

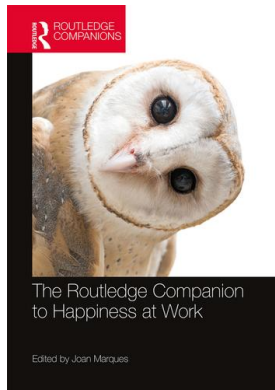
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The Routledge Companion to Happiness at Work

Joan Marques

Happiness at Work

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Peter M. Lewa, Susan K. Lewa

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HAPPINESS AT WORK

A Christian Religious View

Peter M. Lewa and Susan K. Lewa

Introduction

Happiness is a concept that elicits a lot of questions and some controversies at times when it comes to its definition and meaning. What is happiness and how can it be defined is probably among the oldest concerns of the human race. The word happiness is used in different meanings that are often mixed up and sometimes interchangeable. “Happiness” today remains a subject of much debate on usage and on possible differences in understanding from cultural lenses. It is a fuzzy concept. The different meanings of happiness engender confusion. When used in a broad sense, the word happiness is synonymous with “quality of life” or “well-being”. In regard to this meaning well-being is synonymous with “good life”, but the question arising immediately from this is what is good about life, when it is commonly known that life is full of ups and downs, sorrows and tears, and good and bad experiences in one’s life. But generally speaking, the word is used mostly in relation to two factors. One factor is the current experience of the feeling of an emotion or affect such as pleasure, joy, satisfaction with a situation, enjoyment, and pleasant experiences among other feelings generally described as subjective well-being. In Greek this is given the name *Eudaimonia*. The other factor is the appraisal of one’s life satisfaction, such as quality of life, defined by such factors as enduring love, contentment, joy, kindness, and a good level of economic life, experienced in most cases in one’s life. This is really one’s experience and appreciation of life as a whole, or the sum total of the good things of life, both tangible and intangible ones. In various happiness literature this is given the name *hedonic*.

Happiness is a highly valued thing in present day society. Not only do people aim at happiness in their own life but there is also growing support of the idea that society will thrive better when people begin to care more about the happiness of others. Governments and companies are under intense pressure today to create greater happiness for a greater number of citizens (Bentham, 1789) and workers respectively. Scientific research results have contributed immensely in exposing conditions and factors necessary for increasing happiness of people in different contexts, such as those in companies, different types of organizations, and in Nation States.

All religions accept that happiness is the ultimate goal in living as per the tenets of a particular faith. In the Christian faith (Catholic and Protestant), happiness is expressed as joy, seen to be the more permanent form of happiness. A Christian knows that Christianity is supposed to be about joy. One is supposed to know that joy can be experienced in spite of circumstances. The Bible clearly teaches that joy is available that should make followers happy no matter the circumstances. There’s a

joy that the deepest trouble can't put out and, if properly nourished and nurtured, can even overwhelm the greatest grief. In Judaism, happiness, or *Simcha* in Hebrew, is attained when one serves God in a state of joyfulness. In Confucianism happiness or sage-hood is arrived at when one nourishes their "vital force" with "righteous deeds". If someone enters into a celebration mood in the practice of the great virtues, especially through music in service to God, then a state of intoxicating joy is attained. In Islam happiness is attained in committed service to Allah, and in giving alms and observing all the instructions about prayer and other requirements. Adherents who perfect these attain happiness and can look forward to perpetual happiness in paradise. In Buddhism happiness forms a central theme in the teachings of the religion. Ultimate happiness is only achieved by overcoming all forms of cravings in life. Buddhism also recognizes the existence of other mundane forms of happiness, such as acquiring wealth and maintaining good friendships. In Hinduism the ultimate goal of life is happiness, and followers must do the good deeds in their various religious persuasions in order to attain happiness. In Jain faith and philosophy, strict ethical behavior leads ultimately to happiness. Jain philosophy states that the *jiva*, or soul, can escape the cycle of rebirth and death through strict ethical behavior. When nothing remains but the purity of the *jiva*, that person is called a *jina*, or winner. *Jina* is a happy follower of the faith. Sikhism is a religion which began in the Punjab region of Northern India. The tenets of Sikhism include: honest living/earning, tithing and giving alms, and chanting on God. Pursuance and attainment of these tenets brings happiness and joy to followers of the religion. In Taoism, or Daoism, the perfect individual is the sage who understands and lives in accordance with the requirements of the Tao (natural course of things). Once a follower of the faith reaches the highest level of living as per the demands of the faith then true happiness is attained.

The Concept of Happiness

Since the 1960s, happiness research has been conducted in a wide variety of scientific and non-scientific disciplines. They include such diverse disciplines as positive and social psychology, sociology, management and leadership, gerontology, clinical and medical fields, religion, and happiness economics. Happiness is truly a multidisciplinary concept. But positive psychology has stolen the show in terms of research leading to explanation and elaboration of the paradigm of happiness, theory proposition, meaning, scope, and examination of the changing dynamics in the lives of human beings and employees and stakeholders in organizations and societies. It is commonly understood that being happy can be explained in terms of a feeling of pleasure, a feeling that something is good or right. Feelings are emotional. Happiness is thus an emotional state that is characterized by feelings such as enjoyment, pleasure, and satisfaction. Different disciplines explain the concept of happiness from different perspectives. The multidisciplinary nature of the concept is captured in Figure 15.1.

Happiness is looked at in terms of pleasant moods and emotions, well-being, and positive attitudes. When one is happy they are aware, and they can express so in words and actions. Other people are most likely to see it. Happiness has attracted the attention of philosophers since the times of the early man on the planet earth, but has only recently come to the fore in psychology research (Anand, 2016; McMahon, 2006). Happiness is today an important area of research. Positive psychology has given the much desired boost to research on happiness. Positive psychology has legitimized attention to happiness and other positive states of the mind. This has helped researchers to focus attention on the positive as well as the negative aspects in happiness. Other disciplines have also shown increasing attention in the aspect of happiness especially in the workspace (Hackman 2009; Roberts 2006).

Happiness is of great importance to human beings, and it has been found to be a highly valued goal in most societies (Diener, 2000). Happiness, in the form of joy, appears in every typology of "basic" human emotions. Feeling happy is fundamental to human experience, and most people are



Figure 15.1 The multidisciplinary Nature of the paradigm of Happiness.

Source: Authors, 2019

at least mildly happy much of the time (Diener & Diener, 1996). However, debate still exists on exactly what happiness and its related terms encompass and mean and their significance in life, especially in the workplace. Questions also arise when it comes to asking whether happiness is universal, and to what extent.

Most studies on happiness have their basis in the work of Seligman in the '70s and '80s when he promoted the term positive psychology. Positive psychology is about what makes life worth living (Manka, 2011). In his work Seligman points to five factors that lead to well-being. These are: positive emotion, engagement, relationships, meaning and purpose, and accomplishment. Happiness is an important aspect of life and in worthwhile living (Seligman, 2003). But one can ask at this point what the real meaning of happiness is.

Someone who is happy has feelings of pleasure, for example, because something nice has happened or because they feel satisfied with their life (Collins COBUILD Dictionary, 1987, p. 660). In short, happiness is simply the state of being happy. Happiness can mean many different things and there are plenty of terms and names for happiness. Common ones include: joy, meaningfulness, satisfaction, ecstasy, zest, eudaimonia, pleasure, and fulfilment. Happiness can also be seen as a synonym for the quality of life or well-being (Veenhoven, 2010). Subjective well-being and emotional well-being have also been used to mean happiness. In the Christian Religion's view, happiness is synonymous with joy.

Happiness can also be studied in terms of time periods or term dimensions. We can look at happiness in terms of the short-term, medium term, and long-term. Short-term is about your

current feelings and emotions, such as pleasure, joy, or sadness. This is what you experience here and now. Medium-term relates to your subjective life satisfaction. This is the overall appreciation of one's life as a whole. Long-term is about the conscious approach to flourishing as a human being. Aristotle called it a life of "virtuous activity in accordance with reason", and it was named *eudaimonia* in Greek, which is sometimes translated as "human flourishing" (Veenhoven, 2010). In his 2003 book *Authentic Happiness*, Seligman proposed three "orientations" of being happy, or three kinds of happiness. These apply generally but more so in the workspace. They are: pleasure that is about maximizing positive emotions, and minimizing negative emotions; engagement that helps an individual constantly seek out activities that allow him or her to be in flow which is a state of deep, effortless involvement; and meaning that is about an individual seeking and leading a meaningful life that involves serving something that is bigger than himself/herself. It occurs most frequently when we concentrate our undivided attention on activities we have passion for and that are moderately challenging to us. When you are in flow, it may seem that your sense of self vanishes and time stops. Thus, an individual leading a meaningful life or having authentic happiness belongs to and serves something that is bigger or larger than himself. These larger or bigger entities could be family, religion, community, country, or even ideas.

Happiness at Work

There are changing paradigms in today's work environment. The changes have led to the questioning of the traditional rules and management methods. These are generally seen as unsuitable for today's employees. There is a wind of change in regard to the meaning of work. The younger generations do not value work in the same way as their ancestors (Manka, 2011). Economies everywhere are transforming from money economies to satisfaction economies, and consequently expectations of work are changing (Seligman, 2003). Studies on new approaches to work today are focusing on issues relating to the millennial generations and their expectations in terms of critical issues such as permanent employment, retirement, leisure, happiness, savings and investments, pension, health, and relations. The growth of happiness studies in the field of work satisfaction shows that people, and especially the young and educated workers, are reconsidering their values toward work.

Work is important to people and the importance of work adds happiness. Work is also highly appreciated, but there are happier people among those who do not appreciate work that highly. The interest in the aspect of happiness has also extended to workplace experiences. Happiness at work includes, but is far more than, job satisfaction. A comprehensive measure of individual-level happiness might include work engagement, job satisfaction, and affective organizational commitment. Aspects of happiness have been (and should be) conceptualized and measured at multiple levels, including transient experiences, stable person-level attitudes, and collective attitudes, and with respect to multiple foci, such as discrete events, the job, and the organization. At all levels, there is evidence that happiness has important consequences for both individuals and organizations. Happiness has become a popular topic during the recent decades. Today some organizations have chief happiness officers and there are universities that appoint professors with the title happiness professor. To add reliability in the science world, there is a scientific journal devoted only to subjective wellbeing, called *Journal of Happiness Studies*. Also, an international research society, the *International Society for Quality-of-Life Studies*, promotes and encourages research in the field. This movement is not felt only on the academic side of things, but also among companies and in policies that engender the consideration of the impact of happiness in their actions and procedures (Ojanen, 2009, p. 12; Salerno, 2010, p. 52).

A very important question concerns what makes people happy, and why some people are happier than others. Generic answers are (1) something in the environment or circumstances of the person

makes them happy; (2) something inside the person predisposes them to be more or less happy; (3) an interaction of person and situation creates happiness; and (4) volitional behaviors impact happiness. Various theories have exposed the critical factors. At the organizational level, one might consider attributes of the organization's culture and HR practices as likely causes of happiness among organization members. At the job level, the key factors for success include a good working environment at work, properties of the job, with complex, challenging, and interesting work assumed to produce positive work attitudes. Pleasant relationships help workers to meet their needs for affiliation. Social connections at work are critical in happiness. Recently, interpersonal relationships in the workplace have begun to attract some serious attention, and it appears that "high quality connections" with others may be important sources of happiness and energy for employees (Dutton & Ragins, 2007). There are interesting observations in some quarters, especially in the psychology of well-being, that individuals who have a best friend at work were seven times more likely to report being engaged in their job. Apart from the factors relating to the work environment, there are transient causes of states of happiness, such as pleasant moods and positive emotions in real time. More recent studies of events that cause positive emotions at work confirm that events involving goal achievement, recognition, challenging and interesting tasks, and pleasant interactions with others are associated with concurrent pleasant emotions, and that events perceived as hassles which cause negative feelings do tend to be different from the mere absence of events perceived as uplifts (Maybery et al., 2006). Perceived performance and good results from good achievement by a worker is likely to be another determinant of momentary positive mood and emotions at work. Effective management and leadership of workers is also seen to influence positive emotions in workers.

Another category of antecedents of happiness at work involves the fit between person and situation. *The Theory of Work Adjustment* (Dawis & Lofquist, 1984) states that satisfaction occurs when the work environment meets the employee's requirements. The concept of fit has been defined in a number of ways, assessed at the level of person-organization fit, as well as person-job fit. "Supplementary fit" involves the person having similar qualities to the organization and is often conceptualized as value fit or personality fit with the organization's culture or with others in the organization. "Needs-supplies fit" occurs when the job and organization supply what the individual needs, wants, or prefers. "Demands-abilities fit" is when the employee's skills and abilities fulfill what the job requires. There is considerable evidence that supplementary fit and needs fit are related to job satisfaction and organizational commitment (Bretz & Judge, 1994; Edwards, 1991; Kristof-Brown, 1996; Verqueret al., 2003; Westerman & Cyr, 2004). Individuals are happier when embedded in a work environment that matches their values and goals, and that meets their needs and preferences. The finding by Fried & Ferris (1987) that a personal - quality, and also a growth - need - strength, moderate employee reactions to job scope is additional evidence for the importance of the fit between the employee and the job.

Theories of Happiness

Happiness is commonly understood as how much one likes the life one lives, or more formally, the degree to which one evaluates one's life as a whole positively. A central element in this definition is subjective "evaluation" or "liking" of life, also referred to as "satisfaction" with life. These words refer to a mental state but leave some ambiguity about the precise nature of that state. Different theories have been proposed to explain the concept of happiness. Our concern here is with those theories we consider relevant to the topic of interest here.

The theory of Ethics by Aristotle, based on the *Nicomachean Ethics* (Veenhoven, 2010), holds that people generally agree that happiness (*eudaimonia*) is the best life for human beings, making it the purpose and final end of life. After considering several factors, including honor, wealth, and

pleasure, Aristotle proposed that happiness should reflect what is best in human beings. Aristotelian happiness is a product of what people do (live virtuously) and what people have (sufficient health, wealth, and the leisure to exercise virtue). Most fundamentally, Aristotle's theory is objective while modern theories are subjective, but all the theories have something to contribute to this complex subject of happiness.

The Utilitarian moral philosophy theories allude to how to measure happiness. The Utilitarian moral philosophy holds that human beings should aim at greater happiness for a greater number. Yet two theories about how we assess how happy we are imply that there is not much value in happiness and that happiness cannot be raised lastingly. These two theories are: (1) "Set-point" theory, which holds that we are mentally programmed for a certain degree of happiness, and (2) "Comparison" theory, holding that happiness results from a rational mental calculus involving comparison with standard of the good life. An alternative mental theory that fits better with utilitarian creed is the (3) "Affect" theory, that happiness depends on unreasoned emotional experience, which reflects gratification of needs.

Affective events theory is particularly relevant in terms of the work environment. It suggests that stable features of the work setting, at least partly by predisposing the more frequent occurrence of particular kinds of affective events, are momentary happenings that provoke concurrent moods or emotions. People's common expectations in the work place are that enriched jobs would more often than not provide opportunities or events involving positive feedback or challenges successfully met, either of which should create concurrent positive affect. According to the affective events theory, the cumulation of momentary pleasant experiences has been shown to predict overall job satisfaction. **Maslow's hierarchy of needs** is one of the earliest theories that embraces many of today's factors of happiness under its discourse on human needs. Even though it is an old theory, it would be unfair not to say something briefly about it here. The pyramid of Maslow drawn below is about human needs and how they are satisfied progressively from the most basic to the highest ones.

These needs start with the basic ones, and as they are satisfied needs higher up become more important.

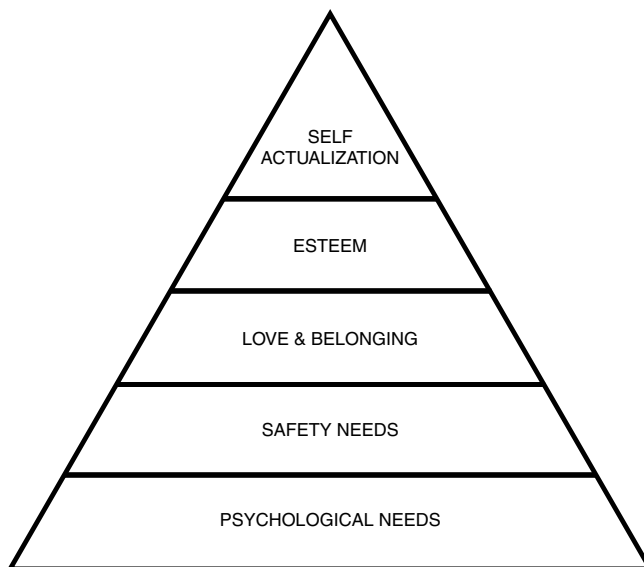


Figure 15.2 Maslow's hierarchy of needs (Adapted from: Maslow, A. H. (1970)).

Other related old theories that have a bearing on work and happiness include the ERG theory that categorizes Maslow's Hierarchy needs into three: Existence needs, Relatedness needs, and Growth needs (ERG); the two-factor theory of Frederick Herzberg that classified motivation factors as satisfiers, and work environment as hygiene ones, necessary for motivation to take place; and David McClelland's acquired Needs theory that holds that people acquire or develop needs over time as a result of individual life experiences. These may be the need for achievement, need for power, and the need for affiliation. Meeting one's needs increases happiness and performance.

Authentic Happiness Theory was Seligman's beginning theory. It focused on authentic happiness. It describes that people can feel happiness from different types of experiences. These experiences are captured in the pleasant life referring to feeling positive emotions in the most intuitive way, the engaged life characterized by flow. Flow refers to the experience of completely losing oneself in an activity, and the meaningful life.

The Theory of Work Adjustment states that satisfaction occurs when the work environment meets the employee's requirements. That is when there is a fit between employee expectations and the conditions in the environment of work. Fit may be looked at in different ways. "Supplementary fit" involves the person having similar qualities to the organization. "Needs-supplies fit" occurs when the job and organization supply what the individual needs, wants or prefers. "Demands-abilities fit" is when the employee's skills and abilities fulfill what the job requires. (Dawis & Lofquist, 1984).

Control theory suggests that the rate of progress towards a goal is a determinant of positive affect. Fisher has argued that perceived performance is a strong determinant of concurrent mood and emotion at work, especially for individuals who care about their job and who have adopted approach goals (Fisher, 2008).

Comparison theory of happiness implies that humans are about equally happy everywhere. If happiness depends on comparison with others who are close, then the average level will be about neutral in all societies. If happiness depends on comparison with earlier experiences over one's lifetime, the average will tend to neutral as well. Yet other variants of comparison theory imply that happiness can differ across cultures. If happiness depends on meeting local standards of the good life, it can be high in cultures where these standards can be easily met and low where the meeting of these standards is out of reach of most people (Veenhoven, 1991).

How-life-should-be theory is about how well we feel generally and how well life-as-it-is meets up with our standards of how-life-should-be or ought to be.

Well-being Theory emphasizes the goal of reaching well-being. Seligman (2003) describes five factors of well-being: positive emotion, engagement, relationships, meaning and purpose, and accomplishment (PERMA). The five elements of the theory form the acronym PERMA comprising of **P**(Pleasure); **E**(Engagement); **R**(Relationships); **M**(Meaning); and **A**(Accomplishment). PERMA denotes well-being and is a multidimensional construct that is *defined by* its five components, with no single measure defining well-being by itself.

The Freedom of Choice Theory holds that the extent to which a society allows free choice has a major impact on people's happiness. When their basic needs are met, their degree of happiness depends on how much free choice people have in how they live their lives.

The Self-Determination Theory holds that people's ability to make choices without external influence and interference is also an important factor to live a happy life. It builds on the theories of motivation and focuses on intrinsic motivation. It is about being self-motivated. This can determine how happy a human being is.

The Positive Psychology theory can be isolated as a theory by itself even though it has many subsets, each of which can be a theory in itself. Positive psychology holds the view that instead of trying to fix things when they get broken, we should spend more time improving our mental wellbeing in a more positive and proactive way. This theory is backed by substantial research

findings that show that self-help interventions can be important in determining a person's level or state of happiness.

All the theories seem to show that happiness is a highly valued commodity as it were. Not only do people aim at happiness in their own life, but there is also growing support for the idea that we care for the happiness of other people and that governments, and indeed organizations should aim at creating greater happiness for a greater number of citizens and workers respectively (Bentham, 1789). This classic philosophy is not only more accepted these days, but also more practicable, now that scientific research provides more views on the conditions for happiness.

The authors of this chapter made phone calls to different people in the months of October 2019 and asked them to give at least three reasons why they experienced happiness at work. The people were from Kenya and USA. The reasons they gave were all common. One Navy Chief in the US said the following:

The most important factor that creates happiness at work for me is knowing that my work is meaningful. Knowing that what I do is vital to the organization and to the people we serve makes going to work every day a joy. Another factor that creates happiness at work for me is the people I work with. Being in the military is a job like no other. The people I work with are not my colleagues; they are my brothers and sisters. The camaraderie we share with fellow service members is not only very rare and hard to replicate in other working environments, but also lasts a lifetime.

One of the detailed phone conversations was with Dr. Susan Katinda Mutuku of Jomo Kenyatta University of Agriculture and Technology, who said that happiness at work “depends on many factors but as a Christian what determines my happiness was joy which is more than happiness, a deep feeling from within the soul”. She observed that happiness was circumstantial and mood dependent. It was joy that counted, since with joy she was “contented and fulfilled, knowing that regardless of what happens around and within you God is in control and has good plans for me”. She went on to add that happiness itself for her depended on good health, rising income, pay rise, type of work engaged in, peaceful working environment, expectation of retirement benefits upon retirement, low inflation rates, and safety at work, “but none of these would replace my inner joy that God has bestowed upon me”.

Some members of one home church group of the Nairobi Chapel, known as Jamhuri E-group, graciously agreed to give us their views on what made each member happy. The individual responses are presented below.

Mrs. Alice Henry listed the factors that determined her happiness as:

- When I achieve my objectives it gives me happiness
- A non-toxic environment gives me happiness
- Input recognition gives me happiness
- Good teamwork gives me happiness
- Good facilities give me happiness
- Fairness at work gives me happiness
- Unbiased remuneration gives me happiness

Mr. Gedion Ochieng gave the factors in a written list as:

- Teamwork
- A sense of camaraderie even beyond the workplace
- Clear and open communication channels

- Clear job description resources and autonomy to perform and implement including new ideas within the JD
- Task/Targets based work environment—freedom to work from multiple locations

Mr. Kjellan Awuor, who works in the hotel industry, said that what made him happy at work was good supervision and proper use of authority by his bosses, his freedom to hire, fire, and discipline staff who do not measure up and for his subordinates to be clear of the line of authority, credit for the team's effort, and ability to work unhindered.

The responses above point to the significance of the individual's predisposition to happiness, the environment of work, and related factors. Belief in a higher authority, and the promises thereof, was also captured as an important aspect of happiness and joy.

A Christian View of Happiness at Work

The ultimate basis for happiness or joy in the Christian faith was laid down by Jesus Christ when he prayed to the Father for his followers in John 17:13. His prayer was that his followers would have "the full measure of my joy within them". In John 16:22 he says that his joy that he gives his followers when they endear themselves to his teachings will not be taken away by any one even in the midst of persecution, torture and death (The Book of John in the Reformation Study Bible, 1995). Thus, Christians thrive in the knowledge that joy is available, and that should make the followers of Christ happy no matter the circumstances. This is the kind of deep happiness or joy that the deepest trouble can't affect.

Happiness at work for a Christian is a mindset that is built on the fact that service rendered through work is done for and on behalf of God. In the Reformation Study Bible (1995), it is said in the book of Colossians 3:23 that "[And] whatever you do, do it heartily, as to the Lord and not to men". Happiness in this context flows from a combination of many things: attitude, assumptions, beliefs and dependency on a higher calling from a superior God. Thus, those who have the conviction of this serve cheerfully, enthusiastically, and from deep down their hearts. This kind of mindset leads a Christian worker to operate joyfully. Joy is more than happiness. The Christian Bible talks of joy and not happiness per se. Joy is a deep feeling from within the soul. It is really satisfaction and wholeness in life. Joy leads to the feeling of contentment regardless of what is happening around you and within you as a Christian in the workspace, because you know that God is in control of all situations and has good plans for you always. In the Reformation Study Bible (1995) in the book of Jeremiah 29:11 Christians are reminded that God has good plans for them at any moment of time, including now and in the future irrespective of bad circumstances they may find themselves in.

Christians face the same realities at work as all the other workers. Happiness in the workspace depends mostly on what is happening at a particular time. For example, if the environment of work is friendly then you will be happy. Same with if you get a pay rise and some financial benefits. You will remain happy for as long as inflation does not come along to wipe out the benefits. When you realize that you cannot afford to buy what you want then unhappiness sets in. This is the normal response of workers. However, a Christian will face the same situation but remain joyful. The difference is that a Christian is supposed to avoid being mercurial at work and must treat their work as their *métier* since they have a higher calling to serve humanity as though they were serving God. This is found in the Reformation Study Bible (1995) in the book of Colossians 3:23.

The Christian mindset in the workspace impacts productivity positively. This is achieved in several ways. Christian workers who are committed to exploit the full promise of God in the work place have an infectious positive impact on their fellow workers; they remain less stressed, achieve faster and better results, are more successful in their job, and have a more optimized work-life

balance. They are happy, and happy people are likely to stay in their jobs rather than seek new opportunities elsewhere. Most organizations today are looking for workers who have a positive attitude. The majority of such workers happen to be those who have a work ethic that is informed by faith. Those who enjoy their jobs appear to be the happy and joyful lot, and are usually also very good at their work, need less supervision because their fear and respect for their work is based on a higher calling, and will show commitment of the highest level possible. It is such employees that organizations are looking for in today's turbulent world of work, where the paradigms of work are changing rapidly to cope with new expectations and demands particularly from younger employees.

Happy employees not only raise the organization's productivity but also make it a magnet for the best talent out there. On the other hand, it is well known and a fact that when employees are not happy they put in the minimum effort to avoid being fired at best and at worst, they could completely sabotage the entire company. These kinds of employees typically do not care about the company. When employees are happy, they feel invested in the organization's goals and are more compelled to work because they have a higher level of engagement and are more present. They also pay more attention to the needs of their fellow workers, bosses, customers, and other stakeholders, and it is argued that they are more alert of the company's processes and systems. All these factors come together to bring the organization's increased productivity and profitability, or success in their operations. In addition, happy employees are more resilient and make it a point to show up to work and do more work. They find it easier to go above and beyond what is expected of them and put in those precious overtime hours. Maybe there is something important to learn from the Christian faith about happiness, joy, and loyalty at work.

According to Deloitte's 2017 and 2019 Global Human Capital Trends reports, a productive and positive employee experience has emerged as the new contract between employer and employee. These reports, and many others since 2012, give insights into the ongoing and emerging forces shaping the world of work. In the 2019 report, Deloitte observes that intensifying economic, social, and political disruptions are forcing organizations to move beyond mission statements and social impact programs in an attempt to bring back meaning into the workplace and a human identity back to the worker (Deloitte, 2019).

Conclusion

Happiness research and theory have exposed quite a lot about the concept of happiness. However, the concept remains a nebulous one. There is no single codified theory that explains happiness. However, what matters is for organizations to have happy workers. Having happy employees is extremely important for the survival and performance of any organization. Happier employees work harder, work well together in teams, and are generally more productive.

The Christian belief that whatever one does should be focused on God appears to be a good assertion to embrace at work, and that no matter the circumstances one should remain happy or joyous. These together appear to be key reference points for a better life here and now, and in the next world. Working towards happiness or joy as provided by the Christian faith has important tenets that could be used to get more out of workers without necessarily exploiting them. Other religions have similar provisions in their doctrines. All religions encourage their adherents to look on things of future bliss, happiness, and joy in the world to come as they operate in the present life.

Being happy at work means thoroughly enjoying what you do and loving where you work.

When evaluating our lives, we draw on two sources of information: how well we feel generally, and how well life-as-it-is meets up with our standards of how-life-should-be. According to the Christian bible, we were created to enjoy abundant life in spite of problems in this earthly life. Abundant life is the one full of happiness and joy, even in the midst of suffering in this fallen world.

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