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Spiritual Well-Being, Intelligence, and Job Satisfaction Among U.S. Federal Employees

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Walden University

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Jesse Moore

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Walden University
2017

Abstract

Spiritual Well-Being, Intelligence, and Job Satisfaction Among U.S. Federal Employees

by

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MA, Webster University, 2012

MA, Webster University, 2008

MPA, Southern Illinois University, 2005

BS, Illinois State University, 2004

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Public Policy and Administration

Walden University

August 2017

Abstract

Until a slight 1% increase in FY2015, job satisfaction within the United States federal government had decreased between 2010 and 2014. However, even with the slight increase, the job satisfaction level was low which presents a cause for concern for federal government agencies. A growing body of research has indicated that employees are looking for ways to express their spiritual essence in the workplace. Research in this area has suggested that when organizations allow their employees to exercise their spiritual essence in the workplace it not only increases job satisfaction for the employee but also increases job performance. This study examined the correlation between spiritual intelligence, spiritual well-being, and job satisfaction among federal employees. The theory of multiple intelligences and the spillover theory provided the theoretical framework for the study. Data collected from 392 participants via Survey Monkey using the Spiritual Well-Being Scale (SWBS), Spiritual Intelligence Self-Report Inventory (SISRI-24), and the Minnesota Satisfaction Questionnaire-Short Form (MSQ) were analyzed to test the study hypotheses. The correlations based on data from the SWBS, SISRI-24, and MSQ were not statistically significant. However, results showed that participants were moderately spiritual beings with moderately high spiritual intelligence. Further research is warranted.

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Dedication

“For I know the plans I have for you, declares the LORD, plans to prosper you and not to harm you, plans to give you hope and a future.” Jeremiah 29:11

This work is dedicated to my Lord and Savior. Through this journey He reminded me that His grace is sufficient and His power is made perfect in my weaknesses. Thank you Father for all that you have done and continue to do in my life; you have given me the desires of my heart and brought me great joy to experience the plans you have for me. You are and have forever been my rock, my fortress, and my deliverer. *“I love you, Lord, my strength”* Psalm 18:1.

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Chapter 1: Introduction to the Study

Introduction

Between March and June of every year many government agencies encourage their employees to participate in the United States Office of Personnel Management (OPM) Federal Employee Viewpoint Survey (FEVS). The survey is designed to measure federal employee job satisfaction along with other demographic information. The survey changed in 2016 to focus more on employee engagement rather than job satisfaction. According to OPM in 2015 more than 400,000 federal employees completed the FEVS and based on the results improvement is needed in the areas of recruitment, development, retention, and overall job satisfaction.

The OPM first launched the Federal Human Capital Survey (FHCS) in 2002, which is now called the Federal Employee Viewpoint Survey (Longley, 2015). The web-based survey uses a stratified sampling to gaged federal employees and responses to items concerning job satisfaction (Fernandez, Moldogaziev, Oberfield, and Resh, 2015). Survey results provide valuable information on some of the challenges many agency leaders and federal agencies are facing and how there meeting those challenges. Results from the survey have shown that job satisfaction is low and has been for several years. The U.S. federal government employees oversee programs and services that directly affect millions of people who depend on these programs and services for survival. These programs and services range from public transportation, housing, to education. Low job satisfaction among federal employees causes a threat to accountability, performance, and quality of work. Also, low job satisfaction not only leads to unhappy employees but

employees who may decide to retire or quit public service altogether. Researchers have shown a direct connection between leadership styles and job satisfaction (Al-Ababneh, 2013; Belonio, 2012; Onorato & Zhu, 2015; Tesfaw, 2014; Wong & Laschinger, 2012). The federal government like many other organizations has faced many challenges in the area of recruitment and retention. Because of this and other reasons the U.S. federal government has paid special attention to the results of the annual FEVS. The U.S. federal government wants a better understanding of what variables may impact employee job satisfaction.

Background

Federal employees have been publically criticized as lazy and overpaid (Keefe, 2011). However, according to Lavigna (2013), the government is criticized for not doing enough for the American public but is also called to manage most difficult problems like healthcare, education, housing, and public safety. Federal organizations have been entrusted with public funds and must use those funds in the best interest of the general public. While being asked to serve the public, federal employees has faced furloughs, sequestration, and a halt in the cost of living pay increases for a number of years till January of 2014 and then again in 2015. These factors combined with the expectation of handling difficult problems is stressful for government pioneers, administrators, and frontline workers (Lavigna, 2013).

Many federal agencies have experienced a lag in funding or a reduced budget yet must produce the same or improved service to the public. Limited funding has an impact on federal agencies ability to retain staff due to downsizing, obtaining talented

employees, and promote good employees. Many federal employees are unhappy with their agency. Rein (2014) noted that federal employees believe the work they do for the public has a positive impact on the public and are willing to do more to get work done, however, they are unhappy with their senior leadership. The Government Accountability Office (2012) stated that federal government leadership needs assistance in finding ways to help improve job satisfaction among their employees.

According to Belle (2012) public employees are sometimes viewed as overpaid and lazy, however, some of these individuals are religiously unbiased beings working for an open administration where they want their needs met. Spirituality in the workplace has proven to be rewarding to many organizations when implemented (Houston & Cartwright, 2007). According to Ajala (2013), spirituality in the workplace helps to create an environment of innovation, compassion, sense of personal growth, and enhanced intuitive abilities among employees.

Public service has been thought of as a calling for many within the profession. Being a public servant requires an individual to think beyond themselves for the betterment of the community. Researchers in the field of public administration have studied the behavior of the public servant. However, there is a lack of research as it relates to the profound state of mind or lived experiences of the public servant (Houston & Cartwright, 2007). Although there is considerable research regarding spirituality in the workplace, job satisfaction, and spiritual intelligence, empirical research is lacking. According to Yusof and Mohamad (2014), there is a link between spirituality and organizational leadership and the impact it on both employees and the organization.

Some federal agency employees believe in the mission and vision of the organization and hope to make a positive impact on the public. Spirituality in the workplace presents employees the opportunity to bring self-expression, creativity, passion, commitment, and inner being (Mack, Udechukwu, & Mujtaba, 2015). However, employees cannot experience spirituality in the workplace if government leaders or officials are not open to the concept. Fry (2008), defined spiritual leadership as “the values, attitudes, and behaviors that are necessary to intrinsically motivate one’s self and others so that they have a sense of spiritual wellbeing through calling and membership” (p.108).

Positive job satisfaction occurs when leadership supports an atmosphere where employees can be themselves, creative, and outgoing (Yi-Feng, 2012). Job satisfaction can be a pleasurable emotional state that leads to an increased productivity, commitment and work motivation (Hassan, Nadeem, & Akhter, 2016; Yi-Feng, 2012; Yukl, 2012). Researchers have shown that good leadership can foster an environment of achievement and greater cooperation among employees while also helping to solve critical problems within the work environment (Head & Alford, 2013). Locke (1976) defined job satisfaction as “a pleasurable or positive emotional state resulting from the appraisal of one’s job or job experiences” which is the most used definition today (p. 1304). Some critical factors that contribute to job satisfaction are accomplishments, communication, coworkers, wages and benefits, and leadership (Wnuk, 2017). However, leadership can improve the relationship between the employer and the employee (Tse, Huang, & Lam, 2013). I conducted this study to examine if there is a relationship between spiritual

intelligence, spiritual well-being, and job satisfaction in hopes of providing a solution to government officials that will aid in improving job satisfaction among employees.

Chapter 1 of this proposal includes an introduction, background of the problem, problem statement, and purpose of study, research questions, and hypotheses. The chapter contains the theoretical framework, nature of the study, definitions of key terms, assumptions, and scope. This chapter also contains a discussion of the delimitations, limitations, significance, and implication for social change. The chapter ends with a summary and transition to Chapter 2.

Background of the Problem

The results from the Office of Personnel Management Viewpoint Survey on job satisfaction among federal employees still report low job satisfaction in comparison to years prior (OPM, 2015). Organizational leaders may be looking for other ways to increase job satisfaction among staff and this study may prove to be beneficial. Based on the results of the Federal Employee Viewpoint Survey's data on job satisfaction, it is reasonable to assume that the U.S. federal government wants to understand how their employees feel about the things that affect an employee's job satisfaction and how it can be improved (Government Accountability Office, 2012). For example, the U.S. Department of Health and Human Services reviews the results yearly and creates a plan of action (U.S. Department of Health & Human Services, 2015). Therefore, this study should prove to be beneficial to the U.S. federal government and others. In addition, this study provides information on the statistical significance of the relationship between

spiritual well-being, job satisfaction and, spiritual intelligence for U.S. federal government employees.

While the government has a survey to examine the job satisfaction of its employees and provides the information to all agencies, the survey does not provide insight or answer questions regarding the actual results. The Government Accountability Office (2012) suggested that there is a lack of peer-reviewed, scholarly research on areas addressed within the federal viewpoint survey and its link to the employee (Ahonen, 2013; Yang et al., 2011; Yi-Feng, 2012). This study provided information to build upon implications and recommendations by assessing the relationship between spiritual well-being, job satisfaction, and spiritual intelligence.

Federal employees like employees in the private and nonprofit sector are looking for ways to express their spiritual essence in the workplace. Human beings are psychologically complicated and are shaped by different life experiences (Ellison, 1983). Organizations must foster a workplace that supports employees exercising their spiritual essence (Ellison, 1983) because it adds to the organizations' success and long-term sustainability (Mitroff & Denton, 1999a).

Organizations like the federal government have avoided the topic of spirituality for fear of violating individual rights. The ill-informed on the phenomenon, believe it is tied to religion and is difficult to define and examine (Mitroff & Denton, 1999a). However, organizations like the federal government should take notice of the spiritual movement and be aware of the implications for not considering implementing because it could prove to be beneficial to individuals and the organization (Kumar & Kumar, 2014).

Also, the findings may add to the existing body of literature and research on the spirituality at work phenomenon and to literature that focuses on creating and maintaining effective federal agencies. These findings will aid in the further development and enhancement of organizational behavioral concepts that support individual employees and government agency success. Subsequently, this study will support efforts that strengthen the federal government agencies, the OPM federal viewpoint survey, and the public as a whole.

Statement of the Problem

There is a growing amount of literature that suggests that individuals are searching for ways to express their spiritual essence at work without impeding on organizations processes or mission (Chan & Wyatt, 2007; Benefiel, Fry & Geigle, 2014; Mitroff & Denton, 1999b). Also, research has suggested that spiritual well-being has a positive impact on job satisfaction and organizational performance (Mitroff & Denton, 1999a; Tejada, 2015). According to the Office of Personnel Management (OPM) Federal Viewpoint Survey, federal employee satisfaction has steadily declined and leadership is being held responsible for improving the working environment (OPM, 2014). Government leaders may want to consider taking action to increase job satisfaction among employees and consider multiple alternatives due to an increase in turnover, retirement of the baby boomer population, disgruntled employees, and poor recruitment. However, there is a lack of research or information as it relates to U.S. federal government leadership styles and job satisfaction (OPM, 2014).

Several companies in the private sector in the United States have shown positive results from the implementation of spirituality into the workplace. For example, Reell Precision Manufacturing and Southwest Airlines incorporated spirituality and as a result have high job satisfaction and performance among its employees (Benefiel, 2005). The incorporation of spirituality into the culture and mission created an environment that allowed personal growth, creativity, and innovation. The company utilizes a spiritually based value system to establish its goals by focusing on passion, assurance, expressive expression, and personal connections (Milliman, Ferguson, Trickett & Condemi, 1999). More focus is placed on the employee's emotional and human aspects rather than just the customer believing that if the employee is happy or satisfied they will pass this positive treatment onto the customer (Milliman et al, 1999). Southwest Airline's operation is consistent with the literature on the phenomenon of spirituality at work that it can be beneficial to the organization. For example, the airline continues to rank in customer service, employee satisfaction, job security, profits, and performance and others in the industry (Datamonitor, 2004). To date, most research and literature on the subject of spirituality in the workplace has focused on the private sector and not the federal sector (Garcia-Zamor, 2003; Mitroff & Denton, 1999a).

As mentioned previously in this chapter, growing interest and research in the fields of public administration, business management, healthcare, and social work suggest that there are positive benefits with the integration of spirituality into the workplace (Houston & Cartwright, 2007). However, there is still a lack of research as it relates to spirituality in the public sector (Yusof & Mohamad, 2014). Many scholars in

the field believe that spirituality can aid organizations in the areas of performance, motivation, job satisfaction and organizational transformation (Denton & Mitroff, 1999b; Giacalone & Jurkiewicz, 2010).

Purpose of the Study

The purpose of this quantitative research study was to explore the impact that an individual's spiritual intelligence and spiritual well-being may have on job satisfaction within the federal government. A population of government employees based in the Washington, DC area was surveyed in hopes of contributing to the existing literature on spirituality in the workplace, particularly in the public sector. A particular focus was placed on how this phenomenon is viewed in the federal sector and its impact on federal employees and the agency in general. A survey research method was used to address the following central research questions: If there is a relationship between spiritual well-being, spiritual intelligence, and job satisfaction among federal employees?

Research Question/ Hypotheses

The research question and the corresponding hypotheses that guide this study are:

Research Question 1: What is the relationship between spiritual well-being (SWB) and job satisfaction (JS) among federal employees?

H_0 1: There is no statistically significant relationship between spiritual well-being and job satisfaction among federal employees.

H_a 1: There is a statistically significant relationship between spiritual well-being and job satisfaction among federal employees.

Research Question 2: What is the relationship between spiritual intelligence (SI) and job satisfaction (JS) among federal employees?

H_02 : There is no statistically significant relationship between spiritual intelligence and job satisfaction among federal employees.

H_a2 : There is a statistically significant relationship between spiritual intelligence and job satisfaction among federal employees.

Theoretical Framework

Researchers have shown that employees are an important component to a successful organization. Organizations should take the necessary steps to ensure that employees' needs are being met in the workplace. Previous research has positively linked spiritual intelligence and job satisfaction (Nodehi & Nehardani, 2013; Sadeghi, Zamani, & Mamasani, 2015; Yahyazadeh-Jeloudar & Lotli-Goodarzi, 2012), but none has added the spiritual well-being component. In order to understand intelligence we need to understand all types of intelligence. Gardner's (1983) theory of multiple intelligences and Wilensky's (1960) spillover theory serve as the theoretical foundation for this study.

Gardner (1999) theory of multiple intelligences was created to help people understand that intelligence is more than one property of the human mind. Gardner (1999) included nine types of intelligence (natural, logical, existential, musical, interpersonal, physical, linguistic, emotional, and spatial). It must be noted that Gardner (1999) did not include the concept of spiritual intelligence and instead used existential intelligence as a comparable. Gardner proposed that intelligence is present in humans and later proposed that humans have the ability to reason with deep existential questions of

life and meaning and he termed this existential intelligence (Gardner, 1999). Spiritual intelligence is a concept of Gardner's (1999) existential intelligence because it deals with the issues one face throughout life and has an adaptive purpose and a biological base. The theory of multiple intelligences brought about change to how we view the idea of intelligence from being a single unified construct with limited measurability. Gardner proposed that intelligence is a part of different domains (Gardner, 1983).

Emmons (2000) studied spiritual intelligence and brought about evidence that revealed that spirituality meets the guidelines set forth for intelligence. According to Emmons (2000) there are five components of spiritual intelligence: the capacity for transcendence, the ability to enter into heightened spiritual states of consciousness, the ability to invest everyday activities, events, and relationships with a sense of the sacred the ability to utilize spiritual resources to solve problems in living, and lastly, the capacity to engage in virtuous behavior (Korazija, Zizek, & Mumel, 2016).

Studies based on neuroimaging have shown that spiritually when intertwined with behaviors, experiences and attitudes it all correlates. According to Johnstone and Glass (2008), spiritual transcendence is associated with the human's left and right parietal lobe. The brain has the ability to construct naturally when it perceives relationships and these connections tell the brain to focus (Merriam, Caffarella, & Baumgartner, 2012). Costa and Faria (2015) suggested that intelligence and learning are based on information received from listening, talking and observing through expressive functions. Also, spiritual practices have shown to be beneficial to the biological and brain functioning

because of meditation and how it assists with learning (Waters, Barsky, Ridd, & Allen, 2015).

According to Eksi and Kardas (2017) an individual's spirituality grows and develops stronger over years of practicing and utilizing their spiritual beliefs because spirituality and religiosity are apart of the human being. King and DeCicco (2008) conducted a study that discovered a positive correlation between spiritual intelligence and age and that spiritual intelligence allows humans to create meaning and feel connected with others experiences. The theory of multiple intelligences is important to understand because it helps to explain spiritual intelligence and the research question. A more thorough explanation of this theory is presented in chapter two.

The spillover theory is also used as the theoretical framework for this study to examine the boundaries between work and life balance, however, these domains spillover and impact one another (Brenini, Guizzardi & Angelini, 2013). The spillover theory was first introduced by Wilensky (1960) and explained that work attitudes and behaviors carry over into non-work attitudes and behaviors.

Based upon the spillover theory a person could have a positive or negative job satisfaction depending upon the individual's feelings. Negative job satisfaction could lead to low productivity and creativeness and increase behaviors such as turnover and burnout. Further research done on the spillover effect has shown a strong presence of spillover in work and non-work domains.

Job Satisfaction is a large concept and consist of many issues that affect it positively and negatively, however, the spillover theory will aid in breaking down

satisfaction into its essential components. Lastly, the spillover theory can help provide a deeper understanding of what job satisfaction is and how to encourage positive experiences for federal employees. Chapter two gives a more thorough explanation of this theory.

Nature of the Study

This study examined the impact of spiritual intelligence and spiritual well-being on job satisfaction among federal employees using a quantitative method. The assessment tools consisted of three pre-existing instruments – the Spiritual Well-being Scale – SWBS (Ellison, 1983; Paloutzian & Ellison, 2009), the Minnesota Satisfaction Questionnaire – MSQ- Short Form (Weiss, Dawis, England & Lofquist, 1967), and the Spiritual Intelligence Self-Report Inventory (SISRI-24) (King, 2008; King, & DeCicco, 2009). A quantitative approach and descriptive statistical analyses was conducted on the demographics and the research variables (mean, standard deviation, frequency and percentage where appropriate). The dependent variable for this study was job satisfaction and the independent variables were spiritual intelligence and spiritual well-being. Analyses were conducted to examine the research questions and assess the assumptions of the analyses. The data was analyzed using a statistical package for the social sciences.

Operational Definitions of Terms

Spiritual well-being: An individual in touch with their spirit, mind, body, and the universe. Spiritual well-being helps the individual to lead a positive and productive life and being able to manage problems and crisis. Furthermore, Spiritual well-being is a

connection to others, self, and life while also having a relationship with someone higher than oneself (Hawks, 1995).

Spirituality: It is not religion, but an individual who believes in a higher power and calls on that higher power to help with life's experiences while creating fulfillment. This individual is connected to themselves, others and the universe. Spirituality can be thought of as an inner experience that one feels and can express through their behavior (Paloutzian & Park, 2014).

Religious / Religion: One who believes in God or higher being and possibly practices a certain faith. Religion can be defined as a person's focus on a ritual, a task, or a set of laws govern by a specific belief system that must be followed to gain fulfillment (Miller, 2016; Hollinger, 2015).

Spiritual Intelligence: An individual who is in touch with their emotions and those emotions help them with dealing with life rather positive or negative. Furthermore, spiritual intelligence can be thought of as an interconnected configuration of affected orientations linked to create meaning through connecting ideas, events, and people (Fry, 2003; Dent et. al, 2005).

Job Satisfaction: Is an emotion rather positive or negative reflective by his or her experience in the workplace. Job satisfaction can be thought of as a pleasurable and an emotional state that results from an appraisal of a person's job experience (Locke, 1976).

Spirituality at work: A phenomenon that incorporates being able to practice your spirituality in work place. Employers create a place where employees can experience meaning, peace, creativity, and purpose. Spirituality in the workplace "is recognition that

employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community” (Ashmos & Duchon, 2000, p. 137).

Assumptions

Assumptions are defined as potential limitations that may affect this study that the researcher is not attempting to control and is out of their control (Simon, 2011).

Assumptions are simple; however, they are very important because without them the researcher could not have a research problem (Leedy & Ormord, 2014). The assumptions for this study are stated and justified.

The primary assumption for this the study is that all participants met the criteria of being a federal employee and were willing to share and answer the survey questions truthfully and voluntarily. The survey instruments used successfully captured and measured the constructs proposed in the study. The outcomes of this study will aid in better understanding the spiritual well-being and spiritual intelligence of federal employees and its influence on their satisfaction in the workforce. The results of the survey and subsequent analysis provide information to address the intent and hypotheses presented in the study. The study was designed to maximize the objectivity of the research process and to minimize the biases that could occur during the data collection, analysis, and written presentation of the findings.

Scope and Delimitations

Delimitations are characteristics that can limit the scope and define the boundaries of the research study, however, unlike limitations they are in the control of the researcher (Simon, 2011). The findings from the study are based on the type of study, the

framework, methodology, variables and the geographic location which limits the study (Simon, 2011). Study results cannot be applied to anything outside what the researcher has selected to study. The scope and primary delimitations of the study are: That the research participants who were surveyed in this study from Survey Monkey are employees of a federal agency as described in chapter 3. All Survey Monkey participants were given the opportunity to participate in the study if they met the criteria. The sample size was sufficient for the purpose of this study; participants were drawn from SurveyMonkey in the sampling frame. The sample came from a population of U.S. federal government employees based in the Washington DC area.

The purpose was to gather responses that could be analyzed to obtain statistical data that will support or not support the hypotheses of the study. The resulting findings and conclusions are intended to add to the empirical research on spirituality at work with a particular emphasis on the federal sector. Consequently, the results will extend the general body of literature on federal agency employees. The data was collected in a relatively short period of time, approximately one month. The study was designed to explore spiritual intelligence and spiritual well-being of many constructs associated with the spirituality at work phenomenon in relation to job satisfaction.

Limitations

Limitations are potential factors and weaknesses in the study that may have a negative impact on the study and are out of the researcher's control (Simon, 2011). Every study has limitations but there are ways in which the researcher can help limit potential problems affecting the study. The primary limitations of this study are due to the limited

geographical area of the research (Washington, DC), the results may not represent all federal agencies in other cities or regions of the country/world; therefore, generalization may not extend to those areas. A quantitative survey design was used to gather responses from participants; there will be no opportunity for participants to give further details about their answers. Consequently, data reported will be generally statistical in nature, which limits the opportunity for more in-depth analysis and clarification of responses. The scope of this study is limited to a sample sufficient in size to test the hypotheses based on the data collected from individuals employed by federal agencies and a part of Survey Monkey. The use of survey instruments for data collection in this study limited the type of data that could be collected from participants to self-report.

Significance and Implication for Social Change

This study is significant because it adds to the current body of literature as it relates to spiritual well-being, spiritual intelligence, and job satisfaction among the public sector. Also, this study provided insight in the federal work environment, which could contribute to solving the problem of decreased job satisfaction, retention and early retirement for the U.S. federal government (United State Office of Personnel Management, 2014). There is a limited amount of research done on the relationship or existence of spirituality in the work place among nonprofit employees and employees in the private sector (Wallace, 2011), however, no research on the federal sector as a whole.

OPM has taken drastic steps at measuring and applying the results of their Federal Employee Viewpoint Survey data on job satisfaction and it's fair to assume the U.S. federal government wants to make improvements in the area of job satisfaction.

Therefore, this study was conducted because some organizations in the private sector have understood the benefit of the spirituality at work movement and this study will provide evidence for the federal sector employees. The work that federal employees perform affects millions of people and having a better understanding of job satisfaction and how spirituality at work can be used in a positive way was another benefit of this study.

Furthermore, the findings will aid in further development and enhancement of organizational behavioral concepts that support individual employee and government agency success. Consequently, this study supported efforts that strengthen the federal government agencies, the federal viewpoint survey, and the public as a whole by providing deeper insight into the statistical significance of the relationship between spiritual well-being, spiritual intelligence, and job satisfaction for U.S. federal government employees.

Summary

In summary, chapter 1 provided a general overview of the problem and the plan for further analysis. Chapter 2 presents the findings and conclusions from researchers that have studied the spirituality at work phenomenon using quantitative, qualitative, and mixed methods approaches. Researchers have found some common themes and identified some new perspectives. However, the culmination of these perspectives will serve to better understand and advance the spirituality at work agenda, with particular attention to spiritual intelligence and spiritual well-being and its impact on job satisfaction

Chapter 2: Literature Review

Introduction

The purpose of this research was to investigate spiritual intelligence, spiritual well-being, and job satisfaction for federal sector employees in the Washington, DC, metropolitan area. This chapter contains the literature review and consists of five main sections. In the first section, an overview of the federal government is presented, followed by perspectives on the workplace spirituality phenomenon. In section three, the concepts of spiritual well-being and its connection to the overall well-being is explored. The fourth section consists of an examination of job satisfaction and spiritual intelligence. Finally, spiritual well-being, job satisfaction, and spiritual intelligence are presented as an integrated model. The focus is on the most relevant and current published work available. The purpose of the literature review is to also demonstrate that there is a gap in the literature while creating the groundwork for the research problem, research questions, and the research design used for the study.

Literature Search Strategy

A computerized search for peer-reviewed literature from electronic databases was conducted using keyword combinations including *spirituality*, *spiritual well-being*, *spiritual intelligence*, *job satisfaction*, *job performance*, *leadership*, *religion*, *performance*, *politics*, *spillover* and *federal government*. The following electronic databases were used for the search: Political Science Complete, Business Source Complete, SAGE Premier, ProQuest Central, ProQuest Nursing, and Allied Health

Source. Research literature was explored that contained relevant information, concepts, context, and data.

Additionally, as appropriate articles were identified, a snowballing technique was used which consist of checking the references of each identified study to find additional relevant studies to capture relevant literature. Spirituality and spiritual well-being is a topic that has gained a great deal of attention, however, there is a shortage of peer-reviewed journal articles published during the past five years as it relates government employees.

Theoretical Foundation

One of the first large scaled empirical studies done on the phenomenon of spirituality at work came from Mitroff and Denton (1999a). This study and others within the field of management linked spirituality to the organization (Mitroff & Denton, 1999a). A theory is a grouping of concepts and principles that when combined can result in a more concise understanding of a specific area of knowledge (Saif, Nawaz, Jan, & Khan, 2012). This research is based on the theoretical framework of two well-established theories: Gardner's (1983) the theory of multiple intelligences and Wilensky's (1960) spillover theory.

Theory of Multiple Intelligences

The theory of multiple intelligences was proposed by Gardner in 1983 to challenge how intelligence had been defined (Garner et al., 1996). Until Gardner challenged intelligence many people believed there was only one dimension, which was measured by an IQ test. Gardner (1993) believed intelligence dealt with having the ability

to solve problems and reaching a desired goal. According to Gardner (1993), there are at least eight intelligences being examined and are interconnected: interpersonal, linguistic, musical, logical-mathematical, visual-spatial, bodily kinesthetic, intrapersonal, and naturalist. However, Gardner did not consider spiritual intelligence as part of the original eight; other theorists considered spiritual intelligence to be the ninth intelligence. As mentioned in Chapter 1, spiritual intelligence is considered part of existential intelligence, which deals with many issues of life (Gardner, 1999). MI theory has been based on evidence from the school of psychology. Gardner (1999) stated that intelligence allows people the ability to access different thinking mechanisms that are appropriate to certain content.

The theory of multiple intelligences posits that all human learners have the ability to process and problem solve in our own intelligences while utilizing the strengths and abilities within the individual intelligences (Bass, 2016). This means learners have the strength and ability to process one or more of their intelligences. According to Joseph and Sailakshmi (2011), spiritual intelligence is derived from cognitive intelligence and helps humans understand the value and meaning of life. In order for one to understand spiritual intelligence it is important to understand MI theory.

Singh and Sinha (2013) conducted a study on the impact of spiritual intelligence and quality of life among government officers. Gardner's theory of multiple intelligences was utilized to understand and explore spiritual intelligence and if there was a relationship between quality of life. The results determined that there was a positive relationship between spiritual intelligence and quality of life. It was recommended that

people look to the benefits of spiritual intelligence and the positive impact it could have not just in the workplace but life in general (Sing & Sinha, 2013). Nodehi and Nehardani (2013) measured the relationship between spiritual intelligence and job satisfaction among school teachers in Mashhad high school. Emmons (1999) expanded on Gardner's (1999) theory of multiple intelligences and proposed the concept of spiritual intelligence. Emmons indicated that there was a strong relationship between spiritual intelligence and job satisfaction. More recently Sadeghi et al. (2015) conducted a study on the relationship between spiritual intelligence and emotion intelligence with the quality of work life. The researchers used Gardner's (1999) theory of multiple intelligences principles to investigate the relationship between intellectual and emotional intelligence and discover that there is a significant relationship.

The theory of multiple intelligences explains that people come with a unique set of skills, abilities, and talents rather they learned them or it comes natural. Gardner (1993) referred to these as intelligences. Organizational leaders must be knowledgeable of their employee's intelligences. The MI theory calls for an inclusive environment by valuing employees' intelligences and leadership must be accommodating because every employee is different.

Spillover Theory

Originated by Wilensky (1960), the concept of spillover deals with people and how people are one way at home and that spills over to work and vice versa. Home and work are fluid and they impact one another (Bernini, Guizzardi, & Angelini, 2013). People cannot change who they are and what has shaped who they are as human beings.

For example, people all have individual experiences and these experiences cannot be changed, altered or placed on hold because they're in the work environment for eight hours more or less a day. Spillover encounters in one domain accumulate within a person to be experienced in the other domain (Leiter & Durop, 1996). Research has shown that as time progress more and more people are spending more time in the workplace and people are working past the retirement age. Employees want their employers to recognize the importance of their needs and when this is done it could contribute and lead to a satisfied and engaged workforce.

Studies on the topic of spirituality, spiritual well-being, spiritual intelligence, and job satisfaction have all been positively linked to organizational performance (Fry, 2005). Also, spiritual leadership positively impacts employee's satisfaction on the job, his or her commitment to the organization and performance (Fry & Slocum, 2008). Wilensky's (1960) spillover theory provides the theoretical foundation for purposes of this study. The spillover theory by Wilensky (1960) explained that our identity as people i.e. ethics, states of mind, and hereditary cosmetics can't be jettisoned of the work environment. Everything that makes us our identity overflows into another area, for this situation, the working environment. Representatives' involvement in the work environment can continue into non-work and contrarily or decidedly influence states of mind and practices there.

Moreover, Wilensky (1960) stated that other studies that examined the spillover effect proposed that what has developed in one part of our life can spill over into another part of our life – some of our habits at work can be some of our habits in leisure and

home. Bopp, Wigley, and Eddosary (2015) suggested that when looking at the relationship between work and non-work one should consider the spillover model as the best approach to accurately predicting satisfaction among employees.

In another study, Amstad and Semmer (2011) suggested that the spillover effect explains that stress experienced in one-life domain spills over into another life domain as well. In this study work and family was considered. For example, an employee's supervisor constantly criticized the employee's mistakes at work, the employee goes home and his or her thought process is still consumed by these mistakes. In another example, if a parent has a sick pet at home and he or she left the pet at home to go to work, he or she thoughts are consumed by the pet at home. It is vital for one to consider both directions when considering the spillover effect because home can be affected by work and work can be affected by home (Lee, Back, & Chan, 2015).

A new measure of Quality of Work Life (QWL) was developed based on the spillover theory and satisfaction (Sirgy, Efraty, Siegel, & Lee, 2001). While QWL has been defined in several different ways many can agree that it deals with the well-being of employees (Sirgy et. al). QWL takes into consideration employee satisfaction with things that occur outside the workplace, well-being, and overall satisfaction with life and not just job satisfaction (Sirgy, et. al.). QWL has been deemed important because of its impact on satisfaction and behavioral responses relating to employment (Lee, Back, & Chan, 2015). Need satisfaction and the spillover theory are two dominant theoretical approaches to QWL (Lin, Wong, Ho, 2013). Chan and Wyatt (2007) suggested that while QWL addresses the behaviors of the organization and life outside the organization, the

assistance of the two dominant approaches helps create a recurrent interaction (p. 504). For example, a study conducted by Ansari and Zaman (2016) examined the relationship between job satisfaction and QWL among clinical doctors in various hospitals in Delhi. The results suggested that the spillover theory notion was correct. Findings showed QWL is a strong predictor of job satisfaction (Ansari & Zaman). Lastly, it was revealed that the higher the QWL in satisfying various needs of the employee, the higher life satisfaction be (Sirgy, Efraty, Siegel, & Lee, 2001).

Federal Government: Public Service

While the United States government is considered to be large it is still limited in terms of what it can and cannot do. For example, the federal government may *legislate and spend money based on the Article I of the Constitution and the Tenth Amendment* (Mazurak, 2014). Johnson (2004) defines the federal government as the “legal entity that is charged by the constitution to make and enforce laws and exercise the highest authority among human institutions” (p. 3). The federal government also makes laws and enforces those laws in terms of goods and services for the American people. Johnson (2004), reported the following as the essential public purposes: protect the lives, possessions, citizen rights, maintain or ensure the supply of essential resources, care for those who can't care for themselves, promote and provide for economic growth, promote personal opportunity to succeed, be considerate of global warming and promote scientific and technological advancement. The government was built to help with improving commerce and wealth as a nation while also helping state governments to retain much of their sovereignty (Kesler, 1961). Federal agencies are part of a political environment that is

heavily influenced by the opinions of Congress, the media, and public. Moe (1989) stated American open administration is not intended to be successful. The organization ascends out of governmental issues, and its configuration mirrors the interests, systems, and bargains of the individuals who exercise political force. Federal agencies function the way that it does based on the creation of checks and balances, separation of powers, and federalism (Gailmard & Patty, 2012).

In 2015, the federal government spent more than \$3 trillion a year and directly employs about 2.5 million civilians a year (OPM, 2015). The federal government has grown over the years due to many factors. For example, many citizens prefer to have better security and protection due to recent terrorist acts and increased crime. However, many members of congress are fighting to decrease the federal government's control and shrink the government in the process. Those against the current state of the federal government argue that the federal government has taken it upon themselves to try and control the states and citizens lives. However, this falls under several reasons many are seeking to privatize the federal government. Some argue for a smaller government, citizen's choice, and efficient government as reasons for change (Rothstein & Teorell, 2012).

Many people choose to work in the federal sector for various reasons. However, research shows that many people who have chosen a career in the federal sector have done so because of their desire to help and serve people (Houston & Cartwright, 2007; Wynen & Op de Beeck, 2014). Many employees believe in the mission and vision of the organization and desire to serve the public. However, there are principles all federal

agencies must abide by when selecting individuals for positions with the government. A report by the United States Merit Systems Protection Board (2013) stated under the Title 5, United States Code, 2301 (b), the following merit system principles must be followed: for the purpose of identifying the right people for employment, he or she should be hired and retained based upon their merit and performance, poor performance should be corrected through training, and employees should be fired if he or she can't improve their performance or meet the standards of the position. Also, all employees should be provided effective education and training for the betterment of the organization and the individual.

Ketter (2014) stated that the public sector workplace is in need of more spirit due to its negative reputation with regards to smaller budgets and political rhetoric. However, this approach is cumbersome because employees have souls and are searching for meaning. For example, the term spiritual *calling* has also been used to identify that employees choose to work in public service because it is a part of life's journey to serve (Benefiel, 2005). However, working for the public service has many other benefits as well not to mention, job security, decent wages and the ability to make decisions that impact millions. Even with the benefits stated many still choose to work for the private sector. According to Wynen and Op de Beeck (2014) for over twenty years turnover has been a major problem for the U.S. federal government. Houston and Cartwright (2007) stated spirituality is a part of the public administration field and should be embraced. It must be mentioned that the United States government was influenced and garnered its philosophical base by those referred to as the founding fathers through the Declaration of

Independence and the United States Constitution. The founding fathers and many other notables shared a combination of Christian theology and Aristotelian views, which had some influence on the operation of the federal government.

In recent years, the concept of spirituality and spirituality in the workplace has gained attention in the field of psychology, social work, healthcare, and business. However, the field of public administration has shown limited work in association with spirituality. Lynch, Omdal, and Cruise (1997) stated the foundations of American open organization as a calling and request were firmly connected and roused by spiritual ideology. The concept of public administration began through the study of administration in the public sector in 1887 by Woodrow Wilson (Shafritz & Hyde, 1997).

Leaders and government officials have strayed away from anything including the word religion and spirituality for fear of violating one's first amendment rights where congress should make no law regarding a foundation of religion, or denying the free practice thereof (King, 2007). Also, Title VII of the Civil Rights Act of 1964 that protects employees from discrimination based on race, color, religion, sex, or national origin has a negative effect on spirituality in the workplace. Employers aren't allowed to recommend or prohibit religious cooperation as part of the job; however, they should provide facilities for religious practices (Benefiel, Fry & Geigle, 2014). However, federal employees aren't able to exercise their spirituality/spiritual well-being because government leaders don't embrace it because religion and spirituality are heavily scrutinized. The separation of church and state has had a major effect on the public sector. According to the Equal Employment Opportunity Commission Compliance

Manual, a belief is considered religious not only from a traditional religious institution perspective but also if it is religious in the person's own mind. As a result, spirituality, however, defined, may also be considered religious with regard to interpreting and enforcing the law. The law has cleared the way for spirituality in the workplace to conflict with nondiscriminatory provisions of Title VII (Dean & Safranski, 2008).

When examining workplace spirituality within the federal workplace one should take into consideration the level of engagement between the leader and their employees. According to King (2007), government leaders must be aware of employee's privileges of free discourse and religious expression. Leaders in government agencies should be open to letting their employees engage in their spiritual well-being. Leaders have the most influence over their employees and leaders must understand how vital their engagement is to the organization (Fachrunnisa, Adhiatma & Mutamimah, 2014). Research has shown that if organizations fail to incorporate workplace spirituality it could possibly lead to poor enthusiasm, motivation and meaning among staff (Benefiel et al, 2014).

Workplace Spirituality

The significance of workplace spirituality has increased across several fields of study and many have taken an interest in this construct for various reasons (Hicks, 2003; Kinjierski & Skrypnek, 2004; Krishnakumar & Neck 2002). Work is a place we hold in high regard, a place where we engage and a place we have chosen to make a living (Madden, 2015). Fox (1995) notes that there is a difference between a job and work for

many people. While someone may take a job to just pay the bills, work is something we choose because it represents our personal mission, vision, and spirit.

Some would suggest that work is just a place we go to gain physical possessions; however, work is so much more. Many people are looking for meaning in work and working for monetary compensation does not increase job satisfaction nor help to explain this phenomenon of spirituality at work. The organization has certain demands from the employee and the employee has demands from the organization. If organizations would consider spirituality as an expression of human identity and part of the work environment it may validate its importance (Hicks, 2003). To have a positive relationship between the organization and the employee, they must both benefit. While employees dedicate more of their time and effort to the organization, the organization must be open to nourishing the whole employee (Mitroff & Denton, 1999a). Hicks (2003) described the term *respectful pluralism* as organizations way of disconnecting spirituality and religion from the workplace. Hicks (2003) believed that organizations should do a better job at allowing employees to express their spiritual beliefs, or cultural background and any religion within the organization. When reviewing government agencies, organizational change is a major factor; organizations must be open to change that supports spirituality in the workplace (Hicks, 2003).

Most who define spirituality include that it is individualized and somewhat personal while not organized like religion (Esmaili, Zareh & Golverdi, 2014). Giacalone and Juriewicz (2003) defined workplace spirituality as “aspects of the workplace, either in the individual, the group, or the organization, that promote individual feelings of

satisfaction through transcendence” (p. 13). Workplace spirituality can be defined by how the organization operates on a day-to-day basis (Benefiel et al, 2014), how employees engage with others and leadership (Giacalone & Jurkiewicz, 2003), and how employees feel in regards to the meaning of work and how it connects with them (Ashmos & Duchon, 2000). However, one cannot speak about spirituality without recognizing that it has religious undertones. Everyone is spiritual in some capacity rather it is connected to religion or outside of religion (Eksi & Kardas, 2017). Benefiel, Fry, and Geigle (2014) suggested that many might have a hard time at defining spirituality and religion because the terms are flawed or imperfect making it hard to understand and interpret. Also, when many people are left to draw their own conclusion on what spirituality means to them, it brings confusion to the definition (Benefiel et al, 2014).

Spirituality and religion have both emerged as a new phenomenon of study in such fields as healthcare, psychology, public policy and business. Some interest in the study of spirituality and religion in the workplace has been seen in work for over a few decades now (Carroll, 2013; Fry & Nisiewicz, 2013; Hicks, 2003; Benefiel et al, 2014). Benefiel, Fry & Geigle (2014) argued that spirituality and religion in the workplace are getting attention for a number of reasons starting with distrust in the workplace, job security, stress, unhappiness, a struggle for meaning, connection, and individuality.

Spirituality and religion in the workplace date back to the 19th century where this emerged amid this period in light of an apparent absence of enthusiasm with respect to the congregation toward laypeople’s encounters in the mainstream working environment (Benefiel, Fry & Geigle, 2014). Research has reported that over sixty-five percent of the

world practices some form of religion or spiritual worship and many religions contain spirituality constructs (Quatro, 2004). Benefiel et al (2014) stated, religious confidence is not a brought together idea. Religion includes confidence in a higher force and the idea of the higher force can make unique and even opposing frameworks. Unlike religion, spirituality does not exclude people because it's based on your inner self and not a particular denomination. People can be spiritual and not religious. It remains difficult to define workplace spirituality due to lack of theory development (Giacalone & Jurkiewicz, 2010). Mitroff and Denton (1999a) suggest that defining spirituality is unique to each individual, which brings about many definitions.

For the purpose of this study, the definition of spiritual and workplace spirituality will be based on a variety of researchers. While there are many definitions for spirituality and workplace spirituality many researchers contend that these two variables deserve attention due to their importance (Giacalone & Jurkiewicz, 2003). Also, it is important to understand that although there are many overlapping perspectives, ideas, and suggestions on the meaning, many agree that it is not religion (Marques, 2005; McConkie, 2005; Mitroff, 1999a; Pawar, 2016). Spirituality is defined as an individual expression and understanding of life value as one seeks to find meaning and goal attainment (Ellison, 1983; Esmaili, Zareh, & Golverdi, 2014). Workplace spirituality is defined as an organization that has a spiritual nature (Benefiel et al., 2014), which is showcased by spiritual values and a culture that allows employees to express their spiritual essence (Giacalone & Jurkiewicz, 2010).

It is important to understand the concept of work so that one can understand the importance of spirituality within it. The workplace is a very diverse environment made of many different people of different races, creed, culture, and religions. Many people have different spiritual and religious beliefs within the workplace as well, however, they are never discussed. In order to get a better grasp of the relationship between spirituality and the workplace leaders must be open to having discusses and understanding how to two are intertwined (Madden, 2015).

A study conducted by Malik, Riaz, and Nazir (2015), examined personal spirituality as a predictor of work attitudes and work satisfaction among doctors; the study revealed a significant positive relationship between spirituality and work attitudes (pg. 143). These results and others reveal that when spirituality is incorporated into the workplace it creates a positive work environment and positive behaviors among employees. For example, Dent, Higgins, and Wharf's (2005) research showed that the incorporation of spirituality in the workplace helped with employee's personal development and organizational harmony.

Many organizations in the past and today operated without considering their employees views/concerns. Mitroff and Denton (1999a) argued that while organizations want employees who exhibit positive energy and enthusiasm, they want it without having to deal with incorporating workers spirituality into the workplace. However, as more and more organizations include spirituality into the workplace, others are taking notice and see the need to do so as well. Evidence has highlighted the benefit of spirituality in the workplace and the improvement of job satisfaction, performance, and commitment

(Giacalone & Jurkiewicz, 2003). Also, Roberts and Green (2011) conducted studies that showed how spirituality could help improve the mental and physical health of employees by lowering stress. During the early part of the twentieth century, we noticed the government looking to increase the physical health of their employees by adding gyms, offering reduced gym memberships and other ways as an attempt to help employees become healthy on the basis of stating that healthy employees come to work and are productive. Spirituality in the workplace should be addressed in the same matter because its benefits the organization and the individual.

Impact of Spirituality at Work

People today are looking for more meaning not just in life but where they spend a majority of their time, which is in the workplace. People find themselves on a spiritual quest in the workplace looking for meaning in what they do, who they are in performing the work and how the work affects others. According to Kaya (2015), when you examine an employee's satisfaction, responsibility, values, tolerance, and love, this is all linked to their spirituality. Research has shown that many religious practices are becoming more individualized and self-focused and fewer people are attending church (States News Service, 2013). Even though there has been a decrease in church membership there is an increase in this phenomenon called spirituality (Krahnke & Hoffman, 2016).

While spirituality has garnered much attention there still has not been as much research in terms of workplace spirituality, however, we have seen a focus on spirituality and employee performance and satisfaction (Der Walt & Klerk, 2014). The increased interest in spirituality in the workplace could possibly attribute to pressure from society,

supply and demand (Kakabadse, Kouzmin, & Kakabadse, 2002). Organizations had previously undervalued the impact of spirituality in the workplace and didn't believe it served a purpose in business (Brophy, 2015). While the interest in spirituality in the workplace has increased, there is still cause for concern with regards to increased litigation involving religious discrimination (Krahnke & Hoffman, 2016).

Brophy (2015) argued that there are three reasons why organizations should want staff to incorporate their spiritual values: "(a) It enhances, rather than running counter to, the freedom and consent of its participants (provide that these values are shared); (b) the character of a business should represent, rather than defy or distort, the deeply held values of its constituent; and (c) A collective activity, such as a business, that alienates constituents from their deeply held values is morally objectionable, especially if these values can be practically incorporated into the activity without violating the freedom or consent of any of the constituents" (p.779). The incorporating of spirituality at work leads to a productive place that is open to ideas, freedom, shared values, respect and increased performance and satisfaction. Workplace spirituality can be a vital part of an employee's work and personal life, however, it must be implemented in the organizational policies and daily practices (Hassan, Nadeem, & Akhter, 2016). There has been a shift in the workplace and many view workplace spirituality as the opportunity to create change within the organization (Milliman, Bradley-Geist, & Gatling, 2017).

Employees are looking for ways to exercise their spirituality at work. Lips-Wiersma and Mills (2002) stated that spirituality has always been within the workplace; however, the issue has been if employees feel safe to express their spiritual essence.

Government leaders reluctance to embrace spirituality within the workplace for whatever reasons has hindered employees and caused a decrease in job satisfaction (Tzouramani & Karakas, 2016; Fairholm & Gronau, 2015). It is essential for employees to be able to practice spirituality in the workplace because it can help the overall work experience (Sheep & Foreman, 2012; Shuck et al, 2011) because employees are said to be more engaged and connected to their work more (Saks, 2011). Organizations that allows its employees the opportunity to feel motivated and feel as though their making a commitment to society is vital (Harzer & Ruch, 2012). Harzer and Ruch (2012) stated that it is vital that employees believe in the mission and vision of their organization and able to apply their individual strengths at work. Employees should believe in the work they perform is making an impact.

While many see the value and positive impact of spirituality in the workplace, the literature is quite dense within the field of public administration (Stout, Tower & Alkadry, 2015). Organizations can use workplace spirituality as a framework to help capture employees workplace values while also bringing about happiness, worth, value and completeness (Giacalone & Jurkiewicz, 2003).

Spiritual Intelligence

Spiritual intelligence emerged from scholars such as James (1902), Yong (1969) and Alport (1950) from the field of psychology. Spiritual intelligence encompasses spirituality and intelligence structures (Esmaili, Zareh, & Golverdi, 2014). Korazija, Zizek, and Mumel (2016), argue that people who are spiritually intelligent have these characteristics: they are passionate about what they do and this passion drives them to

work hard and produce, they are aware of their value system and how to use it, they have an awareness and admiration for their cultural heritage. Maheshwari (2015) argued that spiritual intelligence is something hard to measure because its base on an individuality way of dealing with life and how he or she makes sense of everything. Gardner's (1983) theory of multiple intelligences challenged the view of spiritual intelligence as a single unified construct that could only be measured by verbal or mathematical reasoning. Gardner believed intelligences served as an evolutionary purpose for human beings and later proposed existential intelligence, a form of intelligence giving one the ability to reason with deep existential questions of life and meaning (Gardner, 2000).

Fry (2003) and Dent et al. (2005) defined spiritual intelligence as an interconnected configuration of affective orientations linked to create meaning through connecting ideas, events, and people. In comparison, Vaughan (2003) defined spiritual intelligence as a way for one to create a meaning or purpose based upon their understanding and awareness of and their ability to problem solve. According to Emmons (2000) there are the five components of spiritual intelligence: the ability to employ spiritual assets that can be used to solve problems, the power to reach a higher state of mind, the ability to dedicate time to daily undertakings and relationships with sacred implication, the competence for physical and material stand out and the ability in becoming honorable.

Spiritual intelligence can be thought of as a way of controlling your emotions and using those emotions in a positive way. Those who are in touch with their personal value system and what it means and how it applies to life are seen as spiritual intelligent people

(Zohar & Marshall, 2012). Again, even though spiritual intelligence uses the word spiritual it does not mean that spiritual intelligence is related to religion or religion is needed in order to have spiritual intelligence (Yahyazadeh-Jeloudar & Lotfi-Goodarzi, 2012). Being in touch or aware of your spiritual intelligence can aid in improving relationships among co-workers, leadership and yourself. Esmaili, Zareh, and Golverdi (2014) and Nita (2014) stated that there are eight components or characteristics that resemble that someone has spiritual intelligence: precision, integrity, generosity, openness, kindness, humility, resistance and tolerance, and the longing to meet other needs.

Dent (2014) states that certain characteristics as simplicity, wonder, awe, listening with the heart, relational spirituality, laughter, calmness, tenderness can help to build spiritual intelligence within individuals. Emmons (2000) believes that the main components of spiritual intelligence are: cognizant acknowledgment of this issue that physical reality is framed continuous cycle within a larger multi-dimensional reality, which we deal with knowingly or unknowingly and continuous pursuit of psychological health not only for ourselves but for the general public.

A study conducted by Smith (2005) showed that spiritual intelligence is linked to the environment and individuals with a strong spiritual intelligence have a better grasp of dealing with the environment. Smith compiled a list of ten skills of spiritual intelligence: spiritual experience, coping with stress, being purposeful, worship place, getting out principles, focus on beliefs, religious rules, praying, tolerance and religious concepts.

While spiritual intelligence is hard to define it carries many definitions due to how scholars view spirituality (Esmaili, Zareh & Golverdi, 2014). Employees with spiritual intelligence find it very useful in the workplace and spiritual intelligence is something employees can increase through various techniques over time (Vaughan, 2003).

Spiritual intelligence has emerged through the twenty-first century because people believe it helps to increase personal growth and improve organizational performance as well (Esmaili, Zareh & Golverdi, 2014). Spiritual intelligence gives employees a peace of mind, positive working relationships, and less job stress (Ahmadian, Hakimzadeh, & Kordestani, 2013). According to King and DeCicco (2008), there is only one measure of spiritual intelligence that has been validated and published in a peer-reviewed journal.

Spiritual Well Being

Interest in spirituality, spiritual well-being, spiritual wellness and spiritual intelligence has grown to be very popular across many different academic fields. Moberg (1979) has measured and provided great examples of how spirituality has influenced the quality of life and satisfaction since the early 1970s. Like spirituality, spiritual well-being still suffers from being defined and conceptualized among individuals.

There are many definitions of spiritual well-being. Khanna and Greyson (2014) defined spiritual well-being as how much one sees or determines a feeling of prosperity from profound demeanors and strivings. Moberg (1979) suggested that spiritual well-being pertains to otherworldly prosperity relates to the wellbeing or soundness of the totality of the internal assets of individuals, a definitive worries around which every single other worth are engaged, the focal reasoning of the life that aides conduct, and the

importance giving focus of human life which impacts all the individual and social conduct. Ellison (1983), stated during the White House Conference on Aging in 1971 that the National Interfaith Coalition on Aging (NICA) (1975) defined spiritual well-being as “the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness” (pg.331). NICA’s (1975) definition of spiritual well-being supported the vision that there were two facets, religious and psycho-social. The two-faceted have been categorized as *vertical* and *horizontal* components (Moberg, 1974). Ellison (1983) also believed that spiritual well-being consisted of two facets in which he referred to them as *vertical* and *horizontal* dimensions as well. The vertical dimension of spiritual well-being dealt with the belief system of God or a higher power while the horizontal dimension dealt with a sense of purpose and life satisfaction (Ellison & Paloutzian, 1982). While these two facets are very different from one another they do show transcendence (Ellison, 1983; Pargament, 2011). Human beings are forever evolving and because of this spiritual well-being is forever changing and developing within us (Ellison, 1983).

Spiritual well-being is found within everyone and it is spiritual well-being that has shaped our experiences, experiences that change and develop across the lifespan (Krahnke & Hoffman, 2016). Ellison (1983) suggested that spiritual well-being is an integrative and interactive system: as human beings we have a natural instinct or desire to search for spirit not only within us but spirit that transcends. Spirituality affects our whole being and aids our physical state, feelings, thoughts and relationships. Lastly, spiritual and physical well-being are interconnected.

Andrews and Withey (2012), suggest that spiritual well-being has been ignored by researchers from the fields of psychology and sociology because the terms *spiritual* and *well-being* are still considered subjective and difficult for one to define. However, those who welcome spiritual well-being live a life that is meaningful and have an overall satisfaction with life (Benefiel et al, 2014).

Job Satisfaction

Many researchers have defined job satisfaction differently. Locke (1976) defined job satisfaction as a pleasurable emotional state resulting from the appraisal of a person's job or job experience. While Mroz and Kaleta (2016) argued that job satisfaction gives meaning and quality to job duties. For this study, we will go with the definition that it means a person's response derived from an emotional place, which is influenced by the job (Wnuk 2017; Fu & Deshpande, 2014). Government employees' job satisfaction has been based on such factors as relationships with leadership, working conditions, recognition, and responsibilities (OPM, 2015).

Research studies have shown a positive connection between job satisfaction and decreased turnover within organizations (Judge, Kammeyer-Mueller, Weiss, & Hulin, 2017). According to Pitts, Marvel and Fernandez, (2011) employee turnover has been dominated by job satisfaction as a major player. There are many factors that come into play when looking at job satisfaction among federal employees. Poor job satisfaction among federal employees has been attributed to a lack of growth and promotion, benefits, job security and relationships with leadership.

Workplace satisfaction was considered to be a major factor in the reason employees leave the federal government along with demographics and organizational/relational issues (Marshall & Elghossain, 2014). Pitts, Marvel, and Fernandez (2011) conducted a study that examined turnover within the U.S. Federal government and some of the reasons employees leave. The findings show that managers can help increase job satisfaction across the board by creating positive relationships with employees. It is critical for those in charge to help employees be propelled, gainful and fulfilled by their organization through a clear objective setting and support (Jung, 2014). Much research has been done on how the public views the government overall and their lack of trust for the government to handle situations. However, there is little to no research done on the lack of trust and negative relationships between government leaders and their employees. When there is no trust it can lead to a host of issues for the federal workforce but when there is trust it can lead to increased employee engagement and performance (Marshall & Elghossain, 2014).

According to the 2015 Federal Employee Viewpoint Survey, the data shows some issues with trust among government leaders and their employees. For example, there aren't many federal employees who believe that their promotion is based upon their merit while managers believe it is. 46.5 percent of managers believe that creativity and innovation are rewarded while only 23.4 percent of employees agree with this premise. In addition, the survey found that just 33 percent of employees believe arbitrary action, personal favoritism, and coercion for partisan political purposes are not tolerated, compared with 63.1 percent of managers who hold this belief.

Organizational leaders must be mindful of the different attributes of their employees and how they work within the organizational environment. Also, leaders must take note of any unforeseen differences and look for ways to correct those differences (Marshall & Elghossain, 2014). Chen and Yang (2012), argue that any organization that incorporates spirituality usually have these characteristics within the workplace: mission, vision, and goals of the organization engender intrinsic meaning for employees; emphasizing employee development; emphasizing the cultural values of trust and honesty; offering employee empowerment; and giving employees opportunities to express opinion.

Job performance is a major topic for just about any organization in existence. Davar and Bala, (2012) state that the relationship between job satisfaction and performance has become a traditional research study within the industrial organizational psychology field (p. 291). Many organizations are looking for ways to increase job performance and many leaders know that employees are key to high job performance. Fachrunnisa, Adhiatma & Mutamiamah (2014) argued that job satisfaction and leadership styles are just a couple of ways many organizations look to increase job performance, but other ways should be examined as well. The federal government was praised recently for its ability to relate employee performance to organizational performance and hold all employees accountable (Rubin, 2015).

Conceptual framework: Spiritual Intelligence, Spiritual Well-Being, and Job Satisfaction

Research has shown that there is a strong linkage between spiritual intelligence and job satisfaction within the service industry (Rastgar, Davoudi, Oraji & Abbasian, 2012). When you have happy and satisfied employees, those employees create an environment that is pleasant and productive. Also, these employees pass on that happiness to the customers who in return are happy with their service. When you have employees with low job satisfaction it tends to lead to poor performance among employees, turnover, low organizational productivity, negative moral and a host of other negative attributes (Cho & Song, 2017; Wnuk, 2017; Leider, Harper, Shon, Sellers, & Castrucci, 2016; & Huang, Lee, McFadden, Murphy, Robertson, Cheung, & Zohar, 2016).

Rastgar et al. (2012) reported results from a study done at a bank in Iran where they looked at the relationship between employee's spiritual intelligence and job satisfaction. They noted that there was a lack of research looking at the relationship between spiritual intelligence and job satisfaction which could lead to improved job satisfaction in the banking industry. *Figure 1* presents the conceptual framework used for the study, which examines the relationship between spiritual intelligence as an independent variable and job satisfaction as the dependent variable (Rastgar, Davoudi, Oraji & Abbasian, 2012).

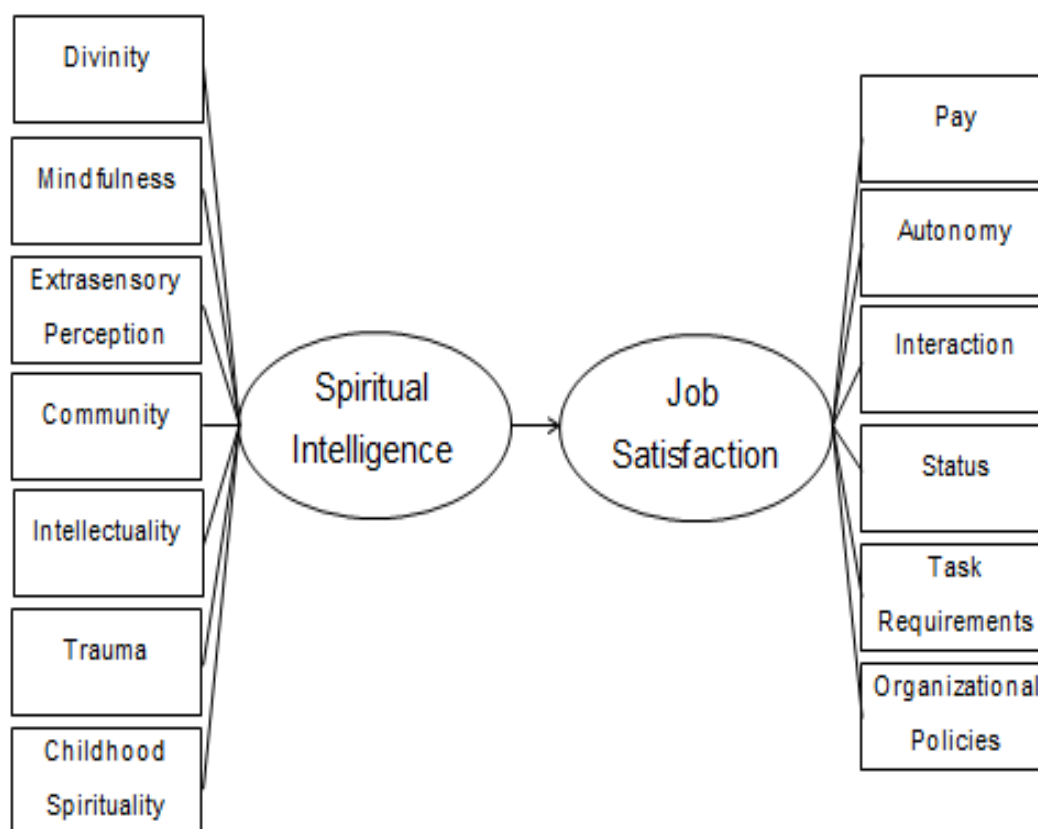


Figure 1: The relationship between spiritual intelligence and job satisfaction. Adapted from “A study of the relationship between employee’s spiritual intelligence and job satisfaction: A survey in Iran’s banking industry” by A. A. Rastgar, S. M. M. Davoudi, S. Oraj, and M. Abbasian, 2012. *Journal of Multidisciplinary Research* 1(2), 57-74. Copyright 2012 by Pinnacle Research Journals.

The findings indicated that managers needed to construct ways to engage more with employees so they could get a grasp on their employee’s feelings, progress, needs, and performance. The researcher believed having managers that were more engaged would help create a better work environment for the employee and increase job satisfaction and performance. Furthermore, managers needed training on areas as

organizational effectiveness, job satisfaction, organizational commitment and behavior (Rastgar, Davoudi, Orajai & Abbasian, 2012).

Organizations today are faced with many challenges that stem from many things outside of just merely being an economic entity worried about maximizing profit. Organizations must deal with change and recognized the need for reinventing themselves for the sake of the environment, employees, stakeholders, and the community (Al-Qutop & Harrim, 2014). Some of the challenges organizations face involve a radical change in nature of work and meaning in the work being performed (Heuvel, Demerouti, Bakker & Schaufeli, 2013). However, many organizations today are taking an interest in the phenomenon of spirituality in workplace and how it can lead to creating an environment of satisfied employees (Iqbal & Hassan, 2016).

In many organizations the performance management frameworks have not dealt with some of the challenges and pressures, its main focus is still on financial measures and other things that managers have felt to be important (Brudan, 2011). However, organizations looking to improve upon retention, increased productivity, commitment, turnover, institutional knowledge and well-being need to change (Fry & Slocum, Jr., 2008). A recommended framework by Al-Qutop and Harrim (2014) suggest organizations consider five “Core Pillars”: organization mission/vision, spiritual leadership, organization culture, human development, and organizational design (p. 173).

In another study, Wainaina, Iravo and Waititu (2014) suggested that using workplace spirituality as a determinant could reflect the organizational commitment among academic staff in private and public universities in Kenya. Wainaina et al. noted

that there is a strong relationship between workplace spirituality and organizational commitment based upon their Pearson Correlation Coefficient of 0.605 between the two variables. Furthermore, Wainaina, et al. emphasized that employees are more committed to a job and less likely to quit when they can experience joy in the workplace, have a sense of community, and organizations see their employee's value and needs.

Spirituality in the context of business and the workplace is not showcased in the *religious tradition* (Panahi & Abedinpoor, 2010). Sokoll (2007) suggest that there are differences between spirituality and religion and the workplace can be a showcase of these differences. Also, Sokoll noted the fact of the matter is there are numerous weights and burdens on the 21st century life and this spillover into different parts of individual's life. Cavanagh (1999) stated "religion is judged to be opposed to rationality and science and the source of superstition and the irrational" (p. 190). No religion can be used as a foundation for all people, so organizations like the government stray away from it all together, but while spirituality is historically rooted in religion, it is indeed different (Panahi & Abedinpoor, 2010). Panahi and Abedinpoor suggest that soul at work is an unmistakable state portrayed by significant sentiments or prosperity, a conviction that one is occupied with important work, an association with others and normal reason, an association with an option that is bigger than self, and it has an extraordinary nature. Kinjerski and Shrypnek (2006) suggested the following ecological model of spirit at work. This is represented by *Figure 2*.

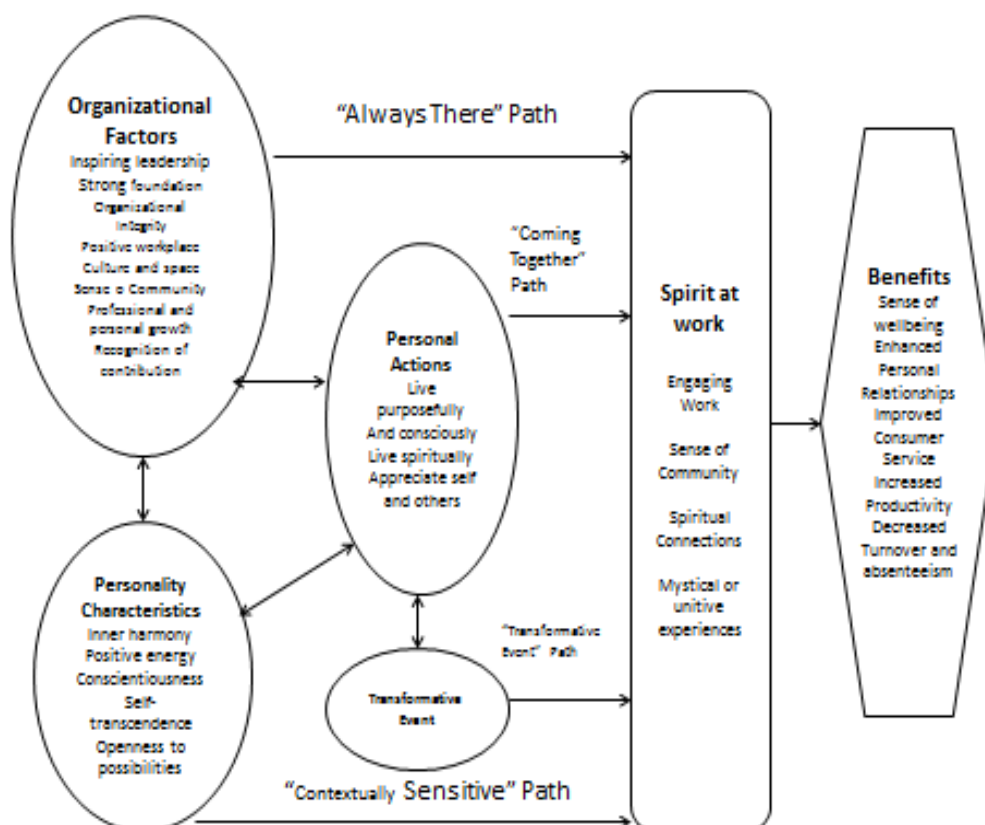


Figure 2: The Spirit at Work Ecological Model. Adapted from "A human ecological model of spirit at work" by V. Kintherski and B. J. Skrypnek, 2006, *Journal of Management, Spirituality & Religion*, 3(3), 232-239. Copyright 2007 by Kaizen Solutions.

Although, many studies and research have shown the benefits of spirituality in the workplace, there cannot just be benefits for the employees but the organization as well. There is still doubt about the phenomenon and its potential benefits for the employee or the organization. Also, it must be noted that not all employees are looking for ways to exercise their spiritual essence in the workplace. However, many managers and

stakeholders are aware that not all tools to increase job satisfaction will work or be a catch all for every employee. However, understanding the employee and trying to implement something that will have a positive impact is needed based upon low job satisfaction rates among government employees (OPM, 2015).

Spirituality at Work: Appropriate Organizational Fit?

Research shows that spirituality in the workplace can lead to an increase in performance (Ayranci, 2011) and an increase in job satisfaction and workers productivity (Hassan, Nadeem, & Akhter, 2016). The incorporation of spirituality in the workplace has shown to be a great benefit for the organization and the employee overall. The private sector is a great example of how incorporating spirituality into the workplace can offer employees many opportunities that they're seeking like creativity, self-expression, and meaning in the work their performing (Ashmos & Duchon, 2000). Organizations looking to increase productivity as well as improve morale should examine the adoption of spirituality at work (Tejeda, 2015). The federal government could learn a lesson from the private sector by creating working environments that provide a sense of community, purpose, and meaning through nurturing an employee's spirit.

Spirituality in the workplace based upon the literature and research studies have shown to be accepted as a good thing for the employer and the employee (Lips-Wiersma & Mills, 2013). However, with the good there is the bad, some employees will still struggle with practicing their spirituality or may have extricating experiences (Freshman, 1999; Grant et al., 2004). Lips-Wiersma and Mills (2013) suggest that some negative aspects of workplace spirituality lye with the possibility of manipulation and subjugation.

It could also possibly lead to distrust and even the possibility of people getting special treatment (Pawar, 2014). Furthermore, Mahakud and Gangai (2015) suggest that the incorporation of spirituality in the work place should be about the employees and not about the betterment of the organization in terms of profits. A healthy balance in regards to spirituality in the workplace will prove beneficial to the employer and the employee (Mahakud & Gangai, 2015).

Despite the potential benefits of workplace spirituality, organizations like the federal government will have to consider the relevant legal issues that may arise as other organizations have done (Krishnakumar, Houghthton, Neck, & Ellison, 2015). There may be issues that arise like discrimination or favoritism. However, under Title VII of the Civil Rights Act, the federal government must make a reasonable accommodation for religious needs of employees unless it would cause an undue hardship to the organization or employee's position (Cole, 2017). Organizations can implement spirituality into the workplace while still discouraging judgment and persecution (Gebert, Boerner, Kearney, King, Zhang, & Song, 2013).

Spirituality in the workplace is a moral and ethical matter influenced by the manager or leader of the organization (Sweeney & Fry, 2012). Decision makers need to weigh all the outcomes when considering the implementing spirituality into the workplace to avoid the refined or inadvertent perception of coercion (Sweeney & Fry, 2012). Organizations have to create a place where employees are encourage too practice their spiritual needs, share ideas, be creative and have open communication.

Organizations may benefit when employees are encouraged to share their spiritual ideas and how those ideas relate to work (Krishnakumar & Neck, 2002).

As mentioned, while there are many definitions of spirituality and perspectives on the subject of spirituality in the workplace, there is no *right* or *wrong* answer. However, the subject of spirituality in the workplace has grown and will grow through more empirical research. The literature review supports the premise that a limited number of studies have been produced in regards to spirituality in the workplace as it relates to the federal government (Houston & Cartwright, 2007; Mitroff, 1999b). Also, researchers agree that the more empirical research is needed in regards to spirituality at work (Giacalone & Jurkiewicz, 2003; Houston & Cartwright, 2007; Mack, Udechukwu, & Mujtaba, 2015; Iqbal & Hassan, 2016).

Research has illustrated that studies have been performed on the phenomenon of spirituality at work through quantitative, qualitative and mixed methods, however, McNabb (2015) states that no single technique is ideal but suggest that the research must do their due diligence in selecting the best and most appropriate depending on the study. As the case with this research study, researchers within the field of Public Administration tend to apply a positivist approach with an emphasis on quantitative methodology. However, viable work has been conducted using other methods to examine the spirituality at work phenomenon.

The quantitative approach will help to gather information focused on describing spirituality in the workplace as it relates to job satisfaction and spiritual intelligence across a large number of employees within the federal government. Through the use of

surveys, the study will provide an overall pattern in the relation of processes. As McNabb (2015) noted, the quantitative design seeks to answer questions, For example, is there a relationship between any two or more variables in my study? Is it significant? Is it critical? These questions and others will aid in providing answers on the impact of spiritual intelligence and well-being on job satisfaction for federal employees.

Methodological Review

The literature review for this section of the study revealed that spirituality at work has been explored through the use of a quantitative, qualitative and mixed-method approach. No approach is considered to be the best approach and all appear to be valid and reliable. Additionally, as mentioned earlier, while this phenomenon has gained interest and been explored through various fields, this is still a lack of research as this phenomenon relates to government employees. Efforts to capture the data needed for this quantitative study will be done through the use of surveys.

For instance, Facrunnisa, Adhiatma, and Mutamiamah (2014) conducted a quantitative research study on Indonesia government field workers who served the community. Eighty-two field workers responded to a Likert scale questionnaire on spiritual leadership, spiritual well-being, task performance, job satisfaction and the creative process engagement. The purpose of the study was to explore the role of workplace spirituality and creative process engagement to enhance job satisfaction and performance between leader and fieldworkers (p. 15). Hudson (2014) reviewed and analyzed data from private sector corporations, public policies, laws, and scholars within the field to examine the spirituality at work movement. A particular focus was placed on

the theoretical foundation. Mardhatillah and Rahman (2015) conducted a 428 random sampling on the staff of an Islamic higher learning institution to explore if there is a relationship between individual spirituality and work, focusing on job satisfaction and commitment. The researchers used the Spirituality Well-Being, Minnesota Job Satisfaction Questionnaire (MSQ), and the Organizational Commitment Questionnaire instruments.

In other studies on spirituality at work, Schneider, DeSouza, and Durst (2015) analyzed and collected data from one-hundred and ninety-two employees of a nonprofit agency. The purpose of the study was to see if there was a link between workplace spirituality, job-related attitudes, and value fit. The study utilized a pre-existing employee opinion survey and six items from Mitroff and Denton's (1999b) spirituality measure. Reimer-Kirkham, Pesut, Sawatzky, Cochrane, and Redmond (2012) examined spirituality in the workplace using a mixed methods analysis. The innovative approach included literature, two qualitative studies, and philosophic analysis. The study explored nursing discourses with spirituality and leadership within the workplace.

A study conducted by Korazija, Zizek, and Mumel (2016) investigated the relationship between spiritual intelligence and work satisfaction among leaders and employees. The researchers used a Integrated Spiritual Intelligence Scale (ISIS) and a Job Descriptive Index (JDI) to collect data from 37 leaders and 75 employees for a total of 112. The results showed a significant positive relationship among the variables spiritual intelligence and job satisfaction for employees (Korazija, Zizek, & Mumel, 2016).

However, results showed no significant relationship among leaders (Korazija, Zizek, & Mumel, 2016).

In yet another study Gupta, Kumar, and Singh (2014) conducted a quantitative study with employees of a private insurance company to explore the role of spirituality in the workplace. The participants were surveyed and asked questions related to meaningful work, sense of community, organizational values, compassion, and job satisfaction. Van der Walt and Swanepoel (2015) conducted a study on spirituality in the workplace and job involvement among South African employees. A cross-sectional analysis was conducted on over four hundred employee to determine if there was a relationship between job involvement and workplace spirituality (Van der Walt & Swanepoel). Finally, Vasconcelos (2013) also conducted a phenomenological study highlighting that it was critical to *elicit the meanings, perceptions and opinions* of the employees in the study (p. 236). The study included twenty-two participants who participated through email.

Futhermore, Petchsawanga, and Duchon (2012) analyzed data from two studies that looked at the incorporation of spirituality and meditation on employees in the workplace. Study one consisted of a quantitative analysis while study two was a quasi-experimental study where employees practiced insight meditation. In study one, employees were randomly selected and two-hundred and six employees completed the questionnaire. In study two, thirty of the two-hundred and six employees from study one participated in a pretest-posttest with nonequivalent comparison group design.

As suggested by the methodological overview, research designs and methods regarding this phenomenon have varied. Many of the findings have built off one another by expanding and adding to the study while others have brought about new and creative ways to examine the phenomenon. However, a majority of the studies mention the need for further study and evaluation to validate and advance the spirituality / spirituality in the workplace phenomenon. McNabb (2015) argued, that there is no one true method.

The survey method was selected because it was found to be the most appropriate because the goal is to test hypotheses of the relationship between the two independent variables and the dependent variable based on self-reported data using the key instruments stated earlier. Researchers looking to examine the relationship between variables as a means to test objective theories should use quantitative research (Creswell, 2008).

Summary

This literature review has contained an analysis of the results of quantitative, qualitative, and mixed methods research following the evolution and impact of the spirituality at work phenomenon. Also, particular attention was placed on the variables spiritual intelligence, spiritual well-being, and job satisfaction. The literature review revealed the complexities faced by spirituality in the workplace. There are many views and different ways that spirituality and spiritual well-being have been defined and its separation or ties to religion (De Klerk, 2005; Marques, 2007; King, 2007). The arguments on spirituality in the workplace were to highlight an organizational or

employee method while to suggest intrinsic needs or well-being (Ashmos & Duchon, 2000; Giacalone & Jurkiewicz, 2003).

The public and others are affected by spirituality in the workplace besides just the employees and leaders when you focus on the federal sector. Employees are looking for ways to exercise their spiritual expression in the workplace without adverse consequences (Lips-Wiersma & Mills, 2002; Marques, 2005). The literature has clearly shown that today's employees have high levels of spiritual interest and involvement, and are actively engaged in a spiritual quest, and expect organizations to play an important role in their spiritual development.

There are some positive and negatives stemming from the implementation of spirituality in the workplace as with anything. As mentioned, implementing spirituality into the workplace can greatly benefit employees, leaders, and the organization on many different levels (Marque, 2005). However, the implementation could harm the employee if it's not totally accepted by leadership and the organization as a whole. Organizations must have a great strategy and plan of action.

Overall, the review of literature for the current research study provides support, evidence, alternate approaches, and verification of the study's topic. There may be a statistically significant relationship between spiritual intelligence, well-being and job satisfaction and there may not be a statistically significant relationship. The literature has thus far overlooked the possibility of a relationship between spiritual intelligence, well-being, and job satisfaction within the government and specifically in the U. S. federal government (Al-Ababneh, 2013). Overall, each literary work was used to substantiate the

study's purpose and authenticity. Chapter three will validate the study's research methods, including the rationale and appropriateness of the research design, was described.

Chapter 3: Research Method

Introduction

A quantitative correlational research design was used to investigate the impact of spiritual intelligence and spiritual well-being on job satisfaction among federal employees. More specifically, this chapter presents the research questions with respective hypotheses, describes the sample and corresponding population, survey instruments, research variables, and discusses that analyses, procedures, research and design, and the outline of data collection methods utilized. The rights of all participants in the study are described as well. The chapter ends with a summary of the methodology.

In Chapter 2 I discussed some of the research literature pertaining to spirituality in the workplace, spiritual well-being, job satisfaction, and spiritual intelligence. The study of spiritual well-being, job satisfaction, and spiritual intelligence can be examined across different professions and types of organizations. The purpose of this study was to conduct an investigation of overall spiritual well-being and spiritual intelligence (independent variables) and general job satisfaction (dependent variable) that will provide empirical evidence to support or reject the existence of a relationship between these three variables, as well as determine the strength of that relationship. According to Cantarelli, Belardinelli, and Belle (2016), there is a lack quantitative studies showing the correlates of job satisfaction in the public sector. Scholars in the public administration field are left without answers to basic questions with regard to job satisfaction in the public sector (Cantarelli, Belardinelli, & Belle, 2016).

A description of the three instruments used in this study is included in this chapter. Information about the development and the qualities of each measure is also expressed. Scoring procedure for the instruments will be explained. Macdonald and Friedman (2002) suggested that the use of instruments is positive, noting that the best way of understanding or knowing an experience or state of consciousness is to directly experience it oneself, and any attempt to either communicate that to others is to internally process that experience with conceptual thought is bound to be at least somewhat reductionist.

A quantitative study can also be a great benefit because it will provide the researcher-database findings, which will be more acceptable to the business and scientific community (Amram & Dryer, 2008). Warfield (2010) stated that reliable and dependable research under quantitative methods consisted of five steps: (a) formulating the research question, (b) selecting the study participants, (c) selecting methods to answer questions, (d) selecting statistical analysis tools and, (e) interpreting results.

Research Design and Rationale

It is important to understand the role and purpose of the research design. According to Churchill (1991), a research design explains the proposed framework or how the study will help guide in collecting and analyzing data. It serves as the roadmap for how the study will be completed. A review of research exploring the relationship between spirituality and job satisfaction includes quantitative studies (Hassan, Nadeem, & Akhter, 2016; Malik & Naem, 2011), qualitative study (Ravari, Bazargan-Hejazi, Ebadi, Mizaei, & Oshvandi, 2013), and a mixed methods research study (Duggleby,

Cooper, & Penz, 2009). According to Judge, Kammeyer-Mueller, Weiss, and Hulin (2017), job satisfaction may be the most researched job attitude. Since 2014, job satisfaction, work satisfaction, or employee satisfaction has appeared in at least 42 peer-reviewed public administration journals and 249 articles in the 2013 Institute for Scientific Information Journal Citation Reports (Cantarelli, Belardinelli, & Belle, 2016). A quantitative research method has been widely applied when exploring the relationship between spirituality and job satisfaction. Although both quantitative and qualitative research would complement each other and provide a great insight on the relationship between spiritual intelligence, spiritual well-being, and job satisfaction; this study employed a quantitative method in an effort to conduct hypothesis testing, regression analysis and measure.

This study used a quantitative correlational research design and used descriptive and inferential statistics to generalize findings from the defined sample (McNabb, 2015). This research design was chosen after taking into consideration the research questions, hypotheses to be tested, and the variables. According to Creswell (2009), a nonexploratory approach is suitable when the study will not consist of manipulating the variables. This study however focused on the strength of the associated variables. According to McNabb (2015), a descriptive research design will aid in providing a glimpse on a particular phenomenon during a set period of time and environment. Descriptive statistics will be performed to report frequencies, percentages, means, and standard deviations as appropriate (Trochim, 2015). This research study and subsequent

findings contribute to the limited body of empirical research related to spirituality in the workplace, and in particular spirituality at work within the federal sector.

A descriptive research design will allow for the use of a field survey. Three predesigned surveys were used in this study; which used statistical testing to determine the relationship between spiritual well-being (Spiritual Well-being Scale), spiritual intelligence (Spiritual Intelligence Self-Report Inventory), and job satisfaction (Minnesota Satisfaction Questionnaire). Pearson product-moment correlations r and simple linear regressions were conducted to analyze the relationship between spiritual well-being, spiritual intelligence and job satisfaction.

The data for the study was collected through an Internet survey system called Survey Monkey. The researcher built the survey by including all survey questions from the three predesigned surveys. Some of the advantages of using an online survey via Survey Monkey are real-time reporting, a higher response rate and controlled sampling with flexibilities (Brandon, Long, Loraas, Mueller-Phillips, & Vansant, 2014). The survey research design has been a commonly used approach in social sciences (Frankfort-Nachmias, & Nachmias, 2008). The research design aided in collecting information to examine the strongest spiritual correlation with job satisfaction among federal employees. The results could help the existing problem the U.S. Federal Government face with decreased job satisfaction among its employees, contribute to the limited body of empirical research related to spirituality in the workplace, and in particular spirituality at work within the federal sector. (Imani, Tingley, & Yamamoto, 2013; United States office of Personnel Management, 2015).

Setting and Sample

Nonprofits, for-profits, and public agencies all exist for different reasons.

Nonprofits exist to serve a particular mission and vision; for-profits exist to make money by providing a service or product, while public agencies exist to serve citizens (Lee, 2015). Nonprofits and public agencies are similar in that many nonprofits provide services the government use to provide and no longer can or desire to. Although there are similarities between nonprofits and public agencies, they are different because public agencies are established by legislation or executive powers (Lee, 2015). Also, public agencies follow the needs of the dominant political coalition unlike nonprofits (Burchanan & Tullock, 1962). Due to the differences stated, nonprofits and public agencies attract different individuals with a particular set of job satisfaction attributes. This study focused on federal employees due to a lack of empirical evidence on this group as it relates to spiritual well-being, spiritual intelligence, and job satisfaction.

Population

The target population for this study were full-time, permanent, non-supervisory U.S. federal government employees who have worked within the Washington, DC area for at least one calendar year, are eighteen and over, either male or female, and any race or nationality. Also, all participants must be members of the Survey Monkey database and within Washington DC. Military personnel cannot be a part in this study because their position is not considered permanent. The minimum sampling size will be 384 ($n = 384$). The following was used to calculate the sample size: population size = n (132,892), margin of error = e (0.05), and z-score = z (95% = 1.96). The sample representation will

be federal government employees. There are 132,892 U.S. federal employees within the District of Columbia.

Sampling Frame

The sampling frame inclusion for this study were all Survey Monkey members who are male or female, eighteen and over, full-time, permanent, nonsupervisory U.S. Federal Government employees with at least one year of experience within the District of Columbia (Survey Monkey, 2016). This sampling frame will be multi-cultural and encompasses men, women, and people of various ethnic backgrounds, income, and age groups over 18. Also, government employees within various government agencies in Washington, DC will be sent the link to Survey Monkey to participate in the survey.

Sampling Procedure

The sampling frame for this study was composed of a random sample recruited from the Survey Monkey database. According to Nachmias and Nachmias (2008), a selection of a representative sample can be completed after the identification and specified sampling frame. Survey Monkey has been widely used and is a reputable online company that recruits panel members from the general population by prescreening applications, then assigning members to participate in various audience panels. All participants will review the informed consent via the Internet prior to taking the survey. All participants will have the ability to save or download the informed consent. All participants will be offered a charitable donation and possible sweepstakes entries for their participation.

Sample Size

A statistical power analysis was conducted to help estimate the required minimum sample size needed for this study. A statistical power analysis provides the statistical power, effect size and the alpha level (Sherperis, 2011; Trochim, 2015). G*Power analysis was applied to determine the minimum sample size that would be required for an expected effect size of 0.30 (medium size), a statistical power of 0.95, and an alpha level of 0.05 (two-tailed test) in a correlation analyses. It resulted in a minimum sample size of 134. For a linear regression analyses with two predictor variables, an effect size of 0.15 (medium size), a statistical power of 0.95, and an alpha level of 0.05, G*Power analyses resulted in minimum sample size of 107.

Instrumentation and Materials

The data collected for this study came from three pre-existing measuring instruments: the Spiritual Well-Being Scale (SWBS) (Appendix A), the Minnesota Satisfaction Questionnaire (MSQ) Short Form (Appendix B), and the Spiritual Intelligence Self-Report Inventory (SISRI-24) (Appendix C). Survey Monkey collects all demographic information for their participants. Each instrument is described in detail below. The construct of spiritual well-being was measured using the SWBS (Paloutzian & Illison, 2009); the construct of job satisfaction was assessed using the MSQ Short Form (Weiss et al., 1967); and the construct of spiritual intelligence was assessed by the SISRI-24. Requests for permission to use the instruments were obtained from the developers as required under standard research protocol. The letters granting permission

to use the scales are included in the appendices. It took each participant no more than 35 minutes to complete the survey, which can be found in Appendix H.

Spiritual Well-being Scale (SWBS)

The original SWBS was designed by Paloutzian and Ellison in 1975-1976 due to their desire to create a tool that could capture spirituality/spiritual well-being (Paloutzian & Ellison, 2009). The SWBS evolved into a twenty item measuring of two dimensions of overall spiritual well-being: (a) religious well-being and (b) existential well-being (Ellison & Paloutzian, 1982). Ten of the items are designed to measure a person's religious well-being while the other ten items measure existential well-being. Your results are based on combining all twenty items together with the response being scored on a six-point Likert scale ranging from one (strongly disagree) to six (strongly agree). The higher the score of the responder indicated a higher spiritual, religious, or existential well-being. It is noted that scores are received from all three scales.

Many researchers were looking for a way to measure the quality of life experiences, so the SWBS was designed in response to all the interest. Morrison, Tay, and Diener (2011) suggested that it was a need to measure overall well-being while being subjective to the personal perspectives to life as well. The SWBS has been considered to be a strong indicator of general health and well-being (Anye, Gallien, Bian, & Moulton, 2013; Ellison & Smith, 1991). According to the developers of the SWBS, there have been many requests to use the SWBS from a variety of different sources and it has been widely used to measure subjective and spiritual well-being (Ellison & Smith, 1991). SWBS has

been used in research settings as clinical practice, health care, religious organizations, higher education and government (Paloutzian & Ellison, 2009).

Minnesota Satisfaction Questionnaire (MSQ) Short Form

The second survey instrument used in this study is the Minnesota Satisfaction Questionnaire (MSQ) Short Form. The MSQ was developed by Weiss, Dawis, England, and Lofquist (1967 & 1977 revised). The MSQ short form is a small version that consists of 20 items and the responses to the items are weighed on a five-point Likert scale. The participant's self-reported responses are scored based on a range of 1-5 with 1 being *Very Dissatisfied* and 5 being *Very Satisfied*. Weiss et al. (1967) suggested that the survey instrument allowed researchers the ability to capture the individualized representation of an employee satisfaction level due to specific types of query contained within the instrument.

The MSQ was originally developed for the purpose of work adjustment research at the University of Minnesota during the 1960s. MSQ was the primary indicator of work adjustment and it measured different aspects of the work environment (Weiss, et al., 1967). The Minnesota Satisfaction Questionnaire (MSQ) is often selected for job satisfaction studies (Martins & Proenca, 2012). The MSQ has been used in a variety of settings (Weiss, et al, 1967). In recent studies, the MSQ was used to measure employment satisfaction in addiction treatment professionals through the role of spiritual wellness (Leventhal, 2016) and employee job satisfaction among U. S. aerospace engineers (Harper, 2014).

Weiss et al. (1967) and others state that validity for the short form of the MSQ is based on data from the long-form and the short form is a subset of the long form. Many scales have been created to measure job satisfaction but the MSQ is considered the most reliable and mostly widely used (Martins & Proenca, 2012). Based on research and the strong utilization of the MSQ, the tool was considered to be an appropriate tool to assess job satisfaction in the federal government for this study.

Spiritual Intelligence Self-Report Inventory (SISRI-24)

King (2008) developed the SISRI-24- question Likert scale instrument in response to emerging literature on spirituality and science. The instrument originally began as an 84 item inventory and later became a 24 item self-reporting survey that measures four subscales of Spiritual Intelligence (SI). The SISRI-24 measures responses based upon a five-point Likert scale. The complete instrument can be accessed at <http://www.davidbking.net/spiritualintelligence/sisri-24.pdf>.

The SISRI-24 was divided into four sections: Critical Existential Thinking (CET), which involves questions numbered 1, 3, 5, 9, 13, 17, and 21; Personal Meaning Production (PMP), which involves questions numbered 7, 11, 15, 19, and 23; Transcendental Awareness (TA), which involves questions numbered 2, 6, 10, 14, 18, 20, and 22 with question 6 requiring a reversal of scores before summation occurs; and Conscious State Expansion (CSE), which includes the last remaining question 4, 8, 12, 16, and 24 (King, 2008). When a participant scores a higher numerical score it reflects a greater perceived spiritual intelligence than lower scores. Participant scores between 0

and 29 are considered as underutilized SI, scored between 40 and 64 have an average SI; and participants scoring between 65 and 96 have a high-defined SI (King, 2010).

The SISRI-24 has been used in a variety of settings to include professional, technical, healthcare, counseling and rehabilitation. In recent studies, the SISRI-24 was used to measure the relationships between spiritual intelligence, self-compassion, and life satisfaction among adults (Benedict-Montgomery, 2013).

In previous studies, King and DeCicco (2008) stated that the 24 items report good reliability and validity of the measure. Hildebrant (2011) and Moosa and Ali (2011) confirm the reliability of the SISRI-24 as well. The internal consistency and test-retest reliability is acceptable but does not have corresponding values (Moosa & Ali, 2011). The recommend minimum Cronbach alpha of .70 is exceeded by internal consistency of the SISRI-24 (Cohen, West, Cohen, & Aiken, 2013; Kane, 2012). The SISRI-24 is shown to possess acceptable reliability and validity to produce data that can be used as interval data for this study.

Data Collection

Data collection is vital, however, the analysis of the data is what helps provide meaning to the study. Survey Monkey was used for data collection. Survey Monkey is an online survey site that helps researchers with the survey process by offering over seventeen formats for asking questions (multiple choice, true-false, open-ended) or constructing your own questions (Survey Monkey, 2016). Also, Survey Monkey can aid in tracking respondents, generating frequencies for each question, and allows for the researcher to export data into SPSS for analysis (Survey Monkey, 2016). The data will be

analyzed using SPSS version 22.0 for Windows. Also, descriptive statistics was conducted to describe the demographics as well as the research variables used in the study. The data collection process for this study will be comprised of three phases: Pre-Phase, Phase 1, and Phase 2.

Pre-Phase

The researcher built the survey (Appendix H) and includes an informed consent form (Appendix G) that served as the first page. Only the fully completed surveys were collected. Survey Monkey is a tool used by many research scholars, non-profits, for profits and the federal government. Prior to completing a survey each participant had to read and agree to the consent form included, understand how the information will be used, and obtained information on why the study was being conducted.

Phase 1

This study's survey instrument, comprised of the SWBS, MSQ, and the SISRI-24 questionnaire (Appendix H), were put into Survey Monkey database for distribution to study participants that met the selection criteria. Also, the consent form (Appendix G) was agreed upon prior to having the option to complete the survey. Survey Monkey distributed the survey via invitations to random database members that are male or female, full-time, non-supervisory, permanent U.S. Federal Government employees who have been working for one year or more in Washington DC. Survey Monkey asked participants questions to confirm they met the selection criteria to ensure they can participant in the survey (Survey Monkey, 2016). Survey Monkey database already collects demographic information for all participants which is a requirement to be a

participant or partake in a study. Participants not meeting the selection criteria were not allowed to participate.

Phase 2

Upon collection of all the completed survey responses needed to meet the sample total, Survey Monkey generated a report to include completed responses, rate of response, completion time, and demographics (Survey Monkey, 2015). There were a total of 384 surveys needed to meet the study guidelines and that threshold was surpassed. Survey Monkey submitted raw data needed to analyze the data via SPSS.

Data Analysis

This study used a quantitative correlational design and descriptive statistics were conducted to analyze survey results to determine if there is a statistical significant relationship between spiritual intelligence, spiritual well-being and job satisfaction for federal employees. According to McNabb (2015), correlational research involves collecting data of a specified population and ascertaining the relationship among the variables of interest. Experimental and correlational are two research procedures most frequently encountered, however, the correlational approach was used. Also, the importance is on how one variable is related to the measure on another variable. (McNabb, 2015). Pearson's r , which provides information on rather there is a perfect negative or positive relationship was used to address both research questions.

The results from this study were entered into IBM SPSS statistics software. Pearson correlations and two simple linear regressions were conducted to analyze the relationship between spiritual well-being, spiritual intelligence, and job satisfaction. The

simple linear regressions conducted also assessed the normality, linearity, and homoscedasticity. The purpose of the research was to ascertain the extent of a relationship between the variables. This quantitative correlational research tested the following hypotheses: H₀1: There is no statistically significant relationship between spiritual well-being and job satisfaction among federal employees. H_a1: There is a statistically significant relationship between spiritual well-being and job satisfaction among federal employees. H₀2: There is no statistically significant relationship between spiritual intelligence and job satisfaction among federal employees. H_a2: There is a statistically significant relationship between spiritual intelligence and job satisfaction among federal employees.

This study used three predesigned surveys: SWBS (six-point scale), MSQ-Short Form (five-point scale), and the SISRI-24 (five-point scale). It is not uncommon for a researcher to compare scales of different lengths in the area of social research. According to Colman, Norris, and Preston (1997), the easiest way to compare two different length scales is to use a mathematical solution in which multiplying each five-point scale by the proposition $6/5$ to scale it up to an equivalent 6-point score or multiplying each 6 point score by $5/6$ to scale it down to an equivalent five-point score. A mathematical solution involves converting a five-point or six-point score to a standard (z) score and treating them as equivalent and comparable (Colman, Norris, & Preston, 1997).

Threats to Validity

Recognizing the use of surveys for research brings about threats to validity that must be considered. As mentioned above, several surveys that were used for this research

were used in previous research as well. According to Frankfort- Nachmias & Nachmias (2008), a valid instrument measures what it intends to measure. However, when using surveys you rely on self-reporting which could lead to self-report bias. Also, response bias could occur, however the researcher will inform all participants that responses will be kept anonymous and confidential. Some potential internal validity may be possible under the assumption that Survey Monkey operates as intended and not getting enough of a population sample. Some external validity threats are selection biases, constructs, methods and confounding. This study utilized random sampling to allow for generalization and ensure to narrow down broad concepts into constructs that can be measured.

Ethical Scholarship

All necessary steps were taken to ensure this research met the ethical requirements of the Walden University Institutional Review Board (IRB). It is important that the researcher set high ethical standards when undertaking any study. There was an informed consent form (Appendix G) for all participants to agree or not agree prior to taking the survey. Each participant that accepted completed the survey but was not obligated to complete the survey or finish it. The researcher will ensure that all the survey results remain anonymous and that the confidentiality of participants will be protected. All the data collected from this study was only used for this study. The completed data will be stored for a period of five years which is the standard for Walden University.

Summary

This chapter 3 presented the methodology that was used to study if there is a relationship between spiritual intelligence, well-being, and job satisfaction among federal employees. Also, this chapter included a detailed discussion on the research design and methods that will be used to identify the population, sample size, and research participants. The measurement instruments, including the variable associated with each instrument, as well as tools and techniques for analysis were presented. Finally, the procedures to address and protect the rights and privacy of the research participants were outlined.

The next chapter will provide the statistical description and frequency distribution of the sample population, present the research findings as they pertain to each hypothesis, and make a comparative analysis between spiritual intelligence, well-being, and job satisfaction. The final chapter will present an understanding of the findings, implications, social change impact, and recommendations for future research.

Chapter 4: Results

Introduction

The intent of this quantitative correlational research study was to examine the relationship between spiritual intelligence (independent variable), spiritual well-being (independent variable), and job satisfaction (dependent variable). In this chapter, demographical data will be presented first, followed by descriptive statistics for the variables. Next, a reliability analysis was conducted on the three scales. Statistical analyses for the research questions included Pearson product-moment correlations and simple linear regression. Significance for statistical assumptions and analyses were evaluated at the generally accepted alpha level, $\alpha = .05$. The sample for this study consisted of 392 government employees who work within the Washington, DC area.

Data Collection

The data for this study were collected from SurveyMonkey identified sample of federal government employees. The sample composed of 392 fulltime government employees male and female, 18 years of age and over, permanent, nonsupervisory with at least one year of experience in Washington, DC. According to Faul, Lang and Buchner (2014) the statistical power level is proportional to the sample size, critical F (alpha level) and effect size and is inversely proportional to the variance in the population. For this study, a maximum sample of 384 provided a power level of .95.

A total of 813 surveys were distributed to potential participants who met the search criteria. With 394 surveys returned, there was a 48% completed response rate. Two participants were removed from the analysis for not fully completing the survey.

The data collected from the 392 participants were entered in to SPSS version 22.0 for Windows. Thus, final descriptive analyses were conducted on the sample of 392 participants with a power level of .95. Statistical results were based on their responses to questions on the survey. A final descriptive and inferential analysis was conducted on the sample of 392 participants with a power level of .95. Statistical results were based on their responses to the questions in the survey regarding their perceptions of spiritual well-being, spiritual intelligence, and job satisfaction.

Descriptive and inferential Statistics

Frequencies and Percentages for Demographical Data

The frequencies and percentages were examined for nominal variables of interest. The sample was comprised of slightly more female participants ($n = 197$, 50.3%) than male participants ($n = 195$, 49.7%). A majority of the participants were Caucasian ($n = 264$, 67.3%). The age groups were pretty evenly distributed. The majority of participants reported being college graduates ($n = 337$, 86%) and the majority of participants reported making an income over 100,000 a year ($n = 253$, 64%).

Table 1

Frequencies and Percentages of Demographical Data

<i>Gender</i>	N	Percentages
Male	195	49.7%
Female	197	50.3%
All Responses	392	100%

(table continues)

<i>Age Group</i>	N	Percentages
21 - 29	34	8.7%
30 - 39	109	27.8%
40 -49	96	24.5%
50 - 59	98	25%
60 or Older	55	14%
All Responses	392	100.0%

<i>Ethnicity/Race</i>	N	Percentages
African American / Black	55	14%
Asian / Asian American	36	9.2%
Caucasian / White	264	67.3%
Native American, Inuit or Aleut	1	0.3%
Other	22	5.6%
Prefer not to answer	14	3.6%
All Responses	392	100%

<i>Education</i>	N	Percentages
High School or GED	18	4.6%
Some College - No Degree	30	7.7%
Vocational or Technical Degree	6	1.5%
Associate's Degree	10	2.6%
Bachelor's Degree	113	28.8%
Master's Degree	165	42.1%
Doctoral or Professional Degree	49	12.5%
Prefer not to answer	1	0.2%
All Responses	392	100%

(table continues)

<i>Household Income</i>	N	Percentages
\$0 - \$24,999	2	0.5%
\$25,000 - \$49,999	15	3.8%
\$50,000 - \$74,999	35	8.9%
\$75,000 - \$99,999	63	16.1%
\$100,000 - \$149,999	115	29.3%
\$150,000 - \$199,999	64	16.3%
\$200,000 and higher	74	18.9%
Prefer not to answer	24	6.2%
All Responses	392	100%

<i>Religious Affiliation</i>	N	Percentages
Buddhism	1	0.3%
Christianity	334	85.2%
Hinduism	6	1.5%
Islam	2	0.5%
Judaism	4	1.0%
Other / None	45	11.5%
All Responses	392	100%

Descriptive Statistics of Continuous Variables

SWBS and MSQ Questionnaire Results

The mean score of 75.80 cumulative on the MSQ represents a high level of job satisfaction. According to Weiss et al. (1967), a score of 75 or above indicates a high level of job satisfaction (p. vii). The mean score of 87.16 cumulative on the SWBS scale represents a moderate sense of spiritual well-being. The scores from this sample are consistent with information reported by Paloutzian and Ellison (2009). Table 10 contains the mean and standard deviations of the two variables.

Table 2.

Mean and Standard Deviations: SWBS and MSQ

	N	Mean	Std. Deviation
SWBS SCALESCORE	392	87.16	19.558
MSQ SCALESCORE	392	75.8	12.586
Valid N	392		

SISRI-24 and MSQ Questionnaire Results

The mean score of 75.80 cumulative on the MSQ represents a high level of job satisfaction. According to Weiss et al. (1967), a score of 75 or above indicates a high level of job satisfaction (p. vii). The mean score of 48.62 cumulative on the SISRI-24 scale represents a moderate sense of spiritual intelligence. The scores from this sample are consistent with information reported by King (2008). Table 3 contains the mean and standard deviations of the two variables.

Table 3.

Mean and Standard Deviations: SISRI-24 and MSQ

	N	Mean	Std. Deviation
SIRSI SCALESCORE	392	48.62	16.38
MSQ SCALESCORE	392	75.8	12.586
Valid N	392		

Reliability of the Likert Scale Questions

Cronbach's alpha test of reliability and internal consistency was conducted on the three scales. Cronbach's alpha provided mean correlations between each pair of items and the number of items that make up the scales (Brace, Kemp, & Snelgar, 2006). Results

of the reliability analysis for SWBS ($\alpha = .93$), SISRI-24 ($\alpha = .928$), and MSQ ($\alpha = .92$).

Reliability statistics are presented below:

Spiritual Well-Being Scale (SWBS)

The SWBS consisted of a 20 item designed questionnaire. Each item allows the participant to answer on a 6-point Likert scale. The SWBS provides overall spiritual well-being and two subscales that measure Religious Well-Being (RWB) and Existential Well-Being (EWB). The RWB consist of ten items and the EWB consist of ten items. Each item is scored from 1 to 6 points. A score in the range of 20 to 40 reflects low overall spiritual well-being, 41 to 99 reflect a moderate spiritual well-being, and 100 to 120 reflects a sense of high spiritual well-being (Paloutzian & Ellison, 2009). For the purpose of this study, the focus was on the overall spiritual well-being and not RWB and EWB. As noted in chapter 3, reliability and validity have been confirmed through a number of studies. According to Paloutzian and Ellison, 2009 a test-retest reliability of .93 (SWB) and a Coefficient Alpha of .89 (SWB) was reported. A reliability test using Cronbach's Alpha achieved a .93 for $n = 20$.

MSQ-Short Form (MSQ)

The MSQ-Short Form is a 20 item designed questionnaire that measures a participant's general satisfaction. Each item is scored 1 to 5 (very dissatisfied, dissatisfied, neither, satisfied, and very satisfied). After all the items are scored if the score reflects 25 or lower that would represent a low level of job satisfaction (Weiss et al., 1967). A total score between 26 and 74 reflects average job satisfaction and 75 and higher reflects a high degree of satisfaction (Weiss et al., 1967). According to Weiss et

al., 1967 a test-retest reliability of .87 to .92 for general job satisfaction was achieved. A reliability test using Cronbach's Alpha achieved a .92 for $n=20$.

Spiritual Intelligence Self-Report (SISRI-24)

The SISRI-24 is a 24 item designed questionnaire that measures a participant's spiritual intelligence (King, 2008). The questionnaire is designed to explore behaviors and experiences through four subscales of spiritual intelligence: Critical Existential Thinking (CET), Personal Meaning Production (PMP), Transcendental Awareness (TA), and Conscious State Expansion (CSE) (King, 2008). However, this study focused on the overall total of the spiritual intelligence score. Participants are asked to identify themselves on a 5 point Likert scale ranging from 0 to 4, corresponding to level of agreement with *Not At All True Of Me = 0* to *Completely True Of Me = 4*. The inventory allows for participants to obtain an overall spiritual intelligence score between 0 and 96, by adding all subscales. Low scores correspond with lower reported spiritual intelligence and the higher the score the higher your spiritual intelligence. The authors report good reliability and validity of the measure by using a series of factor analyses and validity tests with a population of Canadian undergraduate students (King & DeCicco, 2008). Cronbach α ranged from .81 to .96 on test and retest reliability and is considered reliable (King & DeCicco, 2008). A reliability test using Cronbach's Alpha achieved a .928 for $n = 24$.

Restatement of the Research Questions and Hypotheses

Research Question 1: What is the relationship between spiritual well-being (SWB) and job satisfaction (JS) among federal employees?

H₀1: There is no statistically significant relationship between spiritual well-being and job satisfaction among federal employees.

H_a1: There is a statistically significant relationship between spiritual well-being and job satisfaction among federal employees.

To address RQ 1, a Pearson product –moment correlation (r) and a simple linear regression were conducted to assess the relationship between spiritual well-being and job satisfaction. Prior to analysis, the assumptions of linearity and homoscedasticity were assessed.

Linearity Assumption

The linearity assumption was tested by visual examination of a scatterplot between spiritual well-being and job satisfaction scores (Figure 3). The assumption was met as the data followed a positive trend.

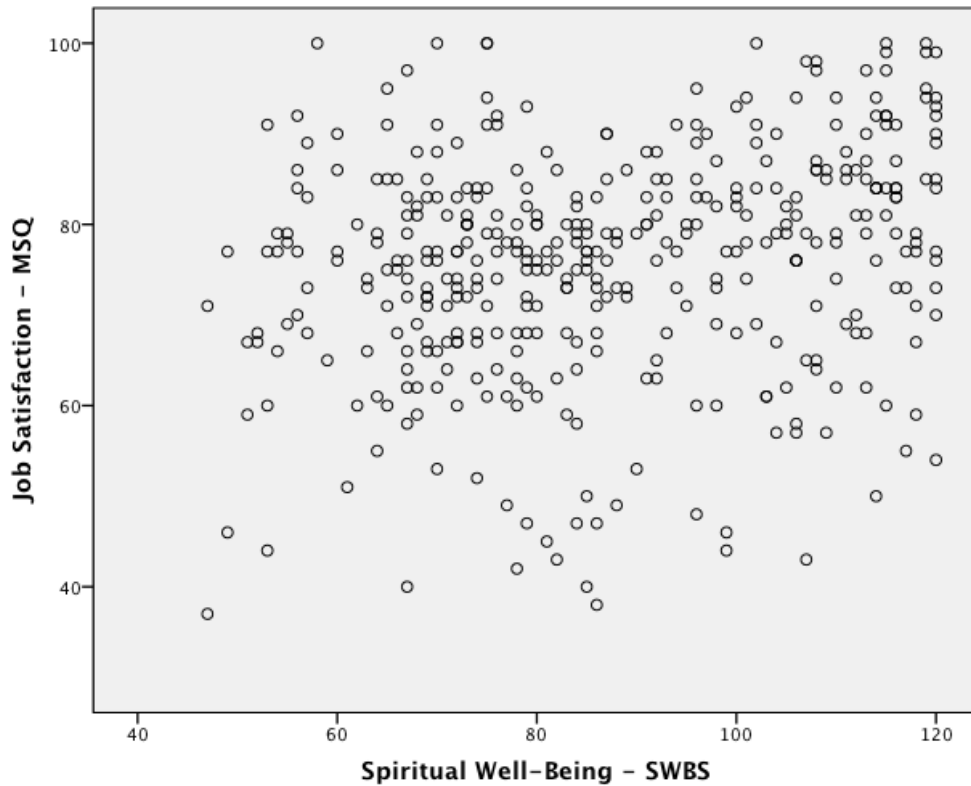


Figure 3. Scatterplot to assess relationship between spiritual well-being and job satisfaction.

Homoscedasticity Assumption

The assumption of homoscedasticity was assessed by visual examination of a scatterplot between the standardized predicted values and standardized residual values (Figure 4). The assumption was met because the points were rectangular in distribution and there was no distinguishable pattern in the data.

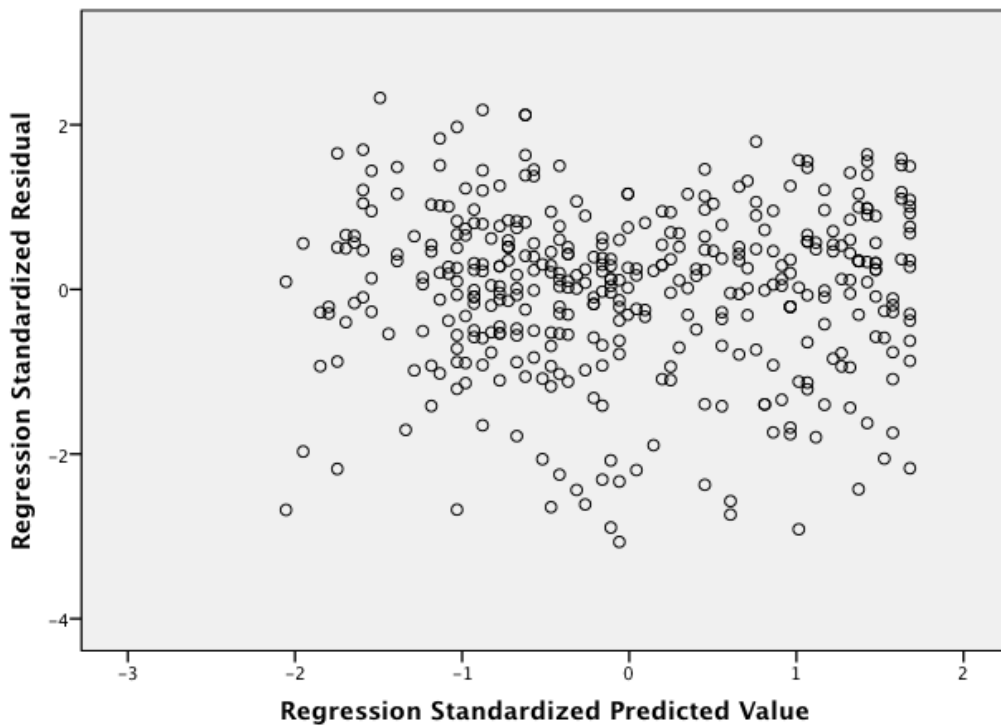


Figure 4. Residuals scatterplot for homoscedasticity for spiritual well-being predicting job satisfaction.

Pearson Product-Moment Correlation

The Pearson product moment correlation coefficient was used to test the two hypotheses by assessing the significance and strength of the relationship between the independent and dependent variables. A Pearson correlation is an appropriate statistical analysis when the goal of the research is to assess the strength of relationship (Pagano, 2009). Results of the Pearson correlation indicated that a negative relationship exists between spiritual well-being and job satisfaction ($r = .230, p < .001$). Table 4 contains

data, which indicate that a statistically significant relationship was not found to exist between spiritual well-being and job satisfaction.

Table 4.

Correlations: SWBS and MSQ

		SWBS SCALE SCORE	MSQ SCALESCORE
SWBS SCALESCORE	Pearson Correlation	1	.230**
	Sig. (2-tailed)		.000
	N	392	392
MSQ SCALESCORE	Pearson Correlation	.230**	1
	Sig. (2-tailed)	.000	
	N	392	392

Note. ** Correlation is significant at the 0.01 level (2-tailed).

Simple Linear Regression

A simple linear regression is an appropriate statistical analysis when the goal of the research is to investigate the predictive relationship between a predictor (independent) variable and a continuous criterion (dependent) variable (Tabachnick & Fidell, 2012). Results of the simple linear regression between spiritual well-being and job satisfaction indicated a no relationship, $F(1, 390) = 21.779, p < .001, R^2 = .053$, suggesting that approximately 5.3% of the variance in job satisfaction can be explained by spiritual well-being. Spiritual well-being was not a significant predictor in the model ($t = 4.667, p < .001$), suggesting that for every one unit increase in spiritual well-being, job satisfaction scores increased by 0.148 units.

The null hypothesis (H_0) for the first research question could not be rejected. Results of the simple linear regression are presented in Table 5.

Table 5

Simple Linear Regression with Spiritual Well-Being Predicting Job Satisfaction

Model	<i>B</i>	<i>SE</i>	β	<i>t</i>	<i>p</i>
Spiritual Well-Being	0.148	0.032	0.23	4.667	0.000

Note. $F(1, 390) = 21.779, p < .001, R^2 = .053$

Research Question 2: What is the relationship between spiritual intelligence (SI) and job satisfaction (JS) among federal employees?

H_0 2: There is no statistically significant relationship between spiritual intelligence and job satisfaction among federal employees.

H_a 2: There is a statistically significant relationship between spiritual intelligence and job satisfaction among federal employees.

To address RQ 2, a Pearson product –moment correlation (r) and a simple linear regression were conducted to assess the relationship between spiritual well-being and job satisfaction. Prior to analysis, the assumptions of linearity and homoscedasticity were assessed.

Linearity Assumption

The linearity assumption was tested by visual examination of a scatterplot between spiritual well-being and job satisfaction scores (Figure 5). The assumption was met as the data followed a positive trend.

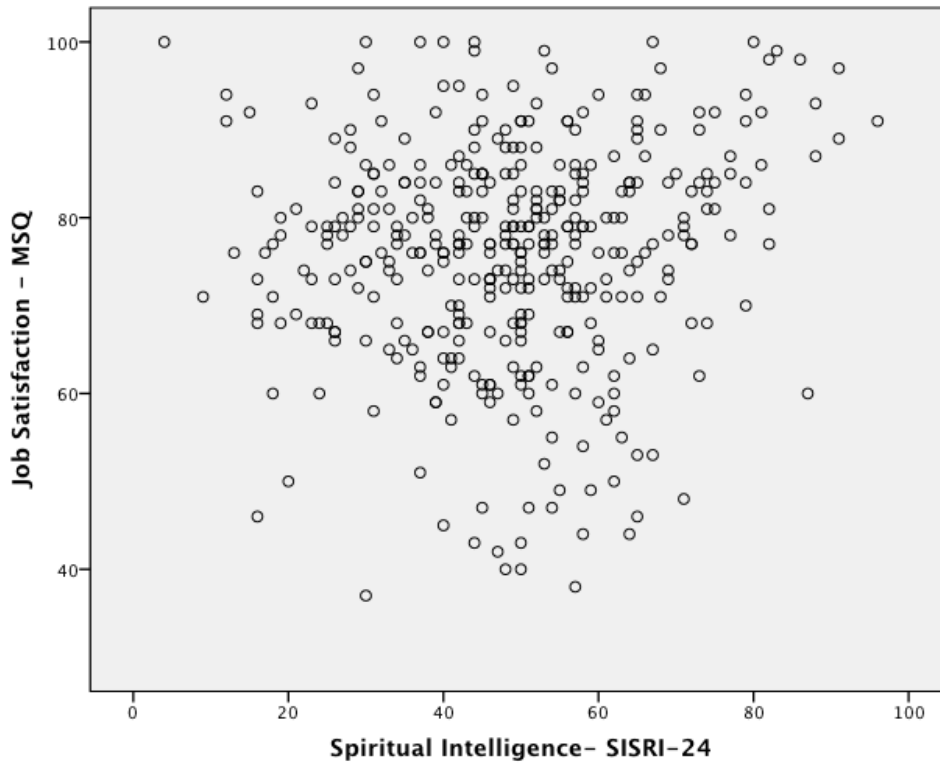


Figure 5. Scatterplot to assess relationship between spiritual intelligence and job satisfaction.

Homoscedasticity Assumption

The assumption of homoscedasticity was assessed by visual examination of a scatterplot between the standardized predicted values and standardized residual values (Figure 4). The assumption was met because the points were rectangular in distribution and there was no distinguishable pattern in the data.

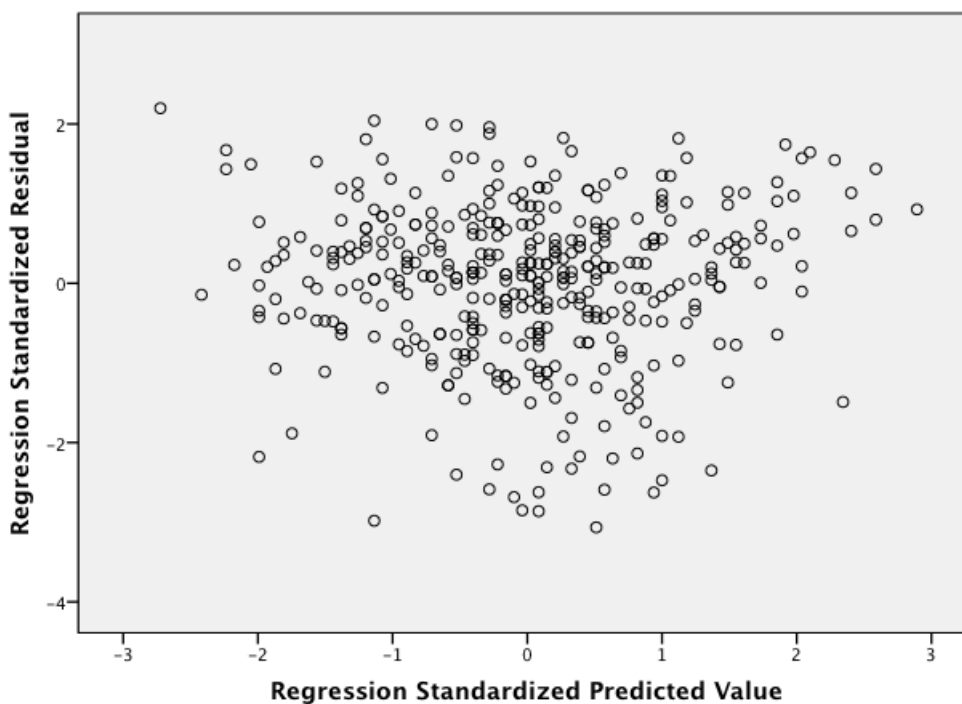


Figure 6. Residuals scatterplot for homoscedasticity for spiritual intelligence predicting job satisfaction.

Pearson Product-Moment Correlation

The Pearson product moment correlation coefficient was used to test the two hypotheses by assessing the significance and strength of the relationship between the independent and dependent variables. A Pearson correlation is an appropriate statistical analysis when the goal of the research is to assess the strength of relationship (Pagano, 2009). Results of the Pearson correlation indicated that a negative relationship exists between spiritual well-being and job satisfaction ($r = .098, p = .052$). Table 6 contains

data, which indicate that a statistically significant relationship was not found to exist between spiritual well-being and job satisfaction.

Table 6.

Correlations: SISRI-24 and MSQ

		MSQ SCALESCORE	SIRSI SCALESCORE
MSQ SCALESCORE	Pearson Correlation	1	.098
	Sig. (2-tailed)		.052
	N	392	392
	<hr/>		
SIRSI SCALESCORE	Pearson Correlation	.098	1
	Sig. (2-tailed)	.052	
	N	392	392

Simple Linear Regression

A simple linear regression is an appropriate statistical analysis when the goal of the research is to investigate the predictive relationship between a predictor (independent) variable and a continuous criterion (dependent) variable (Tabachnick & Fidell, 2012). Results of the simple linear regression between spiritual well-being and job satisfaction indicated a no relationship, $F(1, 390) = 3.787, p = .052, R^2 = .010$, suggesting that approximately 1% of the variance in job satisfaction can be explained by spiritual well-being. Spiritual well-being was no a significant predictor in the model ($t = 1.946, p = .052$), suggesting that for every one unit increase in spiritual well-being, job satisfaction scores increased by 0.075 units.

The null hypothesis (H_02) for the first research question could not be rejected. Results of the simple linear regression are presented in Table 7.

Table 7

Simple Linear Regression with Spiritual Intelligence Predicting Job Satisfaction

Model	B	SE	β	t	p
Spiritual Intelligence	.075	.039	.098	1.946	.052

Note. $F(1, 390) = 3.787, p = .052, R^2 = .010$

Summary

The purpose of this quantitative research study was to examine the relationship between spiritual intelligence, spiritual well-being, and job satisfaction among federal employees. Results of the first research question indicated that there was no significant relationship between spiritual well-being and job satisfaction; thus, the null hypothesis (H_01) could not be rejected. Results of the second research question, while very close, also indicated that there is no significant relationship between spiritual intelligence and job satisfaction; thus the null hypothesis (H_02) could not be rejected. The demographic data was analyzed and there were statistically significant correlations discovered. The results of this analysis are presented in (Appendix J).

In chapter five, these findings will be discussed further and connections will be made back to the study literature review. The statistical findings will be linked to the research questions. The researcher will include limitations of the study, recommendations for further research, implication for positive social change, and a conclusion.

Chapter 5: Discussions

Introduction

The purpose of this study was to examine the relationship between spiritual well-being, spiritual intelligence, and job satisfaction among federal employee. A quantitative correlation research design was used in this study to test hypotheses regarding the relationship of the independent variables (spiritual well-being and spiritual intelligence) to the dependent variable (job satisfaction) based on data obtained from the three survey instruments (i.e. SWBS, SISRI-24, and MSQ-Short Form), used to measure the variables. This chapter contains the discussion, conclusions and recommendations as a result of the findings from the research study. It is divided into five major sections: interpretation of the findings, limitations of the study, recommendations, implications for social change, and the conclusion.

A few studies within the literature review suggested that spiritual well-being is a vital component of job satisfaction and has beneficial effects on work outcome and job attitudes (Milliman et al. 2003; Spring et al. 2012; Tejada, 2015). Also, the study on the relationship between spiritual intelligence and work satisfaction by Korazija, Mumel, and Zizek (2016) showed a significant positive relationship. However, the results from the instruments (SWBS, SISRI-24, and MSQ) did not support similar findings to some research on spirituality in the workplace from the private sector.

The study and findings addressed the gap in research that was noted in chapter one. To date there is more spirituality at work that focuses on the private sector with little focus on the federal workforce. Research that pertains to spiritual intelligence is starting

to expand, however, still very slow. As such, this study extends prior research on the relationship between spiritual intelligence, spiritual well-being and job satisfaction by exploring the phenomenon in the federal sector. This study also established a foundation for future research.

Interpretation of the Findings

Based upon the literature the expectation prior to the study is that there would be a strong correlation between spiritual well-being, spiritual intelligence, and job satisfaction. This study set out to find out if there is a relationship between spiritual intelligence, spiritual well-being and job satisfaction. Hassan, Nadeem, and Akhter (2016) identified that workplace spirituality has an impact on job satisfaction and that if organizations whether they are public or private should incorporate spirituality in the workplace if it is to survive the twenty-first century (Marques, 2005).

Research Question 1 asked if there is a relationship between spiritual well-being and job satisfaction. Research question 1 employed Pearson r correlations to assess the degree of linear association between degree of spiritual well-being and job satisfaction. There was a positive correlation between the two variables $r = .023$, $p < .001$, however, not statistically significant so the null hypotheses could not be rejected. Research question 2 asked if there is a relationship between spiritual intelligence and job satisfaction. Research question 2 employed Pearson r correlations to assess the degree of linear association between degree of spiritual intelligence and job satisfaction. There was a positive correlation between the two variables $r = .098$, $p = .052$, however, not statistically significant so the null hypotheses could not be rejected. Also, the correlation

analysis of the demographic data collected in this study did not reveal any statistically significant relationships as noted in Appendix J.

The spillover theory founder Wilensky (1960) asserted that people (employees) do not live compartmentalized lives and that your attitude, beliefs, and actions in one domain spillover into another. Results from the study showed that the government employees are moderately high in terms of spiritual well-being and spiritual intelligence. For example, $n = 350$, 89.3% felt a sense of well-being about the direction their life was headed, $n = 338$, 86.2% felt very fulfilled and satisfied with life, and $n = 349$, 89% are able to find meaning and purpose in their everyday experiences. This may explain how their happiness in one domain is spilling over into their work domain where the mean reported in chapter four is 75.8, which is high job satisfaction (Weiss et al., 1967).

As noted in the literature the theory of multiple intelligences proposes that individuals have multiple intelligences rather than a general intelligence that underlies performance in all tasks. More specifically there are three domains of spiritual intelligence that attribute to individuals (employees). First, the concern with cosmic or existential issues to the sphere of spiritual intelligence; secondly, spirituality as achievement of a state of being which represents the psychological states and phenomenal experiences that are called spiritual; and lastly, spiritual as effect to others, a social aspect, which also coincides with the term charisma and is important in conveying other people towards the fulfillment in their lives. The results from this study are in line with this theory in that $n = 343$, 87.5 of the participants make decisions according to their purpose in life and $n = 337$, 86 % are able to find meaning when they have experienced

failure. The implications for this study are particularly clear for government leaders.

Because the SWBS, SISRI-24, and MSQ were found to be moderately strong indicators showing that government employees have moderately high spiritual well-being and spiritual intelligence.

As federal employees continue to work and serve the public they continue to deal with working at a place where they cannot exercise their spiritual essence and are increasingly devalued and demoralized in the mist of downsizing, elimination, budget cuts and public criticism. Those who are concerned about the separation of church and state must understand that spirituality is often found within a religious tradition, but it is not religion. While the results do not show a statistically significant relationship between spiritual well-being, spiritual intelligence and job satisfaction we know that job satisfaction can be very difficult and complex in nature to measure. Previous studies have shown that when you have a diverse range of variables it can easily affect the level of job satisfaction. For example, the government employees within this study have social, individual, and cultural, and organizational factors that play a key role in their survey responses (Mullins, 1999). These factors could have played a larger role in terms of their job satisfaction instead of spiritual well-being and spiritual intelligence.

Limitations of the Study

A quantitative study allows the researcher the ability to determine the relationship between an independent variable and another dependent variable within a population (Tabachnick & Fidell, 2012). Some of the main characteristics deal with being able to

gather data through the use of structured research instruments, use large sample sizes, carefully design the study, and have the ability to replicate or repeat the study with high reliability (Frankfort-Nachmias & Nachmias, 2008). However, there are drawbacks to selecting this type of study versus a qualitative or mixed methods approach. The first limitation of this study was the selection of a quantitative design, which consists of a survey design that restricts the type of responses given by respondents. The three predesigned survey questions were not changed and presented to participants as directed. The use of a qualitative design could have utilized a survey that allowed respondents the opportunity to provide more detail and elaborative responses on spiritual intelligence, spiritual well-being, and job satisfaction (Schonfeld & Mazzola, 2015). More information could have provided a deeper insight into how and why federal employees felt the way they did about spirituality and job satisfaction. In dealing with the population of government employees they may have felt more comfortable disclosing information face to face versus using just a survey to obtain information. This could have been achieved through a mixed methods approach. Also, the researcher could have conducted a survey and interviews with the opportunity to conduct follow-up questions.

Another limitation of this study was the use of the three predesigned surveys (SWBS, SISRI-24, & MSQ). There are other predesigned surveys that have been used in the field to gauge spirituality and job satisfaction and maybe a different survey could have been used for this study. For example, there is the Spirituality Index of Well-Being (SIWB), which is designed to measure the effect of spirituality on subjective well-being (Daaleman, Frey, 2004). The Spiritual Intelligence Scale (ISIS) was designed to measure

the spiritual competence of the individual and was created by Amram and Dyer (2007). Lastly, there is the Job Satisfaction Survey (JSS) (Spector, 1992) which is a 36 item instrument designed to measure nine aspects of job satisfaction.

A third limitation of this study was the focus on U.S. federal government employees within Washington, DC, which limits the generalization of results to job satisfaction of employees in other public sector industries like local government for instance and other areas. The study was limited to federal employees within the Washington, DC area; however, millions of people work in the public sector across the U.S. For example, the federal government employs 4.5%, state governments 6.3%, and local governments 5.2% in the U.S. (Weigley & Hess, 2013). A study that encompass the entire population may have garnered different results or a more complete picture of the phenomenon.

Lastly, the sampling frame for this study revealed self-reports of perceived spirituality and job satisfaction at a snap shot in time. As such, it is limited in its ability to describe how factors that are relational in nature influence or change perceived levels of spirituality and job satisfaction over time. The studies use of participants from an existing panel and research suggests that volunteers are fundamentally different in nature than non-volunteers. A web-based survey was used in the study and may have reinforced confidentiality and possibly the accuracy of participant responses but may have overlooked deeper contextual information, which is sometimes needed.

Recommendations for Future Research

The research study provided information about the relationship between spiritual intelligence, spiritual well-being, and job satisfaction among federal employees. While it didn't show a positive relationship between spiritual intelligence and job satisfaction or spiritual well-being and job satisfaction, it showed that federal employees are spiritual beings. This information could prove useful to government leaders and agencies in looking for ways to increase or implement spirituality in the workplace. Spirituality in the workplace could aid in improving job satisfaction among federal employees. Therefore, the researcher makes the first recommendation for OPM to consider findings from this study.

Another recommendation is for this study to be replicated with a larger sampling size that included government employees outside of the Washington, DC area. A mixed methods study should be conducted when increasing the scope. According to Creswell (2009), a mixed methods approach involves combining quantitative and qualitative methods. The mixed methods approach will give the opportunity for government employees to be interviewed, which may provide more information to questions and follow-up.

Another recommendation is for OPM to conduct some studies on spirituality in the workplace within several agencies with low job satisfaction rates. By conducting its own study, there could be a greater amount of responses from U.S. federal government employees about the relationship between spiritual intelligence, spiritual well-being, and job satisfaction among federal employees. Moreover, a greater understanding can be

gained about why this is important to employees and how it could prove to be a beneficial within the public sector like it is in various private sectors organizations.

Another recommendation is for federal agencies managers to take steps to improve upon job satisfaction of their employees. Increased job satisfaction could help in eliminating the negative effects of turnover and decreased moral. Federal agencies could look into incorporating spirituality at work through engaging employees in the decision making process and ensuring the use of timely information on developments under spiritual leadership guidance.

Another recommendation is for OPM to look at spiritual intelligence, spiritual well-being, and employee engagement. Since the focus of the federal viewpoint survey has shifted its focus to employee engagement, a study around this topic may be useful in creating a happier workforce. OPM should continue to encourage each agency leadership to review the results of this study, consider implementing recommended actions.

Implications for Positive Social Change

While the three instruments did not discover a statistically significant relationship, the overall results of this study provide data that suggest that government employees are spiritual beings with moderate spiritual intelligence. While other studies showed that government employees have low job satisfaction the results of this study displayed moderate job satisfaction that still needs improvement. Consequently, the findings of this study provide information that government agencies and leaders may consider as a means for supporting, motivating, and engaging federal employees in the workplace. Seibert, Kraimer, Holtom, and Pierotti (2013) stated that job satisfaction and employee turnover

are related and are cause of concern with the public sector. Job satisfaction has been a priority of the federal government for many years and the findings could prompt OPM to appreciate and more effectively utilize spirituality in the workplace.

The need to improve public sector efficiency and job satisfaction has never been more imperative than it is at the present, due to some challenges facing public agencies (OPM, 2016). These challenges include budget shortfalls and the possible elimination of positions, programs, departments, and agencies. According to Wang and Cheng (2012), it is important to have a public sector that is efficient and provides better services. However, that is easy said than done when you have a workforce of unhappy employees who must provide those services and perform those work functions. The findings of this study would contribute to the ongoing quest to increase job satisfaction among federal employees.

This study demonstrated the need for public administrators to address the issue of spirituality in the workplace among federal employees to increase job satisfaction. Although this study did not show a relationship between spiritual intelligence, spiritual well-being and job satisfaction, it showed that government employees are spiritual beings who are in need of spirituality in the workplace as expressed in the literature review. Also, this study indicates that there is room for further improvement of this phenomenon within the federal sector.

Furthermore, the potential benefits that can derive from incorporating spirituality into the workplace are the increase of job satisfaction. Employee's job satisfaction is highly influenced by the employers' ability to let the employee be a complete person in

the workplace. Also, the findings may prompt OPM to conduct further research as it relates to this topic. Federal employees provide vital programs and services to the public and it is important that we retain our federal workforce. The workplace is very diverse and good leaders should create an inclusive workplace where the whole person is welcomed. The federal workforce is currently on a hiring freeze and the 2017 Administration has proposed many budget cuts to government programs and positions. Increasing job satisfaction will only become more important as things progress because government employees have to do more work with less and without advancement potential in most cases.

Conclusion

There is a lack of information about the relationship between spiritual intelligence, spiritual well-being, and job satisfaction among U.S. federal government employees. For many years, job satisfaction for U.S. federal government employees has decreased with only slight growth recently (OPM, 2015). The OPM knows that employee's job satisfaction among federal employees is very important, which is why they conduct the Federal Employee Viewpoint Survey every year and look for ways to improve upon the negative results.

The work that U.S. federal government employees provide is crucial to the well-being of the American people and these people depend upon these programs and services every day. Satisfied employees perform better based upon the literature. While this study didn't show a statistical relationship between spiritual intelligence, spiritual well-being,

and job satisfaction, it showed that government employees have moderately high spirituality.

Now that this study has concluded, the researcher hopes that OPM, U.S. federal government agencies, and government leadership will use this information and build upon this study to help improve the problem of decreased job satisfaction within the U.S. federal government. In addition, the hope is that government leaders will create an environment where federal employees can feel comfortable exercising their spiritual essence in the workplace. Lastly, the researcher hopes that this study serves as a catalyst for continued research about the relationship between spiritual intelligence, spiritual well-being, and job satisfaction within the U.S. federal government.

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Appendix A: Permission to use SWBS

from: **Ray Paloutzian** <paloutz@westmont.edu>

to: Jesse Moore <jesse.moore@waldenu.edu>

date: Fri, Aug 12, 2016 at 12:23 PM

subject: Re: Permission to use SWBS in
Dissertation Research

mailed-by: westmont.edu

signed-by: westmont.edu

Jesse,

the below will answer your questions. Also, please see the two attachments to this email. One of them is a recent chapter on SWBS research (referred to in the below long email message). The other is a new, updated research bibliography that (to my knowledge) lists every study with the scale up to last month. The Specimen Set, which you will need to get from the website, contains an old and out-of-date bibliography. I will soon be replacing it with this new one. So you have it attached. It will save you some work. Also note: When you are done with your dissertation, please please please send me the complete citation information for it, and for any article that you may publish based on it. If possible, also email me a copy of such. I will then add your citation to this bibliography so that it is available to others. OK, below is a long message that I send out to all requests such as yours. Self-explanatory, but of course please write, if questions. — Ray

I get many inquiries about the SWBS. Thus, below I copy and paste a long email that I send in response to the many requests I receive. You may know some of it already, but it may have a few bits of info that might help you. Here it is, for your information and use.

Permission is granted to use the SWBS subject to purchase of the number of copies (i.e., authorization to make the number of copies from a PDF file that you download) that you will use. See the website www.lifeadvance.com. It has information about the scale and the instructions to follow to obtain the Specimen Set that includes one examination copy of the scale, the manual for the SWBS that includes scoring instructions, norms, interpretive information, and a research bibliography that is about 20 pages long. (For student research, a student is authorized to use the student discount procedure, which will give a 50% discount on all items.) When you go to the products page of the website, select the icon that indicates the number of copies of the scale that you are purchasing authorization to make from the PDF download that you retrieve after processing your order. You will see on the Products Page that the cost per copy goes down as the N goes up, in steps of 50. After you select the icon that corresponds to your number of copies, you will go to the shopping cart page. Change the number to the correct number for your purchase and then punch the "update shopping cart button." Then follow the procedures, collect the PDF file download as indicated on the web page (or on the email that is also sent to you), and you are thereby authorized to make and use the number of copies that you purchased authorization to make.

See the chapter published in 2012 by Paloutzian et al., in the Oxford Textbook of Spirituality in Healthcare, edited by Cobb et al. This chapter is the latest statement on the topic. Also, its bibliography is good and it updates the research bibliography available on the website that comes with the specimen set. I have attached this chapter to this email.

Data Analysis: If you plan on doing statistical analysis on scale scores: One thing that I always recommend is to analyze your data not only according to the SWBS total scores, but also according to the RWB and EWB subscale scores separately, in addition to the total SWBS scores. Of course total SWBS is made up of RWB + EWB. Fine. But RWB and EWB correlate only modestly, which is why they are two separate factors. And sometimes the RWB and EWB scores behave differently from each other, and not exactly the same as the behavior of the SWBS total. This means that looking at those two subscales can tell you something psychologically interesting that the SWBS total score cannot do by itself, i.e., it allows you to dig deeper. So I strongly recommend that you look at your data and do the same analyses all three ways. See the review paper by Bufford, Paloutzian, and Ellison 1991 as a nice example of how the scores can be meaningfully broken down in this way.

Translations: If you need to make a translation of the SWBS from English into another language, contact me and I am able to authorize it. I have translations into Chinese, Arabic, Spanish, Portuguese, Norwegian, Malaysian, English Childhood Retrospective, Korean, Turkish, Cebuano, and Tagalog.

Electronic administration: It is OK to use the SWBS electronically with, e.g., Survey Monkey or similar. In this case, 1 electronic administration of the scale equals 1 paper copy of the scale, so (for example) if you have an electronic N = 100, the cost is exactly the same as for 100 paper copies. The website has to be protected so that only your authorized subjects have access to it, the scale cannot be copied or emailed or otherwise distributed, the copyright line should show electronically, and the scale should be removed from the website at the close of data collection.

OK, that is the end of the standard information. In addition, you may find it helpful to see the 2nd edition of Paloutzian and Park Handbook of the Psychology of Religion and Spirituality, 2nd ed., 2013, Guilford publishers. It as a chapter on religion and spirituality, measurement of R and S, and other topics that may be related to your needs. (Also, it recently came out in paperback for only about \$40 USD.)

I hope this helps.
Thank you,

--Ray
Raymond F. Paloutzian

Appendix B: Spiritual Well-Being Scale

SWB Scale

SA = Strongly Agree
MA = Moderately Agree
A = Agree
D = Disagree
MD = Moderately Disagree
SD = Strongly Disagree

1. I don't find much satisfaction in private prayer with God.
2. I don't know who I am, where I came from, or where I'm going.
3. I believe that God loves me and cares about me.
4. I feel that life is a positive experience.
5. I believe that God is impersonal and not interested in my daily situations.
6. I feel unsettled about my future.
7. I have a personally meaningful relationship with God.
8. I feel very fulfilled and satisfied with life.
9. I don't get much personal strength and support from my God
10. I feel a sense of well-being about the direction my life is headed in.
11. I believe that God is concerned about my problems.
12. I don't enjoy much about life.
13. I don't have a personally satisfying relationship with God.
14. I feel good about my future.
15. My relationship with God helps me not to feel lonely.
16. I feel that life is full of conflict and unhappiness.
17. I feel most fulfilled when I'm in close communion with God.
18. Life doesn't have much meaning.
19. My relation with God contributes to my sense of well-being.
20. I believe there is some real purpose for my life.

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Appendix C: Permission to use MSQ-Short Form

from: **vpr Vocational Psychology Research** <vpr@umn.edu>
to: Jesse Moore <jesse.moore@waldenu.edu>
date: Tue, Aug 16, 2016 at 1:00 PM
subject: Re: Permission for use of MSQ-Short Form and ordering.
signed- umn.edu
by:

Hello Jesse,

Thank you so much for your interest in the University of Minnesota's Vocational Psychology Research Center's assessments. At this time we are transitioning to a [Creative Commons](#) license and will no longer be charging for the use of our assessments.

You can access samples of the assessments as well as the manuals online here: [Website](#). We hope to have clean copies of all measures, answer sheets, and language translations on the website as soon as possible. In the meantime, you may use the measures free of charge, but not for profit, by creating digital reproductions of the samples available online.

Please note that this office and the University of Minnesota are unable to provide consultation on the measures or their scoring. We encourage you to read the manuals (found on our [Website](#)) and review the literature thoroughly prior to using any measures from our website.

Thank you for your continued interest in our instruments.

Best,

Vocational Psychology Research

Vocational Psychology Research
University of Minnesota
N612 Elliott Hall
75 East River Road
Minneapolis, MN 55455

Phone. [612 625 1367](tel:6126251367)

Fax. [612 625 4051](tel:6126254051)

Email vpr@umn.edu

[Website](#)

Appendix D: Minnesota Satisfaction Questionnaire

Ask yourself: How **satisfied** am I with this aspect of my job?

Very Sat. means I am very satisfied with this aspect of my job.

Sat. means I am satisfied with this aspect of my job.

N means I can't decide whether I am satisfied or not with this aspect of my job.

Dissat. means I am dissatisfied with this aspect of my job.

Very Dissat. means I am very dissatisfied with this aspect of my job.

On my present job, this is how I feel about

	Very Dissat.	Dissat.	N	Sat.	Very Sat.
1. Being able to keep busy all the time	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. The chance to work alone on the job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. The chance to do different things from time to time	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. The chance to be "somebody" in the community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. The way my boss handles his/her workers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
6. The competence of my supervisor in making decisions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
7. Being able to do things that don't go against my conscience	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
8. The way my job provides for steady employment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
9. The chance to do things for other people	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
10. The chance to tell people what to do	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
11. The chance to do something that makes use of my abilities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12. The way company policies are put into practice	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
13. My pay and the amount of work I do	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
14. The chances for advancement on this job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
15. The freedom to use my own judgment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
16. The chance to try my own methods of doing the job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
17. The working conditions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
18. The way my co-workers get along with each other	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
19. The praise I get for doing a good job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
20. The feeling of accomplishment I get from the job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
	Very Dissat.	Dissat.	N	Sat.	Very Sat.

Appendix E: Permission to use SIRSI-24

from: **David King** <davidking2311@gmail.com>
to: Jesse Moore <jesse.moore@waldenu.edu>
date: Sat, Aug 13, 2016 at 4:00 AM
subject: Re: Permission to use the SISRI-24 in Dissertation Research
mailed- gmail.com
by:
signed- gmail.com
by:

Hi Jesse,

Your research question sounds interesting. Yes, you may use the scale in your work. It is free for use in educational and research contexts.

All the best,
David

David King, PhD

Postdoctoral Research Fellow, IRMACS Centre, Simon Fraser University
Instructor, Department of Psychology, University of British Columbia
www.davidbking.net

Appendix F: SIRS-24

SIRS-24		Age? (in years) _____			
The Spiritual Intelligence Self-Report Inventory © 2008 G. King		Sex? (circle one) Male Female			
<p>The following statements are designed to measure various behaviors, thought processes, and mental characteristics. Read each statement carefully and choose which one of the five possible responses best reflects you by circling the corresponding number. If you are not sure, or if a statement does not seem to apply to you, choose the answer that seems the best. Please answer honestly and make responses based on how you actually are rather than how you would like to be. The five possible responses are:</p> <p>0 – Not at all true of me 1 – Not very true of me 2 – Somewhat true of me 3 – Very true of me 4 – Completely true of me</p> <p>For each item, circle the one response that most accurately describes you.</p>					
1. I have often questioned or pondered the nature of reality.	0	1	2	3	4
2. I recognize aspects of myself that are deeper than my physical body.	0	1	2	3	4
3. I have spent time contemplating the purpose or reason for my existence.	0	1	2	3	4
4. I am able to enter higher states of consciousness or awareness.	0	1	2	3	4
5. I am able to deeply contemplate what happens after death.	0	1	2	3	4
6. It is difficult for me to sense anything other than the physical and material.	0	1	2	3	4
7. My ability to find meaning and purpose in life helps me adapt to stressful situations.	0	1	2	3	4
8. I can control when I enter higher states of consciousness or awareness.	0	1	2	3	4
9. I have developed my own theories about such things as life, death, reality, and existence.	0	1	2	3	4
10. I am aware of a deeper connection between myself and other people.	0	1	2	3	4
11. I am able to define a purpose or reason for my life.	0	1	2	3	4
12. I am able to move freely between levels of consciousness or awareness.	0	1	2	3	4
13. I frequently contemplate the meaning of events in my life.	0	1	2	3	4
14. I define myself by my deeper, non-physical self.	0	1	2	3	4
15. When I experience a failure, I am still able to find meaning in it.	0	1	2	3	4
16. I often see issues and choices more clearly while in higher states of consciousness/awareness.	0	1	2	3	4
17. I have often contemplated the relationship between human beings and the rest of the universe.	0	1	2	3	4
18. I am highly aware of the nonmaterial aspects of life.	0	1	2	3	4
19. I am able to make decisions according to my purpose in life.	0	1	2	3	4
20. I recognize qualities in people which are more meaningful than their body, personality, or emotions.	0	1	2	3	4
21. I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.).	0	1	2	3	4
22. Recognizing the nonmaterial aspects of life helps me feel centered.	0	1	2	3	4
23. I am able to find meaning and purpose in my everyday experiences.	0	1	2	3	4
24. I have developed my own techniques for entering higher states of consciousness or awareness.	0	1	2	3	4

Appendix G: Combined Survey Questionnaire

SA = Strong Agree
 MA = Moderately Agree
 A = Agree
 D = Disagree
 MD = Moderately Disagree
 SD = Strongly Disagree

1. I don't find much satisfaction in private prayer with God.
2. I don't know who I am, where I came from, or where I'm going.
3. I believe that God loves me and cares about me.
4. I feel that life is a positive experience.
5. I believe that God is impersonal and not interested in my daily situations.
6. I feel unsettled about my future.
7. I have a personally meaningful relationship with God.
8. I feel very fulfilled and satisfied with life.
9. I don't get much personal strength and support from my God.
10. I feel a sense of well-being about the direction my life is headed in.
11. I believe that God is concerned about my problems.
12. I don't enjoy much about life.
13. I don't have a personally satisfying relationship with God.
14. I feel good about my future.
15. My relationship with God helps me not to feel lonely.
16. I feel that life is full of conflict and unhappiness.
17. I feel most fulfilled when I'm in close communion with God.
18. Life doesn't have much meaning.
19. My relation with God contributes to my sense of well-being.
20. I believe there is some real purpose for my life.

How **satisfied** am I with this aspect of my job?

Very Sat. means I am very satisfied with this aspect of my job.

Sat. means I am satisfied with this aspect of my job.

N means I can't decide whether I am satisfied or not with this aspect of my job.

Dissat. Means I am dissatisfied with this aspect of my job.

Very Dissat. Means I am very dissatisfied with this aspect of my job.

21. Being able to keep busy all the time.
22. The chance to work alone on the job.
23. The chance to do different things from time to time.
24. The chance to be "somebody" in the community.
25. The way my boss handles his/her workers.
26. The competence of my supervisor in making decisions.
27. Being able to do things that don't go against my conscience.

28. The way my job provides for steady employment.
29. The chance to do things for other people.
30. The chance to tell people what to do.
31. The chance to do something that makes use of my abilities.
32. The way company policies are put into practice.
33. My pay and the amount of work I do.
34. The chances for advancement on this job.
35. The freedom to use my own judgment.
36. The chance to try my own methods of doing the job.
37. The working conditions.
38. The way my co-workers get along with each other.
39. The praise I get for doing a good job.
40. The feeling of accomplishment I get from the job.

- 0 - Not at all true of me
 1 – Not very true of me
 2 – Somewhat true of me
 3 – Very true of me
 4 – Completely true of me

41. I have often questioned or pondered the nature of reality.
42. I recognized aspects of myself that are deeper than my physical body.
43. I have spent time contemplating the purpose or reason for my existence.
44. I am able to enter higher states of consciousness or awareness.
45. I am able to deeply contemplate what happens after death.
46. It is difficult for me to sense anything other than the physical and material.
47. My ability to find meaning and purpose in life helps me adapt to stressful situations.
48. I can control when I enter higher states of consciousness or awareness.
49. I have developed my own theories about such things as life, death, reality, and existence.
50. I am aware of a deeper connection between myself and other people.
51. I am able to define a purpose or reason for my life.
52. I am able to move freely between levels of consciousness or awareness.
53. I frequently contemplate the meaning of events in my life.
54. I define myself by my deeper, non-physical self.
55. When I experience a failure, I am still able to find meaning in it.
56. I often see issues and choices more clearly while in higher states of consciousness/awareness.
57. I have often contemplated the relationship between human beings and the rest of the universe.
58. I am highly aware of the nonmaterial aspects of life.
59. I am able to make decisions according to my purpose in life.
60. I recognize qualities in people which are more meaningful than their body, personality, or emotions.

61. I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.).
62. Recognizing the nonmaterial aspects of life helps me feel centered.
63. I am able to find meaning and purpose in my everyday experiences.
64. I have developed my own techniques for entering higher states of consciousness or awareness.

Appendix H: Permission to use Figure 2

Val Kinjerski <val@kaizensolutions.org>	Aug 23
to me	
<p>Thanks for contacting me Jesse. Absolutely you can use the model Thanks for asking. I've attached the article.</p> <p>A few years ago, I completed a study with an association in Canada, whose members were federal employees. While I am unable to send you my study, I can send you the document that they made public based on my work. Hope it helps.</p> <p>Please keep in touch and let me know how your research goes.</p> <p>Val</p> <p>-----</p> <p>Val Kinjerski, MSW, PhD, RSW Supporting Employees and Organizations to Flourish Consultant, Facilitator and Speaker Kaizen Solutions for Human Services Ph. (780) 459-2588</p> <p>Author of <i>Rethinking Your Work & Rethinking Your Work Guidebook</i></p> <p>Website: www.kaizensolutions.org Distance Learning and CEUs: www.elearningtoflourish.com Blog and Book: www.rethinkingyourwork.com Sign up for our Rethinking Your Work monthly newsletter: www.rethinkingyourwork.com Join me on LinkedIn: www.linkedin.com/in/valkinjerski Follow me on Twitter: www.twitter.com/ValKinjerski</p> <p>"To give life meaning, one must have a purpose larger than one's self." Will Durant</p>	

Appendix I: Demographic Analysis

For the data analysis in this research study 392 surveys were used. The results of the demographic characteristics and correlation analysis are presented based on Pearson moment correlation coefficient.

	SWBS vs. MSQ		SISRI-24 vs. MSQ	
	Pearson <i>r</i>	P- Value	Pearson <i>r</i>	P- Value
<i>Gender</i>				
Male (n=195)	.000	-.279**	.269	-.080
Female (n=197)	.029	-.155*	.119	-.112
<i>Race</i>				
African American/Black (n=55)	.126	-.209	.838	-.028
Asian/Asian American (n=36)	-.510	-.114	.000	.936
Caucasian/White (n=264)	.000	-.243**	.022	-.141*
<i>Religious Affiliation</i>				
Christianity (n=334)	.000	-.217**	.177	-.074
Other (n=13)	.046	-.561*	.343	-.286
<i>Age</i>				
21-29 (n=34)	.643	-.082	.742	-.059
30-39 (n=109)	.000	-.341**	.156	-.137
40-49 (n=96)	.395	-.088	.698	-.040
50-59 (n=98)	.007	-.271**	.389	-.088
60 or older (n=55)	.009	-.350**	.120	-.212
<i>Gross Annual Household Income</i>				
25,000-49,999 (n=15)	.873	.045	.902	-.035
50,000-74,999 (n=35)	.435	-.136	.681	.072
75,000-99,000 (n=63)	.906	.015	.730	-.044
100,000-149,999 (n=115)	.000	-.391**	.066	-.172
150,000-199,000 (n=64)	.033	-.267*	.104	-.205
200,000 and higher (n=74)	.072	-.211	.988	-.002
Prefer not to answer (n=24)	.627	-.104	.537	-.133
<i>Educational Level</i>				
Secondary HS Education (n=18)	.001	-.720**	.090	-.411
Some College, Univ., Tech. (n=30)	.751	.060	.456	.141
Associate's Degree (n=10)	.684	.148	.869	-.060
Bachelor's Degree (n=113)	.001	-.306**	.014	-.229*

Master's Degree (n=165)	.006	-.213**	.664	-.034
Doctoral or Profess. Degree (n=49)	.084	-.249	.835	-.030

** Correlation is significant at the 0.01 level (2-tailed).

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