p < .001$) anlam ihtiyacı temelinde birey-iş uyumunun anlamlı iş üzerinde anlamlı katkısı ($\beta = -.386, p < .001$) olduğunu göstermiştir. İçten bağıllığın bağımlı deęişken olarak ele alındığı ikinci model ($F_{\text{içtenbağıllık}} = 94.484, p < .001$) ise anlam ihtiyacı temelinde birey-iş uyumunun içten bağıllık üzerinde daha çok anlamlı katkısı ($\beta = -.460, p < .001$) olduğunu göstermiştir.

Anlamlı işin ara deęişken rolünün testi için; anlam ihtiyacı temelinde birey-iş uyumu ile beraber anlamlı işin bağımsız deęişken olarak ele alındığı son model anlamlı bulunmuştur ($F_{\text{içtenbağıllık}} = 129.493, p < .001$). Bu modelde anlamlı iş, içten bağıllığa anlamlı katkıda bulunurken ($\beta = .500, p < .001$); anlam ihtiyacı temelinde birey-iş uyumunun içten bağıllık üzerindeki katkısı azalmış ancak anlamlılığını korumuştur ($\beta = -.267, p < .001$). Bu sebeple, “anlam ihtiyacı temelinde birey-iş uyumu işin anlamını arttırarak örgüte içten bağıllığı arttırır” hipotezi *kısmi* desteklenmiştir.

Bir dięer regresyon analizi; anlamlı işin, anlam ihtiyacı temelinde birey-iş uyumu ile zorunlu bağıllık arasındaki ilişkide ara deęişken rolünün belirlenmesi için uygulanmıştır. Beklendięi üzere; anlamlı işin bağımlı deęişken olarak ele alındığı ilk model ($F_{\text{anlamlıiş}} = 61.661, p < .001$), anlam ihtiyacı temelinde birey-iş uyumunun anlamlı

iş üzerinde anlamlı katkıya ($\beta = -.386, p < .001$) sahip olduğunu göstermektedir. Zorunlu bağlılığın bağımlı değişken olarak ele alındığı ikinci model ($F_{\text{zorunlubaglılık}} = 10.640, p < .01$), anlam ihtiyacı temelinde birey-iş uyumunun zorunlu bağlılık üzerindeki anlamlı katkısını ($\beta = .171, p < .01$) göstermektedir. Bir başka deyişle, anlam ihtiyacı temelinde birey-iş uyumundaki artış, zorunlu bağlılığın deneyimlenmesinde azalış ile sonuçlanmaktadır.

Anlamlı işin ara değişken rolünün test edildiği üçüncü model anlamlı bulunmuştur ($F_{\text{zorunlubaglılık}} = 6.032, p < .01$). Modele anlamlı işin bağımsız değişken olarak eklenmesi; anlam ihtiyacı temelinde birey-iş uyumunun zorunlu bağlılık üzerindeki katkısını düşürmüştür ($\beta = .145, p < .05$). Bununla birlikte, anlamlı iş zorunlu bağlılığın deneyimlenmesinde anlamlı bir katkıya sahip değildir ($\beta = -.067, p > .05$). Bu bulgular, anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ile zorunlu bağlılık arasındaki ilişkide ara değişken rolüne sahip olmadığını göstermektedir. Bilakis, sadece anlam ihtiyacı temelinde birey-iş uyumu zorunlu bağlılığı istatistiksel olarak açıklayabilmektedir. Bundan dolayı, “anlam ihtiyacı temelinde birey-iş uyumu, işin anlamını arttırarak örgüte zorunlu bağlılığı azaltır” hipotezi *desteklenmemiştir*.

İkinci hipotezin, anlam ihtiyacı temelinde birey-iş uyumu işin anlamı arttırarak iş-aile çatışmasını azaltır, analiz testi için uygulanan üç-adım regresyon analizine göre anlam ihtiyacı temelinde birey-iş uyumu anlamlı iş ($\beta = -.386, p < .001; F = 61.661, p < .001$) ve iş-aile çatışması ($\beta = .132, p < .05; F = 6.293, p < .05$) üzerinde anlamlı katkıya sahiptir.

Anlam ihtiyacı temelinde birey-iş uyumu ile iş-aile çatışması arasındaki ilişkide anlamlı işin ara değişken rolünün analizi için yapılan çoklu regresyon analizine göre anlamlı işin analize dâhil edilmesi ile anlam ihtiyacı temelinde birey-iş uyumunun iş-aile çatışması üzerindeki katkısı ortadan kalkmıştır. Buna karşılık; anlamlı iş, iş-aile çatışmasına anlamlı ve olumsuz yönde katkıda bulunmaktadır ($\beta = -.301, p < .001$). Bu sebeple, “anlam ihtiyacı temelinde birey-iş uyumu işin anlamı arttırarak iş-aile çatışmasını azaltır” hipotezi *tamamen* desteklenmiştir.

Üçüncü hipotezi, anlam ihtiyacı temelinde birey-iş uyumu işin anlamını arttırarak yaşamın anlamını güçlendirir, test etmek için uygulanan üç-adım regresyon analizine göre, anlam ihtiyacı temelinde birey-iş uyumu anlamlı iş üzerinde anlamlı katkıya sahiptir ($\beta = -.386, p < .001; F_{\text{anlamlı}} = 61.661, p < .001$). Anlam ihtiyacı temelinde birey-iş uyumunun yaşamın anlamı üzerindeki katkısını test eden ikinci model ($F_{\text{yaşamın anlamı}} = 33.351, p < .001; \beta = -.294, p < .001$) istatistiksel olarak anlamlıdır.

Anlamlı işin, anlam ihtiyacı temelinde birey-iş uyumu ile yaşamın anlamı arasındaki ilişkide ara değişken rolünü test etmek için uygulanan son analiz, modelin anlamlı ($F_{\text{yaşamın anlamı}} = 87.460, p < .001$) olduğunu göstermiştir. Anlamlı işin bağımsız değişken olarak analize dâhil edildiği bu modelde, anlam ihtiyacı temelinde birey-iş uyumunun yaşamın anlamı üzerindeki katkısı ortadan kalkmıştır. Buna karşın, anlamlı işin yaşamın anlamı üzerinde anlamlı ve olumlu yönde bir katkısı bulunmaktadır ($\beta = .537, p < .001$). Böylelikle, “anlam ihtiyacı temelinde birey-iş uyumu işin anlamını arttırarak yaşamın anlamını güçlendirir” hipotezi *tamamen* desteklenmiştir.

SONUÇ VE TARTIŞMA

Bu bölümde; istatistik analizlerinin sonuçları, anlam ihtiyacı temelinde yüksek birey-iş uyumu algısı ve bu değişkenin diğer değişkenler ile ilişkisi, anlamlı işin aracı değişken rolü tartışılacaktır. Daha önce yapılmış benzer bir çalışma olmadığından, kurumlara ve gelecekteki araştırmalara tavsiye yapabilmek için bulgular teori temelinde tartışılacaktır.

Araştırmanın hedeflerinden biri olan anlamlı işin içten-zorunlu bağlılık ve anlam ihtiyacı temelinde birey-iş uyumu arasındaki ilişkide ara değişken görevi görüp görmediği regresyon analizi ile test edilmiştir. Regresyon analizi sonuçlarına göre, anlamlı iş anlam ihtiyacı temelinde birey-iş uyumu ile örgüte içten bağlılık arasındaki ilişkide kısmi aracı değişken rolüne sahiptir. Modelde, anlam ihtiyacı temelinde birey-iş uyumunun artması bireyin örgüte içten bağlılığının artmasına katkıda bulunmakta, işin anlamlı olarak algılanması bu iki değişkenin birbiri ile ilişkisi arasında kısmi ara değişken görevi görmektedir. Bir başka deyişle, dört temel anlam ihtiyacı ile (amaç,

değerler ve meşrulaştırma, yeterlilik ve öz-değer) bu ihtiyaçların yapılan iş aracılığı ile doyuma ulaşmasını deneyimleyen bireylerin örgütlerine içten bağlılıklarının artacağı söylenebilmektedir ($\beta = -.267, p < .001$). Kurumları tarafından değer gördüğünü ve takdir edildiğini hisseden bireylerin kurumlarına daha sadık olması muhtemeldir (Fuller, Barnett, Hester, & Relyea, 2003). Ek olarak, işlerine anlam atfeden bireyler kayda değer düzeyde kurumlarına içten bağlılık ($\beta = .500, p < .001$) deneyimlemektedir. Bundan dolayı, anlam ihtiyacı temelinde birey-iş uyumu ve anlamlı iş kavramlarının örgüte içten bağlılığın öncüllerinden olduğu sonucuna varılabilir. Bununla birlikte, anlamlı işin içten bağlılık üzerindeki açıklayıcılığı daha fazladır. Anlamlı iş; çalışma grubuna ait olmak, birbirini desteklemek, insanlığın refahını veya çevreyi geliştiren ürünlere ve hizmetlere katkıda bulunmak, yeni fikirler üretmek, çalışırken ilhamla dolmak, iş yaparken düşünmek için zaman ve mekâna sahip olmak gibi durumları bünyesinde barındırmaktadır. Bu gibi deneyimler, bireylerin temel ihtiyaçları olarak görülen ve olumlu sonuçlara katkı sağlayan kendini yönetme özerkliği davranışları/ duygulanımları olarak ele alınabilir (Chirkov, Ryan, Kim, & Kaplan, 2003). Bu bakış açısından; işin anlamlı algılanması için gerekli olan durumları deneyimleyebilen bireylerin, kariyerlerinin geri kalan kısmını kurumlarında geçirmelerinden mutluluk duyacağı veya kurumlarına duygusal olarak bağlı hissedecekleri söylenebilir.

Diğer taraftan; anlamlı iş, anlam ihtiyacı temelinde birey-iş uyumu ve örgüte zorunlu bağlılık arasında ara değişken rolüne sahip değildir. Sadece, anlam ihtiyacı temelinde birey-iş uyumu zorunlu bağlılık üzerinde katkı sağlamaktadır ($\beta = .145, p < .05$). Başka bir deyişle, dört temel anlam ihtiyaçları ile her bir ihtiyacın yaşamda canlı tutulması ve gerçekleştirilmesi yolunda şu an yapılan işin imkân/kolaylık sağlaması arasındaki uyum arttıkça bireylerin örgüte zorunlu bağlılıkları azalmakta; bir başka deyişle, kurumlarında gereklilikten dolayı çalışmaya devam etmek veya kurumdan ayrılmayı göze alamayacak kadar az seçeneği olduğunu düşünmek gibi durumları daha az deneyimlemektedir. Bilakis, kurumları tarafından kendilerini geliştirmeleri ve gerçekleştirmeleri yolunda teşvik edilen bireylerin maliyet-fayda hesabı yapan bireylere nazaran kurumlarına içten bir biçimde bağlı oldukları görülmüştür (Dessler, 1999).

İlginç olarak nitelendirilebilecek bir bulgu ise anlamlı işin örgüte zorunlu bağlılık üzerinde olumsuz katkıya dahi sahip olmayışıdır. Zorunlu bağlılık, bireyin kurumdan ayrılması durumunda diğer kurumlarda iş bulma olasılığı gibi hesaplamaları bünyesinde barındıran nesnel bir yapıdan oluştuğundan dolayı; psikolojik olarak ağırlıklandırılan ve oldukça öznel bir yapı olan anlamlı iş kavramı ile ilişkili olmaması olağandır. Ivtzan, Sorensen ve Halonen (2013)'in bulgularına göre de anlamlı iş içten bağlılık ile olumlu yönde ilişkili iken zorunlu bağlılık ile herhangi bir ilişkiye sahip değildir.

İkinci hipotez olan anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ile iş-aile çatışması arasındaki ilişkide ara değişken rolü tamamen desteklenmiştir. Uyum teorisine göre, iş ve aile birbirinden ayrılamayan yapılar olmakla beraber (Edwards & Rothbard, 2000) iş-aile ve aile-iş arasındaki çatışmada birey-iş uyumu çatışmayı azaltıcı görevi görmektedir (Karatepe & Karadas, 2016). Benzer biçimde, bu araştırmanın sonuçlarına göre (anlamlı işin etkisi olmaksızın) anlam ihtiyacı temelinde birey-iş uyumu iş-aile çatışması üzerinde olumsuz katkıya sahiptir ($\beta = .132$, $p < .05$). Bu tarz bir uyum deneyimi iş-aile çatışmasını azaltmaktadır. Bununla birlikte, anlamlı iş iş-aile çatışmasını azaltmakta öyle önemli bir değişken olarak karşımıza çıkmaktadır ki; anlamlı işin varlığı, anlam ihtiyacı temelinde birey-iş uyumunun iş-aile çatışması üzerindeki azaltıcı etkisini ortadan kaldırmaktadır.

İş-aile çatışması, iş ve aile alanlarında gerekli olan rollerin baskıları neticesinde deneyimlenen roller arası çatışma (Greenhaus & Beutell, 1985) olarak ifade edildiğinden; işlere odaklanma ile insanların nasıl hissettiğini fark etme arasında iyi bir denge kurabilen, kendi ihtiyaçları ile diğer insanların ihtiyaçlarını karşılama konusunda iyi bir denge kurabilen ve kendine yeterli zaman ayırabilen bireylerin, işe ayrılan zaman neticesinde evle ilgili sorumluluklarını yerine getirememeye veya ailevi sorumluluklarına ayrılan zaman neticesinde işle ilgili faaliyetleri kaçırmak zorunda kalma gibi durumları deneyimleme olasılıkları azalmaktadır.

Üçüncü ve son hipotez olan anlamlı işin anlam ihtiyacı temelinde birey-iş uyumu ile yaşamın anlamı arasındaki ilişkide ara değişken rolü tamamen desteklenmiştir. Regresyon analizi sonuçlarına göre anlam ihtiyacı temelinde birey iş

uyumu, anlamlı iş ($\beta = -.386, p < .001$) ve yaşamın anlamı ($\beta = -.294, p < .001$) üzerinde anlamlı katkı sağlamaktadır. Çoklu regresyon analizi sonuçlarına göre anlam ihtiyacı temelinde birey-iş uyumunun yaşamın anlamı üzerindeki açıklayıcılığı, anlamlı iş modele dâhil edildiğinde kaybolmaktadır. Anlamlı iş, yaşamın anlamı üzerinde kayda değer bir katkıya sahiptir ($\beta = .537, p < .001$). Bir başka deyişle, işin anlamlı algılanması yaşamın anlamlı algılanmasının %33'ünü açıklamaktadır. Steger ve Dik (2009)'in bulguları, işlerini anlamlı algılayan bireylerin yaşamlarında da anlam aradıklarını doğrulamıştır. Ayrıca, bu bireyler kariyer hedeflerini belirleme yolunda iyi-oluşlarında ve öz-yeterliliklerinde artış olduğunu belirtmişlerdir.

Bu araştırmada, aitlik hissiyatına sahip olan, birbirini destekleyen, önemli işler üzerinde vakit harcayan, başarı hissiyatına sahip olan, yaşamın karmakarışık olduğunu fark etse de bunu sorun etmeyen, işini yaparken ilhamla dolan, kendine zaman ayırabilen ve yaptığı iş nedeniyle gelecek hakkında umutlanan bireyler, yaşamlarını daha anlamlı bulmaktadır. *Umut* anlamın temel yordayıcılarından biri olarak (Feldman & Snyder, 2005; Vidwans & Raghvendra, 2016) karşımıza çıkmaktadır. İşini anlamlı bulan bireyler yaşamını da anlamlı bulmaktadır (Duffy & Sedlacek, 2007).

Anlamlı iş; bireylerin kendilerini coşkulu ve sorumluluk sahibi algılamasını, yaşamı ise heyecan verici, kontrol edilebilir ve anlamlı bir şekilde hayatı ile uyumlu olarak algılamasını kolaylaştırmaktadır. Ayrıca işlerini anlamlı bulan bireyler; varoluşunu amaçlı ve anlamlı, her gününü daima yeni ve farklı, günlük işlerini memnuniyet ve tatmin kaynağı olarak yorumlama eğilimindedir. Benzer olarak, Vidwans ve Raghvendra (2016) anlamlı işin yaşamın anlamlı algılanmasında yordayıcı olduğunu vurgulamıştır. İşlerine anlam atfeden bireyler; işlerini yaşamdaki amaç ve görevlerini gerçekleştirmeye yardımcı olarak yorumlama eğiliminde olup (Dik & Duffy, 2009), yaşamda amaç ve anlam hissiyatını deneyimlemektedir (Dik, Sargent, & Steger, 2008; Dik & Steger, 2008).

Yönetimsel Uygulamalar

Araştırmanın sonuçları; kurumların işe alım süreçlerinde her bir adayın isteklerinin, arzularının ve ihtiyaçlarının icra edecekleri iş tarafından doyurulması

esasını temel almasını önermektedir. Bu şekilde, iş görenlerin kendilerini değerli hissetmeleri, amaçlarının ve yeteneklerinin kurumları tarafından önemli addedilerek takdir edilmeleri, işlerine ve yaşamlarına anlam atfetmeleri, kurumlarına içten bağlı olmaları ve iş-aile alanları arasında denge kurabilmeleri ile sonuçlanacaktır.

Ek olarak aitlik hissiyatını, beraber çalışmayı, değerler hakkında açıkça konuşmayı, yeni fikirler üretip uygulamayı, düşünmek için zamana ve mekâna sahip olmayı ve bireysel ihtiyaçlar ile başkalarının ihtiyaçları arasında denge kurmayı teşvik eden kurumlar; çalışanların işlerini anlamlı algılamasını sağlayacak böylece yaşamın anlamlı algılanmasına, görev haricinde kurum için gönülden çaba gösterilmesine, işten ve aileden gelen talepleri karşılama konusunda denge kurulabilmesine katkı sağlayacaklardır.

KISITLAR VE ÖNERİLER

Çalışmamızda kullanılan ölçekler batı kültürünün değerleri esas alınarak tasarlanmıştır. Anlam ihtiyacı temelinde birey-iş uyumu Türkiye’de yeni geliştirilen bir ölçek olmasına rağmen, boyutlar batı kültürü temelinde tanımlanmıştır. Bu bakımdan, bireylerin değerlerini ölçmek için tasarlanmış ifadeler batı ve doğu kültürünün değerleri bakımından farklılık oluşturabilecektir. Bundan dolayı, bu araştırmanın bulgularının genellenebilmesi için farklı kültürlerde benzer çalışmalar yapılmalıdır.

Araştırmanın bulguları katılımcıların algılarına dayanmaktadır. Katılımcıların kendileri ve kurumları hakkında öznel değerlendirme yaptıkları kabul edilmektedir. Gerçekçi olmayan cevaplar bireylerin kendilerini olduğundan daha farklı göstermeleri olarak ifade edilen sosyal beğenirlik yanlılığı ile sonuçlanabilmektedir. Bununla birlikte bireylerin ihtiyaç, anlam ve uyum yorumlarını bireylerin algıları aracılığı ile ölçmeden daha etkili bir yol olmadığı görülmektedir.

Daha önce belirtildiği üzere, araştırmanın örneklem grubu çoğunlukla yüksek eğitilmiş bireylerden oluşmaktadır. Bu durum göz önünde bulundurulduğunda, bulguların daha az eğitilmiş bireyler için genellenebilir olduğu söylenemez. Daha az eğitilmiş bireylerin anlam ihtiyacı, yaşamın anlamı veya anlamlı iş algısının yüksek

eđitimli bireylerden daha az olduđu dođrulanmasa da, gelecekteki arařtırmaların bu iki grup arasındaki farklılıklara odaklanmaları gerekmektedir.

Ek olarak, arařtırmanın kesitsel ve korelasyonel bir tasarıma sahip olması arařtırma sonuçlarının neden-sonuç ilişkisi ile açıklanmasına olanak vermemektedir.

