

## Is It Possible to Prevent Organizational Broken Windows with an Organizational Spirituality Shield? From the Disaster of the Century to the Solidarity of One

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ARTICLE INFO	ABSTRACT
<b>Keywords:</b> Organizational spirituality Broken windows theory Earthquake Employees Kahramanmaraş	<b>Purpose</b> – The main objective of this study was to examine the relationship between perceived organizational spirituality and organizational broken windows of employees who were directly affected by the Kahramanmaraş earthquakes. In addition, it was aimed to determine whether the mentioned variables varied according to the demographic characteristics of the participants. <b>Design/methodology/approach</b> – The sample of the research, designed in descriptive and cross-sectional type, consisted of earthquake victims (n=226) who were directly affected by the Kahramanmaraş earthquakes and working in one of the two production enterprises during June when the research data were collected. The data were collected using the Organizational Spirituality Scale and Organizational Broken Windows Scale. SPSS 26 and AMOS 24 package programs were used in the analysis of the data. <b>Findings</b> – According to the findings, it was determined that organizational spirituality had a negative ( $\beta$ : -.764) effect on organizational broken windows. In addition, according to the parametric test results conducted between organizational spirituality and organizational broken walls and demographic variables, it was found that there was a statistically significant difference between the participants' organizational spirituality levels and gender, marital status, age and total duration of professional experience. Similarly, a statistically significant difference was found between the participants' perception of organizational broken windows and gender, marital status, age and total duration of professional experience. <b>Discussion</b> – The meaning that earthquake victim participants attach to their work and the commitment they have with a sense of responsibility for their community and compliance with organizational values will allow them to avoid attitudes and behaviors (broken windows) that may threaten the institution and the social order.
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### 1. Introduction

Türkiye was shaken by two large earthquakes that occurred 9 hours apart on February 6, 2023. These earthquakes, which were felt strongly throughout the country, caused great destruction and loss in the provinces of Gaziantep, Adana, Diyarbakır, Elazığ, Malatya, Kilis, Osmaniye and Şanlıurfa, and particularly in Kahramanmaraş, Hatay and Adıyaman (ITU, 2023). These disasters, defined as external events that disrupt social systems and cause a destructive effect on the social structure (Sayar, 2023), occur mostly at unimagined moments, even though they are expected to happen at any time, render the rules adopted by society dysfunctional and often cause a major crisis. During these periods, there is an increased tendency to produce deliberately misleading news, as well as their distribution intentionally or unintentionally. A similar situation happened with the pandemic that affected the whole world in 2020. Since the beginning of the pandemic, false and misleading news quickly appeared on social media. Similarly, as the disinformation that emerged at that time was one of the issues that caused the most damage to the fight against the pandemic, this information pollution and manipulation after the earthquake also disrupted the fight against the disaster. While the rescue efforts were still continuing, fake content targeting some government agencies and non-governmental organizations had a negative psychological impact on both the earthquake victims and the individuals affected by the earthquake-related news. The fact that people who acted with deep sadness, anxiety and anger sharing the news on social media without research and confirmation led to more disinformation (Aydın, 2023). One of the examples of disinformation was misleading news indicating that there was an extreme destruction in the

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Kahramanmaraş province, which constituted the population of the current research, and that there were no living and working opportunities left. It is known that damaged and destroyed workplaces, production facilities and destroyed energy resources after a disaster may cause serious disruptions in the production stage of the economy (Altun, 2018), in addition to loss of employment damaging the normal functioning of the economic system. In order to prevent this situation, the government provides different examples of incentives and practices in earthquake zones (Ministry of Industry and Technology, 2023), and has taken steps to prevent the provinces affected by the earthquake from emigrating. Therefore, after the earthquake, some businesses have heard this call and started their activities, albeit with limited opportunities. Despite the financial and emotional destructive effects of the disaster, not every individual who is a part of society has shown the same reaction to the disinformation emerging during this period. Undoubtedly, spirituality is one of the important factors that encourages employers and employees to take action for the restoration of the destroyed province to the extent of the possibilities at their disposal. There are studies in the literature that emphasize the importance of spirituality in coping with difficult processes such as disasters (Mesidor & Sly, 2019; Vis & Boynton, 2008). In this study, the concept of organizational spirituality (Rocha & Pinheiro, 2020), including individual and workplace spirituality, was examined as an independent variable.

The concept of organizational spirituality is defined as “a framework of organizational values that encourages employees to experience transcendence through work, facilitates feelings of commitment to provide a sense of integrity and satisfaction” (Salajeghh et al., 2016; Van Der Walt & De Klerk, 2014). Organizational spirituality is considered a dynamic phenomenon that combines performance and the search for meaning and a structure that restructures and legitimizes power relations (Kamoche & Pinnington, 2012), as well as a management tool that reduces possible organizational challenges. In the literature, the concept of organizational spirituality is evaluated in a three-dimensional structure. The first dimension is “meaningful work”, which represents the ways in which employees interact individually with their daily work. The second is “a sense of community” that arises among the group and is observed in the interactions between employees and colleagues. Finally, the third dimension is “compliance with organizational values”, which represents that contributing to other individuals and society is greater than personal goals (Milliman et al., 2003). Employees with a high perception of organizational spirituality are passionate and energetic at work. They can express themselves freely and form deep bonds with their colleagues. There is an compliance between the values and beliefs of the individual and work. Therefore, they consider that they serve a great purpose and act accordingly. It is expected that this approach, which is converted into individual behavior, will also be reflected in the behavior of other employees within the organization. When employees have low level of perceived organizational spirituality, it is likely that conflict, anti-productivity work behaviors and irregularities will occur within the organization. Minor irregularities or rule violations that are not intervened in a timely manner may lead to greater issues and ultimately serious unethical behavior depending on mass behavior. Continuity of these irregularities is symbolized with broken windows, which is a criminological term. Broken windows were considered as the dependent variable of this study.

The broken windows theory links disorder and incivility within a community with serious incidents that occur later. According to the theory, which was brought to the literature by Wilson and Kelling with the article titled “The Broken Windows: The Police and Neighborhood Safety” published in the Atlantic Monthly magazine in 1982, the nature of an environment affects the group behavior as well as the individual behavior of employees. The theory was based on an experimental study conducted by Philip Zimbardo, a psychologist from the USA, in a district with high poverty and crime rates in New York state and in a rich and crime-prone area in California. Zimbardo investigated the crime rate in society, the impact of living conditions on crime and the levels of propensity to crime in regions with people of different status (rich and poor). The strongest experimental support for the theory was provided by the political scientist Wesley Skogan.

Skogan (2015) states that certain types of social and physical disorders are associated with certain types of serious crimes. Apart from officers, the theory is also used in workplaces (Ellis et al., 2020) and schools (Cook et al., 2010; Mijanovich & Weitzman, 2003; Plank et al., 2009). It is argued that the source of negative mass behaviors that occur in enterprises is unethical behaviors that are not noticed at the first stage or that are noticed yet ignored or not intervened in a timely manner despite being taken seriously. In previous studies, it is stated that if employees who do their job incorrectly or inattentively are not applied sanctions, other employees who observe this also disrupt their work gradually (Ellis et al., 2020; Levine, 2021; Şenol, 2022). It

is expected that every unethical behavior, even if it is small, treated without penalty, will definitely set a precedent and invite a greater unethical behavior. Research shows that irregularities in environments with high rule violation can be continuous (Austin & Sanders, 2007; O'Brien, Farrell & Welsh, 2019; Skogan, 1990; Park et al., 2010). Seeing people, for instance, pass through a red light increases the likelihood that others will also pass through a red light. In addition, environments with staggering amount of litter also increase the probability of individuals keeping dump litter (Mullen, Copper & Driskell, 1990). Many similar studies show that human behavior is guided by social rules (Bergquist, Nilsson & Schultz, 2019; Chung & Rimal, 2016; Miller & Prentice, 2016).

In his book titled "The Tipping Point: How Little Things Can Make a Big Difference" published in 2002, which aims to explain and define sociological changes, Malcolm Gladwell draws attention to the environmentally sensitive nature of human behavior and states that a small yet precisely targeted move can cause a fashion trend, the popularity of a new product or a decrease/increase in crime rate, just as an individual carrying an infectious disease can start a pandemic (Gladwell, 2002). In the literature, the concept of organizational broken windows is evaluated in two dimensions as individual factors and managerial factors. While individual factors predict that individuals working in an organization may change their own way of working through being influenced by how their colleagues work, managerial factors emphasize that employees may engage in unethical behavior due to managerial gaps or insufficient sanctions of management on employees (Bennett & Marasi, 2015; Ece, 2023).

Different findings in the literature show that spirituality has a healing effect against stress and negativity associated with disasters (Ime, 2024; Stratta et al., 2013). Current research points to the importance of organizational spirituality for earthquake victims to cope with negative emotions and to hold on to life again after a devastating experience.

## 2. Methodology

### 2.1. Purpose and Importance of the Research

In order to prevent disorganization that occurs after devastating events such as earthquakes and to create an environment of order, it is assumed that individuals with a high level of organizational spirituality can prevent the formation of possible broken windows or take steps to eliminate broken windows that are noticed later due to the severity of the situation. In the current literature, there are studies discussing the concept of organizational spirituality with job satisfaction (Zhang et al., 2019), psychological capital, emotional labor, coping with stress (Nazlı & Aktaş, 2023), quality of working life (Güzel & Tanbaşı, 2022), organizational performance (Faro-Albuquerque et al., 2014), job satisfaction and organizational citizenship behavior (Belwalkar et al., 2018), excessive workload and job satisfaction (Altaf & Awan, 2011), work family enrichment (Hassan et al., 2021), organizational effectiveness (Sharma & Singh, 2021), dark triad and provoked discourtesy (Lata & Chaudhary, 2020), intention to quit work (Beehner & Blackwell, 2016; Milliman et al., 2018), service delivery (Milliman et al., 2018), commitment to work (Petchsawang & McLean, 2017), organizational citizenship behavior (Kazemipour & Amin, 2012; Kutcher et al., 2010), employee satisfaction, productivity and organizational commitment (Robbins & Judge, 2012; Ada et al., 2021) and job satisfaction and motivation (Giacalone & Jurkiewicz, 2003). On the other hand, since the theory was introduced to the literature in 1982, many social experiments and research have been conducted by many researchers related to the concept (Bergquist et al., 2023; Braga et al., 1999; Harcourt & Ludwig, 2006; Güven & Akmeşe, 2021; Keizer et al., 2008; Lanfear et al., 2020; Ramos & Torgler, 2012; Şenol, 2022; Üzümlü et al., 2022). However, there has been no qualitative or quantitative study in which the two variables in question are discussed together. Therefore, it is expected that this study will contribute to the literature.

The study was designed to serve two objectives. The first one was to examine the relationship between the organizational spirituality levels of employees directly affected by the Kahramanmaraş earthquakes and their perceptions of organizational broken windows. The second was to determine the organizational spirituality levels and organizational broken windows perceptions according to the demographic characteristics of the participants. It was expected that individuals with a high level of organizational spirituality had a low perception of organizational broken windows. The hypotheses based on these studies are presented below.

**H<sub>1</sub>:** *According to the demographic characteristics of employees, organizational spirituality levels differ.*

**H<sub>2</sub>:** *According to the demographic characteristics of employees, organizational broken windows perceptions differ.*

**H<sub>3</sub>:** *Organizational spirituality in employees has a significant negative effect on organizational broken windows.*

**H<sub>3a</sub>:** *Meaningful work, one of the sub-dimensions of organizational spirituality, has a significant negative effect on organizational broken windows.*

**H<sub>3b</sub>:** *Sense of community, one of the sub-dimensions of organizational spirituality, has a significant negative effect on organizational broken windows.*

**H<sub>3c</sub>:** *Compliance with organisational values, one of the sub-dimensions of organisational spirituality, has a significant negative effect on organisational broken windows.*

## 2.2. Research Design

This study was designed in descriptive and cross-sectional type. The correlational screening model was used to examine the relationship between the organizational spirituality levels of the employees directly affected by the February 6 earthquakes and their perceptions of organizational broken windows. The correlational screening model is a screening approach that aims to determine the existence of a change between two and more variables (Karasar, 2011). Inclusion criteria were being affected by the February 6 Kahramanmaraş earthquakes, working at one of the production enterprises operating in Kahramanmaraş and volunteering to participate in the study. The survey was delivered face-to-face to the volunteer participants in June 2023. The compliance of the research with ethical principles was evaluated by the Osmaniye Korkut Ata University Scientific Research and Publication Ethics Board and approved by the decision dated 09.05.2023 and numbered 2023/5/15.

The population of the research consisted of managers and employees of two large-scale enterprises operating in Kahramanmaraş province. The purposeful sampling method was used in the sample selection, in which participants who had certain characteristics that the researcher considered appropriate for the research problem based on their own personal observations were selected (Gürbüz & Şahin, 2018). Power analysis was performed using the G\*Power 3.1.9.7 program to determine the adequacy of the sample size. As a result of the analysis, it was found that 156 people with an effect size of 0.20 at an 80% power level would be adequate (Critical t: 1.65; df: 155) (Arslan & Demir, 2022; Cohen, 1992). After the Kahramanmaraş earthquakes, which were described as the disaster of the century in the research, 226 employees of two textile enterprises that continued functioning in the private sector in Kahramanmaraş province were reached. This result showed that the sample size was at an adequate level.

## 2.3. Measurements

The survey used in the research consisted of 3 parts. The first part included a scale containing statements aimed at determining the participants' perceptions of organizational spirituality, the second part included a scale aimed at determining the participants' perceptions of organizational broken windows, and the third part included the statements aimed at determining the demographic characteristics of the participants.

In order to determine the organizational spirituality perceptions of the participants in the research, The Organizational Spirituality Scale, developed by Milliman et al. (2003) and adapted to Turkish by Çakıroğlu and Aydoğan (2021), was used. The scale includes statements such as "I find it valuable to be in cooperation with other employees." and "I think positively about the values of the organization I work for". It is a 5-point Likert type scale (1- Strongly disagree, 5-Strongly agree) consisting of 21 items and 3 subscales (meaningful work, a sense of community, compliance with organizational values). The lowest possible score to be obtained from the scale is 21, and the highest possible score is 105. The Cronbach alpha internal consistency coefficient calculated to test the reliability of the scale was found to be 0.88 by Çakıroğlu and Aydoğan (2021). In this study, Cronbach's alpha value for the overall scale was found to be .984 (Table 3).

In order to determine the participants' perceptions towards negative mass behaviors (organizational broken windows) in the study, the Organizational Broken Windows Scale developed by Bektas et al. (2019) was used. The scale includes statements such as "I avoid taking initiative because organization employees avoid taking responsibility and initiative about work" and "I also violate the rules because some employees' rule violations are ignored by management". It is a 5-point Likert type scale (1-Strongly disagree, 5-Strongly agree) consisting of 13 items and 2 subscales (individual factors and managerial factors). The lowest possible score to be

obtained from the study is 13 and the highest possible score is 65. Cronbach alpha value in the original scale is 0.92. In this study, Cronbach's alpha value of the overall scale was found to be .947 (Table 3).

#### 2.4. Data Analysis

SPSS 26 and AMOS 24 package programs were used in data analysis. The condition of conformity with normal distribution was taken into consideration in determining the analysis methods. It was found that the skewness and kurtosis values of the data were between -1.5 and +1.5 and showed conformity with normal distribution (Table 3; Tabachnick, & Fidell, 2019). Descriptive statistics, independent sample t-test, one-way analysis of variance (ANOVA) were used for data analysis, Post Hoc Tukey Test was used to determine the difference between groups and Pearson's correlation analysis was applied to determine the correlation between scales. AMOS 24 program was used to test research hypotheses. The statistical significance was set at  $p < 0.05$ . Bootstrapping (5000 bootstrap samples) method was preferred in determining confidence intervals. The confidence interval is set at 95% and does not include zero. In bootstrap analysis, when the confidence intervals do not contain zero, the examined effect is considered to be significant (Gürbüz, 2021).

### 3. Results

#### 3.1. Findings on Demographic Information

Socio-demographic information of the employees is shown in Table 1. It was determined that 77% of the employees were male, 69.9% were single, 50.9% were in the 31-40 age range, 65.5% were bachelor's degree graduates, 22.1% had a total of 6-10 years of professional experience, and 94.2% did not experience a first-degree loss (spouse, mother, father, child) in the earthquake.

**Table 1.** Socio-demographic information of employees (N: 226)

Socio-demographic information		N	%
Gender	Female	52	23
	Male	174	77
Marital Status	Single	68	30,1
	Married	158	69,9
Age	30 years and under	37	16,4
	31-40 years old	115	50,9
	41-50 years old	74	32,7
Education	High School and Associate Degree	45	19,9
	Undergraduate	148	65,5
	Postgraduate	33	14,6
Total Working Years	Less than 1 year	45	19,9
	1-5 years	47	20,8
	6-10 years	50	22,1
	11-15 years	40	17,7
	16 years and over	44	19,5
First Degree Loss	Yes	13	5,8
	No	213	94,2

#### 3.2. Descriptive Statistics

Descriptive statistics and pearson correlation analysis results for the perception of organizational broken windows and organizational spirituality level are shown in Table 2.

**Table 2.** Descriptive Statistic and Correlation Analysis between Variables

Variables	OS	MW	SC	COV	OBW	OBWI	OBWM
OS	1						
MW	.901**	1					
SC	.849**	.650**	1				
COV	.891**	.731**	.606**	1			
OBW	-.701**	-.614**	-.630**	-.609**	1		
OBWI	-.639**	-.531**	-.610**	-.549**	.934**	1	
OBWM	-.678**	-.620**	-.577**	-.594**	.946**	.768**	1
$\bar{x}\pm sd$	3.07±1.22	3.23±1.37	3.11±1.34	2.88±1.45	1.92±0.85	1.95±0.86	1.88±0.96
Skewness	-.328	-.413	-.229	-.050	1.027	.909	1.121
Kurtosis	-1.075	-1.123	-1.325	-1.441	.204	-.048	.298
Cronb. Alpha	.984	.964	.955	.979	.947	.859	.956
CR	.98	.94	.92	.96	.95	.86	.92
AVE	.68	.71	.62	.73	.61	.51	.63

\*\*p<0,01,  $\bar{x}$  : Average, ss: Standard Deviation, CR: Composite Reliability, AVE: Average Variance Extracted, OS: Organizational Spirituality; MW: Meaningful Work; SC: Sense of Community; COV: Compliance with Organizational Values; OBW: Organizational Broken Windows; OBWI: Organizational Broken Windows Individual; OBWM: Organizational Broken Windows Managerial

As presented in Table 2, the internal consistency coefficient, the combined reliability coefficient (CR) and the average explained variance (AVE) value of the structures were calculated. It is expected that all CR values related to the scales should be greater than AVE values (CR>AVE) and AVE values should be greater than 0.50 for convergent validity, which shows that the expressions that constitute the variables are correlated with each other and the factor they create (Yaşlıoğlu, 2017: 82). The similarity validity was provided since the AVE values of the variables and subscales were greater than 0.50, and the composite reliability was provided since the CR values were greater than 0.70. Overall mean score of the Organizational Spirituality Scale was 3.07±1.22; while it was 3.23±1.37 for meaningful work subscale; 3.11±1.34 for a sense of community and 2.88±1.45 for compliance with organizational values. Overall mean score of the Broken Windows Scale was 1.92±0.85; while it was 1.95±0.86 for individual factors and 1.88±0.96 for managerial factors. A significant and negative correlation was found between organizational spirituality (r: -.701), meaningful work (r: -.614), a sense of community (r: -.630) and compliance with organizational values (r: -.630) and organizational broken windows perception.

### 3.3. Hypothesis Tests

The evaluation of the participants' perception of organizational spirituality and perception of organizational broken windows according to demographic variables is presented in Table 3.

**Table 3.** Analysis results of the perception of organisational broken windows and perception of organisational spirituality according to demographic variables (N: 226)

Variables	N	Perception of Organisational Spirituality		Perception of Organisational Broken Windows	
		$\bar{x}\pm sd$	Test Value	$\bar{x}\pm sd$	Test Value
<b>Gender</b>					
Female	52	2,72±1,44	t:-3,095	2,53±1,12	t:6,412
Male	174	3,36±1,26	p:0,002*	1,73±0,66	p:0,000*
<b>Marital Status</b>					
Single	68	2,52±1,29	t:-5,517	2,52±1,06	t:7,725
Married	158	3,52±1,23	p:0,000*	1,66±0,58	p:0,000*
<b>Age</b>					
30 years and under <sup>1</sup>	37	2,56±1,37		2,12±0,75	
31-40 years old <sup>2</sup>	115	2,79±1,17	F:21,875	2,10±0,99	F:11,693
41-50 years old <sup>3</sup>	74	3,77±0,87	p:0,000*	1,54±0,48	p:0,000*
Difference between groups		3>1,2		2>3	
<b>Education</b>					
High School and Associate Degree	45	3,13±1,23		1,90±0,77	

Undergraduate	148	2,99±1,24	F:1,325	1,95±0,91	F:0,435
Postgraduate	33	3,37±1,11	p:0,268	1,80±0,69	p:0,648
<b>Total Working Years</b>					
Less than 1 year <sup>1</sup>	45	2,51±1,50		2,55±1,18	
1-5 years <sup>2</sup>	47	3,27±1,14		1,90±0,85	
6-10 years <sup>3</sup>	50	2,76±1,26	F:6,675	1,81±0,72	F:9,799
11-15 years <sup>4</sup>	40	3,24±1,04	p:0,000*	1,67±0,57	p:0,000*
16 years and over <sup>5</sup>	44	3,64±0,67		1,63±0,41	
Difference between groups		5>1,3		1>2,3,4,5	
<b>First Degree Loss</b>					
Yes	13	3,39±0,81	t:0,474	1,95±1,02	t: 0,157
No	213	3,21±1,35	p:0,636	1,92±0,85	p:0,875

\* $p<0,05$ ; t: independent sample t-test; F: one-way analysis of variance (ANOVA) was applied.

A statistically significant difference was found between perceived organizational spirituality and gender ( $t=-3.095$ ;  $p:0.002$ ), marital status ( $t=-5.517$ ;  $p:0.000$ ), age ( $F=21.875$ ;  $p:0.000$ ) and total duration of professional experience ( $F=6.675$ ;  $p:0.000$ ). The difference between the mean scores showed that organizational spirituality levels of male participants were higher than those of female participants. It was found that the organizational spirituality levels of married participants were higher than those of single participants. In addition, the organizational spirituality levels of participants between the ages of 41-50 were higher than those of participants in other age groups. Finally, based on the total duration of professional experience of the participants, it was found that participants with an experience of 16 years and above had a higher level of organizational spirituality compared to other groups. There was no significant difference between the perception of organizational spirituality and educational level and status of losing a first-degree family member ( $p>0.05$ ; Table 3).

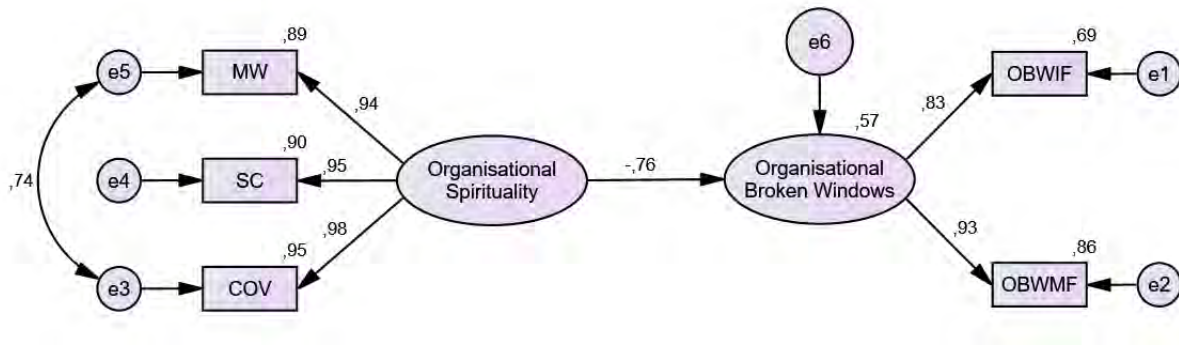
A statistically significant difference was found between the perception of organizational broken windows and gender ( $t=6.412$ ;  $p:0.000$ ), marital status ( $t=7.725$ ;  $p:0.000$ ), age ( $F=11.693$ ;  $p:0.000$ ) and total duration of professional experience ( $F=9.799$ ;  $p:0.000$ ). According to the results of the post hoc Tukey test conducted to determine difference between the groups, it was found that the organizational broken windows level of the female participants was higher than that of male participants. It was found that the organizational broken windows levels of single participants were higher than those of married participants. The mean score difference between the participants' age group, between 31-40 years old and those between 41-50 years old, was significant in favor of the first group. It was found that participants with a total duration of professional experience of less than 1 year had higher levels of organizational broken windows compared to other groups. No significant difference was found between the employees' organizational perception of broken windows, educational level and status of losing a first-degree family member ( $p>0.05$ ; Table 3).

Structural Equation Model (SEM) was created in Figure 1 to determine the effect of organizational spirituality perception on organizational broken windows. The model fit values for the created model were shown in Table 4. Model fit values (Byrne, 2001; İlhan and Çetin, 2014; Kline, 2011) were taken into consideration in the interpretation of SEM.

**Table 4.** The Goodness of Fit Values of the Research Model

	$\chi^2/sd$	GFI	AGFI	NFI	IFI	TLI	CFI	RMR	RMSEA
<b>Good fit</b>	$\leq 2$	$\geq .95$	$\geq .95$	$\geq .95$	$\geq .95$	$\geq .95$	$\geq .95$	$\leq .05$	$\leq .05$
<b>Acceptable fit</b>	$\leq 5$	$\geq .90$	$\geq .90$	$\geq .90$	$\geq .90$	$\geq .90$	$\geq .90$	$\leq .08$	$\leq .08$
<b>Obtained Values</b>	1.473	.992	.961	.996	.999	.995	.999	.010	.046

When the model fit values for the model created in Figure 1 are examined in Table 4, it is seen that it is at good fit level.



**Figure 1.** Effect of Organizational Spirituality on Organizational Broken Windows

It was determined that the perception of organizational spirituality had a significant and negative effect on organizational broken windows ( $\beta$ : -.764).  $R^2$  value indicating the variance value of organizational spirituality perception explained on organizational broken windows was found to be .584 (Table 5).

When the analysis results were evaluated, it was found that meaningful work ( $\beta$ : -.237), a sense of community ( $\beta$ : -.357) and compliance with organizational values ( $\beta$ : -.264) had a significant and negative effect on organizational broken windows. The variance value ( $R^2$ ) of meaningful work, a sense of community and compliance with organizational values explained on organizational broken windows was found to be .569 (Table 5).

**Table 5.** Effect of Organizational Spirituality and Its Sub-dimensions on Organizational Broken Windows

Variables		NCS	SC	SE	CR	P	$R^2$	Coefficient CI 95%	
								Lower	Upper
OS	→ OBW	-.392	-.764	.033	-11.821	***	.584	-.887	-.702
MW	→ OBW	-.128	-.237	.044	-2.932	.003*		-.384	-.067
SC	→ OBW	-.198	-.357	.039	-5.078	***	.569	-.465	-.225
COV	→ OBW	-.135	-.264	.040	-3.401	***		-.401	-.113

\* $p < 0.05$ ; \*\*\* $p < 0.01$ , NCS: Unstandardised coefficients, SC: Standardised coefficients ( $\beta$ ), SE= Standard error; CR= Test statistic value

#### 4. Discussion and Conclusion

In the literature, there is a large number of studies examining the effects of February 6 earthquake in terms of economic, demographic, educational, health, psychological aspects (Asa & Doğan Güllüpunar, 2023; Aydın, 2023; Erdoğan & Kaya, 2023; Kaygalak, 2023; Sağiroğlu et al., 2023; Say and Doğan, 2023; Selçuk, 2024). This study was conducted to determine the effect of organizational spirituality levels, one of the organizational behavior issues, on organizational broken windows of individuals working in production enterprises affected by the February 6 Kahramanmaraş earthquakes, which were of great importance in the economy.

It was examined whether the organizational spirituality levels of earthquake victims and organizational perceptions of broken windows varied according to demographic characteristics of the participants with  $H_1$  and  $H_2$ . According to the findings, while there was no significant difference in the participants' organizational spirituality according to their educational levels, a significant difference was found in terms of gender, marital status, age and total duration of professional experience. This result is not consistent with some research findings in the literature (Avcı, 2019; Çakıroğlu & Aydoğan, 2021). In the current study, the organizational spirituality levels of male participants were higher than those of females. Married participants had a higher level of organizational spirituality than single participants, while those in the 41-50 age group had a higher level of organizational spirituality than participants in other age groups. This situation is associated with the fact that individuals nearing the end of their career feel more dedication regarding the revival of the organization they are part of. Finally, the organizational spirituality level of the participants with professional experience of 16 years and above was found to be higher. This finding may be explained by loyalty and commitment they felt towards both their place of residence and their institution. On the other hand, no significant difference was found in the participants' perceptions of organizational broken windows according to their educational level. A significant difference was found in perceptions of organizational broken windows



according to gender, marital status, age and total duration of professional experience. In summary, it was found that the organizational broken windows perceptions of female employees were higher than those of male employees. Perceptions of organizational broken windows was higher among single participants compared to married ones. It is believed that this situation is due to the fact that married employees' feelings of responsibility towards their families and society are more dominant. It was found that organizational broken windows perceptions were higher among earthquake victim between the ages of 31-40 compared to other age groups. During this period, which is considered to be mid-career, individuals are more productive in their job, attaching importance to their personal development and career. It is accepted that many personal and financial needs have been met during this period, and the current findings may be associated with the fact that earthquake victim employees who were in the middle of their career changed their priorities due to the destruction they experienced after the earthquake (for instance, the need for safety has become more of a priority). Finally, the perception of organizational broken windows was higher in those with less than 1 year of professional experience, which may be associated with inadequate duration of employment to establish trust and commitment between the employee and the institution. Based on the current findings, H<sub>1</sub> and H<sub>2</sub> were partially confirmed.

Employees with a high perception of organizational spirituality can reduce the negative feelings they receive from their immediate or distant surroundings and develop positive relationships with the society and their institution; while they would stay away from behavior that endangers other employees, which are considered as broken windows (unnecessary extension of break hours, deliberately slowing down duties, wasting resources, not adapting to entry and exit hours, holding colleagues responsible for the negativity, creating a useless competitive environment, sabotage of equipment used) (Bennett and Marasi, 2015; Ece, 2023). Therefore, Hypothesis<sub>3</sub> "*Organizational spirituality in employees has a significant negative effect on organizational broken windows.*" was confirmed. Although no studies have been found in the literature that discuss two variables together, the results of the study in which the variables are examined separately support the current study. For instance, Krishnakumar & Neck (2002) state in their studies that the promotion of organizational spirituality allows for greater growth and development both individually and organizationally, for the organization and organization members to establish more positive relationships with their environment, for increasing individual and organizational performance, and for minimizing conflict between organization members. Şenol (2022), on the other hand, in his study conducted on 234 people working in the service sector in Kocaeli province to examine the effect of broken windows on anti-productivity work behaviors in organizations, report that organizational broken windows encourage the formation of anti-productivity work behaviors. In the current study, it is argued that high level of organizational spirituality may prevent organizational broken windows that cause anti-productivity work behaviors.

Another finding of the study confirmed the negative correlation between organizational spirituality subscales and organizational broken windows. "*Meaningful work*", from the organizational spirituality subscales, has a significant negative effect on organizational broken windows. "*A sense of community*", from the organizational spirituality subscales, has a significant negative effect on organizational broken windows, and "*compliance with organizational values*", from the organizational spirituality subscales, has a significant negative effect on organizational broken windows. Hypothesis<sub>3a</sub>, Hypothesis<sub>3b</sub> and Hypothesis<sub>3c</sub> were confirmed. The meaning that earthquake victim participants attach to their work and the commitment they have with a sense of responsibility for their community and compliance with organizational values will allow them to avoid attitudes and behaviors (broken windows) that may threaten the institution and the social order. Ashmos & Duchon (2000), and Milliman et al. (2003) have found in their studies conducted on different enterprises that employees exhibit more ethical behaviors in enterprises where organizational spirituality is valued, and that the profitability rates of enterprises are higher compared to similar enterprises. Giacalone & Jurkiewicz (2003) state in their study that organizational spirituality increases employees' job satisfaction, motivation and therefore success, as well as enabling positive and constructive collegial relationships. In addition, they state that the employees whose spiritual needs are met by the organization keep the goals of the organization above their own interests. In this regard, it is considered that the steps taken by the institutions to increase the organizational spirituality will contribute to the reduction of organizational broken windows.

Individuals build and renew themselves while building or reviving their organization, as well as their province of residency. The concept of organizational spirituality, which is defined by Ashmos & Duchon (2000)

as an emotion that allows a person to express themselves through doing meaningful work in a social context, with an emphasis on individual experience and workplace environment, is of great importance both individually and organizationally. In his book titled "Broken Windows, Broken Business: How Do the Smallest Remedies Reap the Biggest Rewards?", Michael Levine deals with the theory from the point of view of customer and customer relationship-oriented enterprises. In enterprises, the failure of employees to demonstrate the necessary care to customers serves as an indicator of a broken window. In working life, broken windows are small defects and problems which indicate possible concrete or abstract major issues. An example cited for the cause of this situation is the workplace being poorly managed to the extent that it can no longer fulfill its obligations or becoming arrogant to not demonstrate care to customers. For instance, an unconcerned salesperson working in a prestigious store, an indiscriminately displayed product, or an employee who starts to harm the institution regardless of the reason are considered broken windows for the institution (Levine, 2021). When an employee constantly violates the rules of the organization and other employees observe that this situation being treated without any penalty, eventually this situation will adversely affect the socio-psychological climate of employees and, in general, the productivity of all employees will decrease. Sponcel (2017) states that this situation may have a negative impact on the productivity and motivation of corporate employees, as they will start to feel less proud of their duties. The most important point that the broken windows theory draws attention to is that if a negative event that occurs is not intervened in a timely manner, it will create a domino effect after a while, leading to a series of events that trigger each other. This is due to the fact that in enterprises that are ignored or not attributed with adequate concern by management, and where employees act with the understanding that "no issues on the first try", employees are encouraged to commit more ethical violations, causing this violation to grow like a snowball and become broken windows (Levine, 2021).

In summary, with the current research, it can be stated that high organizational spirituality can prevent earthquake victims from getting caught up in negative emotions and exhibiting negative behaviors due to these emotions (broken windows). After February 6, 2023, when the most painful financial and emotional loss was experienced, the whole world witnessed the solidarity of the century, in which everyone directly and indirectly affected by earthquakes acted with a sense of unity and togetherness. This solidarity played a major role in rebuilding the destroyed buildings, repairing the damaged structures and revival of the enterprises through making the best use of the opportunities. According to the report of the Ministry of Commerce of the Republic of Turkey (2024), Kahramanmaraş, where the research was conducted, was the province with the highest export growth with an increase of 130.9% in February 2024 (among the 11 provinces affected by the earthquake).

Although this study presents new findings on organizational spirituality and organizational broken windows, it has some limitations. The first one is that the study includes participants merely from Kahramanmaraş province among the 11 provinces affected by the February 6 earthquakes, which is considered as the disaster of the century. It is recommended to test the research model in order to include other provinces affected by the disaster. The second limitation is that the research data were collected in a cross-sectional type reflecting the instantaneous feelings of individuals while not including their feelings and thoughts at different times. It is recommended to develop the model in question by using a qualitative method to establish a correlation between variables. Modeling the research on the basis of the two determined variables constitutes another limitation. It is recommended to develop the research model by adding new variables in different sectors to the researchers.

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