

How Sales Personnel View the Relationship between Job Satisfaction and Spirituality in the Workplace

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## ABSTRACT

This research was aimed at the study of job satisfaction and the relationship to spirituality in the workplace. In addition, job satisfaction was studied as both intrinsic and extrinsic satisfaction spirituality in the workplace was researched as standalone variables. The ultimate goal of this research was to examine the relationships of the variables that would lead to further growth in employee development, increased job performance, lower turnover rates, higher profits and employee retention as they relate to organizational goals and strategies. Research results suggest the following conclusions; among sales personnel 1) there is a relationship between spirituality in the workplace and intrinsic job satisfaction, 2) gender does not moderate the relationship, 3) age does moderate the relationship, and 4) there is no relationship between spirituality in the workplace and intrinsic job satisfaction.

This research indicated that there is a widespread belief that for companies to survive into the 21<sup>st</sup> century in the face of economical downturn and global competition, it is necessary for leaders and employees to tap into their spiritual resources. All the collected evidence from this research points to a strong and significant framework between the variables. The potentially groundbreaking nature of this research leaves no doubt that the intuitively positive relationship between spirituality in the workplace and job satisfaction have the ability to transform individual and organizational lives.

**Key Words:** Leadership, Job Satisfaction, Spirituality, Sales Personnel

## INTRODUCTION

Spirituality in the workplace is about people who perceive themselves as spirited beings, whose spirits desire and need to be energized through work. It is about experiencing real purpose and meaning at work beyond paychecks and performance reviews. Spirituality is about people sharing and experiencing some common attachment, attraction, and togetherness with each other within their work unit and the organization as a whole (Harrington, 2004).

The recent spurt of scholarly articles along with several authors currently writing on the work-spirituality connection (Benefiel, 2003; Krishnakumar & Neck, 2002; Ashmos & Duchon, 2000; Dehler & Welsh, 1994) reflects the interest in the relationship of spirituality in the workplace, job satisfaction and organizational commitment (Connolly & Myers, 2003; Milliman, Czaplewski & Ferguson, 2003). The need for a spiritual connection has become important to a wider audience, partly because of ongoing changes in organizational structure, which often results in feelings of insecurity regarding one's place in the system (Heaton, Schmidt-Wilk & Travis, 2004).

The core of spirituality is about people sharing and experiencing some common attachment, attraction, and togetherness within their work unit and the organization as a whole. (Harrington, 2004; Mitroff & Denton, 1999).

The term spirituality comes from the Latin word *spiritus*, meaning vapor, breath, air or wind. Mitroff & Denton (1999) defined spirituality as the desire to find one's ultimate purpose in life, and to live accordingly. However, a review of the literature determined that there is no single agreed-upon definition of the term "spirituality" among those who are conducting research in this field.

Recent scholars have moved towards defining spirituality in terms of purpose and meaning, community and an element of interconnectedness (Allegretti, 2000; Giacalone & Jurkiewicz, 2003). Allegretti defines spirituality as a kind of shorthand for the deepest urgings and impulses of the human self: That which gives meaning and depth to everyday life. The concept encompasses one's need for creativity, one's desire for self-expression, and a hunger for love and service. A spirituality of work refers to making work a part of spiritual life, finding opportunities for self-expression, bringing moral values into the workplace, standing up for what one believes, and developing a sense that all of life is sacred (Giacalone & Jurkiewicz, 2003). Spirituality, according to Giacalone & Jurkiewicz (2003) refers to the idea that individuals hold a set of moral beliefs (distinct from religious beliefs) that inform their sense of right and wrong in the workplace. These beliefs generally center on a desire by the individual to be his or her best, to help others be their best, and to feel a sense of connectedness with one's work and coworkers. By acting upon these beliefs, individuals achieve a sense of sacredness in their actions and in the world (Giacalone & Jurkiewicz, 2003).

## PURPOSE OF THE STUDY

The purpose of this empirical study is to examine the relationship of spirituality in the workplace to job satisfaction. The ultimate goal is to use a current theory with practical implications for creating a positive workplace environment; in this way human resource professionals and corporate executives may implement practices that lead to further growth in employee development, increased job performance, lower turnover rates, higher profits, and long term employee satisfaction and employee retention as they relate to organizational goals and strategies.

## NEED FOR THE STUDY

There is currently limited knowledge and research about the relationship between workplace spirituality and job satisfaction. Hence, this empirical study assesses the strength of the relationship between spirituality in the workplace and job satisfaction. Moore and Casper (2006) measured the impact of a proxy of workplace spirituality (perceived organizational support) and found a high correlation between affective organizational commitment and intrinsic job satisfaction. The focus of this study will be on sales managers who work for a Fortune 500 company and the results will be used to for human resource purposes to gain a in-depth understanding on job satisfaction as it relates to spirituality in the workplace.

## RESEARCH QUESTIONS

The study addresses the following research questions:

1. Is spirituality among sales personnel in the workplace related to job satisfaction?

Job satisfaction is an important variable that has been established as a key variable relating to individuals and organizational performance. The independent variable in this study is job satisfaction and the dependent variable is spirituality in the workplace.

## LIMITATIONS

The limitations hampering a scientific study of workplace spirituality are threefold: (1) inadequate measurement tools; (2) limited theoretical development; and (3) legal concerns. This research study will address these limitations by quantitatively surveying corporate employees for the purpose of developing, testing and presenting research that explains the relationship between spirituality in the workplace and job satisfaction and to the organization as they exist in today's corporate culture among sales personnel.

## DELIMITATIONS

This study will be delimited in that it will recognize that every human being is a spiritual being; however, not every human being is a religious person. Religion, while it may be the vehicle through which some individuals express their spiritual desires, will not be the focus of this research study. In addition, this study, while recognizing the spirituality of the individual, is more concerned with the value of corporate-initiated and sponsored programs to encourage spiritual expression by its sales managers as they relate to job satisfaction. Job satisfaction is delimited from spirituality in that it is a cognitive, attitudinal and emotive state based on a comparison of job related expectations relative to actual performance. It is embedded in the cognitive theories of psychology and has been used in organizational theories since the 1920's (Hill & Pargament, 2003).

## ASSUMPTIONS

There are two significant assumptions for this research. The first is that spirituality is a valid psychological construct that can be operationalized, measured and investigated in nomological networks (Reed 1991, 1992). The crisis in psychology in the 1970s (Koc and Leary 1992) and the emergence of the tradition of humanistic psychology as an “alternative conception in psychology” (Hilgard, 1987) set the stage for the introduction of the concept “spirituality” as a valid psychological construct. In the 1970s and 1980s spirituality was embraced by the more extreme followers of humanistic psychology in psychological therapy in the context of Maslow’s higher motives related to “being” and self-actualization (Maslow, 1954). In recent years the concept has become increasingly embraced in research areas that apply psychological theories to explain behavior in organizations. (Ashmos and Duchon, 2000, Mitroff and Denton, 1999; Brandt, 1996; Chappel, 1993).

The second assumption is that this construct is linked to positive organizational outcomes. This assumption is justified because self-actualization and higher levels of motives can be expected to relate to positive behaviors in organizations. Both psychological theory building (Milliman, Czaplewski, and Ferguson, 2003) and general sociological theories have established a link between these higher motives and positive economic outcomes (Weber, 2003). This study will primarily focus on the short term and long term consequences of spirituality in the workplace as it relates to job. Due to the extensive availability of quality information on the subject of workplace spirituality, this assumption as well as the phenomenon of spirituality in the workplace will be affirmed throughout this research study.

## SIGNIFICANCE OF THE STUDY

This study is significant because there is still so much divergence, even controversy, in perceptions about the phenomenon of spirituality in the workplace. There is a significant degree of inhibition among corporate professionals in the 21st century to implement the research that has been completed on embracing spirituality as it relates to job satisfaction.

## OPERATIONAL DEFINITIONS

The definitions of selected terms used throughout this study are as follows:

**Job Satisfaction:** The pleasurable or positive emotional state resulting from the assessment of one’s job and job experiences (Locke, 1976), and the degree to which people like their jobs (Spector, 1997).

**Intrinsic satisfaction:** How people feel about the nature of their job tasks (Hirschfield, 2000).

**Extrinsic satisfaction:** How people feel about aspects of the work situation that are external to the job tasks or work itself (Hirschfield, 2000).

**Spirituality in the workplace:** Workplace spirituality involves the effort to find one’s ultimate purpose in life, to develop a strong connection to coworkers and other people associated with work, and to have consistency or alignment between one’s core beliefs and values of their organization (Mitroff and Denton, 1999).

## SPIRITUALITY IN THE WORKPLACE

This literature review presents a comprehensive definition and an integral model of spirituality in the workplace in the following sections:

- Model: Self Thought Leadership Model
- The Spirituality Movement of the 21st Century
- The Integration of Sales and Spirituality
- Spirituality's Impact on the Corporate Bottom Line
- A Model: The Interaction of the Spiritual Component with the Corporate Body
- Job Satisfaction
- Organizational Commitment.

A review of the literature found a growing awareness by Human Resource professionals of spirituality in the workplace, and revealed changing strategies by employers to deal with organizational needs for spirituality. There is increasing evidence that a major transformation is occurring in many organizations (Ashmos and Duchon, 2000). In the so-called Spirituality Movement, organizations that have long been viewed as rational systems are considering making room for the spiritual dimension, a dimension that has less to do with rules and order and more to do with meaning, purpose, and a sense of community (Ashmos and Duchon, 2000).

## THE SPIRITUALITY MOVEMENT OF THE 21<sup>ST</sup> CENTURY

Ashmos and Duchon (2000) recognize that the world of corporate work is changing. Where Americans work, how they work, particularly since the advent of computer technology allowing telecommuting, bringing about the isolation and impersonal sense of detachment of those who work and communicate solely through computers—all of these factors contribute to a workplace ripe for embracing a connection, whether it be through spirituality or some other source. These changes are drastic, even revolutionary, and will affect every working American. Five reasons for corporate America's growing interest in spirituality at work are noted by: (Ashmos & Duchon, p.134)

1. "The downsizing, reengineering, and layoffs of the past decade have turned the American workplace into an environment where workers are demoralized."
2. "The workplace is being seen more often as a primary source of community for many people because of the decline of neighborhoods, churches, civic groups, and extended families as principal places for feeling connected."
3. "Curiosity about Pacific Rim cultures and Eastern philosophies. Philosophies such as Zen Buddhism and Confucianism, which encourage meditation and stress values such as loyalty to one's groups and finding one's spiritual center in any activity, are finding acceptance."
4. "As aging baby boomers move closer to life's greatest uncertainty—death—there is a growing interest in contemplating life's meaning."
5. "The pressure of global competition has led organizational leaders to recognize that employee creativity needs a fuller expression at work."

Although the concept of "spirituality in the workplace" has increasingly gained popularity in the past few years nevertheless, this literature review recognizes that the term spirituality means different things to many people. Dr. Judy Neal, founder and president of the Association for Spirit at Work, found that managers often confuse spirituality with religion (Brandt, 1996). A person in corporate America can have a deeply meaningful spiritual experience at work without having people become upset with someone trying to convince them of a particular religious point of view. Ashmos and Duchon (2000) referred to this phenomenon as being about employees who understand themselves as spiritual beings whose souls need

nourishment at work; about experiencing a sense of purpose and meaning in their work, and experiencing a sense of connectedness to one another and to their workplace community.

## THE INTEGRATION OF SALES AND SPIRITUALITY

The targeted population of this study is taken from full time sales personnel working for a Fortune 500 Company. This section of the literature review includes an insight to the impact of spirituality on the sales culture.

Because of the substantial influence the spirituality concept is having on U.S. corporations, sales managers are realizing the need to establish sales management developmental programs on the spirituality concept impact upon the sales culture and sales force. Kumar & Seshadri (2009) regarded spirituality for sales personnel as a technique of cultivating a balanced temperament than enables them to attain and sustain success. Also, marketing means aggressiveness, manipulation and introducing wants that are not required by consumers. These are some of the major criticisms of marketing and sales in a world where changing lifestyles and aspirations leave no time to even think of spiritual aspects. Beyond the debate of rituals and spirituality, the Bhagavad Gita seems to offer insights that are practical and simple, when applied to the field of marketing and sales. Life is a mixture of joy and misery. There are moments of joy when the salesperson established a relationship with a client bags an order and wins accolades from the company. There are depressing moments when he/she gets tongue lashed for not showing results within the organization, though in reality the odds may have been against him/her. A salesperson who practices and masters a balanced temperament is one who is supreme and sure to attain success.

Marchetti (2004) found that sales managers who made an effort to learn more about each sales person and to initiate more cheerleading now and then had a positive effect. Serifsoy (2002) defines the exploration of an emergent model for sales as a alternative to traditional and consulting selling models, grounded in the philosophies and skills of dialogue and appreciative inquiry. It is an integrative, comprehensive and multi-disciplinary that draws from the fields of psychology, organizational development, executive coaching, communication and spirituality. Other attributes of this model include: a focus on creating generative relationships, listening to connect, generating internal commitment from the buyer, and attending to the sales process as a spiritual practice. Futrell (2009) examined the question, "Do salespeople who follow the Golden Rule or let their faith influence their behavior to serve their customers better or let their jobs and employers more than other salespeople?" A comprehensive study was developed and tested using structural equation modeling to investigate an organization's relationships with job satisfaction, organization commitment, propensity to leave, life satisfaction and customer satisfaction. The combined effect of following the Golden Rule and personal faith leads to more satisfied customers and a more stable workforce to meet organizational goals.

Another spirituality-driven concept that sales managers must learn to appreciate are the dimensions of the workplace for salespersons. Rego & Cunha (2008) describe a study of spirituality aimed to examine the impact of five dimensions of workplace spirituality (team's sense of community, alignment with organizational values, sense of contribution to society, enjoyment at work, opportunities for inner life on affective, normative, and continuance commitment. Correlations, regressions and cluster analyses were carried out. The findings

suggest that when people experience workplace spirituality, they feel more affectively attached to their organizations, experience a sense of obligation/loyalty towards them, and feel less instrumentally committed.

To summarize, the connection between sales and spirituality becomes more crystallized once a purposeful spiritual approach is better understood. Drucker (2003) was perceived as a spiritual philosopher because his views about management are always contextualized within a purposefully spirit approach. He felt human existence can only be experienced by finding its spiritual center. His post-modern Gestaltic view of the “whole” embodies “elements” or “parts” that contribute purposefully and responsibly because they have a necessity to develop spiritually and meaningfully. His philosophy recognizes that moral values and strength of character develop the spirit while advancing the practice of management.

## SPIRITUALITY’S IMPACT ON THE CORPORATE BOTTOM LINE

How does spirituality in the workplace relate to the bottom line of a business? Recent publications and studies have focused on the relationship between workplace spirituality and organizational performance (Giacalone & Jurkiewicz, 2003). Earlier studies showed a strong correlation between corporate culture/core values and profitability. A Harvard Business School study examined ten companies with strong corporate culture and ten with weak corporate culture, drawn from a list of 200 leading companies. Researchers in this study not only found a dramatic correlation between an organization’s spirited culture and its profitability; but, also found that, in some cases, the more spirited companies outperformed the others by 400 to 500 percent in terms of net earnings, return on investment, and shareholder value (Giacalone & Jurkiewicz, 2003).

Research performed by University of Southern California’s Marshall Graduate School of Business Professor Ian Mitroff (Mitroff, 1999) indicates that organizations which identify themselves as spiritual have employees who: 1) are less fearful of their organizations; 2) are less likely to compromise their basic beliefs and values in the workplace; 3) perceive their organizations as being significantly more profitable; and, 4) report that they can bring significantly more of their complete selves to work, especially their creativity and intelligence. Many studies have indicated that what gives individuals the most meaning and purpose in their job is the ability to realize their full potential as a person (McCoy, 2001).

McLaughlin (1998) emphasizes the relationship between spirituality and profitability by asserting, “A growing movement across the country is promoting spiritual values in the workplace and pointing to many examples of increased productivity and profitability” (p. 11). According to McLaughlin, organizations that want to survive in the 21<sup>st</sup> Century will have to offer a greater sense of meaning and purpose—key elements of spirituality, to their workforce. A credible way of demonstrating the correlation between a spiritual approach and corporate profitability is through case studies of companies. For that purpose, Milliman, Ferguson, Trickett and Condemni (1999) selected Southwest Airlines, justifying their choice for this company as follows:

We selected Southwest Airlines (SWA) for our case study because it appears to have a strong sense of spiritual-based values guiding its organizational goals and practices. In addition, the company has an established track record of excellent organizational performance as well as high employee and customer satisfaction. In profiling SWA we certainly do not want to imply that it is a perfect example of living spiritual values; it has its problems and limitations like other firms. Despite



this, there seems to be a genuine sense of spirit and affection in both SWA employees and customers (p. 221).

The purpose of the article was to examine the ways spirituality is manifested within SWA and assess the impact of spirituality on SWA employees, customers, and organizational performance. Included in this case study was the result that because of high employee satisfaction, SWA employees have one of the lowest turnover rates (six percent, at the time of the study) in the airline industry.

Another researched case of profitability in a spiritually-led company is the Herman Miller Furniture Company. Max DePree, CEO of the Herman Miller Furniture Company is recognized among the successful business leaders who demonstrate a personal spirituality that inspires good moral habits. In his book, *Business as Unusual: the People and Principles at Herman Miller* (1992), DePree describes the company as problem-solving, risk-taking, committed to change, dedicated to quality and the pursuit of excellence. It fosters an open climate of freedom in which people have the right and responsibility to contribute, to be involved, and to influence the design and manufacture of office and health care furniture. One of the ways to measure Herman Miller's successful performance is through the frequency in which this company is mentioned by a wide variety of authors on the topic of management excellence and outstanding organizational behavior.

Marques and Dhiman (2005) studied spirituality in the workplace by interviewing six business executives in a qualitative study and developed a list of vital themes for spirituality in the workplace. The 19 themes are:

#### THEMES THAT APPLY TO A SPIRITUAL WORKPLACE

Ethics	Trust
Truth	Kindness (bonding, compassion)
Belief in God or a Higher Power	Team Orientation
Respect	Few organizational barriers
Understanding	A sense of peace and harmony
Openness	Aesthetically pleasing workplace
Honesty	Interconnectedness
Being self motivated	Encouraging diversity
Encouraging creativity	Acceptance
Giving to others	

#### JOB SATISFACTION

Based upon the employee's environment, he or she either enjoys or is dissatisfied with his or her job. It is clear through research studies that the extent to which an employee is allowed and encouraged to express him or herself through spirituality is an indication, a tool of measurement, for his or her emotional and psychological state. One source states that "some individual level benefits of workplace spirituality include 'increased physical and mental health of employees, advanced personal growth, and enhanced self worth'" (Krahnke & Giacalone & Jurkiewicz, 2003, p. 397). It is important to note that to study job satisfaction is to place emphasis on the psychological process instead of the physical (Spector, 1997).

Spector (1997) claims that job satisfaction is simply how people feel about their jobs and the different aspects of how they perform their job requirements. It is the extent to which people like (satisfaction) or dislike (dissatisfaction) their jobs. Job satisfaction may be viewed in the overall content an employee experiences or some sort of specific, momentary satisfaction (Cook & Hepworth, & Wall & Warr, 1981). In this way, there are two types of satisfaction an employee may experience: intrinsic and extrinsic.

One study states that these two divisions in job satisfaction are clear measurements of how employees like or dislike their work; what they feel towards their tasks and their organization (Bhuiyan, 1996; Locke, 1976). Extrinsic satisfaction is experienced when the organization rewards an employee for doing a good job, most likely through the form of a raise or promotion (Bhuiyan, 1996). Intrinsic satisfaction deals more with the employee's own internal feelings of accomplishment and self-actualization. Another source defines intrinsic satisfaction as "an individual's attitudes toward elements related to work such as achievement, responsibility, advancement, and growth" (Herzberg, 1968, p139). This form of satisfaction has closer ties to an employee's spirituality. It has been studied and proven that intrinsic satisfaction has a deeper and a more lasting effect on an employee, keeping an employee dedicated to his or her tasks more so than extrinsic satisfaction does.

In order to simplify and organize the way job satisfaction is studied, Locke (1976) divided job satisfaction into several different theories: Process theory, content theories, and social identity theory. For the purpose of this research study and relating to the effects of spirituality on job satisfaction, content theories prove most important and relevant.

Locke stated that the content theories "specify the particular needs that must be attained for an individual to be satisfied with his job" (Locke, 1976, p. 1307). The predominant content theories are Maslow's Hierarchy of Need theory and Herzberg's Motivator-Hygiene theory (Locke, 1976). Maslow's theory, however, involves many factors that both directly and indirectly affect and are related to spirituality. Maslow's theory is further divided into the categories of physiological need, safety need, belongingness and love needs, esteem needs, and self-actualization needs.

Spirituality is primarily concerned with the last three categories: belongingness and love needs, esteem needs, and self-actualization needs. Employees who are openly allowed and encouraged to explore their spiritual self most often do not experience self-esteem problems, as they are secure with who they are in their own beliefs.

It is also apparent that a corporation that embraces spirituality amongst its workers also encourages an atmosphere where employees feel a certain connection, an inclusion with each other. This company openness helps to uplift and celebrate the individual spiritual needs and promotes esteem building characteristics. When the employees' belongingness, love, and esteem needs are met, they then begin to take pride in their work, acquire a certain self-actualization; this discovery makes the workers more efficient, and the company more successful in terms of togetherness, marketability, and finances. The first two categories of Maslow's theory safety needs and physiological needs are indirectly affected by the promotion of spirituality in the workplace. An important dimension of job satisfaction is the employee's self-actualization, which one source compares to the "intrinsic motivation in work"; "the human growth and development through work" (Butts, 1999). This self-actualization or intrinsic satisfaction is assessed by achievement, personal reward, and growth, at work (Milliman, Czaplewski, and Ferguson, 2003). As discussed before, this sort of intrinsic satisfaction is bolstered by the way a company embraces its employees' spirituality.

Job satisfaction, in terms of spirituality, is experienced by the employee when he or she believes that his or her goals, morals, and ideas are in alignment with those of the organization. This is when the employee feels as if he or she is apart of a team rather than just completing a job to earn money. It is at this point, when an employee jives with the company, that an employee experiences intrinsic satisfaction due to self-actualization, which then leads to extrinsic satisfaction, or rewards from the organization due to an increased level and quality of work. This is a result of the employee believing that he or she is apart of some larger plan, purpose, and being and is therefore obligated to exert his or her best efforts in the form of some sort of contribution.

In order for an employee's and a corporation's values to be aligned, an employee must share the concept that he or she is apart of a "higher" organization, one that strives to be a corporation with high sensibility, scruples, and an awareness and adherence to ethics and integrity; an organization with the purpose to contribute to something greater than itself. When this alignment takes place, a sense of community within the workplace is developed and employees enjoy this sense of community, thus increasing satisfaction and benefits arise when employees realize that they are now apart of a community.

## SUMMARY

In the 21<sup>st</sup> century corporate organizations must seek to develop options that will result in a competitive advantage. Developing a spiritual vision can bind an employee to the company and enhance job performance (Neck and Milliman, 1994). Unfortunately, many employees perceive their job and their organizational commitment negatively due to their lack of purpose or spirituality in their work. The interest in spirituality in the workplace is here to stay, as reflected by the rising number of publications on the topic, and the many reasons for this call on a global level. There is still a broad divergence in interpretations for the word spirituality as well as for the phenomenon "spirituality in the workplace". The literature reviewed demonstrates that applying the spiritual mindset in a workplace will encourage the creativity and innovativeness of employees, which, in turn, enhances their productivity, leading to better overall performance for and by the organization as it relates to job satisfaction and organizational commitment.

Spirituality exists in corporations, simply because all employees are spiritual beings. However, there are many difficulties to address if a company wishes to acknowledge officially what already exists, and to erect a framework by which the individual's spirituality will have a positive, work-enhancing expression.

## SIGNIFICANCE OF STUDY

This study is significant because there is still so much divergence, even controversy, in perceptions about the phenomenon of spirituality in the workplace. There is a significant degree of inhibition among corporate professionals in the 21st century to implement the research that has been completed on embracing spirituality as it relates to job satisfaction. This research will be an important contribution to research on these variables since almost no studies exist in this area of research. Perhaps one of the biggest fears that hinder the ability of corporations to adopt programs stimulating spirituality in the workplace is that of discrimination lawsuits. It would be nice to believe that human resource management seeks to put the good of the corporation first, and the employee second; however, each individual is most of all concerned with his or her own employment.

## POPULATION AND SAMPLE

The targeted population of this study is sales managers. The sample for this population is taken from full time sales managers working for a fortune one hundred companies located in the southeast of the United States. One hundred and twenty surveys will be administered to sales managers of a large manufacturing firm with a majority of these 75 participate with a MBA or BA in business.

## THE VARIABLES

The research will investigate job satisfaction as an independent variable. The dependent variable is spirituality in the workplace.

### Surveys: Construct and Measures:

This section describes the research questionnaires that will be utilized to gather the data.

<b>Constructs (Variables)</b>	<b>Scales</b>	<b>Source</b>
Spirituality in the Workplace	Spiritual Perspective Scale	Reed (1987)
Job Satisfaction	Minnesota Questionnaire	Satisfaction Weiss, Dawis, England and Lofquist (1967)

## SPIRITUALITY IN THE WORKPLACE

The Spiritual Perspective Scale (“SPS”) was developed by Dr. Pam Reed and has been utilized since 1987. A ten-item, self-report questionnaire (see Appendix A) it is designed to assess spirituality. Each response will be answered on a 6 point Likert scale, with selections ranging from strongly disagree, to not at all, to strongly agree. Reed has tested the SPS on numerous respondents in varied organizations to determine its reliability in assessing spirituality in the workplace (Reed, 1987). Reed originally tested the SPS on 400 healthy, hospitalized, or seriously ill adults of all ages. Reliability, as estimated by Cronbach’s alpha, was consistently greater than .90. Inter item correlation ranges were from .54 to .60 across all groups. Item-scale correlations were consistently above .60 and validity has been tested numerous times. Scoring of the SPS was accomplished by calculating the arithmetic mean across all items for a total score that ranges from 1.0 to 6.0. The larger the score obtained, the greater the degree of spirituality.

Table 1: Summarizes research on the reliability and validity of the SPS:

Table 1a: Items of Each Subscale of Spiritual Perspective Scale (Reed, 1987)

Subscale	Items
Spiritual Perspective	1, 2, 3, 4, 5, 6, 7, 8, 9, 10

The scales are summed

Table 1b: Spiritual Perspective Scale by Dr. Pamela G. Reed 1987

Study	Sample Size	Description of Sample	Reliability (Cronbach's Alpha)	Validity
Jesse and Reed (2003)	120	Pregnant Women	.83	Trait Validity
Jesse and Alligood (2002)	75	Prenatal Psychosocial Profile of Women to measure the frequency of tobacco and alcohol substances.	.91	Trait Validity
Stevens (1999)	152	Young adults with AIDS	.84 to .90 in four separate tests	Construct Validity
Reed (1991)	400	Terminally Ill hospitalized patients	.90	Criterion-related validity and Discriminant validity

## JOB SATISFACTION

This variable was measured using the short form of the Minnesota Satisfaction Questionnaire (MSQ) (Weiss, Dawis, England & Lofquist, 1967). It was selected because it measures dimensions of job satisfaction that are not measured by other satisfaction instruments (Cook, et al., 1981). The dimensions included in the MSQ are activity, independence, variety, social status, supervision, moral values, security, social service, compensation, coworkers, recognition, creativity, working conditions, company policies achievement and advancement and

these are some variables that will be utilized to measure the effect of spirituality in the workplace on job satisfaction.

The twenty item MSQ was designed on a 5-point Likert type scale with responses anchored from “very dissatisfied” (1) to “very satisfied” (5). The twenty items short form of the MSQ was derived from the long form of the MSQ. The short-form MSQ employs the same response categories used in the 1977 long form and as with Downes (2002), “This study does not attempt to distinguish between the intrinsic and extrinsic types, but rather attempts to capture elements of intrinsic and extrinsic satisfaction through the use of the MSQ” (p.30).

Peters, Jackofsky, and Salter (1981) while studying full and part-time employees, using the twenty item MSQ achieved a reliability estimate of 0.92 at (N = 31 full time employees). Cronbach’s alpha for the internal consistency for the overall job satisfaction scale of the MSQ for employees in this research was found to be 0.86. This is consistent with Nunally’s (1978) recommendation of 0.70 being sufficient for most research. In line with the estimate for total job satisfaction, the reliability estimates for intrinsic and extrinsic satisfaction were also found to be 0.824 and 0.834, respectively. Table 2 summarizes research on the reliability and validity of the Minnesota Satisfaction Questionnaire (MSQ).

Table 2a: Items of Each Subscale of Job Satisfaction (Cook. et. al., 1981)

Subscale	Items
Intrinsic Satisfaction	1, 2, 3, 4, 7, 8, 9, 10, 11, 15, 16, 20
Extrinsic Satisfaction	5, 6, 12, 13, 14, 17, 18, 19

The scales are summed.

Table 2b: Minnesota Satisfaction Questionnaire by Weiss, Dawis, England and Lofquist, 1967

Study	Sample Size	Description of Sample	Reliability	Validity
Wanous (1974)	80	Female Telephone Operators	.71	Trait Validity
Schriesheim and Murphy (1976)	54	Social Service Counselors	.74 (Kuder-Richardson)	Trait Validity
Jermier and Berkes (1979)	158	Police Officers	.92 (Kuder-Richardson)	Trait Validity

Motowidlo and Borman (1978)	614	Army Soldiers	.84 Kuder-Richardson	Trait Validity
Arvey and Dewhirst (1976)	271	Scientists	79.5 Test-retest reliability over one week	Trait Validity

A sufficient amount of reliability is important in order to ensure that posited relationships between the variables as measured by the instruments can be found. Low reliability of survey instruments strongly impacts a researcher's ability to find the relationship in the nomological network that the researcher attempts to measure.

A review of the validation of the two scales reveals that the trait validation procedure is the primary procedure used to establish validity and reliability of both measures (Spirituality in the workplace and job satisfaction). The results of the various previous validation studies are documented in the agenda. It should be noted that some of the studies employed the Kuder-Richardson (K-R) formula rather than the Cronbach alpha formula. The Kuder-Richardson is a computational simplification of the Cronbach alpha formula and functionally equivalent. The review yielded an overwhelming evidence for validity and reliability of all three measures.

## DATA COLLECTION TECHNIQUES

The data collection will be conducted at a corporate regional sales meeting of a large manufacturing firm. One of the researchers will be responsible for the self-administered collection of these surveys.

Permission has been requested and confirmed from the Human Resource Department of this corporation. The head of the department will be informed about the purpose of the research and the details of the expected completion time of 30 minutes

The collected data will be analyzed using SPSS for Windows. In determining averages, blank answers will be ignored; and only those items answered will be averaged.

## RESEARCH QUESTIONS AND HYPOTHESES

Currently there is limited knowledge about the relationship between workplace spirituality, job satisfaction and organizational commitment. This empirical study is designed to determine the strength of the relationship between spirituality in the workplace, job satisfaction and organizational commitment.

The study addresses the following question:

1. Is spirituality in the workplace related to job satisfaction of sales personnel?

Job satisfaction and organizational commitment are important variables that have been established as key variables impacting the performance of an organization. The hypotheses derived from the research question are stated next. The null hypothesis is stated first, followed by the alternative or research hypothesis.

## SPIRITUALITY & JOB SATISFACTION

H<sub>01</sub>: There is no correlation between spirituality in the workplace and Intrinsic Job Satisfaction.

H<sub>A1</sub>: There is a correlation between spirituality in the workplace and Intrinsic Job Satisfaction.

H<sub>02</sub>: There is no correlation between spirituality in the workplace and Intrinsic Job Satisfaction by gender.

H<sub>A2</sub>: There is a correlation between spirituality in the workplace and Intrinsic Job Satisfaction by gender.

H<sub>03</sub>: There is no correlation between spirituality in the workplace and Intrinsic Job Satisfaction in older respondents by age.

H<sub>A3</sub>: There is a correlation between spirituality in the workplace and Intrinsic Job Satisfaction in older respondents by age.

H<sub>04</sub>: There is no correlation between spirituality in the workplace and Extrinsic Job Satisfaction.

H<sub>A4</sub>: There is a correlation between spirituality in the workplace and Extrinsic Job Satisfaction.

H<sub>05</sub>: There is no correlation between spirituality in the workplace and Extrinsic Job Satisfaction by gender.

H<sub>A5</sub>: There is a correlation between spirituality in the workplace and Extrinsic Job Satisfaction by gender.

H<sub>06</sub>: There is no correlation between spirituality in the workplace and Extrinsic Job Satisfaction in older respondents by age.

H<sub>A6</sub>: There is a correlation between spirituality in the workplace and Extrinsic Job Satisfaction in older respondents by age.

Table 3: The Variables of Hypothesis Model Summary

Hypothesis	Variables	Operational Variables	Reference
H1	Spirituality in the workplace Intrinsic Job Satisfaction	Spiritual Perceptive Scale Minnesota Questionnaire	Reed (1987) Weiss, Dawis, England and Lofquist (1967)
H2	Spirituality in the workplace Intrinsic Job Satisfaction	Spiritual Perceptive Scale Minnesota Questionnaire Gender	Reed (1987) Weiss, Dawis, England and Lofquist (1967)
H3	Spirituality in the workplace Intrinsic Job Satisfaction	Spiritual Perceptive Scale Minnesota Questionnaire Age	Reed (1987) Weiss, Dawis, England and Lofquist (1967)
H4	Spirituality in the workplace	Spiritual Perceptive Scale	Reed (1987)



	Extrinsic Job Satisfaction	Minnesota Questionnaire	Satisfaction	Weiss, Dawis, England and Lofquist (1967)
H5	Spirituality in the workplace Extrinsic Job Satisfaction	Spiritual Perceptive Scale Minnesota Questionnaire Gender	Satisfaction	Reed (1987) Weiss, Dawis, England and Lofquist (1967)
H6	Spirituality in the workplace Extrinsic Job Satisfaction	Spiritual Perceptive Scale Minnesota Questionnaire Age	Satisfaction	Reed (1987) Weiss, Dawis, England and Lofquist (1967)

## DATA ANALYSIS AND STRATEGY

The data analysis will follow a step-by-step approach as follows:

In a first step, descriptive statistics of the individual items of each survey instrument will be reviewed in order to calculate the average, standard deviation, skewness and kurtosis of the variables. Outliers will also be reviewed and if necessary discarded from the analysis.

This step is important as a precursor to the validity and reliability study of this research. The key first step will be the calculation of the correlation matrix for each of the scales. It should be noted that departures from normality, homoscedacity and linearity only reduce the correlation between the items (Hair et, al. 1998, p. 99). Necessary remedial countermeasures will be taken as appropriate.

The correlation matrix provides the input matrix for the principal component analysis. Missing values will be handled via the “exclude cases listwise” procedure. Principal components analysis makes certain assumptions. The following key statistics will be reviewed to ensure that the appropriate conclusions are drawn from the results of the principal component analysis:

The Kaiser-Meyer-Olkin measure of sampling adequacy and Bartlett’s test of sphericity indicate to what degree there are significant correlations in the correlation matrix. The Kaiser-Meyer-Olkin statistic is expected to exceed a value of .8, even though values of .6 are deemed acceptable.

Bartlett’s test of sphericity tests the null hypothesis that the correlation matrix is an identity matrix. An identity matrix is matrix in which all of the diagonal elements are 1 and all off diagonal elements are 0. A researcher wants to reject this null hypothesis. The determinant is expected to be greater than zero. If the determinant is 0, then there will be computational problems with the component analysis, and SPSS may issue a warning message or be unable to complete the factor analysis.

Also, the anti-image correlation matrix and the extracted communalities will be reviewed and serve as a guide for remedial measures. Appropriate remedial or countermeasures will be performed as necessary. Taken together, these tests provide a minimum standard which should be passed before a factor analysis (or a principal components analysis) should be conducted.

As discussed above, the latent root criterion will be used to identify the number of components extracted. In accordance with the general literature on factor and principal components analysis, the Kaiser criterion will be set at an eigenvalue level of one (Hair et al. 1998, p. 103).

In a subsequent step the component matrix will be rotated using the varimax rotation. The rotated component pattern matrix will then be analyzed to determine to what degree it represents the dimensionality of the constructs as discussed in the literature.

As a final diagnostic check the reproduced correlation matrix and the residual correlation matrix will be reviewed. The residual correlation matrix should be close to zero if the component solution truly reproduces the original correlation matrix.

Next, the items that load highly on the rotated component matrix and that constitute the items measuring the appropriate construct will be submitted to a Cronbach alpha analysis. The Cronbach alpha is expected to exceed the critical value of .70 (Nunnally, 1978). If necessary items that show low total-item correlations may be deleted from the final scale.

Once trait validity and reliability have been established, the item scores for each of the variables will be calculated via an unweighted linear composite. In other words, the items will be summated in order to establish the score of the respondent on the spirituality in the workplace and job satisfaction scales.

Finally, the hypotheses will be tested via a multiple regression procedure. The summated ratings will be submitted to a stepwise regression analysis and the ANOVA table will be reviewed to determine if the posited correlations hold in the data matrix.

Each set of the two variables independent variables (intrinsic job satisfaction and extrinsic job satisfaction) is also assumed to be moderated by two dichotomous variables (gender, age). The age dimension will be dichotomized at the category level 40. Thus, age categories will be dichotomized into respondents who are less than 40 years old and respondents who are 40 years and older. This research will take the recommendations of Baron and Kenny (1986) and test the impact of the moderator variables (gender and age) with the dependent variables by comparing the significance of the differences in the unstandardized regression coefficients. "It is almost always preferable to measure the effect of the independent variable on the dependent variable not by correlations coefficients by unstandardized (not beta) regression coefficients (Baron and Kenney 1986, p. 1175). The key assumptions of linear regression i.e. normality of the errors, homoscedacity of the errors, independence of observations and independence of the error terms will be reviewed via residual analysis techniques. Also, multicollinearity will be assessed in order to ensure that the conclusions about the statistical significance of the dependent on the independent variables are appropriate. This study will use the variance inflation factor, which is expected to be less than 10 (Hair et al. 1998, p.170).

Table 4: The Hypothesis Tests

Hypothesis	Variables	Test
H1	Spirituality in the workplace Intrinsic Job Satisfaction	Simple Regression (F-test ), Milliman, Czablewski and Feguson (2003), $r = .26$ , $p < 0.05$
H2	Spirituality in the workplace Intrinsic Job Satisfaction Gender	Comparison of unstandardized regression coefficient (Cohen 1983), no published results

H3	Spirituality in the workplace Intrinsic Job Satisfaction Age	Comparison of unstandardized regression coefficient (Cohen 1983), no published results
H4	Spirituality in the workplace Extrinsic Job Satisfaction	Simple Regression (F-test), no published results
H5	Spirituality in the workplace Extrinsic Job Satisfaction Gender	Comparison of unstandardized regression coefficient (Cohen 1983), no published results
H6	Spirituality in the workplace Extrinsic Job Satisfaction Age	Comparison of unstandardized regression coefficient (Cohen 1983), no published results

## LIMITATIONS

As noted earlier, this study contributes to our current knowledge in that it continues the validation of the spirituality in the workplace construct both as a scale and in the context of a nomological network that contains job satisfaction. However, the study also has certain limitations and the study is conducted as a cross-sectional study and can, therefore, not establish causality. Causality is best established via longitudinal study or ideally in the context of a controlled experiment. Also, the study does not show the impact of spirituality in the workplace on business performance.

## RESEARCH ANALYSIS

The data collected was compiled from six different locations in an area that was located in two geographically separated locations in Florida. The data was analyzed using the Statistical Package for the Social Sciences (SPSS). A return rate of 95 percent was achieved, which was considerably higher than was anticipated.

A proportions difference test shows that males (56%) constituted a significantly larger proportion of respondents than females (44%,  $p < 0.05$ ). The company that was included in the research employs more male than female employees in their sales division.

## DESCRIPTIVE STATISTICS OF THE RESPONDENT SAMPLE

The population of employees of respondents can be described as follows: 122 employees (97.6%) were professional employees. Three employees (2.4%) were managers  
Table 5: Position of employees

In terms of tenure, 36% of the employees were employed up to 10 years, 64% were employed more than 10 years. The workforce appears to be rather stable and not affected by a high employee turnover rate.

#### Table 6: Tenure of employees

In terms of ethnicity, 115, i.e. 92.9% of the employees self-identify as caucasians. The remaining 10 employees of the sample are equally split between 5 Hispanics (4.0%) and 5 employees who self-identify as Mixed Race (4.0%)

#### Table 7: Self-identified race of employees

The age of the employees are distributed as follows: 3 respondents (2.4%) are 25 – 34 years of age, 35 employees (28%) are 35 to 44 years of age, 43 respondents (34.5%) are 45 to 54 years of age and 55 of the respondents (35.2%) are 55 years and older.

#### Table 8: Age of the employees

In terms of salary, 97 of the employees (77.6%) make salaries of less than \$60,000. The remaining 28 employees (22.4%) exceed a salary of \$60,000 a year.

#### Table 9: Salary ranges

More than 25% of the cell counts are smaller than 5 counts (62.5%). This is primarily due to the low representation of female salespeople in the sample. Nevertheless, a cross tabulation of gender and age indicates that female sales personnel are underrepresented, particular in the age groups of 55 years and older (Chi-Square = .7522, d.f. = 3,  $p = 0.57$ ). This finding while violating the assumptions of cross tabulation and Chi Square test is important in that it demonstrates that the female gender is underrepresented in the sample. This in turn may affect the hypothesized moderating effect of gender in the hypothesis tests below. A distribution free test such as Kendall's tau-b shows a significant result and is appropriate for a rectangular table. The current table shows a Kendall tau-b of 2.233 and a p-value of 0.23. It confirms the findings of the chi-square test with non-parametric assumptions.

#### Table 10: Cross tabulation of age by gender (including standardized residuals)

#### Table 10: Kendall's tau-b on gender and age

### SCALE RELIABILITIES AND NORMALITY

The reliability of each scale exceeds the 0.70 threshold for research measurements as suggested by Nunnally (1978). The spirituality scale shows a Cronbach alpha of .86, the Intrinsic

Satisfaction scale one of .86 and the Extrinsic Satisfaction scale one of .84. All scales exceed the minimum criterion set by Nunnally (1978) and are of sufficient reliability for the analysis.

Table 12: Reliabilities of the scales

Variable	Reliability (Alpha)	No. Items	Scale Mean	Scale Deviation
Spirituality	.86	10	5.13	.64
Intrinsic Satisfaction	.84	12	3.64	0.37
Extrinsic Satisfaction	.74	8	3.85	.34

Normality tests on the scales show that none of the scales is normally distributed. The Kolmogorov-Smirnov test of normality is significant for all of the scales at  $p < 0.01$ . The same information is provided by the review of the skewness and kurtosis statistics. However, one needs to keep in mind that regression analysis requires normality of the error distribution, not the normality of the distribution of the individual variables. Also, the skewness and kurtosis statistics are not so seriously skewed that the data require a transformation.

Table 13: Normality of scales

Table 14: Skewness and Kurtosis

### SCALE CORRELATION

Correlation analysis on the raw data shows that the linear correlation between intrinsic and extrinsic satisfaction is high ( $r = 0.567$ , d.f. = 118,  $p < 0.01$ ). The spirituality scale does not show a significant linear relationship with intrinsic satisfaction ( $r = 0.080$ , d.f. = 117,  $p = 0.388$ ), or extrinsic satisfaction ( $r = -0.04$ , d.f. = 120,  $p = 0.963$ ).

Table 15: Correlations between the three scales

### ANALYSIS OF HYPOTHESIS

In accordance with the recommendations by Baron and Kenny (1986), the moderating effects of gender and age will be investigated using regression analysis. The analysis will use the

normalized scales rather than the original scales in correspondence with the correlation analysis discussed above.

Age is dichotomized at the age of 44. In other words, the age variable splits the respondents into two groups. One response group is categorized as up to 44 years old the other response group is categorized as older than 44 years.

Also, in order to test the interaction effect of the two moderating variables (gender, age) the categorical moderator variable is multiplied by the continuous independent variable spirituality. The moderating effect is then tested by the significance of the interaction effect of the moderating and the independent variable on the dependent variable of intrinsic satisfaction and extrinsic satisfaction in a hierarchical way via a moderating multiple regression procedure (MMR).

## TEST ANALYSIS

$H_{01}$ : There is no correlation between spirituality in the workplace and Intrinsic Job Satisfaction.

$H_{A1}$ : There is a correlation between spirituality in the workplace and Intrinsic Job Satisfaction.

The linear correlation analysis discussed above showed that the linear relationship between spirituality in the workplace and intrinsic job satisfaction on the raw data is not significant. However, it may well be that the normalization of the scales yields a different result. As a matter of fact, once spirituality and intrinsic satisfaction are normalized, the correlation becomes significant ( $r = 0.285$ ,  $d.f. = 102$ ,  $p = 0.004$ ). This result falls outside of the 95% confidence interval for correlations as calculated by Fisher's z formula which indicates that the confidence bounds of a correlation of 0.80 lies between -0.103 (lower bound) and 0.258 (upper bound). Because the correlation falls outside of these boundaries the calculated correlation of 0.285 is significantly different from 0.80. Correlations are highly variable, sample dependent and differences between correlations highly skewed. As a result, the 95% upper and lower bounds or a correlation should be calculated via Fisher's formula in order to determine if the difference between the two correlation coefficients is statistically significant and not just due to chance.

The researchers, therefore, conclude that we accept the alternative hypothesis and reject the null hypothesis that the correlation between the scales based on the raw data and the normalized scale is statistically significant. In addition, the researchers conclude the regression of spirituality and intrinsic satisfaction for the normalized data set is statistically significant. We reject the null hypotheses and accept the alternative hypothesis that spirituality predicts intrinsic satisfaction ( $\beta = 0.285$ ,  $d.f. = 101$ ,  $p = 0.004$ ).

Table 16: Correlation between normalized Spirituality and Intrinsic scales

Table 17: Regression Spirituality (normalized) – Intrinsic Satisfaction (normalized)

$H_{02}$ : There is no correlation between spirituality in the workplace and Intrinsic Job Satisfaction by gender.

$H_{A2}$ : There is a correlation between spirituality in the workplace and Intrinsic Job Satisfaction by gender.

For this analysis also the normalized spirituality scale and the normalized intrinsic satisfaction scales were used. Based on the regression output we conclude that gender has no moderating effect on the relationship between the normalized intrinsic satisfaction scale and the normalized spirituality scale (beta = 0.446, d.f. = 101, p = 0.656).

We reject the alternative hypothesis and accept the null hypothesis that gender does not moderate the relationship between spirituality and intrinsic satisfaction.

Table 18: Regression: Spirituality (normalized) – intrinsic satisfaction (normalized) moderated by gender

H<sub>03</sub>: There is no correlation between spirituality in the workplace and Intrinsic Job Satisfaction in older respondents by age.

H<sub>A3</sub>: There is a correlation between spirituality in the workplace and Intrinsic Job Satisfaction in older respondents by age.

For this analysis also the normalized spirituality scale and the normalized intrinsic satisfaction scales were used. Based on the regression output we conclude that age has a moderating effect on the relationship between the normalized intrinsic satisfaction scale and the normalized spirituality scale (beta = .0403, d.f. = 88, p = 0.033).

We reject the alternative hypothesis and accept the null hypothesis that age does not moderate the relationship between spirituality and intrinsic satisfaction.

Table 19: Regression: Spirituality (normalized) – intrinsic satisfaction (normalized) moderated by age

Because normalization has no impact on the correlation between spirituality and extrinsic satisfaction the non-normalized, raw data were used for this part of the analysis.

H<sub>04</sub>: There is no correlation between spirituality in the workplace and Extrinsic Job Satisfaction.

H<sub>A4</sub>: There is a correlation between spirituality in the workplace and Extrinsic Job Satisfaction.

Based on the regression output we conclude there is no the relationship between extrinsic satisfaction and spirituality (beta = -0.004, d.f. = 119, p = 0.963). The researchers reject the alternative hypothesis and accept the null hypothesis that age does not moderate the relationship between spirituality and intrinsic satisfaction.

Table 20: Regression: Spirituality (non-normalized) – extrinsic satisfaction (non-normalized)

H<sub>05</sub>: There is no correlation between spirituality in the workplace and extrinsic job satisfaction by gender.

H<sub>A5</sub>: There is a correlation between spirituality in the workplace and extrinsic Job satisfaction by gender.

Based on the regression output we conclude that gender has no moderating effect on the relationship between the extrinsic satisfaction scale and spirituality scale (beta = 0.064, d.f. = 119, p = 0.693).

The researchers reject the alternative hypothesis and accept the null hypothesis that gender does not moderate the relationship between spirituality and intrinsic satisfaction.

Table 21: Regression: Spirituality (non-normalized) - extrinsic satisfaction (non-normalized) moderated by gender

H<sub>06</sub>: There is no correlation between spirituality in the workplace and extrinsic job satisfaction by age.

H<sub>A6</sub>: There is a correlation between spirituality in the workplace and extrinsic Job satisfaction by age.

Based on the regression output the researchers conclude that age has no moderating effect on the relationship between the extrinsic satisfaction scale and spirituality scale (beta = -0.031, d.f. = 105, p = 0.801).

The researchers reject the alternative hypothesis and accept the null hypothesis that age does not moderate the relationship between spirituality and intrinsic satisfaction.

Table 22: Regression: Spirituality (non-normalized) - extrinsic satisfaction (normalized) moderated by age

Table 23: Summary of Hypothesis tests

#### ADDITIONAL & CONTINGENT RESEARCH DISCOVERIES

The results show that gender does not moderate the effect of spirituality extrinsic and intrinsic job satisfaction at the alpha 0.05 level. What is interesting though that the majority of the rejected null hypotheses are related to extrinsic job satisfaction. Furthermore, age may have an impact on spirituality and intrinsic job satisfaction. These findings will be discussed in more detail.

Overall, gender may not moderate the impact of spirituality on intrinsic satisfaction and extrinsic. By contrast, age moderates the relationship between spirituality and intrinsic satisfaction. The following is a key question that needs further clarification: Is Spirituality in the Workplace related to job satisfaction among sales personnel?

It is clear through research studies that the extent to which an employee is allowed and encouraged to express him or herself through spirituality is an indication, a tool of measurement, for his or her emotional and psychological state. One source states that “some individual level benefits of workplace spirituality include ‘increased physical and mental health of employees,



advanced personal growth, and enhanced self worth” (Krahnke, Giacalone and Jurkiewicz, 2003, p. 397). It is important to note that to study job satisfaction is to place emphasis on the psychological process instead of the physical (Spector, 1997).

## INTRINSIC JOB SATISFACTION

Hirschfield’s (2000) study that intrinsic job satisfaction is how people feel about the nature of their job tasks and the impressions of job satisfaction are formed from feelings related to the facets of job satisfaction with work, coworkers, supervision, pay and promotion opportunities. The identified dimension of Spirituality in the Workplace may work independently or in unison to create higher levels of satisfaction with the various facets of job satisfaction.

This study did not find a simple correlation between spirituality in the workplace and intrinsic job satisfaction based on the raw data, but it showed a significant relationship when the scales are normalized. In addition, it shows that the relationship between spirituality and intrinsic job satisfaction is moderated by age. This indicates that the relationship between spirituality in the workplace and intrinsic job satisfaction is more complex than originally thought as expressed in the literature. Also, future researchers should make sure that the sample size is adequate to detect a significant correlation.

Snedecor & Cochran (1996) demonstrate that in order to find a correlation of .113 a sample size of at least 300 responds is needed, Aguinis (2005) states that the effect sizes in the social sciences may be lower than originally expected by Cohen (1988). It is not unusual to find correlations or effect size of moderating variables lower than .10, a result other researchers may consider conducted a study in this research area with sample sizes larger than 300.

## EXTRINSIC JOB SATISFACTION

Hirschfield (2000) indicated that extrinsic job satisfaction is how people feel about different aspects of the work situation that are external to the job tasks for work assignments. Within the last fifteen years, research has emerged that a five-factor model of personality, often termed the Big Five can be used to describe the most salient aspects of personality. Although the five factor model has been researched in many areas of industrial organizational psychology, with a majority of the research going to job performance, the relationship of the five-factor model to satisfaction is much less studied. The variables of the five factor model are neuroticism, extraversion, and openness to experience, agreeableness, and conscientiousness which are linked in the research to extrinsic job satisfaction (Judge, 2002).

This study found no simple correlation between spirituality in the workplace and extrinsic job satisfaction. However, spirituality in the workplace and extrinsic job satisfaction are moderated by gender. Further researchers may investigate why spirituality in the workplace and extrinsic job satisfaction are moderated by gender. The findings of this research showed that the relationship between spirituality in the workplace and extrinsic job satisfaction are higher in males than in female respondents. Male respondents may have a higher level of extrinsic job satisfaction however; spirituality in the workplace could have an impact on this relationship. This type of question needs to be investigated with an experimental design. A cross sectional study, as was conducted in this research can demonstrate a moderating effect but cannot determine why this relationship holds.

The ultimate goal of this research was to use a current theory with practical implications for creating a positive workplace environment. In this way, human resource professionals and

corporate executives may implement practices that lead to further growth in employee development, increased job performance, lower turnover rates, higher profits, and long term employee satisfaction and employee retention. Neck and Manz (1992) propose a developmental model called Thought Self-Leadership (TSL) that states that self-talk, emotion and mental imagery mediate between schema and automatic thoughts; that self-efficacy mediates between performance and self-talk and mental imagery; that scripts, which are schema about events, mediate between automatic thought and behavior. Neck and Manz (1996) propose that TSL training should teach leaders to understand, and change, where necessary or desired, beliefs and scripts. Leaders should be taught how to control self-talk, and how to use mental imagery positively. They should be helped to understand and work with emotions, and lastly, should be provided with experiences to boost their self-efficacy.

Bandura (1986) had suggested that self-efficacy or confidence can be defined as individual judgments of their capabilities to organize and execute courses of action required to attain designated types of performances. This is not concerned with the skills of the individuals, but with the beliefs about what they can do with whatever skills they possess. The Thought Self Leadership (TSL) model provides a rationale and focus model for leadership, development training and provides scholars and practitioners with an empirically tested model that will significantly impact organizations. Job satisfaction has been directly linked to several other beneficial organizational outcomes (Mowday, 1979). Neck (1994) indicates and suggests that the Thought Self Leadership theory can change employee cognitions and perceptions of their jobs, specifically the model's framework involves an employee's observed and current thought patterns, then develops and substitutes a new constructive cognitive processes. These constructive thought patterns can lead to an enhanced perception and greater sense of spirituality in work, which in turn will lead to greater employee creativity, motivation, and organizational commitment.

## SUMMARY OF FINDINGS AND CONCLUSIONS

The current study was designed to demonstrate that spirituality in the workplace has a positive effect on job satisfaction. This study revealed that participants believed that when they practiced spirituality at work, it made a more significant difference in their level of individual job satisfactions than it did within the overall organizational culture. Because spirituality is viewed as an individual pursuit, it was difficult for participants to perceive it as an organizational endeavor. Further, the organization represented by this research had no formal corporate spiritual practices in place; the participants had no empirical grid from which to draw organizational conclusions about spiritual practices. It was recognized through this study that a very few of the participants initially understood the terms spirituality or spirituality in the workplace. Without such an explanation, it was left up to the participants to determine their own reasoning for participating in this survey, since this was a blind survey with very few instructions.

The full benefits of spirituality in the workplace are for productivity, job satisfaction and continued organizational commitment. These benefits will not be realized without a sustained, cultural transformation at all levels of the organization. When this transformation happens the corporation should expect to see the following changes in the workplace:

- Management will learn to listen and build a safe place where employees can speak the truth without fear of repercussions.
- The organization will become purpose-driven and meaning driven.

- Management with a mission will replace management of efficiency and control.
- Management practices and decisions will be clearly consistent with spiritual values such as integrity, honesty, love, hope, kindness, respect, and nurturing.
- Spirituality is bringing passion, your heart, soul and spirit to what you do. Work from a spiritual perspective, will take on a deeper meaning and serve a higher purpose.
- There is a shared attitude that products and services are beneficial to community and humanity.
- Management will value employees based on who they are, and what they can become, rather than what they can do for the company.
- Leaders will break down the walls of hierarchy to create a sense of community and inspire a sense of belonging in the workers.
- A spiritual dimension will be fully integrated with every aspect of work life, such as relationships, planning, budgeting, negotiation, and compensation.
- There will be a move from command and control leadership to horizontal servant leadership and/or spiritual leadership principles, both of which emphasize empowering, delegation, and cooperation.
- There will be an improvement in morale, job satisfactions, loyalty and productivity.

## FUTURE RESEARCH

Further research should be done utilizing data that would be designed to demonstrate the top fifty major markets in the United States. Since there is no confirmed research in this area comparing the variables of spirituality in the workplace and job satisfaction finding and keeping the right people with the right skills presents a major challenge for organizations today. Engaging employees to voluntarily deliver maximum effort in key strategic areas adds another dimension to this research. It is essential to consider worker's needs for meaning and fulfillment in order to unleash their full potential, and employees to derive satisfaction and organizational commitment from their work. As indicated by this study, it is refreshing to discover that more and more organizations are embracing spiritual values. The present spiritual movement is probably the most significant trend in organizational behavior since the 1950's leaders are more willing to take spiritual and moral values seriously. This trend will continue to endure, simply due to the fact that it speaks to the deeper needs of the human fears, and provides a promising remedy to declining job satisfaction and organizational commitment.

Spirituality in the workplace research is hindered by its lack of grounding in theoretical and empirical literature. However, this has not only hampered development of the field, but in a profound way has artificially reduced its importance. Although this research did not establish a direct link between spirituality in the workplace and job satisfaction, has provided an enlightened business attitude on the part of the researcher to create the benefit of creating a more compassionate, caring and ethical workplace. This result alone would be good news for people who spend most of their adult lives at work. In these turbulent times, it is only natural that workers turn to spirituality in the workplace for remedies, security and inner peace, and corporate America has a obligation, a duty, to build organizations that help build people's spirits, commitments and job satisfaction. Since many people have to work longer hours and longer years just to survive financially, there is a greater need for them to incorporate the spiritual aspects of their lives into their work. The hunger for spirituality in the workplace and meaning among aging baby boomers may also contribute to this movement. Similarly, the increasing

number of women joining and working in the 21st century also creates a demand for caring and nourishing in the workplace. This research indicated that there is a widespread belief that for companies to survive into the 21<sup>st</sup> century in the face of economical downturn and global competition, it would be helpful for leaders and employees to tap into their spiritual resources.

It is clear from the data that participants have a lot to say about the subject that was researched. The pragmatic tools by which to test and understand what is going on in the workplace as it relates to spirituality in the workplace needs refinement and precision. The quantitative responses were unexpectedly rich and the researcher did not count on such a high percentage of quantitative participation. Giacolone (2003) indicates that the scientific study of workplace spirituality will bring forth a new development in the organizational sciences. The potentially groundbreaking nature of this research leaves no doubt that the intuitively positive relationship between spirituality in the workplace, job satisfaction and organizational commitment has a relationship to transform individual and organizational life in ways unrestricted by natural laws. In the years to come, organizations must seek to develop any option possible that can result in a competitive advantage. Developing a spiritual vision can bind an employee to the company and enhance job performance and organizational commitment.

There is also an opportunity to further review the relationship between spirituality and intrinsic satisfaction. Preliminary data shows that a curvilinear rather than a fitted regression line may increase the variance accounted for by the statistical model. While it is too early to make any conclusive statements, an explanatory analysis showed that this is indeed the case with the existing data set. While the difference may be spurious, the fact that a rather small data set (125 salespeople) was used may indicate that future research should further test the hypothesis. Of course, there is always the challenge that a higher order regression model may over fit the data because it may be specific for a particular dataset. The following shows a preliminary analysis based on a linear versus a cubic model.

The following figure suggests that in addition to the requirement of normalization, the relationship between spirituality and intrinsic satisfaction may be curvilinear rather than linear.  $R^2$  increases from 8.1% to 11.9% when the assumption of a linear relationship is changed to that of a curvilinear relationship. While the difference is small and may be statistically insignificant it emphasizes again the need to ensure that the statistical properties of the relationship are fundamentally reviewed prior to running the hypothesis tests. As noted earlier, correlation analysis should be run with large sample sizes and the sample size of 125 may be too small to detect a significant difference in a potential curvilinear relationship between the variables that is both significant and has a practical effect size. Other areas such as marketing currently investigate the nature of the relationship and here also the relationship between satisfaction and loyalty may be curvilinear rather than linear (Steuker and de Ruyter, 2004).

Graph 1: Graphical relationship of the impact of Spirituality on Intrinsic Satisfaction assuming a simple linear relationship

Graph 2: Graphical relationship of the impact of Spirituality on Intrinsic Satisfaction assuming a simple linear relationship

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