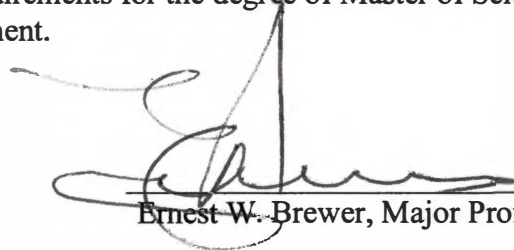
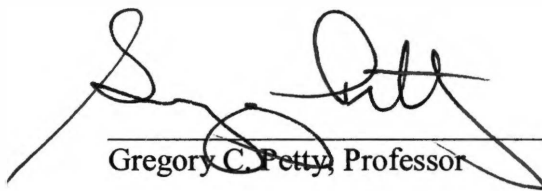
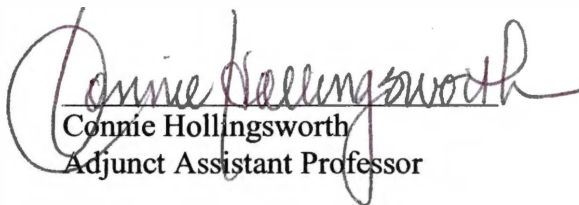


To the Graduate Council:

I am submitting herewith a thesis written by Ruth Ann Looney entitled "Spirituality in the Workplace: A predictor of Job Satisfaction in the Nursing Profession". I have examined the final paper copy of the thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Human Resource Development.


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recommend its acceptance:


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**SPIRITUALITY IN THE WORKPLACE: A PREDICTOR OF JOB
SATISFACTION IN THE NURSING PROFESSION**

**A Thesis
Presented for the
Master of Science
Degree
The University of Tennessee, Knoxville**

**Ruth Ann Looney
May 2002**

ACKNOWLEDGEMENTS

My life has been blessed by many wonderful people who have been instrumental in guiding me to where I am today. Without their experience, strength, and hope, this journey would not have been possible.

First, I would like to acknowledge the Department of Human Resource Development for allowing me the opportunity to pursue this degree. I am most grateful to my Thesis Committee, Dr. Ernest W. Brewer, Dr. Gregory Petty, and Dr. Connie Hollingsworth for their wisdom, guidance, and support, as well as for allowing me to study a topic of interest to me. I would like to thank Dr. Brewer for serving as my committee chair and advisor during my four years in this program. I am especially grateful to Dr. Brewer for his continuous encouragement throughout this thesis process, and accepting nothing less than the best work I could possibly produce. Thanks to Dr. Petty for helping me not only improve the focus of this study, but also to step back and see the big picture of this research project. Thanks to Dr. Hollingsworth for her unending support and motivation, both in the classroom and on her own time.

Secondly, I wish to thank the members of the Tennessee Nurses Association. Without their consent and participation, this study could not have been completed. I hope the results of this study help to improve the work environment of all employees.

To Dr. Dennis Duchon, Dr. Donde Ashmos, and Seton Cove, thanks for allowing me the use of your survey instrument, Finding Meaning and Purpose at Work. To Mr. Mike O'Neil, thanks for your assistance with the data analysis, as

well as sharing your expertise of statistics. To Jama McMahan, thanks for assisting me with editing and critiquing my paper to meet the necessary requirements.

I would also like to thank my employer, Baptist Health System of East Tennessee, for promoting educational advancement through tuition assistance. Also, thanks to Carol Lavin for allowing me a promotional opportunity, as well as for her sincerity and understanding of my needing time off from work to complete this project.

To Angela Hill, thanks for your friendship, motivational support, and commitment to keeping me going when I didn't think I could write another word. To my parents, Tom and Ann Looney, I am thankful for your believing in me and providing me with the ability to achieve such a great accomplishment.

Lastly, I would like to thank my best friend, Pamela Keeton. Without her compassion, loyal friendship, support, and constant encouragement, the challenges of this journey would have been far greater to overcome.

ABSTRACT

The researcher conducted this study to investigate spirituality in the workplace and its influence on job satisfaction among nurses who belonged to a professional nursing organization. A secondary purpose of the study was to determine whether or not individuals' demographic characteristics presented any effect on spirituality in the workplace and on job satisfaction.

The researcher surveyed 500 members of the Tennessee Nursing Association for completion of this study. A total of 300 participants responded, which yielded an overall response rate of 60%. The data assessment for this study consisted of a questionnaire for gathering demographic information, the Finding Meaning and Purpose at Work Scale (FMPW), and the Job Satisfaction Scale (JSS).

Parametric statistical analyses, including one-way analysis of variance, was used to determine significant differences among the individuals' scores on the spirituality in the workplace scores, the job satisfaction scores, and the demographic characteristics. The researcher selected the Pearson r correlation coefficient to illustrate a significant relationship between scores on the FMPW and scores on the JSS. Stepwise multiple regression was used to predict the influence of the spirituality in the workplace scores on the job satisfaction scores.

Major findings of the study included (a) individuals indicated strong homogeneity in their responses; (b) most demographic data had no impact on spirituality in the workplace or job satisfaction; (c) age determined significant difference in regards to spirituality in the workplace; (d) a strong positive

relationship was established between spirituality in the workplace and job satisfaction. In conclusion, findings indicated that spirituality in the workplace was a strong predictor of job satisfaction through all of its subscales in the order of (a) community, (b) community and individual, and (c) community, individual, and unit. Thus, spirituality in the workplace showed influence on job satisfaction within this professional nursing organization.

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CHAPTER I

INTRODUCTION

Despite its seemingly esoteric character, spirituality has sparked a remarkable amount of curiosity relative to its potential benefits to workplace (Conger, 1994). People have recognized that a new state of mind and a new state of heart are needed to foster human development and community spirit in the workplace (Ashmos & Duchon, 2000; Conger; Denton & Mitroff, 1999). Researchers have claimed that spirituality in the workplace has affected such factors as, improved creativity, job satisfaction, and organizational commitment (Broenen, 1990; Laabs, 1995; Millman & Neck, 1994; Wishner, 1991). One profession in which spirituality could be a potential, motivating factor is nursing. Encouragement of spirituality in the workplace could help nurses find meaning and satisfaction in their jobs as well as improve their ability to communicate with and provide the best care for their patients (Carson, 1989; Graber & Johnson, 2001).

Background of the Study

The culture of organizations, according to Graber and Johnson (2001) has been shaped by various powerful, intersecting factors, such as the development of large modern organizations and the growth of technology. Nearly a century ago, Weber (1968) inscribed the benefits of bureaucratization, in which people performed administrative functions based on purely objective considerations. Weber stated that the greater the impact of bureaucracy, the greater the impact of dehumanization. Thus, bureaucracy was successful at eliminating irrational and

emotional elements such as love and hatred from the business itself. Spirituality was one of the emotional elements successfully eliminated from the organizational setting (Graber & Johnson).

Corporate America's growing interest in spirituality at work could be understood in relation to several societal trends (Brandt, 1996; Denton & Mitroff, 1999). First, Brandt claimed that many people believed the downsizing, reengineering, and layoffs of the past decade have turned the American workplace into an environment where workers have been demoralized and where there has been a growing inequity in wages. Second, the workplace has been seen 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 (Brandt). For many, the workplace has provided the only consistent link to other people and to the human needs for connection and contribution (Ashmos & Duchon, 2000, Brandt; Denton & Mitroff).

Although not easily defined, the spirituality in the workplace movement has been about realizing that people have gone to the workplace with more than body and mind; they have displayed individual talents and distinctive spirits (Leigh, 1997). The movement served a range of interests, including personal fulfillment on the job, a growing need to reconcile personal values with those of the corporation, and corporate desires to help individuals achieve greater job satisfaction and more balanced lives (Laabs, 1995).

The trend of spirituality in the workplace is likely to continue as "the challenge for corporations in the 21st century creates a nurturing environment that

invites people to tap their creativity and productivity and find personal fulfillment through their work” (Barrett, 1997, p. 3). Therefore, career educators and career development specialists need to prepare people for a workplace that consciously includes a spiritual dimension (Denton & Mitroff, 1999; Imel, 1998).

Over the years people have tried many conventional techniques to help organizations improve and become increasingly ethical. However, conventional techniques repeatedly failed to produce fundamental and long-lasting changes in most organizations (Denton & Mitroff, 1999).

Today’s organizations have suffered spiritual impoverishment, and many of their most crucial problems have been due to this impoverishment (Denton & Mitroff, 1999). In other words, today’s organizations suffer from a deep, spiritual emptiness. Denton and Mitroff asserted that spirituality has long been avoided by the field of human resource development as a serious topic for empirical and systematic study. Such observations have proven to be evidence of the spiritual poverty of academia as well (Denton & Mitroff; Vaill, 1998).

One profession strongly associated with spirituality in the workplace has been nursing (Carson, 1989; Denton & Mitroff, 2000; McSherry, 2000; Sass, 2000). Before the 1970s and nursing’s adoption of the spiritual health standard, nurses were trained to believe that spiritual care mainly related to the religious practices of the patient (Piles, 1990). Following 1970, nursing literature revealed a greater interest than before in the nurse’s position in spiritual care, as well as a broader definition of spirituality (Smucker, 1993).

According to Carson (1989), the nurse was the most valuable person associated with the caregiver role. She noted that more than ordinary job tasks, the professional nursing role consisted of the conscious use of inner self as an essential device in the delivery of health care. She also explained that nursing was a mutually, interactive process wherein the nurse and patient were engaged as complete individuals. Therefore, she concluded the spiritual life and well-being of the nurse were critical factors in helping patients attain optimal physical, spiritual, and psychological well-being and self-care capacity. Carson claimed the centered inner spirit of the nurse was necessary to establish an empathetic connection with the patient that facilitates the awareness needed to discover meaning and purpose in suffering and death. Without considering the spiritual nature of the nurse and its relational impact on the patient, spirituality in nursing was biased and incomplete (Carson).

To offer effective care, professional nurses must have the ability to discover meaning in their nursing practice (Carson, 1989). Carson mentioned that nurses revealed their spiritual well-being through behaviors that suggested a positive balance between personal involvement and detachment in human life. The spiritual measure of the disposition was challenging to define scientifically (Carson). Loss of meaning in the nursing experience often resulted in lack of work satisfaction and, thus, a decision to leave the profession (Muldary, 1983).

Theoretical Framework

In constructing the theoretical framework for this study, I attempted to establish a relationship between spirituality in the workplace and its influence on

job satisfaction. This internally driven philosophy has been thought of by some to be one way to experience an improved life in the organization. In regard to spirituality in the workplace, researchers and theorists have produced a significant amount of literature as well as an increased awareness in organizations that support its implementation. I believed that a theoretical foundation could be used to establish the necessary setting to further this study of spirituality in the workplace and its influence on job satisfaction.

To understand the need for spirituality in the workplace and its relationship to job satisfaction, one must understand the theoretical framework of motivation to fulfill basic needs. Maslow (1943); Herzberg, Mausner and Snyderman (1959); and Alderfer (1972) theorized that individuals took certain actions based on their motivation to fulfill needs believed to be inherent in all humans.

Maslow (1943) theorized that there were five basic levels of needs in his theory of the hierarchy of needs: physical or survival, safety, societal, achievement, and self-actualization. The hierarchical part of the theory was that until a person was freed from anxiety about a lower order need, he or she could not successfully focus on a higher order need (Maslow). Hence, according to the theory, Tischler (1999) summarized that if a worker lived to barely survive life outside of work, he or she would work above all for pay that provided food, clothing, and shelter and would have little motivation toward any other kind of human resources benefits or programs. As long as he or she was deeply concerned for his or her and his or her family's continued existence, he or she could have

little apprehension for developing distinguished social graces, superior language skills, higher order achievement skills, or any other higher order growth. After he or she experienced freedom from such lower order concerns, however, he or she could embark on the exploration of his or her higher order growth needs, such as spirituality (Tischler).

In Herzberg's et al. (1959) motivation-hygiene theory, the authors theorized factors that attained satisfaction were achievement, recognition, work itself, responsibility, and advancement. They claimed these factors were mainly unipolar, which meant they contributed very little to job dissatisfaction. Conversely, the factors organization procedures and administration, management's interpersonal associations, operational conditions, and income added very little to job satisfaction. Herzberg et al. referred to the job satisfaction factors as *motivators* and the job dissatisfiers as *hygiene* factors. They claimed that the hygiene factors served as dissatisfiers because they symbolized the environment to which people were constantly trying to adjust, which was the source of suffering for people. The hygiene factors were what Herzberg et al. considered the major environmental aspects of work. The motivators were job satisfiers because as people learned tasks, they increased their repertory of behavior, expanded their skills, and grew psychologically.

The theory of existence, relatedness, and growth (ERG) constructed by Alderfer (1972) addressed the subjective states of satisfaction and desire. Satisfaction related to the outcome of an incident between an individual and his or her environment. Desire represented an individual's internal condition that could

be identical to such ideas as want, preference, need strength, need intensity, and motive (Alderfer).

Alderfer (1972) posited that existence needs consisted of the diverse forms of material and physiological desires, such as famine, thirst, wages, fringe benefits, and physical working surroundings. He argued that relatedness needs included relationships with such important individuals as family, leaders, coworkers, assistants, friends, and adversaries. Growth needs coerced an individual to make inspired or constructive effects on himself or herself and the environment (Alderfer). He conjectured that the satisfaction of growth needs occurred from an individual taking on problems, which implored one to make use of one's abilities fully and possibly required one to develop additional abilities. He asserted an individual experienced a larger sense of completeness and fullness as a person by satisfying growth needs. Thus, satisfaction of growth needs relied on an individual discovering the opportunities to be what he or she was most wholly and to become what he or she could (Alderfer).

These theorists proposed that as these needs moved from basic survival needs to higher order needs, the fulfillment of these needs became more intrinsic and reflective in nature (Chalofsky, Daly, Silverthorne, & Turner 1997). The higher order needs were translated to values that worked toward a higher cause: meaningfulness and life purpose, which were linked to spirituality (Chalofsky et al.).

The *B-values*, developed by Maslow (1971), provided an additional theoretical framework for this study. After establishing his hierarchy of needs,

Maslow began to explore the meaning of work. He expressed his exploration in his description of being values, referred to as B-values. B-values included truth, transcendence, goodness, uniqueness, aliveness, justice, richness, and meaningfulness. Maslow believed that work became a by-product of obtaining goals related to B-values, and he asserted a self-actualized person felt that work equated to play and that both became integral parts of a person's being. Maslow equated B-values with spiritual values, which he believed were part of the human essence (Gayle, 1997).

Also worth mentioning was Rogers (1961), who believed that people found purpose when they experienced freedom to be themselves in a fluid and changing manner. Locke (1975) wrote that people strived to attain goals to satisfy their emotions and desires. Ackoff (1981) described purpose and meaning as progress toward ideals, which converted mere existence into significant living by making choice meaningful. Finally, Shamir (1991) reported that a task could be motivating due to its meaning for the individual, rather than for intrinsic rewards.

Statement of the Problem

In a demoralizing work environment caused by downsizing, reengineering, and layoffs, recommendations have been made for organizations to implement spirituality as a solution for improving the quality of worklife and job satisfaction. Because the success of this initiative has relied upon the participation of the clinical nursing field, there should be an attempt to determine whether or not a relationship exists between spirituality and job satisfaction. The paucity of research that included job satisfaction as an outcome of the implementation of

spirituality in the workplace calls for scientific study to measure these efforts. I attempted to examine the relationship between job satisfaction and an individual's level of spirituality using instruments to measure both variables.

Purpose of the Study

The purpose of this study was to examine the relationship between the participants' current level of spirituality and its effects on job satisfaction. A secondary purpose was to determine any relationships among job satisfaction, level of spirituality, and other variables based on such demographic characteristics as age, gender, marital status, years with current organization, education, ethnicity, years in nursing profession, and employment.

Objectives of the Study

The objective of this study was to determine whether or not there were any significant differences between scores on Finding Meaning and Purpose at Work (FMPW) and the Job Satisfaction Survey (JSS). More specifically, in this study I intended to gather information to meet the following objectives:

1. To investigate the degree to which spirituality impacts job satisfaction in the nursing profession.
2. To determine the relationship of demographic variables with respect to the degree that nurses possess spirituality.
3. To determine the relationship of demographic variables with respect to the degree that nurses experience job satisfaction.
4. To contribute to the research literature on spirituality in the workplace and to add a new dimension concerning job satisfaction.

Research Questions

I developed the following research questions were developed to assist in gathering and analyzing data. These questions were effective in the guidance of this study.

1. What are the demographic characteristics of the nurses that are members of the professional nursing organization?
2. Do the demographic characteristics have any effect on spirituality in the workplace among the participants?
3. Do the demographic characteristics have any effect on job satisfaction among the participants?
4. Does a significant relationship exist between spirituality in the workplace and job satisfaction among the participants?

Hypotheses

I designed the study to determine whether or not there are significant differences between level of spirituality and job satisfaction. From the research questions, the following directional hypotheses were formulated and tested with a p -value $< .05$:

- H₀₁ There will be no significant difference between participants' age and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.
- H₀₂ There will be no significant difference between participants' gender and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.
- H₀₃ There will be no significant difference between participants' marital status and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

- H₀₄ There will be no significant difference between participants' years with current organization and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.
- H₀₅ There will be no significant difference between participants' level of education and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.
- H₀₆ There will be no significant difference between participants' ethnicity and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.
- H₀₇ There will be no significant difference between participants' years in nursing profession and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.
- H₀₈ There will be no significant difference between participants' employment and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.
- H₀₉ There will be no significant difference between participants' age and job satisfaction scores, as measured by the JSS, among the nursing profession.
- H₀₁₀ There will be no significant difference between participants' gender and job satisfaction scores, as measured by the JSS, among the nursing profession.
- H₀₁₁ There will be no significant difference between participants' marital status and job satisfaction scores, as measured by the JSS, among the nursing profession.
- H₀₁₂ There will be no significant difference between participants' years with current organization and job satisfaction scores, as measured by the JSS, among the nursing profession.
- H₀₁₃ There will be no significant difference between participants' level of education and job satisfaction scores, as measured by the JSS, among the nursing profession.
- H₀₁₄ There will be no significant difference between participants' ethnicity and job satisfaction scores, as measured by the JSS, among the nursing profession.

- H₀15 There will be no significant difference between participants' years in nursing profession and job satisfaction scores, as measured by the JSS, among the nursing profession.
- H₀16 There will be no significant difference between participants' employment and job satisfaction scores, as measured by the JSS, among the nursing profession.
- H₀17 There will be no significant relationship between spirituality in the workplace as measured by the FMPW, and job satisfaction as measured by the JSS, among the nursing profession.

Assumptions of the Study

Because of the scope of research, it was difficult to prepare this study without stating assumptions. The following assumptions offered direction to complete this research.

1. Because of its caregiving nature, the nursing profession has been considered generally spiritual, and it also attributed its spirituality to increased job satisfaction.
2. If spirituality in the workplace was not supported, then employees experienced job dissatisfaction.
3. The FMPW and the JSS were valid instruments for measuring spirituality in the workplace and job satisfaction, respectively.
4. Nursing participants provided honest answers to each of the survey questions.

Limitations of the Study

While in this study I sought to contribute to the literature in a significant fashion, there were some potential limitations to be considered. The following limitations challenged the findings of this study.

1. The study was limited to a sample of nurses in the respective healthcare organizations in the State of Tennessee that included nurses who were members of the Tennessee Nursing Association.

2. Participants' responses introduced some bias into the results if they were fanatical advocates or opponents of spirituality.
3. The overall response to the study could have been affected by the Anthrax scare that was circulating through the U.S. mail at the time this study was distributed.
4. The overall response to the study could have been affected by the events on September 11, 2001, as it was reported that spirituality peaked immediately following this tragic day in history (Kelly, 2001; Marty, 2001).

Delimitations of the Study

Before discussing the theoretical and practical inferences of the present study, I have recognized prospective delimitations of the research. The research conducted in this study was delimited by the following statements.

1. Only employees in nursing positions were surveyed even though other support staff or professions may possess high levels of spirituality.
2. The FMPW and the JSS were proposed as the most effective instruments available to measure the data intended for this research.
3. The selected sample frame only included nursing participants within the State of Tennessee.

Definition of Terms

In order to establish clarity of the topic to be discussed, there were specific terms that were used consistently throughout this study. The following definitions were referred to for interpretation.

1. *Age*: The length of time that an individual has lived (*Merriam-Webster's collegiate dictionary*, 1993). This study focused on individuals between the ages of (a) 21-30 years of age, (b) 31-40 years of age, (c) 41-50 years of age, (d) 51-60 years of age, and (e) over 60 years of age.

2. *Education*: Instruction by which people learn to develop and use their mental, moral and physical powers (*Merriam-Webster's collegiate dictionary*). The levels of education recognized in this study were (a) high school, (b) associate's, (c) bachelor's, (d) master's, (e) doctorate, and (f) other.
3. *Employment*: The state of being employed with an organization (*Merriam-Webster's collegiate dictionary*). This study offered 3 employment levels: (a) full-time, (b) part-time, and (c) other.
4. *Ethnicity*: The racial, linguistic, or cultural ties of individuals (*Merriam-Webster's collegiate dictionary*). Ethnicity in this study referred to (a) White, (b) African American, (c) Hispanic, (d) Native American, (e) Asian/Pacific Islander.
5. *Gender*: The classification of words according to the sex of the referent (*Merriam-Webster's collegiate dictionary*). Gender focused on two options in this study: (a) female and (b) male.
6. *Job satisfaction*: A positive state of mind resulting from the evaluation of one's job or job experiences; the sum of an individual employee's subjective evaluations of various elements that make up the job and its environment (Locke, 1983).
7. *Marital Status*: Of or relating to the status of marriage (*Merriam-Webster's collegiate dictionary*). The groups of marital status recognized in this study were (a) married, (b) separated, (c) divorced, and (d) single.
8. *Meaning in work*: An intrapsychological phenomenon that emerges in an individual's interaction with his or her work environment; the reasons an individual has for working, what he or she seeks to accomplish by working, and the continuity that he or she experiences in work. These may be explicit or embedded in actions at the workplace, and they can be both prospective and retrospective (Isaksen, 2000).
9. *Nursing*: A sacred ministry of health care or health promotion provided to persons both sick and well who require caregiving, support, or education to assist them in achieving, regaining, or maintaining a state of wholeness including wellness of body, mind, and spirit; also serves those in need of comfort and care to strengthen them in coping with the trajectory of a chronic or terminal illness or with experiencing the dying process (Hunter, Kruszewski, & Lindberg, 1994).

10. *Spirituality*: It is not denominational, nor is it formal, structured or organized. It is broadly inclusive. It is universal and timeless. It is the ultimate source and provider of meaning and purpose in life. It is the sacredness of everything, including the ordinariness of everyday life. It is the deep feeling on interconnectedness of everything. It is integrally connected to inner peace and calm. It provides an inexhaustible source of faith and willpower (Denton & Mitroff, 1999).
11. *Spirituality in the workplace*: an individual's attempt to live his or her values in the workplace; the ways in which organizations structure themselves to support the spiritual growth of employees (Neal, 1997).
12. *Values*: assessment of principles associated with work or the work atmosphere by which individuals distinguish what is *right* or evaluate the significance of preferences (Dose, 1997).
13. *Years in nursing profession*: The length of time that an individual has been employed in the nursing profession. This study referred to years in nursing profession as (a) 2 years or less, (b) 2-5 years, (c) 6-10 years, (d) 11-15 years, (e) 16-20 years, and (f) 21 years or more.
14. *Years with current organization*: The length of time that an individual has been employed with the current place of work. Years with current organization in this study was defined as (a) 2 years or less, (b) 2-5 years, (c) 6-10 years, (d) 11-15 years, (e) 16-20 years, and (f) 21 years or more.

Summary of Introduction Chapter

In the introduction to this study, I presented valuable information that placed the foundation for the need of further investigation into spirituality and its effects on the workplace. Maslow (1943), Alderfer (1972), and Herzberg et al. (1959) harmoniously emphasized the desire for achieving such higher order needs as self-actualization and spirituality. The achievement of higher order needs has lead to greater contentment in all aspects of life, including increased job satisfaction.

This chapter also included the statement of problem, the purpose of the study, the objectives of the study, and the research questions, which led to the construction of 17 null hypotheses. Furthermore, demonstrated an overview of my intent, the assumptions, limitations, delimitations, and the definition of terms that I will use throughout the study.

CHAPTER II

REVIEW OF LITERATURE

Introduction

Historically, America has been a society that has been very concerned about religion and spirituality. Conger (1994) claimed that many of the continent's earliest immigrants and founders were refugees of religious persecution, and they came to America to freely express their religious beliefs.

The managerial and popular literature has increasingly referred to individuals questioning their spirituality as it related to meaning and purpose in their work (Tichy, 1983). Tichy claimed there were many people who felt a loss of purpose and meaning in the workplace, and Maccoby (1988) specifically wrote about professionals questioning workplace purpose and meaning and the drive to align values in their personal and professional lives. Maslow (1971) stated that individuals who did not perceive the workplace as meaningful and purposeful would not work up to their professional capacity. Yet with rapidly changing economic conditions, organizational structures, and job requirements, what once might have provided a measure of meaning and purpose for individuals in the workplace has eroded (Csikszentmihalyi, 1990).

Historical Overview

There has been a long history of exploration and dialogue about what motivated workers and the correlation between job satisfaction, morale, and performance (Chalofsky, Daly, Silverthorne, and Turner, 1997). They contended that the number of disgruntled workers was escalating, resulting in those workers

seeking other job opportunities or demonstrating reduced productivity. Chalofsky et al. claimed that as businesses became more complex, beliefs about the power of such extrinsic rewards as pay, security, and working conditions were questioned. In addition, they mentioned that the correlation between morale and productivity was being challenged. In response, the human relations movement produced theories focused on human needs (Chalofsky et al.). This classic motivation literature referred to work itself as the primary motivator. Maslow (1971) and Chalofsky et al. suggested exploration of the meaning of work in relation to motivation and, ultimately, job satisfaction.

Unlike Chalofsky et al.. (1997), Lyford-Nojima (1996) acknowledged that the last 50 years of industrialization created affluence and accomplishment in the Western world. However, she claimed there was room for systems redesign, such that spirituality could be incorporated. Adams (1984) noted that a new paradigm of spirituality in the workplace had emerged in which change had to be examined at the organizational level as well as the global level. This new paradigm highlighted a heightened sense of personal identity, a consciousness of the interconnectedness of people in their organizations, and organizational cultures (Denton & Mitroff, 1999; Laabs, 1995; Vaill, 1998). Scientists at the leading edge of every discipline made breakthroughs and put forth theories that united with several views of evolution, spirituality, and integrated consciousness that have been stated over the centuries (Adams). He articulated that these ideas had a great applicability to modern organizations, and these organizations must provide the medium for personal and global transformations. Technological innovation and a

spiritual reawakening nurtured an emerging sense of a global community and awareness that people had become creators of their own future (Adams).

The pursuit for meaning at work had articulated itself in the human relations tradition of management theory; nonetheless, increasingly visible ideas about corporate spirituality could mold the organization of the new millennium (Wheatley, 1992). Ashmos and Duchon (2000), in support of Wheatley, avowed that workplace spirituality-- despite religious imagery-- did not regard religion, conversion, or the acceptance of a specific belief system. Instead, they declared workplace spirituality was about employees perceiving themselves as spiritual beings whose souls needed nourishment at work. It was about finding purpose and meaning in work beyond the type of meaning found, for example, in job design literature, which primarily focused on finding meaning in task performance (Ashmos & Duchon).

Several trends that were apparent in organizations could support a vision of workplace spirituality (Brandt, 1996; Vaill, 1998). Vaill alleged there was a new interest in ethics among academia and practicing managers. Core values began to appear in organizational credos and statements (Vaill). He observed that new attention had been paid to the role of vision, which was viewed not as a strategic plan but as an inspired account of an enviable mode of organizational *being-in-the world*. Similar to Riordan and Saltzer (1992), Vaill acknowledged there was ongoing interest in stress management and wellness, including mounting consensus that a self-destructive lifestyle was as much a spiritual dilemma as a medical or behavioral one. Continued interest in philosophies and

methods helped people to rediscover their connection to each other and their effect on each other's lives (Vaill).

Spirituality in the Workplace and Spiritual Aspects

Spirituality at Work: A New Paradigm

Lyford-Nojima (1996) stated the new paradigm for spirituality at work reflected the values and behaviors of an emerging awareness and susceptibility that could be seen in some organizations. It reflected a new meaning of power, values, ownership, productivity, and profit (Lyford-Nojima).

Ashmos and Duchon (2000), Denton and Mitroff (1999), and Laabs (1995) claimed that spirituality was a relatively new idea in the workplace, although it was not a new idea elsewhere in human experience. Laabs realized all of the great religious traditions at some level encouraged the meditative life, in which the search for meaning and purpose was foremost and the goal of living in conformity with others was fundamental. Thus, she concluded the language of the spirituality movement in the workplace was grounded in the custom of religious images: achieving personal transformation and reviving self in religious groups. Spirituality was an essential part of everyone, yet it was not something that companies traditionally allowed employees to express at work. (Denton & Mitroff; Laabs).

Spirituality and the workplace created a seemingly unholy alliance (Denton & Mitroff, 1999). Spirituality and organizational life have been thought of as having an antagonistic relationship (Laabs, 1995). Laabs expressed the spiritual journey was considered an internal passage that carried people inward,

upward, or downward -- not outward into relationships with others. She believed this was especially true with working relationships whereas spiritual life was considered to be private and work life was a mixed-up public prerequisite (Denton & Mitroff; Laabs; Vaill, 1998).

Organizational psychologist McKnight (1984) wrote that people had needs in the areas of body, mind, and spirit. Yet most companies, if they acknowledged that employees had needs at all, acted as if there were only two requirements for producing good work: money and job security (McKnight). He suggested that tolerant executives had begun to understand that there was a great deal involved in job performance. In Brandt's (1995) terms, various religious traditions shared the conviction that work was not detached from the hours that preceded and followed it but was a fraction of a larger whole.

While conducting a qualitative study at various prestigious software companies of the Silicone Valley, Denton and Mitroff (1999) observed that these were the ideal people in that they appeared very affluent and successful. The average age was 28; their average net worth was over one million, and they had superb stock options (Denton & Mitroff). However, when looking at the whole perspective, Denton and Mitroff observed these people were not satisfied, jovial people. They claimed their jobs were fulfilling until they reached a certain level in their career. When asked about their jobs and their lives, the response was they felt disconnected, like something beyond words was missing (Denton & Mitroff). Reminiscent of Tichy (1983), Denton and Mitroff thought a missing element was meaning and purpose beyond oneself, wholeness, and integration. Denton and

Mitroff summarized that everyone was on a spiritual quest for meaning and that the underlying cause of organizational dysfunctions, ineffectiveness, and all manner of human stress was lack of a spiritual foundation in the workplace.

Denton and Mitroff (1999) discovered individuals and organizations that perceived themselves as more spiritual performed better at work than those who did not consider themselves very spiritual. They were more productive, creative, and adaptive than their less spiritual peers. Denton and Mitroff concluded that people in these organizations were more energized and productive because work was not solely about stock options, vacations, and coffee breaks. Spiritual organizations were animated by meaning, unity, and perception of their work connected to events and people beyond themselves (Denton & Mitroff).

Close to Denton and Mitroff (1999), Ashmos and Duchon (2000) related spirituality to people experiencing a sense of connection to one another and to their workplace community. In a longitudinal study on spirituality in the healthcare industry, Ashmos and Duchon found that individuals experienced personal growth, valued themselves as individuals, and showed a strong sense of working together in a community environment such as the workplace.

Peters and Waterman (1982) stated that a spiritually-oriented company was not only possible, but it was also desirable in monetary and human terms. They studied 75 organizations, which were considered excellent according to financial and other measures indicating organizational performance. Akin to Laabs (1995), one of the eight characteristics shared by these businesses was that

they helped employees discover transcendent meaning (i.e., spirituality in their work).

Meaning and Purpose in Work

The process of uncovering meaning in life was personal (Thompson, 1999). Thompson described it as unique to each individual, meaning that it relied more on the working of the inner world than on the logic and influences of the external order. Similar to Conger (1994), Thompson stated that meaningfulness was in the eye or, more precisely, the heart of the beholder.

Meaning was derived from whatever was most highly valued (Isaksen, 2000; Maccoby, 1983; Thompson, 1999). Such values ultimately stemmed from beliefs in a supreme being and knowing one's place in the universe (Isaksen). Isaksen noted that granting meaning was the definitive act of valuing, and for those whose definitive value was a supreme being, that was the source of greatest meaning. Isaksen stated that at a time when the education level of the workforce in the United States was at an all time high, most newly created jobs were the converse of meaningful or stimulating work. He argued that meaning in work was not completely determined by the working environment. Instead, the creation of meaning was a strong, existential ability of human beings (Isaksen; Thompson).

Several researchers emphasized the relative aspect of meaning (Henderson, 2000; Isaksen, 2000; Thompson, 1999). An integrated and consistent purpose, whatever the content and wherever it came from, provided life with meaning. In a study by Henderson, the majority of her participants mentioned that money earned was a positive aspect of their job. However, in terms of meaning,

all participants derived a fervent measure of purpose not from the income they earned, but from the work they accomplished (Henderson). In every case, participants observed personal success in terms of accomplishment and their ability to contribute to customers, clients, students or organizations; their work resulted in significant measurable product or outcome (Henderson).

Treadgold (1999) conducted a quantitative study and discovered that being engaged in meaningful work was associated with a lower level of stress, which was closely related to the outcome of Henderson's (2000) study. Furthermore, Treadgold found that employee groups with high levels of meaning in work were more inherently motivated in their jobs than employee groups with low levels of meaning. However, he pointed out that most employees, regardless of their current level of meaning in work, expressed a desire for their work to be meaningful.

Another area relative to meaning in work is research on hardiness. A hardiness study conducted by Khoshaba and Maddi (1994) showed that hardy persons had substantial curiosity and tended to find their experiences fascinating and meaningful in the workplace, whereas persons low in hardiness tended to find themselves and the environment dull, meaningless, and hostile. Hardiness seemed to allow people to easily enter new working environments and construct meaning. Thus, hardiness could be viewed as a way of differentiating between people who are good at constructing meaning and people who are not. Similar to Treadgold (1999), Khoshaba and Maddi found that hardiness decreased the effects of illness and stressful events.

After acknowledging a spiritual element in healthcare employees, the expression of spirituality at work required acceptance of employees who desired to be involved in work that placed meaning in their lives (Ashmos & Duchon, 2000). Meaning of work suggested a comprehensive state of being (Isaksen, 2000; Thompson, 1999). From a spiritual viewpoint, Ashmos and Duchon indicated it was that which provided essence to what was done and what brought a sense of completion. Like Henderson (2000), Isaksen, and Thompson, they conferred that meaning of work was a noteworthy contributor to meeting one's purpose in life. Chalofsky et al., (1997) reported that supporting conditions for completion of the meaning of work were workplace spirituality and self-awareness as established in one's spirituality. These were considered as logical factors for finding meaning in one's work (Chalofsky et al.).

Values

One essential characteristic shared by employees and businesses in relation to spirituality was values. Values, according to Dose (1997), were the assessment of principles associated with work or the work atmosphere by which individuals distinguished what was right or evaluated the significance of preferences. Dose indicated that when spiritual values at work were overlooked, employees felt inhibited to carry out their tasks. One could easily generate illustrations to show that people would most likely be more secure in surroundings that were consistent with their values. For example, picture a person who valued honesty and integrity working in an organization that perceived "getting the job done at all costs" as the prevailing priority (Dose).

Gregor and Kazanas (1973) measured perceptions of the value of work in vocational education. They concluded that students' values and beliefs about work could have consequences in their future job satisfaction and production. Therefore, vocational educators must plan and develop meaningful work experiences for students (Gregor & Kazanas).

Reminiscent of Dose (1997), personal values have been shown to affect both corporate strategic decisions and managerial decisions (Finegan, 2000). Finegan discovered particular value patterns distinguished successful managers from unsuccessful managers. Personal values played a part in career choices and in perceptions of ethical behavior in the workplace. Finegan concluded that employees' personal values affected job satisfaction and commitment.

Spirituality in the Nursing Profession

For the nursing profession to be meaningful, there must be involvement, commitment, and a sense of purpose (Carson, 1989; Graber & Johnson, 2001). Carson claimed when there was a loss of commitment and concern for clients, the delivery of quality health care diminished, which was often associated with a nurse's unrelieved stress levels. If a nurse lost enthusiasm because patient care suffered loss of meaning or the intensity of the involvement level surpassed a nurse's capacity to cope, there was a related effect on the quality of nursing care provided to patients (Carson).

Individuals who chose to make a career in professional nursing also chose to make a continuing commitment to a ministry of helping others (Carson, 1989; Graber & Johnson, 2001). Caring has been considered the essence of nursing

practice. However, Carson argued there were times that nurses became deeply affected by patients or by the extreme expectations and demands of clinical practice itself. Many professional conflicts and challenges were so powerful that they exceeded a nurse's personal capacity to deal constructively with them (Carson). Carson found that patients who failed to progress, such as critically ill patients and patients needing constant care, often increased emotional intensity in nursing professionals, which was sometimes unpredictable and highly disconcerting to all involved, despite their best intentions. Being a continuous source of support to patients in dire need of care could be emotionally exhausting (Carson). Carson determined that personal values and convictions did not provide enough insight to offer the direction necessary to interpret their meaning. She also discovered that nursing professionals occasionally allowed themselves to identify so strongly with patients' needs that previous engagements, time limits, talents, and other supportive relationships outside of the immediate circumstances were neglected. It was not uncommon for nursing professionals to add guilt feelings about inadequate use of time and resources to a growing list of individual concerns (Carson).

Stranahan (2001), in agreement with Carson (1989), claimed that research revealed that nurses' perceptions of their own spirituality affected the degree to which their patients' spiritual needs were identified, and interventions were planned and implemented. Hall and Lanig (1993) discovered a positive correlation between nurses' self-perception of Christian values and beliefs and their degree of comfort in providing spiritual care. Likewise, Carson and Soeken

(1986) found a positive correlation between nursing students' spiritual well-being and attitudes toward providing spiritual care. Nurses who belonged to a religious denomination, according to Ross (1994a), identified patients' spiritual needs better than nurses who had no religious affiliation. Praill (1995) discovered that nurses offered spiritual care out of their own spiritual experience and suggested that they must cultivate personal spiritual development to provide spiritual care.

Ross (1994b) studied 685 nurses in an attempt to identify factors associated with giving spiritual care. She discovered that spiritual care could be given at various levels of involvement with patients. Nurses who responded at the deepest levels were aware of their own spirituality, had experienced crises in life, and were sensitive people willing to get involved at a personal level with their patients.

Stranahan (2001) surveyed 269 nurses to investigate the attitudes and beliefs of nurse practitioners toward the role of providing spiritual care to patients in the primary care setting and to describe the extent to which nurse practitioners practiced spiritual care. Her results indicated statistically significant positive correlations between participants' perception of personal spirituality and spiritual care practices. Reminiscent of Ross (1994b), Stranahan also found statistically significant correlations between participants' personal spirituality and a description of their attitude toward providing spiritual care.

McSherry (2000) presented the findings of a large descriptive survey of nurses working full- and part-time on wards in a large National Health Service Trust. His work built upon the work of such researchers as, Ross (1994b) and

Stranahan (2001) and generated a deeper insight into how nurses perceived spirituality. McSherry distributed a questionnaire to 1,029 nurses. The research identified that nurses perceived spirituality as a universal concept that they believed was relevant to all individuals (McSherry). He found nurses were prepared to participate in the provision of spiritual care and emphasized the need for a team approach. The nurses surveyed believed that matters concerning the spiritual dimension needed to be placed firmly within existing nursing curricula (McSherry).

In a qualitative study, Sass (2000) sought to link spirituality and organizational communication culture through the involvement of collective actions responding to that, which is experienced as holy or sacred. He conducted interviews and observations with 38 employees in a nursing home. Three central characteristics of organizational spirituality (value alignment, personal spirituality, and relationship-based organizing) emerged from sequential analysis of the field research data and the literature on spirituality in organizations (Sass).

Job Satisfaction Related to Spirituality in the Workplace

The notion that satisfied employees made a difference has been encouraged by what has been referred to as the *third industrial revolution*, which began with the Hawthorne studies of the 1930s and called for a humanization of the workplace (Blackburn & Bruce, 1992; Chalofsky et al., 1997; Lyford-Nojima, 1996). Designing improved jobs that created employee satisfaction, as opposed to offering only a day's pay for a day's work, became one component of the workplace humanization movement. Blackburn and Bruce acknowledged this

movement was based on the foundation that the workforce promised lifelong productivity if it was nurtured. This movement presumed the prestige of having satisfied employees.

Since Herzberg and associates' (1959) work on satisfiers and dissatisfiers in the workplace, job satisfaction had been exhalted as a means of improving employee motivation. With that improvement came increasing individual productivity, job longevity, and organizational efficiency (Blackburn & Bruce, 1992). Blackburn and Bruce claimed that salience of job satisfaction had become so ingrained in thinking about jobs and employees that its importance was taken for granted, as though it were a tenet of managerial faith. Human resource managers desired to know how to have satisfied employees, not why employees should be satisfied (Blackburn & Bruce).

Job satisfaction was the extent to which employees expressed interest in their jobs (Spector, 1997). He stated some workers took pleasure in work and found it to be a central part of life. Other employees despised work and did so only because they considered it part of their survival (Spector). He mentioned that more studies had been conducted in regard to the comprehension of job satisfaction than for any other variable in organizations. Additionally, employee attitude assessments such as job satisfaction had become a familiar action in organizations where executives focused on the physical and psychological well-being of employees (Blackburn & Bruce, 1992; Spector).

Blackburn and Bruce (1992) and Spector (1997) claimed that job satisfaction was a primary concern for many managers as well as researchers.

Assessment of job satisfaction was a familiar action in many organizations where managers believed that employee well-being was important (Blackburn & Bruce; Spector). The motivation of the organization could be humanitarian or pragmatic, but employee job satisfaction was a crucial objective (Spector).

Literature concerning job satisfaction indicated that when workers believed their job was meaningful, their absenteeism and turnover decreased (Blackburn & Bruce, 1992). Like Denton and Mitroff (1999), Blackburn and Bruce declared that the idea of good work demanded jobs in which employees could make a difference for the better. Nonetheless, jobs were often designed for efficiency, and employees did not perceive nor could they imagine the final product of their hard work (Blackburn & Bruce).

Locke (1983) associated values with job satisfaction. He claimed that job satisfaction resulted from an employee's perception that his or her job allowed fulfillment of personal values relative to the workplace. He viewed overall job satisfaction as the sum of an individual employee's subjective evaluations of various elements that made up the job and its environment. Furthermore, Locke described satisfaction as an emotional reaction evoked by the attainment of success, and he said its degree of intensity was proportionate to the cumulative value assigned by the individual.

In spite of its feeble, often conflicting relationship with performance, job satisfaction was a complicated, crucial concept for human resource managers to understand (Blackburn & Bruce, 1992). Most workers did not believe their work reaped acceptable rewards, nor did they believe that their organizations made

enough effort to draw in high quality employees, train them or manage them effectively (Blackburn & Bruce).

Employees and managers could have various ideas for desiring organizational circumstances that fostered job satisfaction (Blackburn & Bruce, 1992; Spector, 1997). Similar to Brandt (1996) and Vaill (1998), Blackburn and Bruce expressed that today's workers focused on life values, contentment, a sense of wholeness, and love. Additionally, they were connected to purpose as well as contribution and meaning (Ashmos & Duchon, 2000; Denton & Mitroff, 1999). While the organization expected employees to demonstrate the best possible performance, employees expected job satisfaction as a right (Blackburn & Bruce).

A study conducted by Wishner (1991) found that generally high job satisfaction in school psychologists was a result of effectively adapting their meaning of work to withstand organizational and situational impediments. This finding promoted a positive, affective experience in their work environment.

Anderson, Brown, and Hohenshil (1984) offered a similar explanation, which accounted for the relationship between age and job satisfaction of school psychologists. They proposed that as school psychologists got older, they could effectively change aspirations, needs, and occasionally jobs to develop job satisfaction. Furthermore, it is noteworthy to mention that of the 19 independent variables used in this study, meaning of work was the single strongest predictor of job satisfaction (Anderson, Brown & Hohenshil).

In a study by Laabs (1995) from the leadership perspective, corporate officers believed they were not doing enough to promote job satisfaction among

their employees. When surveying Chief Executive Officer (CEO) concerns, Laabs found that senior United States executives believed that CEOs should spend more than one third of their time building employee morale. The promotion of job satisfaction and the reduction of employee turnover were considered high priorities for executives, especially in regard to the recent recession. As companies experienced downsizing, restructuring and reorganizing, they left skeleton crews who felt lifeless, and exhausted. Managers struggled to supervise employees with lack of energy, creativity, or commitment. In summary, employees had become detached from their spiritual selves and were left feeling incomplete and less than human. It was also concluded that more than one third of them expected their restructuring activities to persist, and almost as many of them expected their restructuring activities to increase.

Baby boomers were another population that found in the 1980s that their demands did not satisfy their longings for fulfillment (Laabs, 1995). They searched for more satisfying pursuits. Thus, retention of these workers was a result of an organization's ability to engage more than their minds. Broenen (1990) studied the baby boom generation to see if a relationship existed between their values and their job satisfaction. Baby boomers experienced powerful value-shaping events during the chaotic 1960s. Research acknowledged independence and support as high values and conformity as a low value for this population. Broenen measured job satisfaction for the baby boomers in various organizational surroundings. Similar to Laabs, he found that, in spite of an expected contradiction between the traditional organization and this population, values

were comparatively high in workplace satisfaction of baby boomers. He also established a positive correlation between benevolence and job satisfaction.

Organizations that made spiritual development opportunities available for their workers outperformed those that did not present such development opportunities (Milliman & Neck, 1994). Spirituality positively affected organizational performance. Other researchers (Broenen, 1990; Laabs, 1995; Wishner, 1991) also found improved creativity, job satisfaction, team performance and organizational commitment in companies that were effective at promoting the spiritual development of their workers (Mirvis, 1997).

Managing the company's culture was a critical element of attracting and choosing workers who shared values that were similar to the organization's (Beyer & Trice, 1993; Laabs, 1995). Studies consistently have shown that individuals entering organizations that shared common values had a greater chance of remaining with the organization, experiencing greater satisfaction with their job, and being more productive than those who did not share similar values. These individuals also experienced effortless socialization into the organizational culture (Konz & Ryan, 1999; Sass, 2000).

Riordan and Saltzer (1992) discovered that physical, psychological, intellectual, and, spiritual components, included in a self-care wellness program were effective in achieving satisfaction. As previously noted by Vaill (1998), they recommended a proactive approach to prevent burnout and increase job satisfaction. This approach preserved organizational integrity by maintaining

human resources and supplying cost-effective care while maintaining quality (Riordan & Saltzer).

Job Satisfaction in the Nursing Profession

Although researchers have identified many significant forces that influence the retention of nurses, satisfaction with one's job and the factors that shape it has been among the most consistent predictors (Buiser, 2000; Clifford, Crawford, Davidson, Duprat, & Folcarelli, 1997; Duncan, Geller, Juhl, & Stratton, 1995; Riordan & Saltzer, 1992). Job satisfaction, the extent to which employees like their work, has been one of the most studied concepts in organizational research (Agho, 1993). Nahm (1940) conducted one of the earliest studies on job satisfaction among nurses. Findings indicated that supervisory relations, individual adjustment, promotional opportunities, and relationships with family and friends were determinants for job satisfaction (Nahm).

Fosbinder, Hendrix, Marshall, and Prothero (2000) used a descriptive correlational study to examine the relationship between personal values and work satisfaction of 49 registered nurses. They discovered that the values of sense of accomplishment, equality, and being imaginative, helpful, self-controlled, and obedient were significantly associated with total work satisfaction. Moreover, they determined that the highly ranked values of sense of accomplishment and equality were related to scores on total satisfaction, autonomy, and satisfaction with work tasks, indicating that nurses who valued equality and personal accomplishment might be more satisfied with increased responsibility for decision-making, governance, and task assignment (Fosbinder et al.).

Duncan et al. (1995), like Clifford et al. (1997), found that job satisfaction in the nursing profession had been recognized continuously as a crucial guide to nurse performance, quality patient care, and cost savings. They also discovered that decreased job satisfaction and burnout frequently transpired in fast-paced work surroundings in which nurses' responsibilities were emotionally demanding and persistently changing.

A study of magnet hospitals discovered competitive salaries as one of the more significant variables in relation to increased job satisfaction and decreased turnover in the nursing profession (Hafner, Kramer, & Schmalenberg, 1989). A large number of hospital administrators made an effort to freeze nursing wages relative to inflation as an option to maintain minimal labor costs. Research conducted by Buerhaus and Staiger (1996) indicated slower growth in registered nurse wages in the early 1990s. They concluded that the impact of managed care could decrease nurse wages by reducing the overall demand for registered nurses and by moving the employment of nurses out of the high-paying hospitals into other healthcare areas offering lower wages. A study by Kelley and Lynn (1997) found that pay and incentives were consistently linked with desirable work behaviors. If nurses experienced dissatisfaction with their pay or other rewards, they could be less motivated to deliver high-quality care and more motivated to leave the organization (Kelley & Lynn).

In a longitudinal study by Clifford et al. (1997), the researchers identified factors related to significantly reduced levels of job satisfaction. Job stress, excess work, limited opportunities for promotion, increased incorporation, and

distributive integrity were connected to a decrease in job commitment and job satisfaction (Clifford et al.). Through their research, Clifford et al. proposed that progression of active communication throughout the institution could improve nurses' satisfaction. They argued this effect could be seen in the quality of care provided by the nurses, the time allotted to do their job, and the overall enjoyment of professional activities. Increased satisfaction from nurses with the quality of care provided was linked with increased job commitment and the awareness of reduced overload on the job (Clifford et al.).

Klinefelter (1993) studied role efficacy and its relation to job satisfaction of hospital nurses. His sample was a total of 354 nurses from 10 Florida hospitals. Findings of this correlational study indicated a relationship between job satisfaction and role efficacy. Klinefelter discovered nurses in high level positions had higher efficacy scores and a high sense of job satisfaction. He suggested that nurses in high level positions shared more exposure and a broader perspective of the organization because they had a greater opportunity to interact with other units; nurses at low levels had a narrow focus of the hospital organization. Staff nursing reported a low level of satisfaction with the ability to give and receive assistance from co-workers, a feeling of isolation from other units, and decreased ability to extend their role beyond the organization and to make a contribution to society (Klinefelter).

Conclusion

Organizations can no longer avoid analyzing, understanding, and treating organizations as spiritual entities (Denton & Mitroff, 1999). Organizations must

become more spiritual if they are to serve the ethical needs of their stakeholders, and they also must have important evidence to support their beliefs. Research has strongly suggested that organizations that identified strongly with spirituality or that had a great sense of spirituality had employees that were not fearful of their organizations, were not likely to compromise their basic beliefs and values in the workplace, and perceived their organizations as significantly profitable (Denton & Mitroff). Denton and Mitroff reported that employees with a strong sense of spirituality could bring significantly more of their complete service to work, specifically their creativity and intelligence, which were two qualities that were especially needed if organizations were to succeed in a hyper-competitive environment. On nearly every dimension in which comparisons had been made, those individuals in organizations that perceived themselves to be more spiritual scored better than those individuals in organizations that perceived themselves to be less spiritual (Denton & Mitroff).

Spirit-driven organizations have introduced environments that passionately encourage boundless creativity, enthusiasm, and energy. They have often embraced meaning and voyaging down an exclusive path to personal enrichment to improve their way of life as well as the world (Brannick & Harris, 1999; Denton & Mitroff, 1999;). Brannick and Harris affirmed that whatever improvements could be made to the work environment to encourage a workers' natural gifts, values, and abilities must be a top priority. Therefore, competitive advantage has not necessarily been gained through machines and processes but through the collective energy and spirit of individuals bound together by a unique

origin (Brannick & Harris; Chalofsky et al., 1997; Denton & Mitroff; Lyford-Nojima, 1996).

George (1993) stressed that a new perception was that employees' personal identity, spirituality, and work were interconnected.

After all, we spend more time at work than in any other part of our lives. Shouldn't we find significance in our work and the opportunity to use our mind and feeling while appealing to *the animating or life-giving principles* within us? This isn't practicing religion per se but rather devoting our whole being toward a higher purpose in our work (George, p. 3D).

The integration of work and spirituality has caused a significant shift in individuals' perception of work. No longer do employees simply work to live; instead, they live to work.

Summary of the Review of Literature Chapter

The studies mentioned in this literature review represented the significance of spirituality in the workplace and why it should be granted further research as a possible solution to improved job satisfaction and quality of worklife, especially in the field of nursing. Spirituality in the workplace reflected the values and behaviors of an emerging consciousness of today's workforce. Workplace spirituality could be beneficial in efforts to improve organizational life within the nursing profession.

It is also probable to conclude from the literature presented in this study that workplace spirituality has some measurable relationship to job satisfaction. The introduction of workplace spirituality in the studies previously mentioned presented new opportunities for increased satisfaction such as a new sense of

power, values, ownership, productivity, and profit within the nursing profession.

These results of increased job satisfaction could be linked to finding meaning and purpose in one's work through implementation of spirituality in the workplace.

CHAPTER III

METHODS

This chapter provides the detailed procedures used in this study. The following sections focus on population and sample selection, instrumentation, data collection procedures, and data analysis. The flowchart for the design of this study can be seen in figure 1.

Research Methodology

I designed this study to assess the levels of spirituality in the workplace and job satisfaction of nurses in a professional nursing organization. Using the Finding Meaning and Purpose at Work (FMPW);(Ashmos & Duchon, 2000) and the Job Satisfaction Survey (JSS);(Spector, 1985), I obtained data from a sample of nursing professionals who were members of the Tennessee Nursing Association. In addition to the FMPW and the JSS, a demographic sheet was used to collect demographic information on those who participated in this study. Statistical analyses, including frequency counts, analyses of variance (ANOVA), Pearson product moment correlation coefficient, correlation matrix, and multiple stepwise regression, were used to determine whether or not significant differences existed among these variables. I used the Statistical Package for the Social Sciences (SPSS) to perform the analyses for this study.

Population, Sampling Frame, and Sample

The population for this study consisted of 2,500 nursing professionals located throughout the State of Tennessee. This population was categorized as nursing professionals based on they type of work they perform.

Population

At the time I designed this study, the Tennessee Nursing Association had a membership totaling 2,500 professional nurses. This professional nursing organization distributed a demographic survey to each new member that indicated various demographics about this population, which could allow for setting limitations to the sample if desired. In reference to this study, no limitations were set that pertained to demographic data obtained by the association. Nursing professionals were chosen from the State of Tennessee because the professional nursing association primarily targeted membership to nurses living there.

Sampling Frame

The sampling frame for the proposed study consisted of 2,500 nursing professionals from the Tennessee Nursing Association. I conducted the survey during Fall Semester 2001.

The professional nursing organization provided mailing labels from which the sample was generated. The professional nursing organization performed the systematic random sample from their computer database system using a software entitled Alpha4. Once the sample was generated, the professional nursing organization provided address labels. The mailing labels, which contained the names and addresses of the chosen participants, were available for a per label fee. I purchased these mailing labels at the student rate.

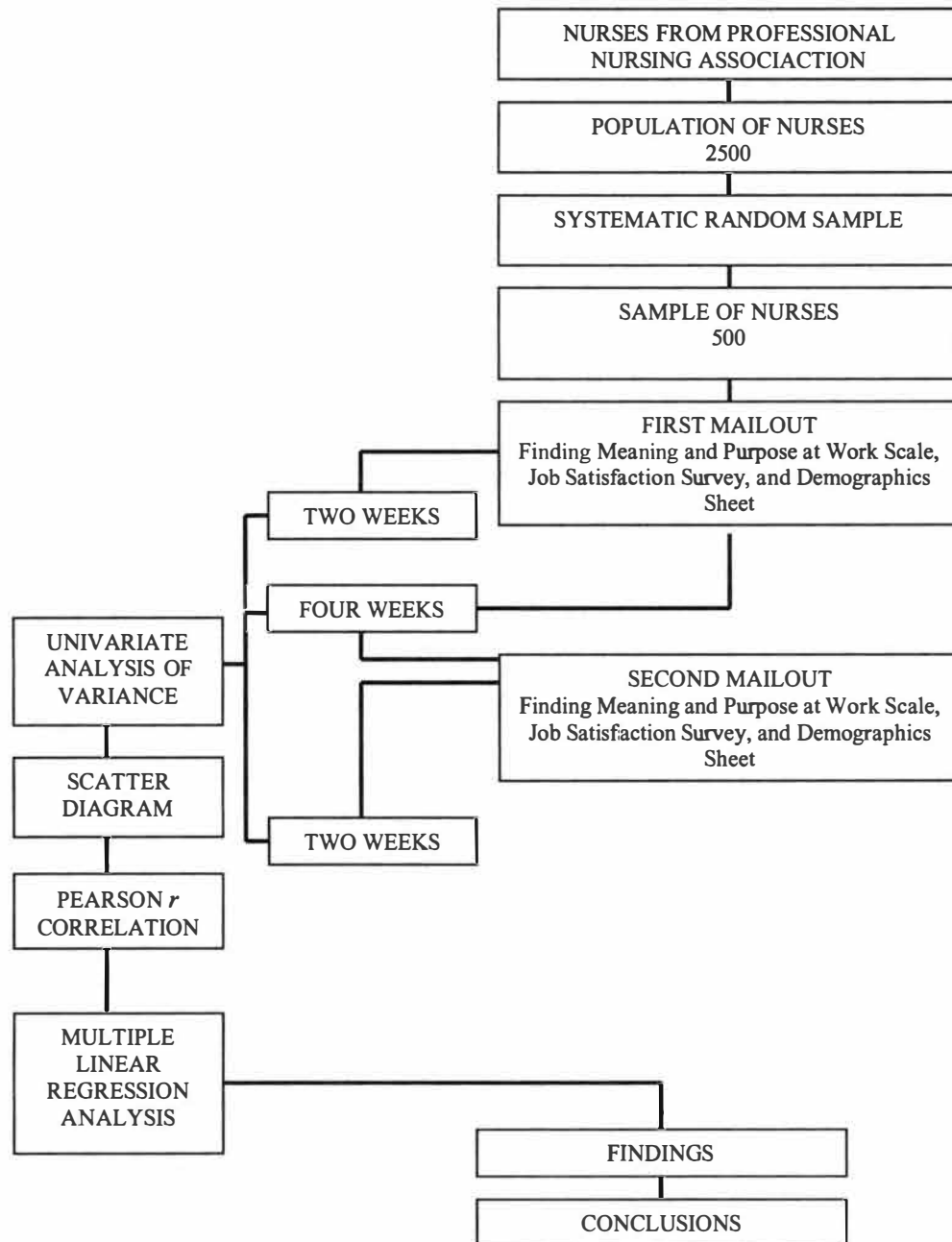


Figure 1. Flowchart for the design of the study.

Sample

Prior to selection of the sample, I received permission to use the database of the Tennessee Nursing Association from the Marketing Director of the professional nursing organization. The sample selection technique used to select the sample population of this study was systematic random sampling. This systematic random sample was drawn, through the use of the professional nursing organization's information system, from the professional nursing membership throughout Tennessee.

According to Airasian and Gay (2000), "random sampling is the best single way to obtain a representative sample" (p. 124). Random sampling is required in a majority of statistical analyses. Airasian and Gay maintained that this was crucial because these analyses allowed the researcher to make inferences about a population based on the performance of a sample. They claimed that if researchers did not utilize random selection, there could be a violation of one of the major assumptions referred to in many statistical analyses, and that inferences made from the research could be questionable.

There are several different techniques of random sampling that are utilized in research. In this study I employed the systematic random sampling technique, which Airasian and Gay (2000) defined as "sampling in which individuals are selected from a list by taking every K th name" (p. 131). They asserted that whatever number K became would depend on the size of the population list and the preferred sample size. The main difference between systematic sampling and the more preferred simple random sampling technique was that in the simple

random technique, all members of the population had an independent chance of being selected for the sample (Airasian & Gay).

The determination of the sample size of the nursing professionals was based on a table designed by Krejcie and Morgan (1970). In the article entitled, "Determining Sample Size for Research Activities," the authors discussed a formula, developed by the U.S. Office of Education, and stated that it contributed to a table they designed, which was named "Determining Sample Size from a Given Population." The formula in reference was " $s = \frac{X^2 NP(1-P)}{d^2 (N-1) + X^2 P(1-P)}$ " (p. 607). The letters in the formula symbolized the following: (a) s symbolized required sample size; (b) X^2 symbolized the table value of chi-square for 1 degree of freedom at the desired confidence level (3,841); (c) N symbolized the population size; (d) P symbolized the population proportion (assumed to be .50 since this would provide the maximum sample size); and (e) d symbolized the degree of accuracy expressed as a proportion (.05). The appropriate sample size for the population of 2,500 was 333 based on the table provided by Krejcie and Morgan. However, the professional nursing organization provided a sample size of 500 through the use of its software, Alpha4, which calculated the systematic random sample of every fifth name in the database. This sample size proved beneficial to the study because it was larger than the suggested minimum sample size. As Airasian and Gay (2000) suggested, the size of the sample has significant influence on the representation of the sample itself and the statistical analysis of research data. Therefore, the larger the sample, the less problematic these issues were likely to be.

Instrumentation

Prior to initiating this study, I filed a Form A, Certification for Exemption from Institutional Review Board (IRB) for Research Involving Human Subjects. I received approval from The University of Tennessee, Knoxville and proceeded with the study.

I used various materials to conduct this study, including the cover letter, the demographic questionnaire, and two survey instruments. The survey instruments were an instrument developed for measuring spirituality in the workplace by Ashmos and Duchon (2000), Finding Meaning and Purpose at Work (FMPW) and Spector's (1985) Job Satisfaction Survey (JSS) for the measuring job satisfaction. I used the FMPW to measure the predictor variable of this study, which was the participants' level of spirituality.

I chose the FMPW and the JSS for this study because the questions presented on these instruments offered the greatest amount of data to support the correlation being sought. The research design was a mail survey, which required self-administered instruments, such as the JSS and the FMPW. Moreover, because the participants were asked to complete two questionnaires, I was inclined to present two questionnaires that required a minimal amount of time to complete in order to stimulate a significant response rate.

Finding Meaning and Purpose at Work (FMPW)

The instrument used for measuring spirituality in the workplace was a recent development by Ashmos and Duchon (2000). They developed this instrument to help them observe and measure spirituality in the workplace.

Ashmos and Duchon created the instrument based on a review of the literature that led to the development of several dimensions of spirituality that could be broadly construed as contributing to inner life, meaningful work, and community. They generated a list of potential items, and the list was subjected to review by a panel consisting of academics, an organizational development specialist, a former chief executive of a large hospital, and several members of the business community. This panel review, which satisfied concerns of face validity, agreed on the items, which were grouped into three parts: (a) inner life, (b) meaningful work, and (c) community (Ashmos & Duchon). They administered the instrument to four hospital systems located in various parts of the United States as part of a longitudinal study of spirituality in the workplace. The instrument consisted of 66 questions, which were grouped in three parts to address three levels of analysis. Part 1 (questions 1 through 34) addressed individuals attitudes about themselves and their immediate work environment. In Part 2 (questions 35 through 50), individuals described observations of their work units, and in Part 3 (questions 51 through 66), individuals described observations of their work organization.

The instrument utilized a 7-point Likert-type scale to assess reactions to the questions. The 7-point Likert-type scale ranged from 1 (*strongly disagree*) to 7 (*strongly agree*). Cronbach alphas obtained from 696 informants from the original study range from .69 to .93, which were acceptable levels of reliability. Content validity and construct validity were issues that must be addressed systematically over time (Ashmos & Duchon, 2000).

I also reviewed two other instruments that measured spirituality. One instrument was the Spiritual Well-Being (SWB) scale (Ellison, 1983; Ellison & Paloutzian, 1982). The other instrument was the Spiritual Assessment Inventory (SAI) scale (Edwards & Hall, 1996).

The SWB scale was developed as a general measure of the subjective quality of life (Ellison, 1983; Ellison & Paloutzian, 1982). It has served more as a psychological measure of an individual's perception of spiritual well-being. The SWB contains two subscales: (a) the religious well-being sense and (b) the existential well-being. While the questions support a good overall perspective of individual spirituality, it does not include subscales such as the workplace unit or workplace organization. The SWB has tended to be effective at pointing attention to individuals experiencing spiritual distress and might be a helpful instrument in assessing global indications of distress in personal functions, which does not pertain to this survey.

The SAI measures participants' spiritual development or spiritual maturity from both an object relations and a contemplative spirituality perspective (Edwards & Hall, 1996). It was developed on the premise that spiritual maturity is composed of two primary dimensions: (a) the equality of an individual's relationship with God and (b) the degree of an individual's awareness of God in his or her life. Again, the subscales were focused on an individual's perspective of such items as (a) awareness, (b) instability, (c) defensiveness, (d) grandiosity and (e) realistic acceptance (Edwards & Hall). Like the SWB, this instrument does not include any subscales measuring spirituality in the workplace, such as unit and

community. The SAI, as suggested by Edwards and Hall, appeared to be a reliable and valid measure for a population of religious college students, and therefore was not considered for this survey.

Job Satisfaction Survey (JSS)

I used the JSS (Spector, 1985) for the measurement of job satisfaction in this study. In addition to measuring overall job satisfaction, the JSS assessed nine facets of job satisfaction: (a) pay, (b) promotion, (c) supervision, (d) fringe benefits, (e) contingent rewards, (f) operating conditions (g) coworkers, (h) nature of work, (i) communication. The scale contains 36 items and uses a summated rating scale format. Each of the subscales contains four items, and a total satisfaction score can be computed by combining all of the items (Spector, 1997).

Each of the items is a statement that was either favorable or unfavorable about an aspect of the job (Spector, 1997). Respondents circle one of six numbers that correspond to their agreement or disagreement with each item.

To compute the various scores, individuals' responses are summed together for each item (Spector, 1997). The responses to the JSS items range from 1 (*disagree very much*) to 6 (*agree very much*). Therefore, an individual could score from a 1 to a 6 on each item. Additionally, some items are scored in a positive direction, and some are scored in a negative direction. Negatively worded item responses are scored from 6 to 1 rather than 1 to 6. Therefore, the item must be scored in reverse, which means the response *agree very much* becomes a 1 rather than a 6. Thus, individuals who agree with positively worded items and

disagree with negatively worded items will have high scores ,indicating job satisfaction (Spector).

Spector (1997) discussed two areas of reliability for the JSS. The first was internal consistency, which referred to how well items of a scale related to one another. In reference to one study, the coefficient alphas ranged from .60 for the coworker subscale to .91 for the total scale. Test-retest reliability was the second area of reliability. In a different study, the reliabilities ranged from .37 to .74 (Spector).

Validity evidence for the job satisfaction scales was provided by studies that compared different scales with one another on the same employees (Spector, 1997). For example, five of the JSS subscales (pay, promotion, supervision, coworkers, and nature of work) correlated well with corresponding subscales of the Job Descriptive Index (JDI) (Hulin, Kendall, & Smith, 1969), probably the most carefully validated scale of job satisfaction. These correlations ranged from .61 for coworkers to .80 for supervision (Spector).

In researching for the job satisfaction instrument for this study, I considered two other instruments for measurement. One was the JDI developed by Hulin et al. (1969), and the other was the Minnesota Satisfaction Questionnaire (MSQ) developed by Davis, England, Lofquist, and Weiss (1967).

Spector (1997) observed the JDI was a popular choice for organizational researchers. He claimed that it was also a carefully developed and well-described instrument, and it displayed high validity. However, it did not contain subscales that are included in the JSS, such as (a) benefits, (b) contingent rewards, (c)

operating procedures, (d) nature of work, and (e) communication. The JDI contains 32 more questions than the JSS, which appeared too lengthy when considering the administration of two questionnaires for this study and the probability of return questionnaires. It was also copyrighted, and a fee was required for its use.

The MSQ also has been popular among researchers (Spector, 1997). It is produced in two forms, a 100-item long version and a 20-item short version. Spector noted that either form was a reasonable choice for the total scale of satisfaction. They were both much more specific than other instruments and covered the nature of work very thoroughly (Spector). As each version contains 20 facets on satisfaction rather than 9 facets for the JSS, I considered it too specific for job satisfaction in relation to this study. The MSQ was also copyrighted and required a fee for its use.

Survey Response

Responses were kept confidential but were coded to determine whether or not subjects returned the surveys. I constructed an information sheet to obtain demographic data from the participants and designed questions to compare spirituality and job satisfaction with the following factors: (a) age, (b) gender, (c) years with current organization, (d) marital status, (e) education, (f) ethnicity, (g) years in nursing profession, (h) employment. I sent a follow-up letter, including the demographics and survey instruments to individuals who did not respond to the initial mailing. The surveys and letters are in Appendix B.

Materials

I designed a letter to explain the purpose of the study and sent it to all subjects (see Appendix B). This letter contained information about a prize drawing available to participants. It was the participant's choice to participate in the drawing of which they were instructed to notify me either by email or regular mail if they chose to participate. I included the prize drawing to encourage participation in the study. I printed the letter on the University of Tennessee's Department of Human Resource Development letterhead to acknowledge academic support in attempt to increase the response rate. The letter stated a requested date of return. I enclosed a postage-paid, self-addressed envelope to facilitate return of the study.

Data Collection

I conducted data collection for this study through a mailout of both instruments and a demographic questionnaire. The mailing included postage-paid, self-addressed envelope for return mailing. The 500 participants chosen for the study were made aware of the purpose of this study, how this information was to be used, and how they were selected for participation in this study. I assured them that their participation would be anonymous and confidential. The cover letter gave additional information that invited all who participated in the study to also participate in a prize drawing. If the participants wished to be included in the drawing, they were asked to respond by email or regular mail to be entered in the drawing for the winner's choice of a 19" color television or a digital video disc

player. Participants were asked to return both surveys and the demographic questionnaire within 2 weeks of reception.

Participants who did not return the requested information received a second mailing approximately 4 weeks after the first mailing, which contained the information previously discussed along with a second letter indicating the urgent need for their responses. The envelope contained another postage-paid, self-addressed envelope for a return of the information. The participants were again given 2 weeks to return the survey instruments.

Data Analysis

I analyzed the data obtained from the demographics information sheet using descriptive statistics, including frequency counts, mean scores, and standard deviations for these independent variables. Because this research focused on establishing a relationship, a scatter diagram, a correlation matrix, and the Pearson r correlation coefficient were used on the overall scores and the subscale scores of the FMPW and the JSS. Inferential statistics resulting from questions on the FMPW and the JSS scale scores required multiple stepwise regression analysis and one-way analysis of variance. The one-way analysis of variance was used to determine significance among the null hypotheses 1-16. The demographic variables were the independent variables, and the FMPW and the JSS scores were the dependent variables for the one-way ANOVA. The stepwise multiple regression was used to determine if spirituality in the workplace was a predictor of job satisfaction. Therefore, the FMPW scale scores were the predictor variables and the JSS scores were the criterion variables in the stepwise multiple regression.

The scatter diagram, Pearson r correlation, correlation matrix, and stepwise multiple regression were used to support null hypothesis 17.

Summary of the Methods Chapter

In this chapter, I described the methods and procedures that I utilized in this study. The FMPW and the JSS were used to measure the levels of spirituality in the workplace and job satisfaction, and a demographic information sheet gathered data from nurses in a professional nursing organization. In this chapter, I also described the selection of the instruments as well as the population and the sample chosen for the study. Furthermore, I explained the process of the data analysis that will be used to interpret the data.

CHAPTER IV

RESULTS

My purpose in conducting this study was to examine any relationship between participants' current level of spirituality and its effects on job satisfaction. I also hoped to determine any relationships among job satisfaction, level of spirituality, and other variables based on such demographic characteristics as age, gender, marital status, years in current organization, education, ethnicity, years in nursing profession, and employment. Using the research design described in Chapter III, I collected data from a randomly selected sample to test the various hypotheses of the study. The results of the study are presented in this chapter.

Response Rate

I mailed the cover letter, demographic questionnaire, and survey instruments to 500 nurses who were members of a professional nursing organization. The mailing process was conducted two times. The first mailing returned 201 (40%) responses, and the second mailing returned an additional 99 (20%) responses, which totaled 300 responses. This response produced an overall return rate of 60% from the total sample.

Research Questions

I discuss the findings for the research questions designed for this study in this section. Question one asked for the demographic characteristics of the nurses that were members of the professional nursing organization. I have reported these findings by using frequency counts. Question two was constructed to determine

significant differences between spirituality in the workplace and the various demographics. Question three inquired about the demographic responses and their level of significance with the job satisfaction scale. Questions two and three were determined by using the univariate analysis of variance. Question four was designed to determine if a relationship existed between the level of the spirituality in the workplace and the level of job satisfaction among nursing professionals. The use of the Pearson r correlation coefficient test, and a correlation matrix of the instrument subscales determined this relationship. This correlational relationship was further tested to determine if spirituality in the workplace was a predictor of job satisfaction through a multiple stepwise regression analysis.

Research Question One

What are the demographic characteristics of the nurses that are members of the professional nursing organization?

Of 500 mailed surveys, 300 questionnaires were returned for a response rate of 60%. Frequencies determined the demographic characteristics of the respondents. The demographic characteristics of the total sample were (a) female, (b) 41-50 years of age, (c) married, (d) 2 years or less with current organization, (e) recipients of a master's degree, (f) White, (g) 21 years or more in nursing profession, and (h) working full time, which was representative of the total nursing population in this professional nursing organization.

Age. I asked participants to choose the category most representative of their current age as seen in Table 1. The most highly represented group ($n = 100$, or 33.3%) were between the age of 41-50 years. The remaining percentages,

11.0% ($n = 33$) were 21-30 years of age; 16.7% ($n = 50$) were 31-40 years of age; 25.3% ($n = 76$) were 51-60 years of age; and 12.3% ($n = 37$) were over 60 years of age. There was a missing value of 1.3%.

Gender. Table 1 reports the frequencies in relation to gender. There were 277 (92.3%) women and 20 (6.7%) men. Three (1.0%) of the participants did not respond to this question.

Marital Status. The majority response for marital status, as seen in Table 1, was 71.7% ($n = 215$) were married; 1.0% ($n = 3$) were separated; 11.3% ($n = 34$) were divorced; 14.0% ($n = 42$) were single. Also, 2.0% were missing values.

Years with current organization. Table 1 displays participants' years with current organization. Most of the participants ($n = 73$); (24.3%) had 2 years or less experience with the organization. Sixty-seven participants (22.3%) had 2-5 years; 64 (21.3%) had 6-10 years; 37 (12.3%) had 21 years or more; 27 (9.0%) had 11-15 years; and 18 (6.0%) had 16-20 years of experience with current organization. Fourteen (4.7%) of the participants were non-responsive.

Education. Table 1 displays the education level of the participants. More participants ($n = 171$); (57.0%) had attained master's degrees than any other level of education. Sixty participants (20.0%) had bachelor's degrees; 30 participants (10.0%) had doctoral degrees; 21 participants (7.0%) had associate's degrees; 13 participants (4.3%) indicated they had attained some other level of education. One participant had only a high school diploma (.3%). There were 4 (1.3%) missing values for education.

Table 1***Participants' Demographic Information***

Variable and level of responses	Frequency	Percent	Cumulative percent
<u>Age</u>			
21-30 years old	33	11.0%	11.0%
31-40 years old	50	16.7%	27.7%
41-50 years old	100	33.3%	61.0%
51-60 years old	76	25.3%	86.3%
Over 60 years old	37	12.3%	98.7%
Missing value	4	1.3%	100.0%
Total	300	100.0%	
<u>Gender</u>			
Male	20	6.7%	6.7%
Female	277	92.3%	99.0%
Missing value	3	1.0%	100.0%
Total	300	100.0%	
<u>Marital status</u>			
Married	215	71.7%	71.7%
Separated	3	1.0%	72.7%
Divorced	34	11.3%	84.0%
Single	42	14.0%	98.0%
Missing value	6	2.0%	100.0%
Total	300	100.0%	
<u>Years with current organization</u>			
2 years or less	73	24.3%	24.3%
2-5 years	67	22.3%	46.7%
6-10 years	64	21.3%	68.0%
11-15 years	27	9.0%	77.0%
16-20 years	18	6.0%	83.0%
21 years or more	37	12.3%	95.3%
Missing value	14	4.7%	100.0%
Total	300	100.0%	
<u>Education</u>			
High school	1	0.3%	0.3%
Associate's	21	7.0%	7.3%
Bachelor's	60	20.0%	27.3%
Master's	171	57.0%	84.3%
Doctorate	30	10.0%	94.3%
Other	13	4.3%	98.7%
Missing value	4	1.3%	100.0%
Total	300	100.0%	

Table 1 (continued)***Participants' Demographic Information***

Variable and level of responses	Frequency	Percent	Cumulative percent
<u>Ethnicity</u>			
White	274	91.3%	91.3%
African American	15	5.0%	96.3%
Hispanic	1	0.3%	96.7%
Native American	1	0.3%	97.0%
Asian/Pacific Islander	3	1.0%	98.0%
Missing value	6	2.0%	100.0%
Total	300	100.0%	
<u>Years in nursing profession</u>			
2 years or less	10	3.3%	3.3%
2-5 years	34	11.3%	14.7%
6-10 years	41	13.7%	28.3%
11-15 years	31	10.3%	38.7%
16-20 years	28	9.3%	48.0%
21 years or more	152	50.7%	98.7%
Missing value	4	1.3%	100.0%
Total	300	100.0%	
<u>Employment</u>			
Full-time	242	80.7%	80.7%
Part-time	31	10.3%	91.0%
Other	22	7.3%	98.3%
Missing value	5	1.7%	100.0%
Total	300	100.0%	

Ethnicity. Table 1 displays the ethnicity of participants. The most highly selected ethnicity ($n = 274$) was White (91.3%). The other ethnic groups represented were 5.0% ($n = 15$) African American; .3% ($n = 1$) Hispanic; .3% ($n = 1$) Native American; and 1.0% ($n = 3$) Asian/Pacific Islander. One participant specifically stated in the category that her ethnicity was not presented as a selection and therefore listed herself as other (.3%). Also, 1.7% ($n = 5$) participants chose not to reveal their ethnicity.

Years in Nursing Profession. The characteristics of years in the nursing profession can be seen in Table 1. Participants ($n = 152$) who had worked 21 years or more in the nursing profession (50.7%) had the highest response to this demographic question. The other categories revealed that 41 (13.7%) participants had 6-10 years; 34 (11.3%) participants had 2-5 years; 31 (10.3%) participants had 11-15 years; 28 (9.3%) participants had 16-20 years; and 10 (3.3%) participants had 2 years or less. Four (1.3%) of the participants were missing values.

Employment. The employment status for participants is presented in Table 1. Full-time status was considered 40 hours per week, and part-time status was considered less than 40 hours per week. Other status was considered for participants that were scheduled as needed or retired. Full-time participants totaled 242 (80.7%); 31 (10.3%) were part-time; and 22 (7.3%) were other status. Five (1.7%) participants did not indicate their employment status.

Research Question Two

The second research question asked whether or not demographic factors had any effect on spirituality in the workplace. Null hypotheses 1-8 state that there were no significant differences between participants' demographics and spirituality in the workplace as measured by the Finding Meaning and Purpose at Work (FMPW). One-way analyses of variance (ANOVA) tests were applied to test for differences. Vogt (1999) specified that ANOVA tests for the statistical significance of the relationship between the independent variables and the dependent variable.

H₀1: There will be no significant difference between participants' age and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

In the testing of null hypothesis one, I conducted a univariate analysis of variance for significant differences in age responses. Results showed a significant difference in responses of participants by age groupings, as reflected in Table 2. Therefore, null hypothesis one was rejected.

After conducting the one-way ANOVA on age and its effects on spirituality in the workplace, I determined that some age group means were significantly different from the overall mean. Therefore, it was necessary to perform Tukey's Honestly Significant Difference (HSD) post-hoc test to determine which age groups were significantly different from one another. The Tukey HSD post-hoc test was chosen because (a) it tests all possible combination of pairs; (b) it is one of the best known post hoc tests, and (c) it is more frequently

associated with ANOVA than any other post hoc test (Vogt, 1999). Findings of Tukey's HSD analysis are reported in Table 3. The Tukey post-hoc detected a significant difference in that the age group 21-30 was .68 points lower than the age group 51-60 (p -value $< .05$). A significant difference of .58 points was also noted between participants of age 41-50 and age 51-60 with a p value of .05. On the other hand, no significant differences existed between participants of age 31-40 and age 51-60, or between participants over 60 and age 51-60. Therefore, participants that were of age 51-60 are more likely to practice spirituality in the workplace than participants of age 21-30 and 41-50.

H₀2: There will be no significant difference between participants' gender and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

Gender, consisting of women and men, produced no significant differences between participants' responses and the FMPW (see Table 2). A one-way ANOVA showed an F -value of .036 and $Pr > F$ value of .849. No further statistical analyses were conducted. Null hypothesis two was not rejected.

H₀3: There will be no significant difference between participants' marital status and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

For the FMPW, there were no significant differences between subjects based on marital status, as seen in Table 2. The $Pr > F$ value was .466, which supported no significance. Further testing of the variables was not required, and null hypothesis three was not rejected.

H₀4: There will be no significant difference between participants' years with current organization and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

Table 2 displays the findings of a one-way analysis of variance performed for spirituality in the workplace by the independent variable, years with current organization. With an F -value of .328 and a $Pr > F$ value of .896, there was no significant difference found between participants' responses in regard to time spent with current organization and spirituality in the workplace. I conducted no further statistical analyses and did not reject null hypothesis.

H₀5: There will be no significant difference between participants' level of education and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

Table 2 reflects a $Pr > F$ value of .086 for level of education in regard to spirituality in the workplace. Because this $Pr > F$ value is greater than the alpha level of .05, there is no significance discovered between level of education and spirituality in the workplace. Therefore, no further testing was warranted. Null hypothesis five was not rejected.

H₀6: There will be no significant difference between participants' ethnicity and spirituality in the workplace scores scale, as measured by the FMPW, among the nursing profession.

Table 2 displays the results of the differences between ethnicity and spirituality. The F -value for spirituality in the workplace on the independent variable, ethnicity for a numerator of 5 and a denominator of 248, degrees of

Table 2

Univariate Analysis of Variance for Finding Meaning and Purpose at Work (FMPW) by Age, Gender, Marital Status, Years with Current Organization, Education, Ethnicity, Years in Nursing Profession, and Employment

Source	SS	df	MS	F	Pr > F
Age					
Between groups	13.273	4	3.318	3.427	.009
Gender					
Between groups	3.4950E-02	1	3.4950E-02	.036	.849
Marital status					
Between groups	2.480	3	.827	.854	.466
Years with current organization					
Between groups	1.590	5	.318	.328	.896
Education					
Between groups	8.002	4	2.001	2.066	.086
Ethnicity					
Between groups	4.504	5	.901	.930	.462
Years in nursing profession					
Between groups	7.272	5	1.454	1.502	.190
Employment					
Between groups	3.909	2	1.954	2.018	.135
Finding meaning and purpose					
Within groups	240.120	248	.968		

$p < .05$

Table 3

Tukey's Honestly Significant Difference (HSD)^a Procedure for Comparisons of Age Means for Variable of Spirituality in the Workplace

	Dependent variable: Total FMPW	Mean difference	Standard error	Significance
21 - 30 years of age	31-40 years of age	-.2411	.22212	.814
	41-50 years of age	-.0925	.19907	.990
	41-60 years of age	-.6757	.20646	.010*
	Over 60 years of age	-.6284	.24201	.074
31 - 40 years of age	21-30 years of age	.2411	.22212	.814
	41-50 years of age	.1487	.17183	.909
	51-60 years of age	-.4346	.18034	.116
	Over 60 years of age	-.3872	.22015	.400
41 - 50 years of age	21-30 years of age	.0925	.19907	.990
	31-40 years of age	-.1487	.17183	.909
	51-60 years of age	-.5833	.15104	.001*
	Over 60 years of age	-.5359	.19686	.053
51 - 60 years of age	21-30 years of age	.6757	.20646	.010*
	31-40 years of age	.4346	.18034	.116
	41-50 years of age	.5833	.15104	.001*
	Over 60 years of age	.0474	.20434	.999
Over 60 years of age	21-30 years of age	.6284	.24201	.074
	31-40 years of age	.3872	.22015	.400
	41-50 years of age	.5359	.19686	.053
	51-60 years of age	-.0474	.20434	.999

^a Controlling for Type I experimentwise error rate at .05 level of significance

* Group means are significantly different.

freedom was .930. This finding did not require further statistical analyses. Null hypothesis six was not rejected.

H₀7: There will be no significant difference between participants' years in nursing profession and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

The results of a one-way analysis of variance performed for spirituality at work by the variable, years in nursing profession, is noted in Table 2. With a $Pr > F$ value of .190, no significant differences between participants' responses and spirituality in the workplace scores were found. Thus, no further tests were warranted, and null hypothesis seven was not rejected.

H₀8: There will be no significant difference between participants' employment status and spirituality in the workplace scores, as measured by the FMPW, among the nursing profession.

The independent variable employment consisted of (a) full-time, (b) part-time, and (c) other. Table 2 reflects the FMPW means and standard deviations by variable of position. With F value = 2.018, $p > .05$, no significant differences were found between participants' responses and spirituality in the workplace scores. Null hypothesis eight was not rejected.

Research Question Three

The third research question asked whether or not the independent variables of (a) age, (b) gender, (c) marital status, (d) years with current organization, (e) education, (f) ethnicity, (g) years in nursing profession, and (h) employment had any effect on job satisfaction. Univariate analyses of variance were performed,

and the data were examined to determine the level of significance of the demographic variables in regard to the overall Job Satisfaction Survey scale scores in null hypotheses 9-16.

H₀₉: There will be no significant difference between participants' age and job satisfaction scores, as measured by the JSS, among the nursing profession.

As shown in Table 4, with regard to the variable age, the population means were not significantly different from one another and did not require testing beyond the application of the univariate analysis of variance. Null hypothesis nine was not rejected with a $Pr > F$ value of .604, showing that age had no effect on job satisfaction.

H₀₁₀: There will be no significant difference between participants' gender and job satisfaction scores, as measured by the JSS, among the nursing profession.

Based on the statistical analysis of gender effect on job satisfaction utilizing a one-way ANOVA, results indicated that gender was not a good predictor of job satisfaction. As reflected in Table 4, the F -value was .344 and $Pr > F$ was .558, which exceeded the .05 level of significance. Therefore, null hypothesis 10 was not rejected, and no further statistical analysis was needed.

H₀₁₁: There will be no significant difference between participants' marital status and job satisfaction scores, as measured by the JSS, among the nursing profession.

Results of the univariate ANOVA specified an F -value was .299 on the independent variable, marital status, against the dependent variable, job

satisfaction. This value was not significant (as shown in Table 4), and no further testing was required. Null hypothesis 11 was not rejected.

H₀12: There will be no significant difference between participants' years with current organization and job satisfaction scores, as measured by the JSS, among the nursing profession.

No significant differences were discovered between participants' responses and JSS scale scores, pointing out that years with current organization had no bearing on job satisfaction. Results showed an *F*-value of .836 and a *Pr* > *F* value of .525 (see Table 4). No further statistical analysis was necessary, and null hypothesis 12 was not rejected.

H₀13: There will be no significant difference between participants' level of education and job satisfaction scores, as measured by the JSS, among the nursing profession.

As shown in Table 4, a one-way analysis of variance was conducted to determine if there were any differences between participants' responses and JSS scores regarding level of education. The *F*-value was 3.117 and the *Pr* > *F* value was .016, which meant that this value was significant at the .05 level. To consider the independent variable level of education against the dependent variable JSS, it was necessary to use the Tukey's HSD post-hoc test criteria. Regarding education, post hoc tests revealed that none of the pairwise comparisons among respondent groups achieved significance according to the conservative Tukey criterion. With a MS of 2608.414 between groups, the most likely reason is the extreme variations among the group sample sizes in the education demographic.

Table 4

Univariate Analysis of Variance for the JSS by Age, Gender, Marital Status, Years with Current Organization, Education, Ethnicity, Years in Nursing Profession, and Employment

Source	SS	df	MS	F	Pr > F
Age					
Between groups	2289.016	4	572.254	.684	.604
Gender					
Between groups	2.8750E+02	1	2.8750E+02	.344	.558
Marital status					
Between groups	749.424	3	249.808	.299	.826
Years with current organization					
Between groups	3498.122	5	699.624	.836	.525
Education					
Between groups	10433.657	4	2608.414	3.117	.016
Ethnicity					
Between groups	3148.224	5	629.645	.753	.585
Years in nursing profession					
Between groups	5155.675	5	1031.135	1.232	.294
Employment					
Between groups	3519.103	2	1759.552	2.103	.124
Job satisfaction survey					
Within groups	209178.392	250	836.714		

$p < .05$

Thus, null hypothesis 13 was rejected, although with the current data it could not be determined which respondent groups were different from the others.

H₀14: There will be no significant difference between participants' ethnicity and job satisfaction scores, as measured by the JSS, among the nursing profession.

The independent variable, ethnicity, consisted of (a) White, (b) African American, (c) Hispanic, (d) Native American, and (e) Asian/Pacific Islander. As seen in Table 4, the $Pr > F$ value was .585. This value was not significant based on $p < .05$. Thus, any further statistical analysis was not required, and null hypothesis 14 was not rejected.

H₀15: There will be no significant difference between participants' years in nursing profession and job satisfaction scores, as measured by the JSS, among the nursing profession.

To test null hypothesis 15, a one-way ANOVA was conducted to determine the effect, if any, of the independent variable of employment status on the dependent variable of job satisfaction as measured by the JSS. Table 4 depicts the findings of the ANOVA. With an F -value of 1.232 and a $Pr > F$ value of .294, no further tests were conducted. Null hypothesis 15 was not rejected, which indicated that participants' years in nursing profession did not influence job satisfaction.

H₀16: There will be no significant difference between participants' employment status and job satisfaction scores, as measured by the JSS, among the nursing profession.

As seen in Table 4, the $Pr > F$ value was .124 regarding the independent variable, employment status in comparison to the dependent variable, the JSS scores. This value did not meet the level of significance established for this study- $p < .05$. This translated to no significant difference between the independent and dependent variables. Hence, null hypothesis 16 was not rejected.

Research Question Four

Research question four asked whether or not a significant relationship existed between spirituality in the workplace and job satisfaction among the nursing profession. I performed correlational statistical analyses and examined the data to determine a significant relationship between spirituality in the workplace and job satisfaction as indicated by participants from a professional nursing organization.

H₀17: There will be no significant relationship between spirituality in the workplace and job satisfaction among the nursing profession.

A scatter diagram, as seen in Figure 2, was plotted to visually determine whether a relationship existed between spirituality in the workplace, as measured by the FMPW, and job satisfaction, as measured by the JSS. According to Huck (2000), a scatter diagram reveals the relationship between two variables through the pattern that is formed by the full set of dots. The relationship of spirituality in the workplace and job satisfaction was clearly linear, positive and strong considering the crudeness of the data ($R^2 = .58$).

The Pearson r coefficient correlation for the overall spirituality in the workplace scales and job satisfaction scales (Table 5) indicated a significant

relationship of .768 with $p < .01$. This overall view of the relationship established between spirituality in the workplace and job satisfaction supported the scatter diagram in Figure 2 by demonstrating again the strong positive relationship that existed between these two variables.

A correlation matrix was calculated to determine the relationship of the subscale scores of the FMPW and the subscale scores of the JSS. Correlations between spirituality in the workplace subscales and job satisfaction subscales were statistically significant in every category. As seen in Table 6, higher levels of spirituality were associated with (a) pay ($r = .564$), (b) promotion ($r = .533$), (c) supervisor ($r = .565$), (d) benefits ($r = .450$), (e) contingent rewards ($r = .733$), (f) operating procedures ($r = .426$), (g) coworkers ($r = .529$), (h) nature of work ($r = .585$), and (i) communication ($r = .614$). An even higher level of association between job satisfaction and the subscales of the FMPW scale can be seen in Table 6. This association produced an r value of .651 for the individual level, an r value of .696 for the unit level, and an r value of .732 for the community level. All of the previously mentioned correlations were significant at the .01 level of significance.

As noted by Airasian and Gay (2000), the fact that a high correlation exists between two variables does not necessarily mean that one causes the other. However, they contest that even though correlational relationships do not establish cause and effect relationships, the existence of a high correlation does allow prediction. It is certain that the higher the correlation, the greater the

Table 5***Pearson r Coefficient Correlation Matrix for FMPW and JSS Scores***

Statistics		FMPW	JSS
FMPW	r	1.000	.768*
	$p < .05$	.000	
	N	292	291
JSS	r	.768*	1.000
	$p < .05$	.000	
	N	291	292

* $p < .05$ * $r = .768$

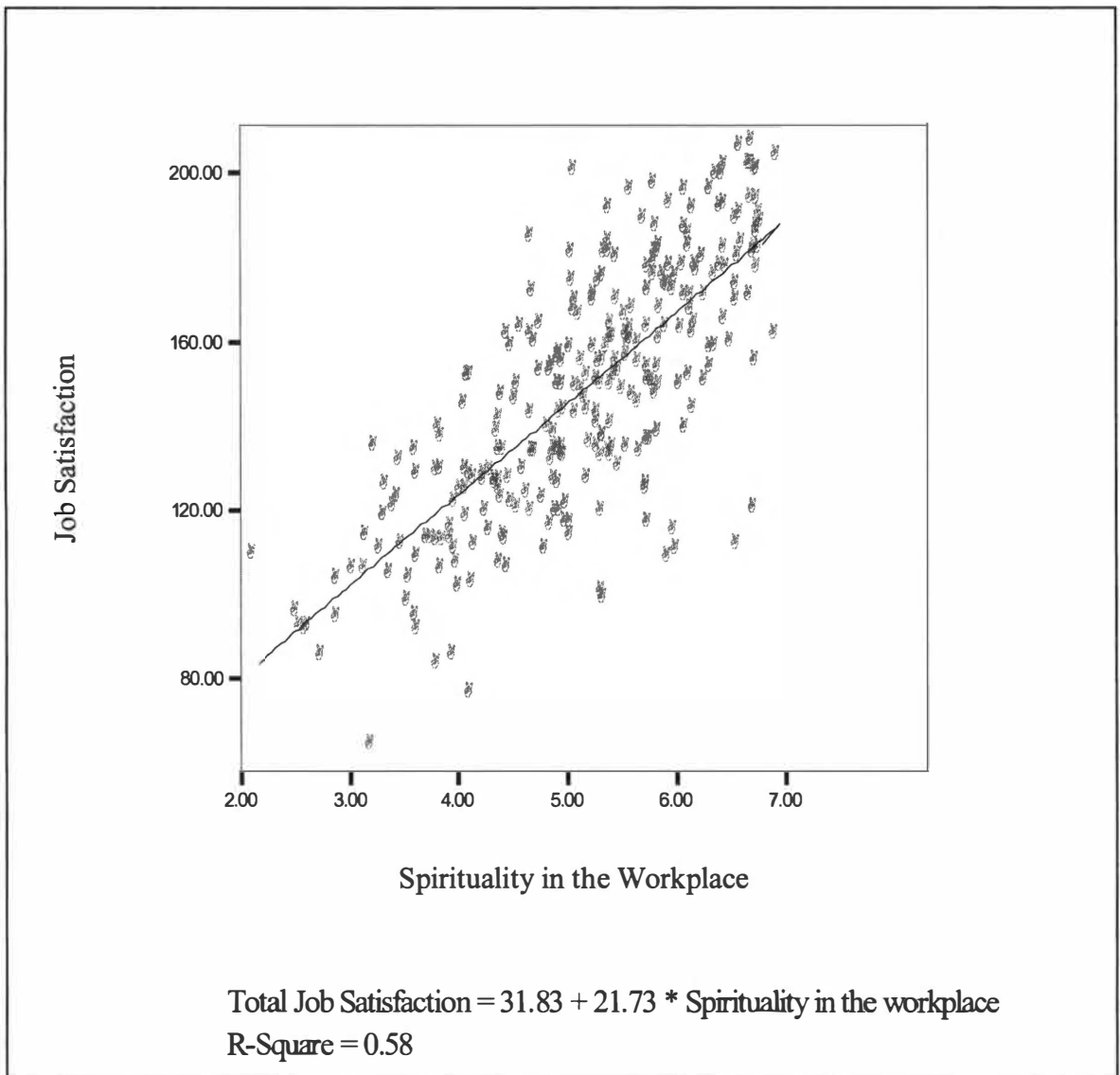


Figure 2. Scatter diagram of linear relationship of FMPW scale and JSS scale.

Table 6

Correlation Matrix for FMPW and JSS Subscales

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1. Pay	1													
2. Promotion	.578(**)	1												
3. Supervisor	.437(**)	.441(**)	1											
4. Benefits	.551(**)	.395(**)	.296(**)	1										
5. Contingent Rewards	.683(**)	.592(**)	.630(**)	.525(**)	1									
6. Operating Procedures	.395(**)	.339(**)	.437(**)	.289(**)	.542(**)	1								
7. Coworkers	.419(**)	.388(**)	.449(**)	.260(**)	.535(**)	.462(**)	1							
8. Nature of Work	.329(**)	.296(**)	.360(**)	.221(**)	.504(**)	.371(**)	.478(**)	1						
9. Communications	.458(**)	.476(**)	.552(**)	.405(**)	.661(**)	.510(**)	.501(**)	.403(**)	1					
10. JSS	.770(**)	.716(**)	.720(**)	.643(**)	.880(**)	.661(**)	.670(**)	.566(**)	.773(**)	1				
11. Individual	.421(**)	.429(**)	.527(**)	.319(**)	.645(**)	.361(**)	.462(**)	.657(**)	.526(**)	.651(**)	1			
12. Unit	.536(**)	.454(**)	.502(**)	.413(**)	.648(**)	.400(**)	.570(**)	.519(**)	.527(**)	.696(**)	.700(**)	1		
13. Community	.545(**)	.560(**)	.526(**)	.473(**)	.692(**)	.404(**)	.452(**)	.486(**)	.627(**)	.732(**)	.683(**)	.750(**)	1	
14. FMPW	.564(**)	.533(**)	.565(**)	.450(**)	.733(**)	.426(**)	.529(**)	.585(**)	.614(**)	.762(**)	.841(**)	.919(**)	.926(**)	1

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

likelihood of the two variables establishing relationship and the greater the accuracy of predictions based on the relationship (Airasian & Gay).

To observe prediction in this study, stepwise multiple regression analysis (Tables 7, 8, 9) was performed to determine if the subscales of the FMPW were significant predictors of job satisfaction. Spirituality in the workplace consisted of the subscales (a) individual, (b) unit, and (c) community. The JSS included nine facets of job satisfaction: (a) pay, (b), promotion, (c) supervision, (d) fringe benefits, (e) contingent rewards, (f) operating conditions, (g) coworkers, (h) nature of work, and (i) communication.

Huck (2000) concluded that in stepwise multiple regression, it was the computer that determined the order in which the predictor variables were entered into the regression equation. The computer determined the variables' order of entry based on the overall size or amount of the variable, with the most significant variable going in the equation first (Huck). Regression analysis determined all three subscales of spirituality in the workplace to be predictors of job satisfaction. Tables 7, 8, and 9 respectively, identify the parameter estimates that were computed to determine the three regression models. The variable column defines where the line of the determined coefficients best fit in each table. The beta column shows the standardized coefficient values and indicates a significant and positive effect of community (beta = .732), community and individual (beta = .520 and .306), and community, individual, and unit (beta = .391, .226, and .243) on job satisfaction. The *t* column presents the values for examining the evidence that concludes the slope is not equal to zero, and that by increasing the

independent variable, the dependent variable will also increase.

The analysis of variance illustrates the variation, the degrees of freedom (*df*), the sum of squares (SS), the mean square (MS), the *F*-value, and the $\text{Pr} > F$ value. The SS column divides the variation and places it either in the variable or error portion. Therefore, part of the variance in job satisfaction was caused by the variance in spirituality in the workplace and part of the variance was caused by random error or issues other than spirituality in the workplace.

The R-square represents the percent of the proportion of variability in the criterion variable, job satisfaction, that can be explained by the predictor variable, spirituality in the workplace. The predictor community in Table 7, calculated an R^2 of .535, which indicates that 53.5 % (53.4% adjusted) of the variance in job satisfaction could be explained by the community subscale of the FMPW. The computed R^2 of .584 from the predictors community and individual as seen in Table 8, meant that community and individual could predict 58.4% (58.1% adjusted) of the variance in job satisfaction. In Table 9, the predictors community, individual and unit revealed an R^2 equal to .602. Thus, 60.2% (60.2% adjusted) of the variance in job satisfaction could be predicted by community, individual and unit. It is interesting to note that as the predictors multiply stepwise, the percentage of variance increases to show the overall strength of prediction of job satisfaction resulting from the commonality of all three parts of spirituality in the workplace.

In conclusion, one can see in Table 7 that the ANOVA revealed an *F*-value of 331.583, and $\text{Pr} < F$ of .000. Table 8 displays an *F*-value of 201.621, and

Table 7***Parameter Estimates and Analysis of Variance of Spirituality in the Workplace for Job Satisfaction***

Parameter estimates					
Variable	B-Weight	Beta	<i>t</i>	Pr > <i>t</i>	
Intercept	.711		.168	.000	
Community	.153	.732	18.209*	.000	
Analysis of variance					
Variation	SS	<i>df</i>	MS	<i>F</i>	Pr > <i>F</i>
Regression	.131	.100	.131	331.583*	.000
Residual	.114	.288	.397		
R ² = .534					

**p* < .05

Table 8***Parameter Estimates and Analysis of Variance of Spirituality in the Workplace for Job Satisfaction***

Parameter estimates					
Variable	B-Weight	Beta	<i>t</i>	Pr > <i>t</i>	
Intercept	.251		.284	.005	
Community	.109	.520	9.866*	.000	
Individual	.120	.306	5.818*	.000	
Analysis of variance					
Variation	SS	<i>df</i>	MS	<i>F</i>	Pr > <i>F</i>
Regression	.143	.200	.719	201.621*	.000
Residual	.102	.287	.356		
R ² = .581					

* $p < .05$

Table 9***Parameter Estimates and Analysis of Variance of Spirituality in the Workplace for Job Satisfaction***

Parameter estimates					
Variable	B-Weight	Beta	<i>t</i>	Pr > <i>t</i>	
Intercept	.268		.310	.002	
Community	.819	.391	6.414*	.000	
Individual	.884	.226	4.086*	.000	
Unit	.567	.243	3.956*	.000	
Analysis of variance					
Variation	SS	<i>df</i>	MS	<i>F</i>	Pr > <i>F</i>
Regression	.149	.300	.497	146.494*	.000
Residual	.971	.286	.339		
R ² = .602					
* <i>p</i> < .05					

$Pr < F$ of .000, and in Table 9 an F -value equal to 146.494, and $Pr < F$ of .000.

The data supported a statistically significant relationship between spirituality in the workplace and job satisfaction. Therefore, null hypothesis 17 was rejected.

Summary of the Results Chapter

The results and analyses of data collected from the FMPW and the JSS instruments, along with the demographics information, were presented in this chapter. Null Hypotheses 1-16 were tested at the $p < .05$ level of significance.

The overall response rate was 60% (300/500) for this study. Null hypothesis one showed significance at the $p < .05$ level in the one-way analysis of variance and was tested for further significance in the Tukey's HSD post-hoc test, which revealed statistical significance among the age groups and the FMPW. Null hypothesis one was rejected. Null hypotheses 2-8 resulted in no significant differences between participants' responses as measured by the FMPW scores. In regard to the JSS scores, null hypotheses 9-12 and 14-16 were not rejected because there was no statistical significances found among these variables. Null hypothesis 13 indicated a significant difference between education level and job satisfaction. Tukey's HSD post hoc test was applied to discover further significance among the education groups, but no relationships were found. Regardless of the outcome of Tukey's HSD, null hypothesis 13 was rejected. Even though some level of significance was found in the univariate analyses, this population presented fairly strong homogeneity.

Statistical analyses of null hypothesis 17 discovered a strong positive relationship between spirituality in the workplace and job satisfaction ($r = .768$).

Stepwise multiple regression analysis revealed a high level of significance. Null hypothesis 17 was rejected. It is noteworthy that all three of the FMPW subscales, (a) community, (b) individual, and (c) unit, were found to be predictors of job satisfaction with regard to participants in this study.

CHAPTER V

SUMMARY OVERVIEW, MAJOR FINDINGS, CONCLUSIONS, RECOMMENDATIONS, AND IMPLICATIONS

This chapter summarizes the study and discusses the findings and conclusions. Recommendations are presented and implications concerning spirituality in the workplace and job satisfaction in the nursing profession are addressed.

Summary Overview

The purpose of this study was to determine through quantitative survey research whether or not a relationship existed between spirituality in the workplace and job satisfaction among the nursing profession. I also sought to determine whether or not the independent variables of (a) age, (b) gender, (c) marital status, (d) years with current organization, (e) education, (f) ethnicity, (g) years in nursing profession, and (h) employment had any effect on spirituality in the workplace and job satisfaction as measured by the Finding Meaning and Purpose at Work (FMPW) scores and the Job Satisfaction Survey (JSS) scores, respectively.

To attain these purposes, the FMPW, the JSS, and a demographics questionnaire were administered to members of a professional nursing association. The intent of the assessment was to measure levels of spirituality in the workplace, and levels of job satisfaction and compare the demographic characteristics of the sample. The information collected on the nurse level of spirituality in the workplace, level of job satisfaction, age, gender, marital status,

years with current organization, education, ethnicity, years in nursing profession, and employment were used to determine the existence of significant differences as well as significant relationships.

The nurses, who were members of a statewide professional nursing association, were selected by a systematic random sampling procedure. Through the use of this procedure, 500 nurses were selected for sampling. Three hundred nurses returned the surveys and the demographic questionnaires for analysis.

To achieve the purposes of this study, I constructed four research questions and 17 null hypotheses to analyze the findings from the data. Research question one addressed the frequencies of the demographics of the population. The first eight null hypotheses, developed from research question two, focused on the demographic characteristics and their relationship to spirituality in the workplace. Null hypotheses 9-16 were derived from research question three. These null hypotheses determined whether or not any significant differences existed between the demographics and job satisfaction. Research question four was the foundation of null hypothesis 17 that focused on whether there was any significant relationship between spirituality in the workplace and job satisfaction among the nursing population.

The objective of null hypothesis one was to determine if there was a significant difference between age and spirituality in the workplace. Null hypothesis two focused on whether there was a significant difference in gender and spirituality in the workplace. The third null hypothesis was constructed to discover any significant difference between marital status and spirituality in the

workplace. Null hypothesis four focused on whether there was significant difference in years with current organization and spirituality in the workplace. The purpose of null hypothesis five was to determine if there was a significant difference between education and spirituality in the workplace. The sixth null hypothesis was constructed to discover any significant difference in ethnicity and spirituality in the workplace. Null hypothesis seven focused on whether there was a significant difference between years in nursing profession and spirituality in the workplace. The eighth null hypothesis was constructed to discover whether there was a significant difference in employment and spirituality in the workplace. The objective of null hypothesis nine was to determine if there was a significant difference between age and job satisfaction. Null hypothesis ten focused on whether there was a significant difference in gender and job satisfaction. The eleventh null hypothesis was constructed to discover any significant difference between marital status and job satisfaction. Null hypothesis twelve focused on whether there was significant difference in years with current organization and job satisfaction. The purpose of null hypothesis thirteen was to determine if there was a significant difference between education and job satisfaction. The fourteenth null hypothesis was constructed to discover any significant difference in ethnicity and job satisfaction. Null hypothesis fifteen focused on whether there was a significant difference between years in nursing profession and job satisfaction. The sixteenth null hypothesis was constructed to discover whether there was a significant difference in employment and job satisfaction. The objective of research question four and null hypothesis seventeen was to

determine if a significant relationship between spirituality in the workplace and job satisfaction existed.

Data were collected from surveys mailed twice through a systematic random sampling to nurses that were members of a professional nursing organization. The surveys included (a) the Finding Meaning and Purpose at Work (FMPW), (b) the Job Satisfaction Survey (JSS), (c) a demographic information sheet and (d) a self-addressed, stamped return envelope. A total of 300 surveys were completed and returned out of a population of 500 nursing professionals, which indicated a 60% response rate.

The survey instruments (see Appendix B), FMPW, JSS and the demographic information sheet were mailed to sample participants through the U.S. Postal Service. Also included were the demographic information sheet (see Appendix B), a cover letter (see Appendix B), and a self-addressed, stamped envelope. In addition, the cover letter included information about the opportunity to participate in a prize drawing to encourage participation in the study. A follow-up mailing was completed 4 weeks after the first mailing. The follow-up mailing included the two survey instruments, the demographic information sheet, a follow-up cover letter and a self-addressed, stamped envelope. Each self-addressed stamp envelope was coded on both mailings to prevent a follow-up mailing to a participant who had completed it on the first mailing and to protect respondent confidentiality.

Following the collection and compilation of the FMPW, the JSS, and the demographic information sheet, data analyses were performed using SPSS version

10.0. The Statistical Consulting Center at The University of Tennessee provided this service.

Frequency results were determined by demographic information including age, gender, marital status, years with current organization, education, ethnicity, years in nursing profession, and employment. Mean scores and standard deviations were calculated for each demographic item.

Univariate analysis of variance (ANOVA) was used for testing hypotheses 1-16. Null hypothesis one was found to be significant as a result of the ANOVA, and thus the null hypothesis was rejected. Following the discovery of the significant difference in this null hypothesis, the Tukey HSD post hoc test was used to make all pairwise comparisons among the independent variable age groups. Null hypotheses 2-12 revealed no significance at the $p < .05$ level, and no further analyses were carried out. Null hypothesis 13 discovered statistical significance, and the null hypothesis was rejected. The Tukey HSD was used to indicate further significance between the education groups in null hypothesis 13. However, no significance was found. The findings for null hypotheses 14, 15, and 16 revealed no significant difference and were not rejected. In regard to null hypothesis 17, a scatter diagram and the Pearson r correlation coefficient was performed to determine if a significant relationship existed between spirituality in the workplace and job satisfaction. To further the support of the significant relationship in this null hypothesis, a multiple stepwise regression analysis was performed to assess levels of prediction. Each of these tests produced the

establishment of a significant relationship of spirituality in the workplace to job satisfaction in the nursing profession.

Major Findings

The research questions proposed in this study generated the data analysis chosen for this study. The data analysis resulted from the statistical tests including one-way analysis of variance, Pearson *r* correlation coefficient, correlation matrix, scatter diagram, and multiple stepwise regression. This data analysis was constructed from the demographic information sheet, the FMPW and the JSS, thus producing the following major findings:

1. The study was derived from a strong homogenous population. The participants in this study primarily consisted of 41 to 50 year old, White, female, married nurses working full time. They primarily had worked 21 or more years in their profession, completed a master's degree, and had been with their current company 2 years or less.
2. Spirituality in the workplace showed no significant difference with the demographic variables of (a) gender, (b) marital status, (c) years with current organization, (d) education, (e) ethnicity, (f) years in nursing profession, and (g) employment.
3. The demographic variable, age, indicated a significant difference with spirituality in the workplace. The first age variable difference was found between ages 21-30 and ages 51-60. The second difference was found between ages 41-50 and ages 51-60. This translated to mean that participants within these age groups had a significant difference in their perception of spirituality in the workplace in comparison to the other listed age groups.
4. Job satisfaction scores measured against the demographic variables of (a) age, (b) gender, (c) marital status, (d) years with current organization, (f) education level, (g) ethnicity, (h) years in nursing profession, and (i) employment were not statistically significant at the $p < .05$ level.

5. The relationship between spirituality in the workplace and job satisfaction produced a strong positive correlation among the total survey scores, as well as the subscale scores of each survey.
6. The three subscales of spirituality in the workplace, in the order of (a) community, (b) community and individual, and (c) community, individual, and unit were determined to be positive predictors of job satisfaction among the participants in this study.

Conclusions

Based on the delimitations constructed for this study, and the validity and reliability of the data and the findings, the following conclusions were determined. These conclusions were strongly influenced by the data analyses, as well as by the review of literature.

1. In comparing the demographic characteristics to spirituality in the workplace, It determined that age displayed a significant difference to spirituality in the workplace.
2. The results of the demographic data indicated a strong homogenous group, which could be because of association and allegiance.
3. This study determined that spirituality in the workplace scores produced a strong positive relationship with job satisfaction scores.
4. Ashmos and Duchon (2000) found that individual, work unit, and organizational community subscales produced a valid and reliable measurement of spirituality in the workplace. These three subscales were tested and indicated that (a) community, (b) community and individual, and (c) community, individual and unit were positive predictors of job satisfaction among nurses.
5. The effect of group harmony through mutual dedication and drive could be one reason why little significant difference exists between spirituality in the workplace scores and job satisfaction scores.

Recommendations

As a result of the findings and conclusions of this study, further research can be determined to support this research. The following recommendations are suggested as areas of future research for this topic:

1. There is a need to identify a significant relationship between spirituality in the workplace and job satisfaction from a population outside the healthcare area. It is recommended that a similar study be conducted using a non-healthcare population.
2. Similar to Conger (1994), leadership in the healthcare field could have a serious effect on attitudes and perceptions of its employees. An investigation of spirituality in the workplace and job satisfaction pertaining to leadership in the healthcare organization could produce some interesting results.
3. The addition of other demographics such as income, dependent status, involvement in other organizations, and frequency of attending church or another place of worship, may produce a variance in behavioral issues that may affect spirituality in the workplace and job satisfaction.
4. As suggested by Ashmos and Duchon (2000), application of a quantitative and qualitative research method focused on the area of nursing performance, through the use of performance evaluations and a short performance questionnaire, would allow for thorough insight of the relations of spirituality in the workplace and job satisfaction.

Implications

This study focused on the relationship between spirituality in the workplace and job satisfaction among nursing professionals. In addition to the findings and conclusions of this research, several implications are presented for consideration:

1. The nursing profession should consider spirituality in the workplace factors such as community, individual and unit spirituality during the recruitment process. It can be interpreted from this study that nurses

experiencing high levels of spirituality will experience high levels of job satisfaction, thus increasing retention for the organization.

2. Because 24.3% ($n = 73$) of the nursing population surveyed indicated that retention with current organization is 2 years or less, the implementation of spirituality in the workplace should be considered as one way to increase length of stay. Since spirituality in the workplace appears to be a positive predictor of job satisfaction, then an inference could be made that a more satisfied employee is more likely to stay with the current organization (Spector, 1997).
3. The strong relationship between spirituality in the workplace and job satisfaction indicates that identifying spiritual values and finding meaning and purpose in the workplace may be important factors for the nursing profession to develop through training in an effort to improve job satisfaction.
4. A comprehensive assessment of spirituality in the workplace includes the individual, unit, and organizational community perspective (Ashmos & Duchon, 2000). No single factor is conclusive for determining spirituality in the workplace. The FMPW may offer the single best measurement with the individual, unit and community parts thought to be most predictive of spirituality in the workplace (Ashmos & Duchon), even though this is a relatively new scale. With additional refinement and development, the FMPW may become a significantly effective tool to help organizations improve job satisfaction based on measures of spirituality in the workplace.
5. The study of spirituality as it relates to spiritual care in the nursing profession has made a significant impact on research and education on this topic within the last 3 decades (Piles, 1990). However, the study of spirituality as it relates to personal well-being and the workplace in the nursing profession leaves much to be desired. Significant research (Carson & Soeken 1986; Hall & Lanig, 1993; Praill, 1995) indicated that nurses' perceptions of their own spirituality affected job performance. As both the workplace and the patient population become more diverse, it is essential that nurses become more in tune with their own spiritual well-being, as well as spirituality within their workplace to enhance their job performance and job satisfaction.
6. Downsizing, restructuring, and layoffs of organizations continue to be on the increase, and employees are more frequently required to become more adaptable (Brandt, 1996; Chalofsky, Daly, Silverthorne & Turner, 1997; Denton & Mitroff, 1999; Lyford-Nojima, 1996). These factors emphasize the importance of implementing spiritual

values in the workplace for achieving high levels of job satisfaction. It is not enough to be technically knowledgeable and task oriented. This study indicates that the topic of spirituality in the workplace may include many of the behaviors and skills that will be demanded of employees in the future.

Summary of the Summary Overview, Major Findings, Conclusions, Recommendations, and Implications Chapter

In this chapter, I have presented a summary of the statistical analysis and results of the research questions and hypotheses discussed in Chapter IV. These research questions generated the data analysis, which led to a discussion of the study's major findings. The limitations and delimitations as well as the validity and reliability of the data and the findings were instrumental in the construction of the conclusions offered in this chapter. The support of the major findings and conclusions mentioned in this chapter led to the development of the recommendations for future research. Along with the discussion of the findings, conclusions, and recommendations, I also presented implications to be considered in future studies.

Based on the findings, conclusions, recommendations and implications, it is my intent to demonstrate the importance of the discoveries made throughout this study. I hope these discoveries are beneficial to the nursing profession, as well as other workplace communities striving for a warmer, happier, and more satisfying work environment.

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APPENDICES

APPENDIX A
LETTERS OF PERMISSION

To: Ruth Ann Looney

From: Kathy Denton

Re: Permission to use the Tennessee Nursing Association database

Date: July 26, 2001

It is fine for you to use the database for your study. Just be sure I have a copy of everything you will be sending and fax the Membership List Rental Agreement. Let me know if you have any other questions. Have a good day!

To: Ruth Ann Looney

From: Dennis Duchon

Re: Permission to use the Finding Meaning and Purpose scale

Date: February 9, 2001

We would be pleased for you to use our Spirituality measure as part of your thesis work. We would be particularly interested in any analyses that relate our measure to measures of job satisfaction.

I can send you a copy of the instrument. Please note that the Seton Cove of Austin, Texas owns the copyright on the instrument, but Donde and I (as the authors) have permission to use it in research and authorize others its use in research. What that means is that the instrument may be used for research. It may not be used for commercial purposes (i.e., you can't use the instrument to make money unless you get permission from Seton Cove). An acknowledgement in your thesis of Seton Cove would be appropriate.

We would also like a copy of your results: the sample, methods, analyses, and findings. Thanks for your interest in our work. Please let me know what you want to do.

Best regards,
D2

APPENDIX B

**LETTER FOR INSTRUMENT ADMINISTRATION,
SPIRITUALITY IN THE WORKPLACE, JOB SATISFACTION, AND
DEMOGRAPHICS QUESTIONNAIRE**

**Department of Human Resource Development
The University of Tennessee**

October 15, 2001

<First_Name> <Last_Name>
<Address_1>
<Address_2>
<City>, <State> <Zip>

Dear <First_Name>:

I am conducting a study for The University of Tennessee, Department of Human Resource Development. I am writing to request your participation in a state-wide study focusing on the existence of a relationship between spirituality in the workplace and job satisfaction among nursing professionals. The enclosed nursing profession's demographic survey and questionnaires are designed to obtain information about your professional background, education, experience and your levels of spirituality in the workplace and job satisfaction.

Your questionnaire responses will be anonymous and appreciated. To ensure confidentiality and facilitate tracking of the feedback, the questionnaires are numerically coded to limit follow-up notifications. A prize drawing will be conducted in an effort to encourage participation. The prize will be your choice of a DVD player or a 19" color TV. If you are interested in participating in the prize drawing and/or you would like to receive a copy of the research findings, please contact me via email at rlooney@utk.edu. If you do not have email, then you can mail your information to Ruth Ann Looney, 3512 Orlando Street, Knoxville, TN 37917.

I would appreciate your completion of the questionnaires by November 5, 2001. I have provided a stamped, addressed envelope for you to use in returning the questionnaires. Please do not put your name on the questionnaires.

I understand that your schedule is busy and your time is valuable. However, I hope the short time it takes you to complete and return these surveys will lead to further insight into the work life of nursing professionals in today's work environment.

Thank you in advance for your participation. If you have any questions about the study, you can email me at rlooney@utk.edu.

Yours truly,

Ruth Ann Looney
Project Director

Cc: Dr. Ernest W. Brewer, Professor

Enclosure

Professional Nursing Demographic Questionnaire

Please check the answers that are appropriate to your situation.

AGE: ☐ 21-30 ☐ 31-40 ☐ 41-50 ☐ 51-60 ☐ Over 60	GENDER: ☐ Male ☐ Female
MARITAL STATUS: ☐ Married ☐ Separated ☐ Divorced ☐ Single	YEARS WITH CURRENT ORGANIZATION: ☐ 2 yrs or less ☐ 2-5 yrs ☐ 6-10 yrs ☐ 11-15 yrs ☐ 16-20 yrs ☐ 21 yrs or more
EDUCATION: ☐ High School ☐ Associate's ☐ Bachelor's ☐ Master's ☐ Doctorate ☐ other	ETHNICITY: ☐ White ☐ African-American ☐ Hispanic ☐ Native American ☐ Asian/Pacific Islander
YEARS IN NURSING PROFESSION: ☐ 2 yrs or less ☐ 2-5 yrs ☐ 6-10 yrs ☐ 11-15 yrs ☐ 16-20 yrs ☐ 21 yrs or more	EMPLOYMENT: ☐ full-time ☐ part-time ☐ other

JOB SATISFACTION SURVEY Please circle the one number for each question that comes closest to reflecting your opinion about it. Completion time is estimated at 10 minutes .		DISAGREE VERY MUCH DISAGREE MODERATELY DISAGREE SLIGHTLY AGREE SLIGHTLY AGREE MODERATELY AGREE VERY MUCH		DISAGREE VERY MUCH DISAGREE MODERATELY DISAGREE SLIGHTLY AGREE SLIGHTLY AGREE MODERATELY AGREE VERY MUCH
1. I feel I am paid a fair amount for the work I do.	1 2 3 4 5 6		18. The goals of this organization are not clear to me.	1 2 3 4 5 6
2. There is really too little chance for promotion on my job.	1 2 3 4 5 6		19. I feel unappreciated by the organization when I think about what they pay me.	1 2 3 4 5 6
3. My supervisor is quite competent in doing his/her job.	1 2 3 4 5 6		20. People get ahead as fast here as they do in other places.	1 2 3 4 5 6
4. I am not satisfied with the benefits I receive.	1 2 3 4 5 6		21. My supervisor shows too little interest in the feelings of subordinates.	1 2 3 4 5 6
5. When I do a good job, I receive the recognition for it that I should receive.	1 2 3 4 5 6		22. The benefit package we have is equitable.	1 2 3 4 5 6
6. Many of our rules and procedures make doing a good job difficult.	1 2 3 4 5 6		23. There are few rewards for those who work here.	1 2 3 4 5 6
7. I like the people I work with.	1 2 3 4 5 6		24. I have too much to do at work.	1 2 3 4 5 6
8. I sometimes feel my job is meaningless.	1 2 3 4 5 6		25. I enjoy my coworkers.	1 2 3 4 5 6
9. Communications seem good within this organization.	1 2 3 4 5 6		26. I often feel that I do not know what is going on with the organization.	1 2 3 4 5 6
10. Raises are too few and far between.	1 2 3 4 5 6		27. I feel a sense of pride in doing my job.	1 2 3 4 5 6
11. Those who do well on the job stand a fair chance of being promoted.	1 2 3 4 5 6		28. I feel satisfied with my chances for salary increases.	1 2 3 4 5 6
12. My supervisor is unfair to me.	1 2 3 4 5 6		29. There are benefits we do not have which we should have.	1 2 3 4 5 6
13. The benefits we receive are as good as most other organizations offer.	1 2 3 4 5 6		30. I like my supervisor.	1 2 3 4 5 6
14. I do not feel that the work I do is appreciated.	1 2 3 4 5 6		31. I have too much paperwork.	1 2 3 4 5 6
15. My efforts to do a good job are seldom blocked by red tape.	1 2 3 4 5 6		32. I don't feel my efforts are rewarded the way they should be.	1 2 3 4 5 6
16. I find I have to work harder at my job because of the incompetence of people I work with.	1 2 3 4 5 6		33. I am satisfied with my chances for promotion.	1 2 3 4 5 6
17. I like doing the things I do at work.	1 2 3 4 5 6		34. There is too much bickering and fighting at work.	1 2 3 4 5 6
			35. My job is enjoyable.	1 2 3 4 5 6
			36. Work assignments are not fully explained.	1 2 3 4 5 6

Finding Meaning and Purpose at Work (measuring spirituality in the workplace) Co-authored by Donde P. Ashmos, Ph.D. and Dennis Duchon, Ph.D.							
The purpose of this questionnaire is to understand how employees perceive themselves, each other, and their organizations. Please take a few minutes to answer this questionnaire. Completion time is estimated at 15 to 20 minutes . Please read each statement below and circle a number from 1 to 7 to indicate the extent to which you agree or disagree with the statement. This scale measures from strongly disagree to strongly agree .							
	Disagree Strongly		Neither agree nor disagree				Agree Strongly
1. I experience joy in my work.	1	2	3	4	5	6	7
2. I believe others experience joy as a result of my work.	1	2	3	4	5	6	7
3. My work creates meaningful work experiences for others.	1	2	3	4	5	6	7
4. My work does not give meaning to my life.	1	2	3	4	5	6	7
5. My spirit is energized by my work.	1	2	3	4	5	6	7
6. I feel part of a community in my immediate workplace (department, unit, etc.)	1	2	3	4	5	6	7
7. I am not able to use my gifts and talents at my work.	1	2	3	4	5	6	7
8. The work I do is connected to what I think is important in life.	1	2	3	4	5	6	7
9. I look forward to coming to work most days.	1	2	3	4	5	6	7
10. I see a connection between my work and the larger social good of my community.	1	2	3	4	5	6	7
11. I make a difference to the people with whom I work.	1	2	3	4	5	6	7
12. My supervisor encourages my personal growth.	1	2	3	4	5	6	7
13. I have had numerous experiences in my job which have resulted in personal growth.	1	2	3	4	5	6	7
14. I understand what gives my work personal meaning.	1	2	3	4	5	6	7
15. I feel responsible for my own growth.	1	2	3	4	5	6	7
16. I feel personally responsible for my behavior.	1	2	3	4	5	6	7
17. When I have fears I am encouraged to discuss them.	1	2	3	4	5	6	7
18. When I have a concern I represent it to the appropriate person.	1	2	3	4	5	6	7
19. At work we work together to resolve conflict in a positive way.	1	2	3	4	5	6	7
20. I am evaluated fairly here.	1	2	3	4	5	6	7
21. I am encouraged to take risks at work.	1	2	3	4	5	6	7
22. I am valued at work for who I am.	1	2	3	4	5	6	7
23. I feel hopeful about life.	1	2	3	4	5	6	7
24. My spiritual values influence the choices I make.	1	2	3	4	5	6	7
25. I consider myself a spiritual person.	1	2	3	4	5	6	7
26. There is no room for spirituality in the workplace.	1	2	3	4	5	6	7
27. Prayer is an important part of my life.	1	2	3	4	5	6	7
28. I care about the spiritual health of my co-workers.	1	2	3	4	5	6	7
29. Spiritual values are not considered important in my workplace.	1	2	3	4	5	6	7
30. I am not aware of what is truly meaningful to me.	1	2	3	4	5	6	7
31. Meditation is an important part of my life.	1	2	3	4	5	6	7
32. Personal reflection is an important part of my life.	1	2	3	4	5	6	7
33. I experience stress in the workplace.	1	2	3	4	5	6	7
34. Who I am as a human being is not valued in the workplace.	1	2	3	4	5	6	7
THE NEXT QUESTIONS ASK YOU TO REFLECT ON THE IMMEDIATE WORK UNIT OF WHICH YOU ARE A PART (your department, floor, unit, etc.)							
35. My <i>immediate work unit</i> cares about whether my spirit is energized by my work.	1	2	3	4	5	6	7
36. My <i>immediate work unit</i> makes it easy for me to use my gifts and talents at work.	1	2	3	4	5	6	7
37. The values of my <i>immediate work unit</i> are Not consistent with my own personal values.	1	2	3	4	5	6	7
38. My <i>immediate work unit</i> encourages employees to develop new skills and abilities.	1	2	3	4	5	6	7

39. I do not have a significant role to play in my <i>immediate work unit</i> .	1	2	3	4	5	6	7
40. My <i>immediate work unit</i> encourages the creation of community.	1	2	3	4	5	6	7
41. My <i>immediate work unit</i> takes into account the responsibilities I have to my family.	1	2	3	4	5	6	7
42. I feel positive about the values of my <i>immediate work unit</i> .	1	2	3	4	5	6	7
43. My <i>immediate work unit</i> is concerned about the poor in our community.	1	2	3	4	5	6	7
44. My <i>immediate work unit</i> cares about all its employees.	1	2	3	4	5	6	7
45. My <i>immediate work unit</i> has a conscience.	1	2	3	4	5	6	7
46. I feel connected with my <i>immediate work unit</i> 's goals.	1	2	3	4	5	6	7
47. My <i>immediate work unit</i> is concerned about the health of those who work here.	1	2	3	4	5	6	7
48. I feel connected with the mission of my <i>immediate work unit</i> .	1	2	3	4	5	6	7
49. I feel positive about my future with my <i>immediate work unit</i> .	1	2	3	4	5	6	7
50. In my <i>immediate work unit</i> people are <u>not</u> encouraged to learn and grow.	1	2	3	4	5	6	7
THE NEXT QUESTIONS ASK YOU TO REFLECT ON THE LARGER ORGANIZATION OF WHICH YOUR WORK UNIT IS A PART.	Disagree Strongly			Neither agree nor disagree			Agree Strongly
51. The <i>organization</i> I work for cares about whether my spirit is energized by my work.	1	2	3	4	5	6	7
52. The <i>organization</i> I work for makes it easy for me to use my gifts and talents at work.	1	2	3	4	5	6	7
53. The values of this <i>organization</i> are not consistent with my own personal values.	1	2	3	4	5	6	7
54. This <i>organization</i> encourages employees to develop new skills and abilities.	1	2	3	4	5	6	7
55. I do not have a significant role to play in this <i>organization</i> .	1	2	3	4	5	6	7
56. This <i>organization</i> encourages the creation of community.	1	2	3	4	5	6	7
57. My <i>organization</i> takes into account the responsibilities I have to my family.	1	2	3	4	5	6	7
58. I feel positive about the values of this <i>organization</i> .	1	2	3	4	5	6	7
59. This <i>organization</i> is concerned about the poor in our community.	1	2	3	4	5	6	7
60. This <i>organization</i> cares about all its employees.	1	2	3	4	5	6	7
61. This <i>organization</i> has a conscience.	1	2	3	4	5	6	7
62. I feel connected with this <i>organization</i> 's goals.	1	2	3	4	5	6	7
63. This <i>organization</i> is concerned about the health of those who work here.	1	2	3	4	5	6	7
64. I feel connected with the mission of this <i>organization</i> .	1	2	3	4	5	6	7
65. I feel positive about my future with this <i>organization</i> .	1	2	3	4	5	6	7
66. In this <i>organization</i> people are <u>not</u> encouraged to learn and grow.	1	2	3	4	5	6	7

APPENDIX C
FOLLOW-UP COVER LETTER

November 15, 2001

A few weeks ago I informed you of a study I am conducting for the University of Tennessee, Department of Human Resource Development. I am pleading again to request your participation in a state-wide study focusing on the existence of a relationship between spirituality in the workplace and job satisfaction among nursing professionals. I am also pleading for retirees to participate and complete the questionnaire responses in relation to their last nursing job.

I assure you that your questionnaire responses are anonymous and appreciated. Also, returning your questionnaire responses will give you the opportunity to enter a prize drawing for your choice of either a **DVD player** or a **19" color TV**. If you are interested in participating in the prize drawing and/or you would like to receive a copy of the research findings, please contact me via email at rlooney@utk.edu. If you do not have email, you can mail your information to Ruth Ann Looney, 3512 Orlando Street, Knoxville, TN 37917.

I understand that your schedule is busy and your time is valuable. However, I hope the short time it takes you to complete and return these surveys will lead to further insight into the work life of nursing professionals in today's work environment. I would greatly appreciate the return of your surveys by **November 30, 2001**. I have provided a stamped, addressed envelope for you to use in returning the questionnaires. Please do not put your name on the questionnaires.

Thank you in advance for your participation. If you have any questions about the study, you can email me at rlooney@utk.edu.

If you have already returned your survey, please disregard this letter.

Yours truly,

Ruth Ann Looney
Project Director

Cc: Dr. Ernest W. Brewer, Professor

Enclosure

APPENDIX D

DEMOGRAPHICS, FMPW AND JSS SUBSCALES MEANS

AND STANDARD DEVIATIONS

Variable	N	Mean	Standard Deviation
Age	296	3.11	1.167
Gender	297	1.93	0.251
Marital Status	294	1.67	1.146
Years with current organization	286	2.86	1.66
Education	296	3.83	0.877
Ethnicity	295	1.13	0.572
Years in nursing profession	296	4.65	1.623
Employment	295	1.25	0.583
Pay	299	13.8528	5.25636
Promotion	298	13.453	4.7097
Supervision	295	18.8644	4.91374
Fringe benefits	299	15.612	5.00637
Contingent rewards	299	15.0736	4.98467
Operating conditions	299	12.8562	4.134
Coworkers	299	18.6589	3.49074
Nature of work	299	20.7759	3.26564
Communication	299	15.7458	4.62437
Individual	297	5.6193	0.74586
Unit	295	5.1491	1.24873
Community	292	4.8197	1.39062

VITA

Ruth Ann Looney, daughter of Thomas Entriken Looney and Ann Kennedy Looney, was born in Kingsport, Tennessee, on September 28, 1967. She graduated from Cumberland County High School in Crossville, Tennessee, in June 1985. Following high school, she began working on a Bachelor of Music degree at the University of Tennessee, Knoxville and graduated in December 1989.

Her career began in 1990 with United Parcel Service, in Knoxville, Tennessee with a position in production operations before being promoted to supervision. In 1993, she started in a desktop publishing position with the Baptist Health System of East Tennessee. In 1995 she was promoted to a managerial position with the Baptist Health System. During the last four years of employment with the Baptist Health System, she worked toward a Master of Science in Human Resource Development at the University of Tennessee, Knoxville. Approaching completion of the Master's degree, she accepted the position of Benefits Specialist in the human resources department with the Baptist Health System and is currently employed there.

She is a member of the Kappa Omicron Nu Honor Society, Tennessee Valley Human Resources Association, and the Spirit At Work network.