

THE INFLUENCE OF PERCEIVED WORKPLACE SPIRITUALITY
ON JOB SATISFACTION, INTENTION TO LEAVE, AND EMOTIONAL
EXHAUSTION AMONG COMMUNITY MENTAL HEALTH CENTER
WORKERS
IN THE STATE OF KANSAS

BY

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Submitted to the School of Social Welfare and
the Faculty of the Graduate School of the University of Kansas
in partial fulfillment of the requirements for the degree of
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ABSTRACT

THE INFLUENCE OF PERCEIVED WORKPLACE SPIRITUALITY ON JOB SATISFACTION, INTENTION TO LEAVE, AND EMOTIONAL EXHAUSTION AMONG COMMUNITY MENTAL HEALTH CENTER WORKERS IN THE STATE OF KANSAS

Social workers are becoming increasingly concerned that work-related factors including low salaries, job insecurity, and hierarchical organizational structures have led to a decline in their job satisfaction, their motivation as employees and an increase in their job turnover intention (Barak, Nissly, & Levin, 2001). There might not be adequate human service management principles to cope with social workers' emotional burdens, rekindle their motivation, create meaningful experiences at work, and even help them understand and accommodate their clients' current needs such as spiritual meaning and experiences.

The purpose of the study is to present new management principles by applying the concept of Ashmos and Duchon's workplace spirituality (2000) to the human service field. This study investigated the relationship between five sub-variables (*Meaning at Work, Inner Life, Contemplation, Organizational Value, and Individual and Organization*) of the Ashmos-Duchon Spiritually Scale (2000) and three work-related variables (job satisfaction, intention to leave, and emotional exhaustion) and identified key factors that can best predict these three variables among mental health professionals working at the Community Mental Health Centers (CHMC) in the State of Kansas.

The main research questions were “Do the *perceived* workplace spirituality variables (*Meaning at Work, Inner Life, Contemplation, Organizational Value and Individual and Organization*) predict the three work-related variables?” The second research questions were “Are there moderation effects due to perceived degree of religiosity or perceived degree of spiritual propensity on the three-work-related variables?”

The study used a quantitative cross-sectional and self-administered survey design and convenience sampling method. The sample for this study was 412 direct service workers at the 20 participating CMHCs (out of 29 CMHCs in the State of Kansas).

The perceptions about *workplace spirituality* were measured with five subscales of the Ashmos-Duchon Spirituality Scale (2000). While job satisfaction and intention to leave were measured by each single item from Quinn and Staines (1979), emotional exhaustion was measured by one item from MBI (Maslach Burnout Inventory). For data analysis, stepwise multiple regression analysis was used to examine how much effect each independent variable had on the dependent variables.

Since 14 hypotheses (out of 15 hypotheses) were found to be supported at the significance level of $p < .05$, the study confirmed a positive effect of perceived workplace spirituality (which de-bureaucratizes an organization culture) on job satisfaction, and negative effect on turnover intention and emotional exhaustion. Besides, it was found that the predictive relationship with turnover intention was significantly moderated by degree of spirituality in three independent variables: (1)

meaning at work; (2) organizational value; and (3) individual and organization. It is time to think of spirituality as an asset from which organizations can draw innate strength to empower themselves, and as a crucial factor which human service organizations can use to empower their workers.

Key Words: Workplace Spirituality, Job Satisfaction, Intention to Leave, Emotional Exhaustion, Community Mental Health Center

CHAPTER I

Introduction to the Problem

Social workers are becoming increasingly concerned that work-related factors including low salaries, job insecurity, and hierarchical organizational structures have led to a decline in their job satisfaction, their motivation as employees and an increase in their job turnover intention (Barak, Nissly, & Levin, 2001). For example, high turnover rate has been a serious problem in all areas of the human service field (Weaver, Chang, Clark, & Rhee, 2007). The fact that the annual turnover rate of public child welfare workers ranges from 30 to 40 percent should not be overlooked (United States General Accounting Office, 2003). Specifically, their work environment has also become a critical issue. The generally poor work environments in human service organizations can be blamed on factors such as low salaries, high job insecurity, work overload, role ambiguity, and over-involvement with clientele, which have been identified as reasons for social workers' low levels of job satisfaction. Although many social workers are strongly motivated to try and improve society, research has shown that they tend to have lower levels of overall job satisfaction than other for-profit sector employees (Vinokur-Kaplan, Jayratne, & Chess, 1994). There might not be adequate human service management principles to cope with social workers' emotional burdens, rekindle their motivation, create meaningful experiences at work, and even help them understand and accommodate their clients' current needs such as spiritual meaning and experiences.

Study Purpose and Study Settings

The purpose of the study is to present new management principles by applying the concept of Ashmos and Duchon's workplace spirituality (2000) to the human service field, and to examine the concept quantitatively to find promising management principles for a human service organization.

The primary purpose of this study is to investigate the relationship between five sub-variables (*Meaning at Work, Inner Life, Contemplation, Organizational Value, and Individual and Organization*) of the Ashmos-Duchon Spiritually Scale (2000) and three work-related variables (job satisfaction, intention to leave, and emotional exhaustion) and to identify key factors that can best predict these three variables among workers working at the Community Mental Health Centers (CHMC) in the State of Kansas. The secondary purpose of this study is to provide organizations with new management principles regarding workplace spirituality and workers' job related variables. With this knowledge, administrators in a human service organization could implement and apply these principles in managing their workers and agency. The identified predictors might be used to prevent worker turnover and emotional exhaustion and increase their job satisfaction.

As stated, the study focuses on the relationship between Ashmo-Duchon's workplace spirituality (2000) and work-related variables. Three work-related variables (job satisfaction, intention to leave, and emotional exhaustion) have been selected as dependent variables since these three variables have been some of the most urgent and critical factors in the human service field. The study focuses on

workers working at various Community Mental Health Centers in the State of Kansas. Workers at CMHCs have been selected as a study population because they have a high turnover rate among direct-care workers (Gellis & Kim, 2004). This is primarily due to the fact that working with clients with mental illness requires emotionally demanding relationships. The workers' job satisfaction has been affected negatively by their job characteristics such as slow client progress and less positive response regarding client improvement (Acker, 1999). Furthermore, much empirical literature supports the idea that spirituality is a key issue associated with clients diagnosed with mental illness and shows a clear positive correlation between clients' spirituality and their mental illnesses (Gilbert, 2007). In this sense, it is true that workers with clients with mental illness should be sensitive about spirituality and be careful in integrating spirituality into their practice. For the above reasons, community mental health settings could fit the purpose of the study and could be good match since spirituality has become one of the new factors in mental health practice (Gilbert, 2007).

Grounding and Conceptualization of the Study

In the history of social work, attempts have been made to humanize the concept of management. The theory of "humanocracy" by Tom Walz and colleagues, for example, emphasizes that management can be people-centered (Aldrige, Macy, & Walz, 1982). Considering the infusion of people's transcendent and holistic experiences into the management concept (Steingard, 2005), it could be theoretically

accepted that workplace spirituality or application of spirituality in organizational settings is an important form of humanizing the concept of management.

However, there have been only a couple of attempts to conceptualize the management model explicitly through spirituality in social work. With the quantitative investigation of the relationship between perceived workplace spirituality and three work-related variables, this study presents new management principles that have been developed in accordance with theories of applying spirituality in management and reapplying them to human service settings.

Although theories that applied spirituality in management (called workplace spirituality model or organizational spirituality model) first emerged in the 1970s from other disciplines such as business administration and public administration, they did not gain much attention from the public and academia as an alternative management model until the 1990s, after it had been proven that traditional management models had failed to fully explain current workers' job behaviors (Ashmos & Duchon, 2000; Hicks, 2003; Parboteeah, & Cullen, 2003). The workplace spirituality model is based on the belief that the problems of workers and their work environments cannot be explained fully by traditional management models and, furthermore, that workers try hard to find meaning in their jobs rather than being preoccupied simply with earning a living. Since this model was not originally developed for human service settings, this study will introduce the workplace spirituality model first and examine the application of the model in human service settings, discussing the limitations, contributions, and future applications toward

developing a new management model that provides relevant principles. Therefore, a discussion of management models and comparisons of two management models, the old and new model, will be presented to understand how and where the concept of spirituality in the organizational settings has emerged. By doing so, this study contributes to current conceptualizations of spirituality, which are usually emphasized and used only in micro practice in social work, by expanding the applications of this concept and focusing on applications in mezzo practice. The following section will discuss the historical and contemporary context of human service management models.

Historical and Contemporary Context of Human Service Management Models

Even though the distinguishing principles of social work management have been the focus of much attention recently, many social work management models are still shared with other management disciplines (Patti, 2000). A discussion and comparison of two historical models (here termed “traditional” and “new” models) will be presented to provide some theoretical background for the concept of spirituality in human service organizations in general.

The Traditional Models

The traditional models, which include the Scientific Management theory by Taylor (1911), the Administrative Management theory by Fayol (1919), and the Bureaucracy theory by Max Weber (1922), emphasize rationality and logical reasoning. The traditional models assume that high pay and a hierarchical

organization are the most effective ways to influence workers so that they achieve a high level of job performance. It is further assumed that this level can be measured quantitatively and scientifically. In addition, in these models, decision-making (usually top-down decision-making) based on rationality and logical thinking, and not on intuition or emotion, is encouraged. As a result, managers and workers are expected to implement tasks without considering their personal values and spirituality (Ashmos & Duchon, 2000). Furthermore, they stress that the goal of the organization and the goal of the employee cannot be the same because the organization is pursuing only maximum profits whereas employees are pursuing only maximum economic benefits as achieved through salary. The most distinctive element in these traditional models is “the belief in scarcity of resources,” which assumes that “all resources from financial to human resources are only limited in quantities” (Biberman, 1997, p.131). That is why it is believed that people and organizations need competition rather than trust and cooperation, and why people and organizations try to set themselves apart from other people and organizations.

However, most of these early models have failed to account for the internal and emotional aspects of workers, which cannot be easily explained through empirical evidence or figures. Therefore, the 1920s saw the emergence of the Human Relation approaches that attempt to understand and focus more on an individual’s feelings and attitude toward their job. They attempt to reject rational and mechanistic views of workers and increase the recognition that “workers are motivated by more than rationality or narrow self-interest” (Hicks, 2003, p. 39).

Therefore, Human Relation approaches such as the findings from the study of Hawthorne Experiment by Elton Mayo (1939), the Need theory by Maslow (1927), and Theory X and Y by McGregor (1960) consider the emotional perspectives of workers. After the successful rise and popularity of the Human Relation approaches, the 1970s saw the birth of a new movement that discussed spirituality as a characteristic of workers. It began to receive more attention since people recognized that they wanted to achieve more than just economic stability in spite of the importance of financial rewards. This movement focuses more attention on spirituality, as it is perceived as a way for workers to fulfill their quest for meaning in organizations and to bring individual talents and unique spirits to the workplace (Leigh, 1997). In addition, it is believed that this movement has enhanced our understanding of workers' nature and of the quest for meaning in life and work that provides motivation.

Many models having roots in the features of the humanistic management perspective exist. However, it should be noted that, in this study, "new model" refers to the model that explicitly recognizes spirituality as a facet of human nature, broadens the account of human nature and human motivation, and incorporates spirituality into the development of the humanized management concept (Biberman, 1997). The new model includes not only rational and emotional human aspects, but also includes the spiritual aspect.

Origins of the New Model

Spirituality at an organizational level has become a very popular topic since the 1990s due to certain religious and sociological changes in the United States. Hicks (2003) argued that the current context of religion and spirituality in American society is quite different from that of the 1950s, when spirituality was not viewed as distinct from religion or separated from organized religion. Since many Americans thought of religion as a private matter that could not be brought into their secular workplace (Hicks, 2003), it was not acceptable for people to express their religious beliefs in the workplace. However, because of changes in the context of religion and spirituality since that time period, in which the focus of spirituality extended beyond conventional Christianity, spirituality became something that could be discussed in the workplace. The increased awareness of spirituality as a core essence of religion but different from traditional organized religion enabled this transition. It might create a dilemma for human service organizations, particularly for faith-based organizations. Even though their religious beliefs were powerful motivators for some social workers, expressing their faith had been deemed professionally unethical. However, the recognition of spirituality allowed human service organizations to accommodate these beliefs into the organization. In this sense, addressing both the religious motivation of faith-based social workers and professional ethics of social workers should be considered very carefully when dealing with spirituality in human service organizations.

The second factor affecting the way Americans viewed spirituality is the demographic changes that occurred in American society starting in the 1950s. As

economically affluent baby boomers aged and began to seek the meaning of private and work life, spirituality at organizational settings received more attention from leaders faced with whether and how to accommodate and deal with different beliefs from diverse cultures and populations in the changed U.S. society (Hicks, 2003; Marques, Dhiman, & King, 2005). Increased numbers of new immigrants and their diverse spiritual cultures caused more awareness of spirituality in the workplace. Finally, changes in women's social status were a strong factor affecting the origin of this movement (Hicks, 2003). Bradue (as cited in Canda & Furman, 1999) criticized that even though women are the most fervent adherents in religious groups, their experiences have been neglected when discussing religion and spirituality. Women in the workforce are now a major human resources asset. Especially in the human services field, women's spirituality is now being seen as a positive characteristic that can ultimately enrich the atmosphere of spirituality in human services setting by diversifying the spiritual and religious cultures in the organization.

The New Model: Workplace Spirituality

The new model in this study includes but is not limited to the common features of all management models that apply spirituality into management settings, developed by management scholars such as Ashmos and Duchon (2000), Hicks (2003), and Mitroff and Denton (1999). The new model recognizes spirituality as an aspect of human nature and infuses spirituality into the development of a humanized management concept (Ashmos & Duchon, 2000; Biberman, 1997; Benefiel, 2003;

Mitroff & Denton, 1999). Furthermore, the new model in this study incorporates the application of workplace spirituality in social work settings.

In addition to the new model's common features with other humanistic management models, the new model has some unique and distinctive characteristics. First, the new model aims to provide purposeful and meaningful experiences to workers in relation to their job. Finding meaning to fulfill a larger purpose empowers workers' invisible motivation, increases energy for selfless service, and results in greater interconnectedness at all levels of the organizations. Second, the new model approaches workers and clientele in holistic ways instead of focusing on only a particular aspect of the human condition. The new model begins by viewing humans, either workers or clientele, in terms of the "*whole person-in-the-environment*" (Canda & Furman, 1999). Therefore, understanding both workers and clientele and their environment brings insights that enhance the assessment and understanding of the mezzo and macro environment such as the organization (or community). Through this inclusive understanding, social workers can contribute directly and indirectly to the development of the organization (or community) and in the inter-relationships between the clientele and the human service organizations (or community). Third, the new model considers the workplace "not merely as a conglomeration of individuals" but also as "a place of team dynamics and inter-relationships" (Hicks, 2003, p. 40). In this sense, considering that Doe's definition (2004) of spirituality for macro practice sees the goal of spirituality as obtaining optimal social relations, the new model is relevant for administration and macro practice. Sixth, another distinctive

characteristic in the new model is that it promotes an “abundance mentality” against the scarcity of resources, meaning that people believe “there are abundant [*mental*] resources available to all people” (Biberman, 1997, p.132). This view asserts that wasteful and unnecessary competition for resources is counter-productive, and having such abundant resources produces an atmosphere of cooperation that fosters trust and social relations among workers and organizations. Finally, the new model appreciates the spiritual and (or) religious diversity of clients and workers. The new model acknowledges clients’ and workers’ religious and spiritual diversity as an asset for empowerment in organizational settings.

Rethinking Human Service Organization

In human service organizational history, it might be extreme or unrealistic to argue that human service organizations have been run by one absolute management model or set of principles. It has been generally accepted that before the twentieth century, the foundation of human service organizations and their movements, such as the COS (Charity Organization Society) movement or the settlement movement in the late nineteenth century, were initiated at least partially by religious or religiously affiliated organizations (Ellor, Netting, & Thibault, 1999). The mission of religiously affiliated human service organizations could not be achieved with only traditional management models because of their financial, organizational, and human resource systems, which are different from those of secular organizations. Also, unlike workers’ performance in for-profit organizations that can be measured by tangible

and financial parameters, it was difficult to measure the work performance of some human services by scientific means, one of the principles of the traditional model, since some human services aim to affect clients over a long period of time and not just over short-term periods. For example, the effectiveness of a youth transitional service can best be measured only after the client has grown up. This does not mean, however, that a religiously affiliated human service organization has never been run according to any of the principles of the traditional model. A religiously affiliated human service organization has been known to run according to principles of the traditional model. Even in the nineteenth century and early twentieth century, Catholic agencies were much more tightly structured, hierarchical, and tied to their own service orders (which are the key components of Max Weber's traditional management model) than their Protestant counterparts (Ellor et al., 1999). Since the decision-making processes that are involved in human services tasks involve some combination of rational and emotional considerations, any human service organization stands on a management continuum with the traditional at one end and the humanistic management approaches at the other. For example, even though the main goal of most human service organizations is to provide quality service to clientele, without making a profit, sound finances are required to ensure the survival of the organization and its maintenance of reliable services. Therefore, as an alternative to the traditional models, the new model may be problematic since, for the fundamental processes for organizational survival, an administration based on the

traditional scientific model should be at least partially used. The contrasted principles of each model are summarized in Table 1.

Table1

Contrasting Principles of the Traditional and the New Paradigm

	Traditional Models	New Model (through Workplace Spirituality)
Leadership	Leader as an order giver and controller	Leader as a servant or a facilitator
Decision-Making	Rational and logical process	Emotional and intuitive as well as rational and logical process
Organizational structure	Bureaucratic/Hierarchical structure through formal communication	Less hierarchical and flatter structure through informal communication
Attitude for Workers	Collective/Outcome-centered and Exclusive/Partial approaches	Individual/Value-centered and Inclusive/Holistic approach
The belief of resources	Scarcity of resources	Abundant mental resource
Conflict Resolution	Win-Lose solution	Win-Win solution
Goals	Assigned goals from the top through specific rules or procedures	Purposeful experience for larger meaning at workplace
Organizational climate	Competitive environments inside and outside organization	Trustful relationship between workers and supportive cooperation between intra-organizations

In conclusion, it can be seen that the traditional models had some partial and fragmental explanations for workers and work environments, such as focusing only on exterior aspects of individual and collective environments. However, the new model implies a more comprehensive, holistic, and inclusive way of thinking and explaining workers and work environments.

Spiritually Sensitive Practice and Policy

This section will briefly discuss the background of the current policy of faith-based initiatives by President Obama, and the effect of the policy on human service management. The implication of the policy is critical as the policy is directly associated with human service organizations' recruitment. Also, the discussion of the policy provides the background of how spirituality became a significant factor when discussing management and how addressing spirituality became an acceptable topic in the workplace.

Historical Background of Charitable Choice and Faith-Based Initiatives

Currently, social policy discussion of the roles of faith-based communities in social service restarted when President Ronald Reagan asked faith-based communities to take on more responsibility in the social service field by calling for "Good Samaritan support" in 1982 (Denton, 1982). After Reagan's actions, the Clinton government detailed a plan to increase faith-based communities' participation in social services by writing a "charitable choice" provision in the 1996 federal welfare reform legislation. In January 2001, Bush expanded charitable choice by

signing an Executive Order called “faith-based and community initiatives,” which established a White House Office of Religious-Based and Community Groups (Executive Order 13198 and 13199) to encourage more faith-based organizations’ involvement by granting extra exemption for keeping their religious integrity during federally funded programs. In this trend, current U.S. social service systems are assuming and expecting more involvement, responsibility, and material support from faith-based communities to help the local community’s unmet needs from homeless shelters to juvenile, mental health, and job programs (Tangenberg, 2004).

Charitable Choice/Faith-Based Initiatives

Essentially, charitable choice allows faith-based providers a fair chance to compete for federal funds under TANF, food stamp, Medicaid, and Supplemental Security Income programs (Center for Public Justice, 2000). It allows faith-based providers to maintain their religious characteristics during federally-funded service delivery. For example, the display of religious symbols and items, the use of an organization’s own faith-based approach, and the emphasis on religious values during provision of service have been permitted. However, providers are required to use the federal money they receive only for public use in helping the needy, not for inherently religious activities such as proselytization or worship (Center for Public Justice, 2000).

While religious institutions already are exempted by the 1964 Civil Rights Act that prohibits hiring discrimination based on religion, the initiatives did extend exemption to faith-based organizations even when federally funded (Glazer, 2001).

While faith-based providers can recruit and discriminate based on an employment applicant's religious orientation, the provision does mandate that faith-based providers cannot discriminate against clients on the basis of religion and cannot coerce them to participate in any religious activities during service provision. Furthermore, clients have the right to alternative service from another provider if they decline to accept service from a faith-based provider within a reasonable timeframe (Pipes & Ebaugh, 2002). In addition, this provision has been integrated into a few key social service policy initiatives such as the Community Action Agencies, reauthorized by the Community Services Block Grant Act (1998), Welfare-to-Work Program (1997), the Children's Health Act of 2000, and SAMHSA drug treatment (2000).

Based on charitable choice, faith-based initiatives extended funding to benefit more social service programs such as prevention and treatment in juvenile justice, job training, domestic violence, hunger relief, crime prevention programs, and provision of a general equivalency diploma (Gilberman & Gelman, 2003; Lewis, 2003). Faith-based initiatives allow even small congregations to directly apply for federal funds without having to create a new social service agency in addition to their congregations. To obtain federal funds, they must have separate financial accountability for their social service provision.

The Policy's Effects

Based on faith-based initiatives, FBOs expect to procure more qualified and competent human resources for advanced social service provision to increase their organizational competency while keeping their religious integrity and advocating

clients' religious rights. Besides, in terms of faith-based organizations, utilizing faith for management (e.g., prayer during meetings and display of religious symbols inside the agency) might be effective because the compassionate and caring atmosphere that faith creates probably will reside in every relationally-based service to clients (Sherman, 2000). However, it seems that the utilization of faith is not a panacea to all the problems related to clients. While faith-based organizations have broader principles of social service when serving clients, it is obvious that many small congregations still prioritize worship over social service (Cnaan, Sinha, & McGrew, 2004). This is why the National Association of Social Workers (NASW) has expressed concern about proselytizing activities during service provision (NASW, 2002). Besides, it should be noted that around 30 to 70 percent of clients (depending on research) who receive a faith-based service do not take the service just because of holding the same religious orientation (Ebaguh, Pipes, Chafetz, & Daniels, 2003). For this reason, FBOs need to be cautious in utilizing faith in serving clients to protect clients' religious autonomy. In this sense, planning and providing more inclusive service provisions, not only for clients with the same faith but for the nonreligious or clients of other religions, should be considered. Such holistic and inclusive service will eventually bring them more credibility for service by increasing the feasibility and quality of advanced social service provision.

Understanding and applying spirituality at organizational settings will bring more comfort to clients who do not share the same faith, since it does not necessarily reflect a specific religion but instead demonstrates an inclusive and holistic approach

to clients. Also, it will increase workers' participation in all levels of the decision-making process in the organization. In sum, it will be beneficial toward both clients and workers.

Preview of the Study

Workplace Spirituality: Is it a brand-new concept?

A critical next step is to define and develop a conceptualization of workplace spirituality (or spirituality at organizational level) in the human service field.

Although some social work scholars have become familiar with spiritually sensitive practice in general, application of spirituality to mezzo settings is still a very new academic theme in social work. Understanding the concept of workplace spirituality (also called spirituality at the workplace, organizational spirituality, or the spiritual paradigm) that is rooted in management disciplines will help us conceptualize workplace spirituality at human service organizations and create administrative practice principles. Then, we will discuss specific applied principles of spirituality at human service organizational settings in the next chapter.

It is hard to find consensus or even which core elements should be included in the definition of workplace spirituality since many authors have treated operationalization and measurement of this topic differently. In other words, many definitions have and emphasize similar but different components of spirituality. Therefore, finding a conceptual convergence of workplace spirituality is very critical

so that new principles for human service settings will be built based on the converged constructs.

To find the core elements, reviewing current measurements of workplace spirituality and understanding how these measurements have been constructed is critical before addressing the scales and the methodology that this study adopts.

Many scholars have been struggling with the ambiguity of previously developed conceptual domain boundaries of constructs (Benefiel, 2003). In spite of the lack of consensus, many authors have proposed different domains according to their conceptualization: three domains (Ashforth & Pratt, 2003; Ashmos & Duchon, 2000), four domains (Pfeffer, 2002), 10 domains (Giacalone & Jurkiewicz, 2002), and 11 domains (Mitroff & Denton, 1999). However, Sheep (2004) presented four recurring themes of common definitional factors of workplace spirituality by reviewing literature from the past 10 years: (1) self-workplace integration; (2) meaning at work; (3) transcendence of self; and (4) personal growth/development of one's inner self at work, which were originally presented by Neck and Milliman (1994). Sheep (2004) believed that Neck and Milliman's original four domains have been commonly shared by each author's conceptualization and addressed by the main or subsequent domains. First, self-workplace integration, related to a holistic approach to the workplace and worker, means that workers bring their whole beings into the workplace and do not compartmentalize their work and personal lives (Mitroff & Denton, 1999). In other words, workers who bring their spirituality into the workplace by aligning their personal ethics with their work ethics, for example,

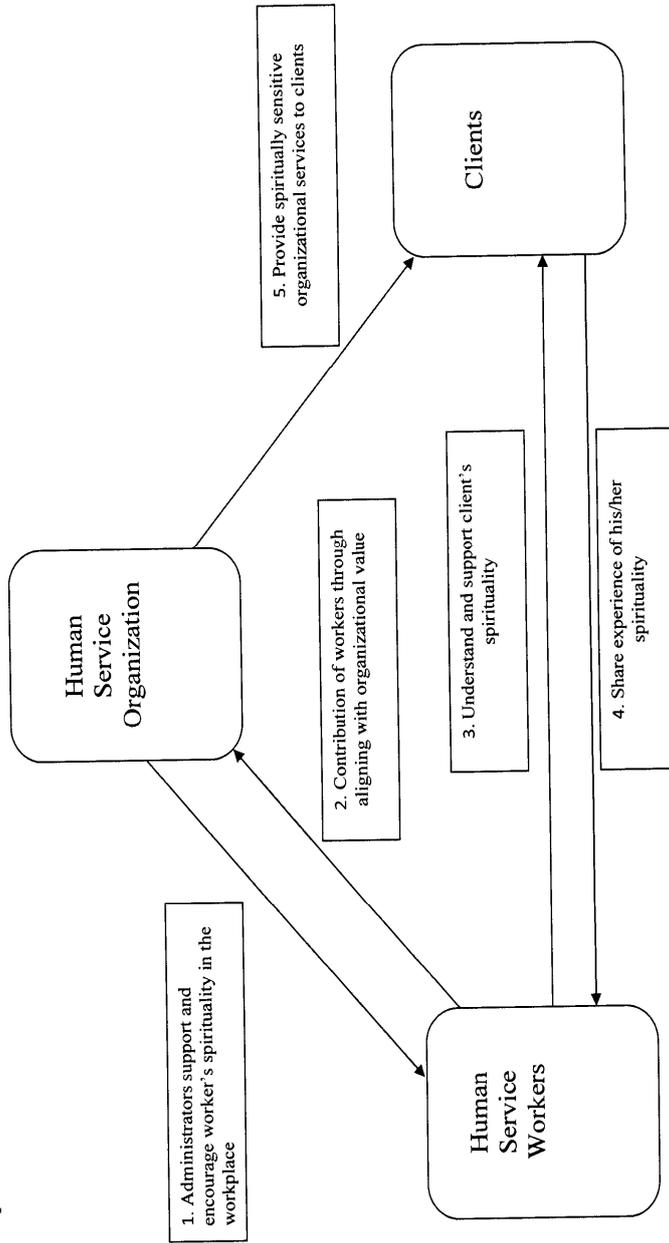
will have no dichotomous distinction between work and private life. The second domain, meaning at work, is the reflection of each worker's need to find purposeful work in the workplace. Workers have recognized their work as one of the profound ways to experience spirituality in a larger context that achieves a higher purpose. Third, transcendence of self indicates "a connection to something greater than oneself" (Ashforth & Pratt, 2003, p. 93). Mirvis (1997) recognizes the transcendence of self as awareness of consciousness such as the self, other, and group consciousness that connects with others and the universe. Finally, personal growth or development of one's inner self at work indicates the opportunity or possibility for workers to experience the truth and reach their full potential through their work and workplace. Many scholars call this domain self-actualization (Ashforth & Pratt, 2003; Giacalone & Jurkiewicz, 2002; Mitroff & Denton, 1999; Pfeffer, 2002).

Figure 1, a theoretical model, shows how spirituality can affect the interaction among organization, human service workers, and clients in human service organizations. The ideal application of spirituality to human service organizations could be built based on the healthy relationship among organizations, service workers, and clients. A healthy relationship includes the following elements: (1) administrators support and encourage worker's spirituality in the workplace; (2) human service workers contribute to the organization through aligning with organizational values; (3) human service workers understand and support clients' spirituality; (4) clients share their experience of spirituality; and (5) the human service organization provides spiritually sensitive services that clients can discuss and share their spiritual

experiences. In this sense, this study assumes that the ideal application of spirituality at human service organizational settings will be fully realized when each healthy interaction (all five interactions) among organization, workers, and clients is present.

Figure 1

Conceptual Model of a Spiritually Sensitive Human Service Organization



Therefore, this study investigated the workers' perception about the relationship between organization and workers (i.e., relationship 1 and 2 on Figure1) among the presented interactive relationships. To put in another way, the current study focused only on internal organizational culture (i.e., agency-worker relationship, shown in left column of Table 2) rather than external culture (i.e., agency-client relationship, shown in right column).

Table 2

The Workplace Spirituality Model Internal and External Culture

	Internal Culture Organization and Workers	External Culture Organization/Workers and Clients
Individual Level	How does each worker integrate or use spirituality in the workplace?	How do workers support client's spirituality? Can clients share their spiritual experience with workers in organization?
Organizational Level	How does the organization support an individual's personal and spiritual life in the workplace?	How does organization provide organizational environment that nurtures client's spirituality?

As seen in Table 2, the application of spirituality is examined through two levels of phenomena in the human service organization: the individual level and the

organizational level. Chapter 3 will explain how these concepts are operationalized. Individual level refers to workers' perception of how they integrate or use spirituality in the workplace including their meaningful experience, their inner life, and their contemplation. Organizational level refers to workers' perception of how the organization supports their personal and spiritual life. The organizational level is investigated by asking about the workers' perception of their alignment with organizational value and the organization's support for the development of spiritual growth in the workplace. Looking at both levels at the same time could be a major strength in this study since most studies have emphasized only individual integration rather than organization or vice versa.

It should be noted that this study empirically assessed all organizational level variables (organizational level spirituality) in terms of individuals' perceptions of organizational qualities in keeping with previous studies (Ashoms & Duchon, 2000; Milliman, Czaplewski, & Ferguson, 2003; Sanders, 2003). This study does not directly measure organizational policies, administrative strategies, or decision making procedures in relation to spirituality. Since this study uses instruments developed by previous researchers (i.e. Ashoms & Duchon, 2000), it retains their original terms.

In terms of internal organizational culture, this study tries to have a perspective of internal organizational culture that can happen in the workplace by integrating two different levels of a worker's spirituality. However, the current scales that measure workplace spirituality are incomplete or unsatisfactory for measuring the full perspective of the internal organizational culture of human service organizations.

This is because the scales usually emphasize either (1) individual integration, such as Chamiec-Case's Integration of Spirituality in the Workplace (2006); or (2) organizational support such as Sanders's Organizational Spirituality Scale (2003), rather than covering whole aspects. The other scales, including the Spiritual Well-Being Scale by Ellison (1983), the Independent Spirituality Assessment Scale by Rojas (2002), the Spirituality Assessment Scale by Beazley (1998), the Spirituality Index of Well-Being Scale by Daaleman, Wallace, Studenski, and Frey (2002), the Spirituality Scale by Jagers and Smith (1996), and the Intrinsic Spirituality Scale by Hodge (2003), have mostly measured an individual's personal spiritual well-being, beliefs, rituals, and traits. In order to measure internal organizational culture, the study selected five subscales of Ashmos and Duchon's Spirituality Scale (2000) which measure workplace spirituality using three domains: inner life, meaning of work, and community. Ashmos and Duchon's Spirituality Scale is one of few scales that has both an individual level and an organizational level.

We discussed the reasons why the new management principles model were necessary for the human service workers were discussed, compared the traditional and new management models, and explained the effect of the current policy of faith-based initiatives on the human service field in Chapter 1. Based on these, Chapter 2 will discuss the definition of spirituality in social work, theoretical background of workplace spirituality, review of literatures about work-related variables. Chapter 3 will discuss the methodology how this study was conducted. Chapter 4 will present

the empirical results from the study. Finally, Chapter 5 will discuss implications, limitations, and suggestions for future research.

CHAPTER II: LITERATURE REVIEW

A critical step toward understanding workplace spirituality in social work is discovering the conceptual roots of spiritually sensitive practice. In this chapter, these theoretical roots of workplace spirituality will be discussed first. Then, the new management practice principles will be presented based on merging and refining principles based on social work and management literature. After a review of literature on workplace spirituality, a theoretical discussion of this study's three dependent variables and the empirical studies that have the most representative characteristics, such as similar settings and variables, will be presented.

Spiritually Sensitive Practice in Social Work

Definition of Spirituality in Social Work

Even though different disciplines and scholars accept varying definitions of spirituality, there are common themes including connectedness with others and the universe, and a journey for finding the meaning in life. In the case of social work, Canda and Furman (1999) define spirituality as a “universal aspect of human experience concerned with the search for a sense of meaning, purpose, and morally satisfying relationships with self, other people, the universe, and ultimate reality, however a person or group understands it” (p. 5). Spirituality enables workers to connect with colleagues and larger social systems. Spirituality also adds value to workers' jobs in the organization. With this definition, they provide two conceptual models of spirituality: a holistic model of spirituality and an operational model of

spirituality. A holistic model of spirituality is particularly relevant to this study since it recognizes spirituality as an aspect of the human that endeavors to have a sense of meaning, purpose, and morality. Besides, this holistic model is related to “the bio-psycho-social model of the person and environment” (p. 45). In other words, spirituality brings a sense of meaning and purpose to our biological (bodies and biological functions), psychological (thoughts and feelings) and sociological (relationships with others and the rest of the world) aspects. Since workplace spirituality’s management principles emphasize the experience and action to connect with the world or others (Ashmos & Duchon, 2000; Gibbons, 2000; Mitroff & Denton, 1999), the holistic model of spirituality that emphasizes wholeness including all our biological, psychological, and sociological aspects is critical in understanding the new management principles through workplace spirituality.

Carroll (1998) identifies two key constructs of social work’s conceptualization of spirituality: spirituality-as-essence of human nature and spirituality-as-one-dimension of human experience. According to Carroll (1998), spirituality-as-essence of human nature means a “core nature which provides a sense of personal wholeness and an energy that motivates people to actualize their potential for self-development and self-transformation” (p. 4) while spirituality-as-one-dimension of human experience refers to “behaviors and experiences involved in developing meaning and a relationship with God, the transcendent, our ultimate reality” (p. 4).

Spirituality versus Religion

According to Cash and Gray (2000), spirituality seeks a consciousness of ultimate truths and is more inclusive than organized religion, which seeks outward through formal scriptures and rites and is usually exclusive. Although spirituality and religion are closely interrelated, they are different since spiritual growth and practices can be achieved without formal religious practice. In other words, spirituality could be expressed in religious or non-religious forms (Canda, 2008).

As stated earlier, there are some traditional religious scholars who argue that this distinction began in the 1950s due to the emergence of a new type of spirituality (or new spirituality). They also claim that this distinction is unnecessary as it is founded on very broad generalizations (Mohamed, Winnieski, Askar, & Syed, 2004) and further, that spirituality cannot be defined without reference to religion because most Americans access spirituality through rituals and the language of religion (Hicks, 2003). However, the necessity of using rituals and language from religion does not have any meaning for some people who have spiritual experiences, who explore the cosmic connectedness of all beings, and who develop their full potential of human consciousness. For example, a spiritual person might not need any formal explicit rituals to connect to other people, reach God, and find a sense of universal truth. Spirituality is a journey for finding the self and truth. Formal rituals and languages might help some people develop their spirituality in particular ways; however, such rituals and languages cannot be the core elements of spirituality. In summary, since spirituality is a broader concept than religion, spirituality can be expressed without religious forms. However, religious practice must be based on spirituality.

Spiritually Sensitive Social Work Practice

While most writing about spiritually sensitive practice has focused on micro-level practice in the human service field, some of the attention has expanded to mezzo and macro practice, such as organizational transformations through spiritual values or spiritual leadership practice (Derezotes, 2006).

Some early scholars found the need to discuss spiritual issues in practice, accepting both religious and non-religious forms in the 1980s (Canda, 2008). To respond to increasing cultural and spiritual diversity in the U.S., incorporating spirituality into social work practice began. Additionally, the importance of spirituality in clients' lives was acknowledged by some pioneers such as Edward Canda in the 1990s. For example, the Society for Spirituality and Social Work was founded by Edward Canda to promote awareness of spirituality in its diverse forms, and to develop new approaches to spiritually sensitive social work practice in 1990 (Canda, 2008).

After the 1990s, more literature has advocated for the legitimacy of spirituality as an appropriate topic in social work practice and education. Such an effort led the Council on Social Work Education (CSWE) and the American Psychiatric Association (APA) to recognize the importance of spirituality when dealing with clients. The CSWE (1994) mandated that an accredited MSW program include practical content in regard to “approaches and skills for practice with clients from differing social, cultural, racial, religious, spiritual, and class backgrounds” (p. 14). The CSWE’s current educational policy (2008) indicates that “social workers

apply theories and knowledge from the liberal arts to understand biological, social, cultural, psychological, and spiritual development” (p.6). In addition, the fourth edition of the *Diagnostic and Statistical Manual of Mental Disorders* (DSM-IV) also includes the V-code diagnosis of “Religious or Spiritual Problem.”

According to Derezotes (2006), spiritual practice is the process of healing our bodies, minds, hearts, and souls since spiritual practice will help us integrate our whole beings again. Such a process will eventually lead social workers to increase their awareness of love for clients and care for self (Derezotes, 2006). Derezotes calls this the “conscious use of higher self”, which involves the intentional use of an integrative approach that includes the physical, emotional, cognitive, social, and spiritual dimensions for creating a co-helping relationship between social workers and clients. With the respect for clients’ spiritual diversity, spiritually sensitive practice aims to understand clients’ spirituality “by working within the clients’ system of meaning” (p. 361). It helps clients to realize their highest potential and to develop it (Robins, Chatterjee, & Canda, 2006).

As forming a trusting relationship is more important at the micro level than certain practice techniques, spiritually sensitive practice at the micro level helps social workers and clients acknowledge spiritual diversity, understand their own spiritual dimensions, and ultimately build a more trusting and creative relationship by valuing each other’s whole being. Spiritually sensitive social workers are both scientific and intuitive when assessing and evaluating clients since spiritually sensitive practice enhances social workers’ awareness of the full continuum of

emotional, cognitive, physical, and spiritual aspects of clients, as the transpersonal theory suggests. Furthermore, spiritually sensitive practice encourages social workers to use all levels of consciousness: prepersonal, personal, and transpersonal consciousness. Therefore, social workers who use and understand all levels of consciousness create healthy environments for their clients and work toward their clients' ultimate goal by accessing and connecting each level of consciousness (Derezotes, 2006).

With regard to the mezzo and macro practice, considering people's disconnection and the divide found between people and their environment such as home and organization, between colleagues in the workplace, and between different communities, spiritually sensitive practice helps social workers reconnect with their colleagues, their organization, and their communities. Spiritually sensitive practice enhances a person's sense of well-being as an individual and member of his or her organization and community (Derezotes, 2006). Spiritually sensitive practice emphasizes inclusive and holistic perspectives that connect social workers and their environments and impact all practice procedures. Therefore, spiritually sensitive social workers are inclusive and open to accommodate and cooperate with clients who have different spiritual perspectives. Additionally, the spiritually inclusive administrator tries to initiate more connected communication in all directions and create a comfortable organizational culture. The administrator is open to including spirituality in his or her management practice, assessment of organization and community, and planning of organizational and program activities (Derezotes, 2006).

Spiritually sensitive practice is specially valued in mental health settings since spirituality plays a major role in a client's recovery as a coping resource for chronic and terminal illness, and serious mental illness such as schizophrenia and bipolar disorder (Lukoff, 2007; Pargament, Koenig, Tarakeshwar, & Hahn, 2004). Fallot (1998) found that spiritual experience involving a relationship with God brings the feeling of divine support, hope and connection with faith communities to clients with mental illness. Besides, clients with mental illnesses are supported through calming activities such as meditation, prayer, religious ritual, and religious reading (Fallot, 1998). In terms of workers in mental health settings, mental health professionals who do not understand and acknowledge clients' spirituality are more likely to face serious challenges than those who have a deep understanding of it. For example, when clients report hallucinations or delusions, social workers should be extremely cautious. Sometimes features of transpersonal experience or spiritual emergence can be misunderstood as symptoms of a chronic mental disorder such as schizophrenia or bipolar (Canda & Furman, 1999). Besides, Canda and Furman (1999) emphasize that the social worker's understanding of reality does not necessarily have any significant implication or meaning for the client as the social worker should conduct an assessment within the context of the client's own spiritual and cultural context (Canda & Furman, 1999). A study by Nolan and Crawford (1997) postulated that mental health professionals have high rates of marital breakdown, drug dependency, alcoholism, depression, and suicide while other health professionals are affected by similar stresses (Nolan & Crawford, 1997). They argued that spirituality in mental

health care has reciprocity so that mental health professionals and clients both benefit from their interaction and that spiritual care in mental health has positive consequences such as preventing worker burnout and increasing professionals' motivation (Nolan & Crawford, 1997).

In addition to the importance of spirituality in mental health settings, it was found that some aspects of religious experience have positive effects on mental health (Bergin, Masters, & Richards, 1987). For example, those aspects of religion develop people's power to forgive oneself and others. It helps people maintain meaningful interpersonal and social relationships (Ellor, Netting, & Thibault, 1999)

Spiritually sensitive social workers dedicate themselves to their clients' whole being, not just one aspect of their health in a holistic manner (Derezotes, 2006). In other words, social workers do not measure success merely by the absence of symptoms. Social workers in mental health settings are not satisfied by their clients' stabilization or being functional since stabilization does not mean happiness in their lives. Rather than mere stabilization, spiritually sensitive social workers try to bring ultimate comfort in a client's life (Derezotes, 2006).

In summary, spiritually sensitive practice that combines all levels of perspectives will likely benefit not only clients, but also social work professionals since spiritually sensitive practice is about self-reflection and the search for meaning through professional value (Canda & Furman, 1999).

New Principles for the New Model through Workplace Spirituality

The 2004 statistics from EEOC (Equal Employment Opportunity Commission), which guarantee workers' diversity in the workplace, showed that while racial and sexual discrimination complaints filed by workers have decreased by 12 percent and 6 percent, respectively, since 1994, in that same 10 year period religious discrimination actually increased by 59 percent, from 1,546 cases to 2,466 cases in 2004. One possible reason of this increase might be due to workers more freely expressing their religious beliefs in the workplace in recent years, unlike in the past when religion was a taboo subject in the workplace (Hansen, 2002). In spite of high demands, it seems that the awareness for accommodating religion and spirituality in the workplace is lower than that for gender equality or racial diversity.

Understanding and applying all new management principles, including workplace spirituality, to organizational practice is a possible solution to this problem of discrimination. The workplace spirituality model refers to the recognition that "workers are spiritual beings whose souls are either nurtured or damaged by their work" (Ashmos & Duchon, 2000, p. 135) and inspires the basic idea for the principles that treat the worker as an individual who has great potential for spiritual growth for self, clientele and organization and not as an object consumable just for the organization's goals. Similarly, in the human services field, Canda and Furman (1999) presented principles for spiritually sensitive administration such as win-win solution making development of mutually beneficial human-nature relationships, meritorious leadership, rule flexibility, and social and cultural environmental rapport. These principles focus not only on workers but also on clientele in an organizational

and community context. As they suggested, the essence of a spiritually sensitive administration is not just putting spiritual and religious elements into practice, but also expanding to a more humanizing management concept. Moreover, such a model calls for a transformation at the individual level regarding whether and how workers can find meaning and can feel valuable in their work life, and at an organizational level regarding whether and how organizations will accommodate workers' spirituality, facilitate it as a new motivator, and empower workers through it. All these changes come from the underlying belief that the development of workers' spirituality provides a positive balance between economic fruits and spiritual values, and between quality and efficiency (Kriger & Hanson, 1999).

Creating essential principles and activities by refining existing principles and using valuable principles from other disciplines will help us conceptualize the new model through workplace spirituality and its qualities. The following eight principles are summarized and refined from other literatures that have the application of spirituality in management practice in both the human service field and for-profit field.

Leadership

Leadership is a fundamental activity and another essential principle for the new model through workplace spirituality. Although many current organizations empower workers who are engaged in all levels of the planning and decision making processes, most administrative processes and decisions are still heavily dependent on leaders. Regardless, the leaders face many challenges from external factors, such as

budget cuts in the human service field due to current economic decline, and changing political climates, as well as internal factors, such as higher demands for accommodating spirituality and religion due to an influx of workers with diverse backgrounds from Asia and Latin America. To overcome such challenges, the leaders' top priority is the unleashing of the human spirit by providing opportunities for workers to express their spirituality in the organization. This practice gives new meaning to ordinary activities and increases creativity for organization transformation (Benefiel, 2002; Dehler & Welsh, 1994; Konz & Ryan, 1999; Porth & McCall, 1999). Also, the workplace spirituality model identifies three additional priorities for leaders: (1) protect workers' spirituality from being damaged by a barren organizational climate; (2) facilitate workers' moral and spiritual value by empowering workers to express and develop their spiritual journey in both their work life and private life; and (3) maintain organizational spirituality through a healthy reciprocal interactive learning process with workers (Konz & Ryan, 1999). This spiritually sensitive leadership which accommodates and encourages workers' diverse spirituality will eventually create the more humanized management atmospheres for the human service workers and its clients.

Mission Statement and Vision

The mission statement and vision of an organization represent its values, philosophy, and ultimate goal for service. These are used as critical means to account for the leader's value, which are regarded as the standard value or criteria by which organizational activities are measured for managing principles for service. Generally,

leaders articulate their value, including their spiritual value (Riordan, Gatewood, & Bill, 1997) and their vision through a mission statement which presents the goals of the organization and the means to accomplish those goals (Dehler & Welsh, 1994). It is possible to grasp the organization's culture, including its organizational spirituality, through even a very short mission statement (Dehler & Welsh, 1994). Besides this, the vision is regarded as a mental model of an organization's desired future state (Bennis & Nanus, 1985). It influences workers' action by presenting a convincing logic as a connection to the future (Dehler & Welsh, 1994). When properly developed, this vision affects opinions shared by workers that do not force compliance but that do encourage workers to have a voluntary desire to reach the goals of the organization. When workers feel right and aligned with the vision, it transcends mere verbal communication among workers and leads to voluntary action for organizational transformation. Finally, the mission statement and vision for human service organizations will vary depending on the area of specialization. However, it must be noted that the new management principles assume that the establishment of the mission statement and vision are based on human-centered management principles including efficiency and effectiveness and on the belief that the ultimate divine spiritual power of clientele and workers is an empowering resource in the organization (Doe, 2004).

Rethinking 'Emotion': One of the Missing Elements

For a long time, many organizations have concentrated on structural solutions, particularly based on the principles of scientific and rational methods, to overcome

internal and external threats. However, much research found that this approach has not achieved what most organizations expected in terms of both efficiency and effectiveness (Dehler & Welsh, 1994). It is now understood that such scientific approaches are insufficient for instigating workers' behavior transformation. In the case of human service organizations, emotion and intuition are not strange or new terms since spiritually sensitive practice encourages workers to use their emotion and intuition during the practice (Koenig & Spano, 1998). Encouraging the use of carefully refined emotion could be another successful activity for keeping quality human service and invigorating the human service organization.

Some studies have pointed to the missing component of the emotional aspect of workers as a possible reason for this failure (Dehler & Welsh, 1994) since today's work activities are perceived as rather emotional experiences and not just as mundane chores for earning a living. In summary, the new management principles emphasize not only the rational and scientific management but also emotional and even intuitive management in the human service field.

Compassion

Compassion is "a feeling of deep sympathy and sorrow for another who is stricken by misfortune, accompanied by a strong desire to alleviate their suffering" (McCormick, 1994, p. 6). It seems that social workers have a great capacity for compassion. One of the core values of the social work profession is the virtue of compassion (Canda & Furman, 1999), which is often why social workers decided to enter the field in the first place. However, the key is whether and how organizations

should nurture this feeling continuously. Compassion is commonly found in the principles of many religions. The compassionate leader who follows his or her religious principles in private and work life may not hesitate to ask workers to develop and maintain compassion (McCormick, 1994). Compassionate care will ultimately build a relationship founded on trust and will create a feeling of interconnectedness between self and others (Canda, 1999), as it were, between workers and clientele in organizational settings. Such trusting and connected relationships change the way workers serve clientele so that it becomes a sacred duty, not merely a routine activity. However, sometimes, this value might conflict with the harsh reality that even human service organizations might have to make decisions based solely on regulations and financial criteria that hurt and discourage workers' compassion and discontinue quality service for clientele.

Nevertheless, the new management principles assume that compassion is another key factor to keep human service workers highly enthusiastic and motivated about their work and clients.

Work as Meditation

Work as meditation means that workers can use their work as a process of meditative experience. For example, Hindus use *karma yoga*, or “the yoga of work”, to “make work a meditative experience that brings them closer to God” (McCormick, 1994, p. 6). In addition, Canda and Furman (1999) described Zen meditation as “combining relaxation of the body with focusing of the mind” (p. 124). They believe that Zen meditation benefits clientele by providing “stress management, enhanced

self-awareness, and clear insight into one's situation and how to deal authentically with it" (p.124) and that it also benefits social workers by "increasing her or his skills of concentration, attentiveness, accurate listening, and empathy" (p. 124). Similarly, *Samu*, which is a type of Buddhist work meditation, brings workers the experience of being engaged in work with "a state of no mind" that harmonizes with work and self and puts everything, even self, beyond the work (McCormick, 1994). This type of meditative experience enables workers' transcendence at a local culture level and brings workers access to a "transcendence level of being" (Gergen, 1999, p. 236).

This principle gives another example how spirituality can positively affect worker's daily work life as well as private life and emphasize spirituality's benefits on human service workers and even their clients.

Win-Win Solution

When conflicts among workers and organizations persist, a win-win solution means making positive growth, not negative reduction, based on efforts toward mutual benefit through creative solutions (Canda & Furman, 1999). As efforts toward mutual satisfaction, instead of exhaustive competition, lead to trusting social relations among workers and organizations, workers and organizations will be encouraged to collaborate and share information and resources with other workers and organizations. As a result, a culture of mutual respect that allows diverse workers to work together constructively rather than promote any single religious worldview will be fostered (Hicks, 2003). Especially, with regard to spiritually sensitive practice, the principle of win-win solution is necessary in the human service field. The new management

principles advocate that the relationship of client with social workers should be mutual experience rather than receiving service from social workers (Nolan & Crawford, 1997). In other words, clients and social workers can benefit each other through sharing and encouraging their spiritual experience.

Putting 'Spirituality' into Organizational Transformation

The recognition of the spirituality of workers and organizations is used to explain and understand organizational change and phenomena, such as value systems and the empowerment of workers (Bartunek & Moch, 1991; Egri & Frost, 1991; Lee, 1991; Pascale & Athos, 1981). In many cases, workers' needs to experience spirituality in organizations go beyond the rational process of management and are more focused on building connections with other workers, clientele, and even the organization itself. Accordingly, the concept of spirituality is not easy to include in the organizational change or transformation. However, spirituality has been depicted as an unconscious feeling that energizes workers into action in relation to providing quality service to their clientele and community. As McKnight (1984) defined spirit as "an animating life force and energy that inspire one toward certain ends or purposes that go beyond self" (p. 142), the workers' jobs, inspired by spirituality, will be connected to transcendence when they feel they are doing something meaningful with a larger purpose. For example, if organizations try to make meaningful connections with their workers by providing welfare services like daycare (Rhodes, 2003), by encouraging workers to express their spiritual issues, and by sharing clients' spiritual issues, workers might feel a connectedness with other workers, with

their clientele, and with the organization. As a result, this atmosphere of respect and interconnectedness might inspire workers to create meaningful activities or suggest changes for the organization's growth and transformation.

Holistic Approach

Contrary to the tendency in the Western world view toward deep fragmentations, holistic approaches eliminate dichotomous aspects and complete partial principles for the macro practice (Imbrogno & Canda, 1988). As Canda and Furman (1999) suggest, "spirituality encompasses and transcends the biological, psychological, sociological, and spiritual aspects of person" (p. 194). Similarly, such holistic commonalities were found in Ken Wilber's Integral Politics (1999). Based on the philosophy of all quadrants -- the interaction between subjective (self and consciousness), intersubjective (culture), objective (behavior), and interobjective (social system) -- current management paradigms look toward interior growth, namely subjective (upper-left) and intersubjective (lower-left), unlike past management paradigms that had emphasized exterior environments, namely objective (upper right) and interobjective (lower right). However, the ideal of the new management principles through workplace spirituality incorporate the principles of all four quadrants. With these balanced four quadrants, the organization will avoid an inefficient hierarchical structure and mechanical views of workers and will maintain its emphasis on workers' values and conscientiousness. Additionally, from upper quadrants (i.e., subjective and objective), the organization will understand clientele and workers' individual diverse aspects for both interior aspects such as beliefs,

motivations, and assumptions and exterior aspects such as behavior and biological functions. From lower quadrants (i.e., intersubjective and interobjective), the organization will identify the clientele and workers and will recognize their social relationships as having a collective meaning in the organization.

The presented eight principles are some parts of the new model to which workplace spirituality can be applied. As these eight principles involve the key concepts of the new management principles, the following chapters will empirically investigate some of these concepts.

Theoretical Framework and Literature Review of Work-Related Variables

Link between Work-related Factors and Workplace Spirituality

Past studies show that work-related factors are related to the qualities that the workplace spirituality model can provide (Ashmos & Duchon, 2000; Eisler & Montuori, 2002; Fry, Vitucci, & Cedillo, 2005; Giacalone & Jurkiewicz, 2002; Marques, Dhiman, & Kind, 2005; Milliman, Czaplewski, & Ferguson, 2003; Quatro, 2004; Vilnai-Yavetz & Rafaeli, 2002). For example, the main factors for preventing burnout are creating a more humane work environment, avoiding dehumanization, and accomplishing personal achievement for work.

In addition, as seen above, given bureaucracy as one of the factors that decreases workers' job satisfaction, the new management principles can give us more insights for finding a more participatory management style rather than bureaucratic management. Tom Waltz's humanocracy (Aldrige, Macy, & Walz, 1982), which shares the same principles with spiritually sensitive practice, shows possible solutions

such as “more human-relation oriented rather than mechanistic work-relation oriented,” ‘participatory decision making rather than only executives,” and a “more horizontal organizational system rather than vertical or pyramid organization system.” In addition, Canda and Furman (1999) argued that bureaucratic management may provoke inflexibility of regulations and create distance among leaders, workers and clients, whereas spiritually sensitive practice emphasizes person-to-person respect and creates a more creative, participatory, and flexible organizational culture. It is not difficult to find an obvious theoretical connection between spiritually sensitive practice and work-related factors. However, only a few empirical studies have attempted to find this connection. It is rare or almost unheard of that a study specifically focuses on this relationship in the human service area. Only a few studies in the business administration field, which has a very similar concept with spiritually sensitive practice, have been conducted in recent years.

Nur and Organ (2006) studied the effect of organizational spirituality (the author called this “Management by Virtue”) on organizational commitment, job satisfaction, and the propensity to go beyond the call of duty in accomplishing tasks. With a convenience sampling method, the study participants ($N = 328$) consisted of workers in privately owned firms in two medium-sized cities of the southeastern United States. The study employed a cross-sectional survey design and multivariate analysis of variance as an analysis method. The study compared two different types of organization through multivariate analyses: (a) 10 organizations based on Christian beliefs ($N = 78$), and (b) 16 traditional organizations without religious beliefs ($N =$

250). The study did not present detailed demographic data for the sample since the study aimed to measure organizational level characteristics by using aggregated employee perceptions. The study found that employees of virtue-based organizations reported more organizational commitment, job satisfaction, and stronger organizational citizenship behavior than traditional organizations. In summary, taking the finding at face value, the study found a positive relationship between virtuous management and job satisfaction, at least at the organizational level. One limitation was that given the nature of convenient sampling and small sample size, making any generalization did not seem feasible. The large discrepancy in sample size between the groups was another limitation, especially because the study's purpose was to compare the two groups.

Robert et al. (2006) evaluated relationships between adult workers' spiritual well-being and job satisfaction. The study employed a cross-sectional survey design and multiple regressions as an analysis method. With a convenient sampling method and a high response rate (71.4 %), the study sample consisted of 200 working adults in the northeastern United States. Most participants were Caucasian (89.5 %) and female (58.5 %). However, job classifications of the participants were not specified. The study utilized the Spiritual Well-Being Scale (SWBC) and the Minnesota Satisfaction Questionnaires (MSQ) to measure each individual worker's perceptions of spirituality in their personal life and job satisfaction in work life. The study ($N = 200$) found a positive and significant relationship between job satisfaction and individual spiritual well-being ($R^2 = .10$) (e.g., religious and existential well-being).

This study has great implications since it was only an empirical study yet about worker's spirituality *at the individual level* and it supported the past theoretical notion that spiritual well-being and the work-related domain are strongly related (Looby & Sandhu, 2002; Mitroff & Denton, 1999). The limited generalizability due to the sampling method (convenient sampling), geographic location, and ethnicity is one obvious limitation.

Theoretical Review of Work-Related Factors

The studies investigating work-related variables such as job satisfaction, intention to leave, and emotional exhaustion have been conducted to explain and predict a worker's job behavior in an organization over a long amount of time. Among many work-related factors, the importance of three variables: job satisfaction, intention to leave, and emotional exhaustion could not be neglected since these three variables have been used to explain worker turnover. Furthermore, the studies about job satisfaction, turnover, and burnout have been important issues in organizational study because human service agencies are embracing many challenges with regard to retaining professional social workers (Donna, Dudley, Finnegan, Johnes, & Christiansen, 2001). In addition, many questions about the quality of service due to the lack of sustainable human resource have emerged. For example, in order to improve the quality of the service, many people pointed out the importance of avoiding burn out and depression, and maintaining job satisfaction of social workers as critical factors (Takeda, Yokohama, Miyake & Ohida, 2002).

Therefore, rethinking the theoretical aspects of each factor and seeking the current state of knowledge can be valuable for the study. In this section, we will critically rethink each dependent variable by presenting selected research outcomes to deepen our current state of knowledge.

Rethinking the Significance of Turnover

Suffice it to say that turnover has been a controversial issue since its effects have been inconsistent depending on the context of the organization. Frequent turnover affects the service delivery and devastates relationships with clients (Esptein, 1992). In the case of community mental health center, it takes more time to build a trusting relationship between worker and client, which is more critical than in other social work settings. According to Esptein (1992), it takes about six months for many persons with severe mental illnesses to construct meaningful relationships with social workers. Whereas many studies about turnover have highlighted the negative effects of turnover, turnover has many positive effects for organizations and personal future careers. For example, replacing poor workers with better ones or relocating them to more suitable positions can show the positive side of turnover (Iglehart, 1990). Also, if the objective of a program is changed or the program needs the redesign of a job, other skills and experienced workers might be needed (Epstein, 1992). While all turnover is not necessarily negative for either the organization or the individual worker, excessive turnover could cause direct costs and indirect costs. In terms of direct costs, there are three categories: hiring and recruitment costs, orientation and training costs, and termination and separation costs. For example, Epstein (1992)

reported \$ 6,000 to \$ 7,000 is needed for training a new case manager although it is difficult to estimate money costs accurately because of the differing items that should be taken into calculation. Indirect costs are more difficult to estimate, such as negative public relations, staff morale, retention of high quality staff and organizational stability, etc.

Studies about turnover in mental health settings were not commonly found in the literature. The following study is one of very few studies that addressed and proved the relationship between job satisfaction and turnover intent in community mental health settings.

Blankertz and Robinson (1997) studied the turnover intentions of community mental health workers through a nationwide survey of psychosocial rehabilitation workers registered in the International Association of Psychosocial Rehabilitation Services (IAPSRS). The study adopted cross-sectional survey design and logistic regression analysis as an analysis method. With a combination of random and stratified sampling ($N = 845$), the majority of the sample was female (70 %) and white (81 %). The study found that seven variables predicted intended turnover: (a) younger age, (b) higher emotional exhaustion, (c) a feeling of lower job fulfillment, (d) the lack of a perception of a career path, (e) having a master's degree, (f) having held a previous job in psychosocial rehabilitation (PSR), and (g) working with clients who have both a mental illness and AIDS. The large sample, which reflects a very diverse population with various ethnicities, including Asians, and various levels of

educational background, from a high school diploma to doctorate degrees, was one of the strengths since such a large sample makes it safer to generalize findings.

Rethinking the Significance of Job Satisfaction

While large number of previous studies have tried to find the appropriate approach to account for workers' job satisfaction and (or) dissatisfaction in the workplace, there was no one unified theory. Among many theoretical approaches to job satisfaction, two classical perspectives, the ecological perspective and the needs perspective, emerged from different scholars in the mid-20th century. In the ecological perspective, job satisfaction is determined by a discrepancy between what one expects or wants in the workplace and what environments actually offer or what one actually attains (Ilgen, 1971; Locke, 1976). In the needs perspective, job satisfaction is determined by the degree to which the job helps to fulfill one's basic needs (Porter, 1962; Wofford, 1971). Locke (1976) combined these two perspectives and suggested that job satisfaction comes when one attains values that are congruent with one's needs. This is the effect theory that is currently widely accepted by academia and the public.

Given the multifaceted nature of job satisfaction, measuring overall job satisfaction or a selected facet of job satisfaction should be done cautiously since there is discordance between some scholars who believe that overall job satisfaction consists of the sum of the facet parts and other scholars who believe that overall satisfaction is different from the sum of the facet parts (Scarpello & Campbell, 1983). This study used a single, global item of job satisfaction that asks the question, "How

satisfied are you with your job?" Whereas many job satisfaction instruments measure both intrinsic and extrinsic factors ranging from satisfaction with pay to emotional factors, questions about pay or fringe benefits were eliminated for the purpose of this study. A single but suggestive question is more consistent to measure all aspects of workers' job satisfaction since spiritually sensitive practice involves the whole being rather than compartmentalization.

Although many studies of job satisfaction have been conducted, it is notable that not many studies focused on community mental health professionals. Many studies have focused on unspecified general social workers or hospital settings in which early stages of job satisfaction study usually had been conducted (Epstein, 1992). Many of these studies have sought not only job satisfaction itself but also the relationship among work-related variables, mostly burnout and job turnover. For example, in two national studies conducted by Siefert, Jayaratne, and Chess in 1979 ($N = 853$) and 1989 ($N = 882$), the subjects were social workers who worked in health care settings and were randomly selected from the computerized membership directory of the NASW. The majority of the 1979 sample was female (83.3 %) and Caucasian (83.3 %) and the majority of the 1989 sample was very similar: female (88.2 %) and Caucasian (91.7 %). Through correlation and regression analysis, the investigators revealed that turnover intention was most significantly correlated with job satisfaction compared to emotional exhaustion, depersonalization, and personal accomplishment. Job satisfaction was correlated with challenge and perceived opportunity for promotion. Furthermore, it revealed that the likelihood of turnover

was associated with challenge, a sense of personal accomplishment, and job satisfaction ($R^2 = .49$). While the study employed nine work-related indexes including the MBI (Maslach Burnout Inventory) scale to explore the main effect of independent variables, including role ambiguity, role conflict, and work load, no further analysis for the potential interaction term(s) among significant main effects was conducted. With the moderate response rate (72.7 % in 1979 and 60 % in 1989), this study is particularly relevant to our study because Siefert et al. (1979) used the theoretical framework that job satisfaction and turnover are separate constructs but related functions discussing the interaction of social workers with other aspects of the job since the current study measures not only job satisfaction and turnover separately but also their correlation and their interaction with new work-related aspects (e.g., workplace spirituality).

In case of a study of mental health professionals in United Kingdom, the study (Prosser, Johnson, Kuipers, Szmukler, Bebbington, & Thornicroft, 1997) found that camaraderie with colleagues, helping clients, and contributing to the team could increase job satisfaction whereas lack of resources, work overload, and bureaucracy are related to job dissatisfaction. Even though there are some inconsistent findings depending on research settings, the literature suggests that job satisfaction of human service workers is associated with job autonomy, job status, pay, and the quality of personal interaction (Mackie, 2005).

Rethinking the Significance of Burnout

Burnout has very confusing elements and a similar concept as job satisfaction since burnout also focuses on how individual workers feel quality and happiness in the workplace such as job satisfaction. Some studies have used these two terms interchangeably (Arches, 1991), this does not mean job satisfaction and burnout are the same construct. Many studies have proven that job satisfaction and burnout are separate constructs in different ways. For example, the difference between burnout and job satisfaction is that while job stress usually causes a worker's burnout, presenting emotional, physical, and interactive symptoms, job satisfaction is associated with three different levels: personal, social, and organizational (Mackie, 2005). Other studies, including one by Maslach and Jackson (1981), revealed that job satisfaction generally is associated with how a worker feels about his or her job whereas burnout usually is involved with other people working with the worker.

Burnout usually affects a worker's emotional and mental status related to job attitude, perceptions, and decision-making process (Macke, 2005). Sometimes, negative physical symptoms such as chronic fatigue and loss of sleep have been shown to be symptoms of burnout. Among extensive research on burnout in human service settings, some studies have produced outcomes closely related to this study's settings and other dependent variables. Pines and Maslach's study (1978) of general human service workers found a significant relationship between a higher percentage of time with schizophrenic patients in a worker's caseload and a high level of burnout. The study ($N = 177$) by Drake and Yadama (1996) focused on the relationship between burnout and job exit of child protective service workers in the State of

Missouri. With relatively small samples ($N = 177$) but high response rate (77 %), the study was based on the three-part conceptualization of Maslach's Burnout Inventory (MBI): personal accomplishment (PA), emotional exhaustion (EE), and depersonalization (DP). While the study found that emotional exhaustion was directly related to job exit, the study failed to present possible solutions to emotional exhaustion. However, some studies have pointed out three possible solutions or predictors to prevent worker's burnout: work environment, dehumanization, and achievements as a worker (Mackie, 2005).

On the other hand, even though the unspecified population (general human service workers) made it hard to know to what populations this study's findings may generalize, Wright and Cropanzano's study (1998) found rather inconsistent findings of the relationship between the emotional exhaustion and voluntary turnover as well as job performance. With regression and logistic regression analysis, the study found emotional exhaustion was *unrelated* to job satisfaction, but was related to turnover, even when controlling for the effects of positive and negative affectivity.

Degree of Religiosity and Degree of Spirituality

Religiosity can be defined as "people's orientation toward religion or their motivation for being religious" (Knotts, 2003, p. 867). There are many studies which use religiousness and religiosity interchangeably (e.g., Clarke, 2005; Kendler, Liu, Gardner, McCullough, Larson, & Prescott, 2003). Furthermore, literatures have suggested different ways to measure religiosity such as intensity of perceived religious feelings (Adlaf & Smart, 1985; Drumm, McBride, Allen, Balizar, & McCoy,

2001), religious importance (Mann, McKeown, Bacon, Vesselinov, & Bush, 2007) and worship (or church) attendance (Drumm, McBride, Allen, Balizar, & McCoy, 2001; Johnson, Larson, Li, & Jang, 2000). In the study by Sikorska-Simmons (2005), religiosity was measured using a two-item index from the 1997-1998 General Social Survey (Fetzer Institute, 1999) that measures respondents' perceived degree of religiosity. This study found that greater religiosity was associated with higher job satisfaction in an assisted living facility.

Although people's perception of spirituality has been studied in relation to various states of psychological, mental health or physical health (e.g., Adams, Bezner, Drabbs, Zambarano, & Steinhardt, 2000; Ellison & Smith, 1991; Graham, Furr, Flowers, & Burke, 2001), no empirical study was found linking the degree of spirituality to work-related variables. However, a similar study by Robert et al. (2006) investigated the relationship between individual spiritual well-being and job satisfaction using the SWBS scale. This SWBS scale has two sub-scales: (1) religious well-being, which measures the individual's belief in God or a spiritual being and (2) existential well-being, which measures a sense of meaning and purpose in life. This study supported a positive relationship between job satisfaction and religious well-being. Moreover, it also supported a positive relationship between job satisfaction and overall spiritual well-being (i.e., religious well-being and existential well-being).

However, higher intrinsic religiosity, which means people "embrace religion as an end in itself" and "their behavior tends to be motivated primarily by religion and is consistent with their faith" (Knotts, 2003, p.867), had a negative association

with job involvement. No relationship between job satisfaction and extrinsic social religiosity, which regards religious activities as social opportunities, was found (Knotts, 2003). On the other hand, a significant difference between Protestant and non-Protestant was found in the same study (Knotts, 2003).

Demographic and Worker's Characteristics

Due to the lack of literatures that focus on the relationship between demographics, workers' characteristic variables, and workplace spirituality, the review focuses mostly on three work-related variables.

Gender. Much research explores the relationship between gender and job satisfaction, intention to leave, and emotional exhaustion (Killbridge, 1961; Muchinsky & Tuttle, 1979; Shot, Albright, & Glenno, 1963). Some studies posited that external-to-work factors such as women as secondary wage-earners might affect women's voluntary turnover rather than men's (Epstien, 1992). In terms of burnout, somewhat inconsistent findings were noted. Some research shows no difference between women and men's emotional exhaustion whereas some studies showed a higher level of emotional exhaustion for women than for men (Jayaratne, Tripoli, & Chess, 1983; Maslach & Jackson, 1981). In addition, the findings about gender role on job satisfaction are also inconsistent. Burke and Greenglass (1989) showed that men's job satisfaction is lower than women's; however, Weaver's study (1977) did not find a relationship between gender and job satisfaction. Finally, there were no research about the relationship between workplace spirituality and demographic variables.

Race/Ethnicity. Inconsistent findings were found about the relationship between ethnicity and work-related variables depending on the research settings. For an example of burnout, whereas a study (Evans, Bryant, Owens, & Koukos, 2004) showed a significant difference in depersonalization, one of the main constructs of burnout, between Caucasians and African Americans, Lackritz (2004) did not find any significant difference among ethnicities.

Age. Brewer's study (2004) found a negative relationship between age and burnout. The reason for the negative association is that as workers get older, they learn to cope with their expectation of what they can accomplish (Daley, 1979; Gillespie, 1981; Numerof & Abrams, 1991).

Education. Much previous research supports the positive relationship between education and job satisfaction. Generally, previous studies posited education (or training) will cultivate individual coping ability to understand the scope of expectation appropriately, prevent unnecessary frustration in the workplace, and to have more professionalism (Priti, 1999; Wright & Davis, 2003). Besides, some studies have supported the idea that education affects job satisfaction and eventually job retention (Price & Mueller, 1986) and job turnover (Bluedorn, 1982).

Occupation (or Primary Job Title). One study conducted in England showed a significant difference between occupations in mental health settings (Evans, Huxley, & Gately, 2006). The study reported that those social workers in mental health settings showed nearly 50 percent more stress, burnout and lower job satisfaction than psychiatrists. The study suggested the reasons for lower job satisfaction and high

burnout are being undervalued at work and having limited latitude in decision-making. On the other hand, a current study reported no significant relationship about burnout between occupations in mental health settings (Ogresta, Rusac, & Zorec, 2008).

In summary, an overwhelming number of studies have investigated these relationships between demographic and worker's characteristics variables, and work-related factors. However, only limited studies that have the most similar settings such as mental health settings or human service workers were presented to show that it is hard to get a consensus about a single relationship since many studies have shown inconsistent findings.

Religious affiliation. Many studies in the 1980s found significant differences in job satisfaction between religious affiliations. Especially, they support the positive relationship between religion, particularly Christian, and job satisfaction. For example, Catholics showed a higher level of intrinsic job satisfaction while no religious preferences or a non-Christian faith showed the lowest level of satisfaction in the State of Wisconsin (Martinson & Wilkening, 1983). Many studies support that non-Christian workers experience alienation from dominant American culture and values more than Christian workers who have more tendency to support American traditional culture and values. Since their religion partially affects their values and belief, those Christians who were supported by dominant cultural values reported their positive, at least partially, relationship between work values and job satisfaction (Hadaway & Roof, 1979; Perry, Davis, Doyle, & Dyble, 1980; Roof & Hoge, 1980).

Duration of employment. A consistent findings could not be found in the relationship between duration of employment and turnover and (or) emotional exhaustion depending on study background. Many studies reported high levels of early career turnover rates (Gold et al., 1991). According to the study by Goddard and O'Brien (2003) at school settings, the teachers experience significantly more burnout during their first year of employment.

Dependent Variables Selection and Rationale

Based on literature review, this study selects job satisfaction, intention to leave, and emotional exhaustion as dependent variables. These three dependent variables among other work-related variables in the social work management field were selected based on the following reasons. First, many previous studies support the theoretical relevance of each variable and found that direct and indirect relationships among these three variables affect directly or indirectly each other (Himle, Jayaratne, & Thyness, 1986; Martin & Schinke, 1998; Siefert, Jayaratne, & Chess, 1991). Examining these three variables might show an organization's partial aspect of management performance related to workers and work culture as well as the three variables' respective phenomena. Second, these three variables have been critical concerns in the human service field for a long time. For example, according to a study by Champney (1989), the annual turnover rate ranged from 40 percent to 60 percent among case managers in the state of Ohio. Another study by Fee (as cited in Epstein, 1992) reported that the annual turnover rate is around 30 percent among social workers at one large inner-city community mental health center. Similarly,

Ben-Dor (1994) argued that the voluntary turnover rate among social workers is up to 50 percent.

With regard to job satisfaction in the social work field, studies have found some controversial outcomes about social work professionals' job satisfaction. The study by Vinokur et al. (1994) revealed that social workers have lower levels of overall job satisfaction than other for-profit sector workers. Another study (Cameron, Moony, & Moss, 2002) reported that social workers' levels of job satisfaction are generally high but have been worsening. In spite of this controversy, past research about human services has acknowledged the importance of job satisfaction (Jayaratne & Chess, 1984; Koeske, Kirk, Koeske, & Ruktis, 1994), linking it with work performance, worker morale, job-related strain, and job turnover (Barber, 1986; Koeske et al., 1994).

In spite of inconsistent or even controversial research outcomes, depending on the research settings, burnout has mostly been a crucial factor when examining workers' turnover intentions and overall organization management. A few studies such as Drake and Yamada (1996) postulated that emotional burnout affects direct job exit in child protective service workers. On the other hand, Wright and Cropanzano (1998) found a relationship only between emotional burnout and turnover, not job satisfaction.

Significance of the Study based on Literature Review

Whereas the studies of turnover intention, satisfaction, and burnout have been explored widely and deeply for a long time, the studies in the specific mental health settings have received less attention than those in other human service settings. In this sense, the current study, which focuses on mental health professionals, has a critical importance due to the following reasons: (1) only a few studies about community mental health workers have been done; (2) the important role of community mental health centers is growing since an estimated 57.7 million adults in the United States suffer from a mental illness (United States Census Bureau, 2005); and (3) considering that it has been estimated 80 percent to 85 percent of all mental health monies are spent on labor, it is not hard to realize the importance of workers' motivations and turnover in community mental health centers (DHHS, 1992) (as cited in Blankertz & Robinson, 1997).

Finally, many studies and approaches explain these three variables. As job satisfaction, intention to leave, and emotional burnout are multifaceted phenomena, many factors may influence these actual variables. Some aspects of personal characteristics, work characteristics, and organizational characteristics are associated with these variables. However, in spite of the effort to balance all aspects, this study leans more toward organizational work factors associated with job satisfaction, intention to leave, and burnout than personal and work characteristics. In spite of its limitations, this study has a great implication and contributes to managing CMHC

since there was no previous research which tried to explain these work-related factors by using spirituality in the workplace especially within CMHCs.

CHAPTER III: METHODOLOGY

Rationale for the Research Design

The current study used a quantitative cross-sectional survey design. This study aimed to understand whether workers' perceptions of qualities of workplace spirituality (hereafter referred to as "perceived workplace spirituality") increase workers' job satisfaction and reduce intention to leave and burnout. The study focused on the relationships, or effects, between variables rather than an understanding what each variable means to workers in mental health settings. For example, if the purpose of the study were to observe and understand the meaning of spirituality for only a small number of selected social workers at a particular human service organization, a qualitative design would have been most appropriate. A quantitative design suited the research purpose better, as one of the study's purposes was to identify, without subjectivity, factors affecting social work professionals' job satisfaction, their intention to leave, and emotional exhaustion.

There are three additional reasons why this current study used a quantitative design. First, because the topic of workplace spirituality has never been studied by quantitative methods in social work management, the study aimed to explore workplace spirituality to find the relationships with work-related variables rather than deepen the insights on workplace spirituality. Second, previous theoretical studies have emphasized the need for more empirical work to inform future studies of workplace spirituality (Burack, 1999; McCormick, 1994; Mohamed, Wisnieski, Askar, & Syed, 2004). Finally, as seen in the literature review, most past research on

the study's three dependent variables (i.e., job satisfaction, intention to leave, and emotional exhaustion) has been based on a quantitative research design. Adopting such a design will help to extend the knowledge on job satisfaction, intention to leave, and emotional exhaustion by comparing the current study to past studies.

The current study used a cross-sectional survey design to determine employees' current job satisfaction, intention to leave, and emotional exhaustion rather than seeking an outcome through intervention. Therefore, the design did not have a control group or an experimental group. The survey design suits the aim of describing and measuring a larger population (Rubin & Babbie, 2005). Rubin and Babbie (2005) explain the advantages of survey design as "the high level of generalizability of the findings to the population as a whole, as well as to various subgroups of the population in their natural settings" (p. 302), which only a few experimental research studies can offer. Considering the efficiency of survey design and the study's large sample size, survey design fits the purpose of the study.

Cross-sectional survey research design has been used to study job satisfaction, intention to leave, and emotional exhaustion in the past. In this design, samples are selected from a population and information is collected from subjects on all variables at one point in time. Then those variables are compared. Cross-sectional survey design has several advantages. One obvious advantage of a cross-sectional survey is that it is economical in time and cost (Schutt, 2001). As a result of the cross-sectional data collection, the participants feel more comfortable about engaging in the study. While the researcher can avoid the difficulties of maintaining a relationship with

participants over a long period, the researcher could not infer causality since the researcher cannot observe or measure change in individuals (Royse & Daniel, 1995; Schutt, 2001).

The study relied on self-administered data. One advantage of the self-administered survey is that the participant may feel more comfortable in this situation about responding to sensitive questions on personal matters, such as individual spirituality, rather than in a face to face interview (Rubin & Babbie, 2005). Another advantage is that survey research renders the study possible with a large sample (Rubin & Babbie, 2005). This large sample allows analysis of several variables at the same time to examine the relationship in spite of the lack of causality (Rubin & Babbie, 2005).

The Research Questions and Hypotheses

This study examined the effect of perceived workplace spirituality on job satisfaction, intention to leave, and emotional exhaustion among mental health professionals in the State of Kansas.

In addition to five independent variables which were indicators of perceived workplace spirituality, this study used degree of religiosity and degree of spirituality as independent variables and covariates: (1) degree of (self-perceived) religiosity and (2) degree of (self-perceived) spirituality. Twelve demographic and worker characteristic factors were also included: (1) gender; (2) age; (3) ethnicity; (4) education; (5) primary job title; (6) religious affiliation; (7) duration of employment; (8) B.S.W.; (9) M.S.W.; (10) job type (administrator vs. clinician); (11) client type;

and (12) license in the State of Kansas were used as controlling variables. These variables were chosen because previous studies conducted with large samples have shown that such demographic factors are related to job satisfaction, intention to leave, and emotional exhaustion (Blankertz & Robinson, 1997; Hwang, 2003; Peter et al., 2007). For the research questions and hypotheses, conceptual models of the study are presented in Figures 2.1, 2.2, and 2.3. Each shows the hypothetical relationship between all independent variables, and demographic and worker characteristic variables on each work-related variables.

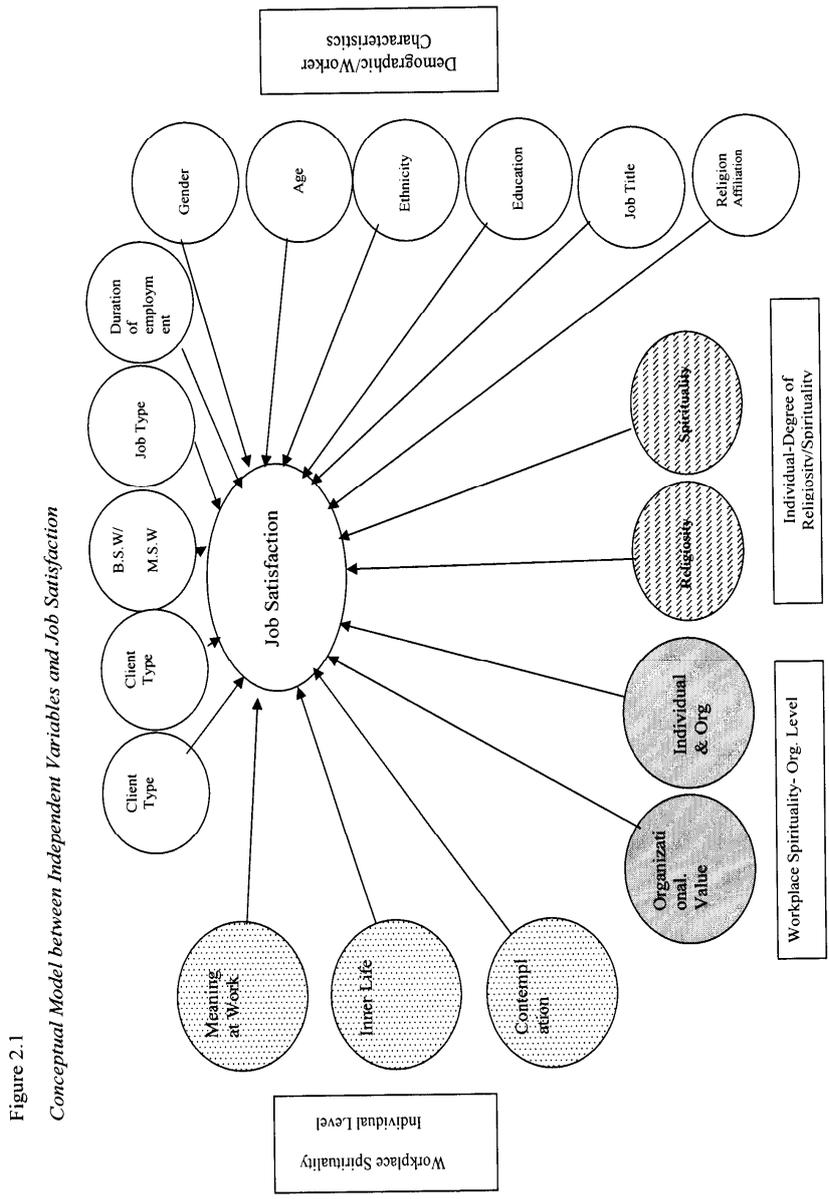
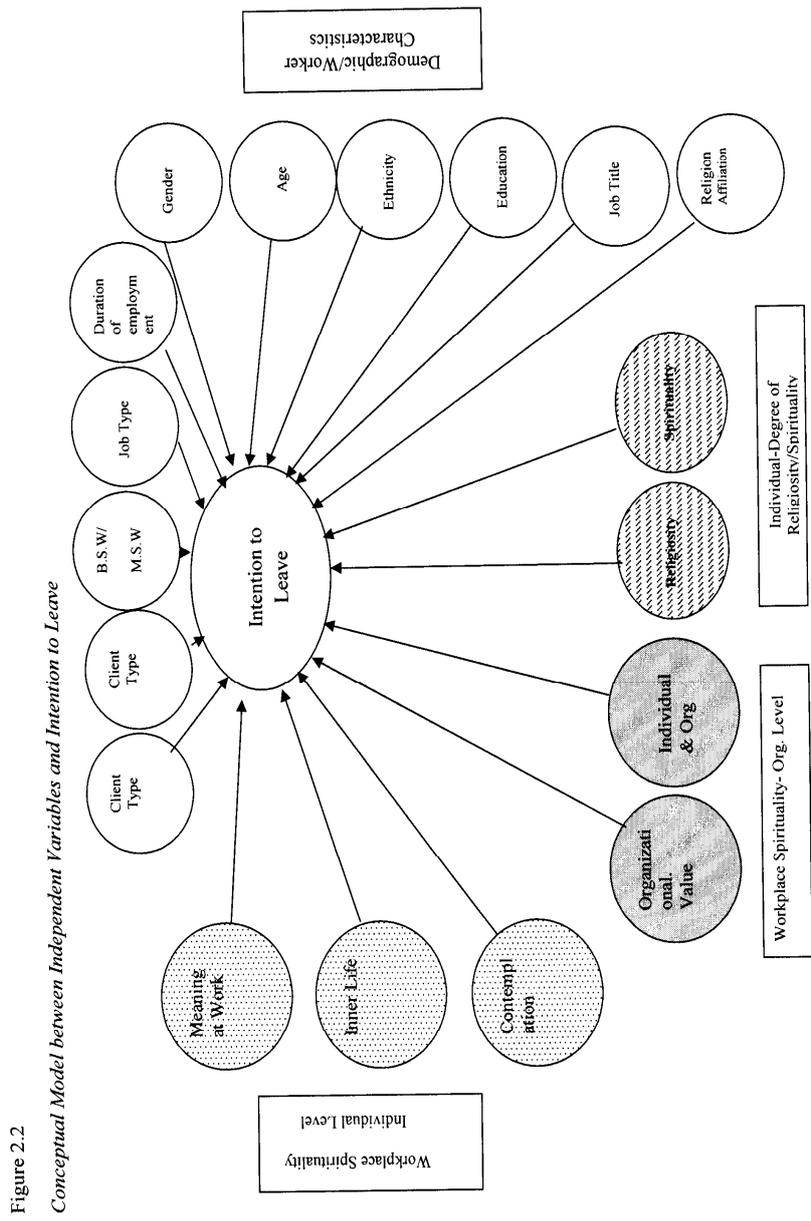
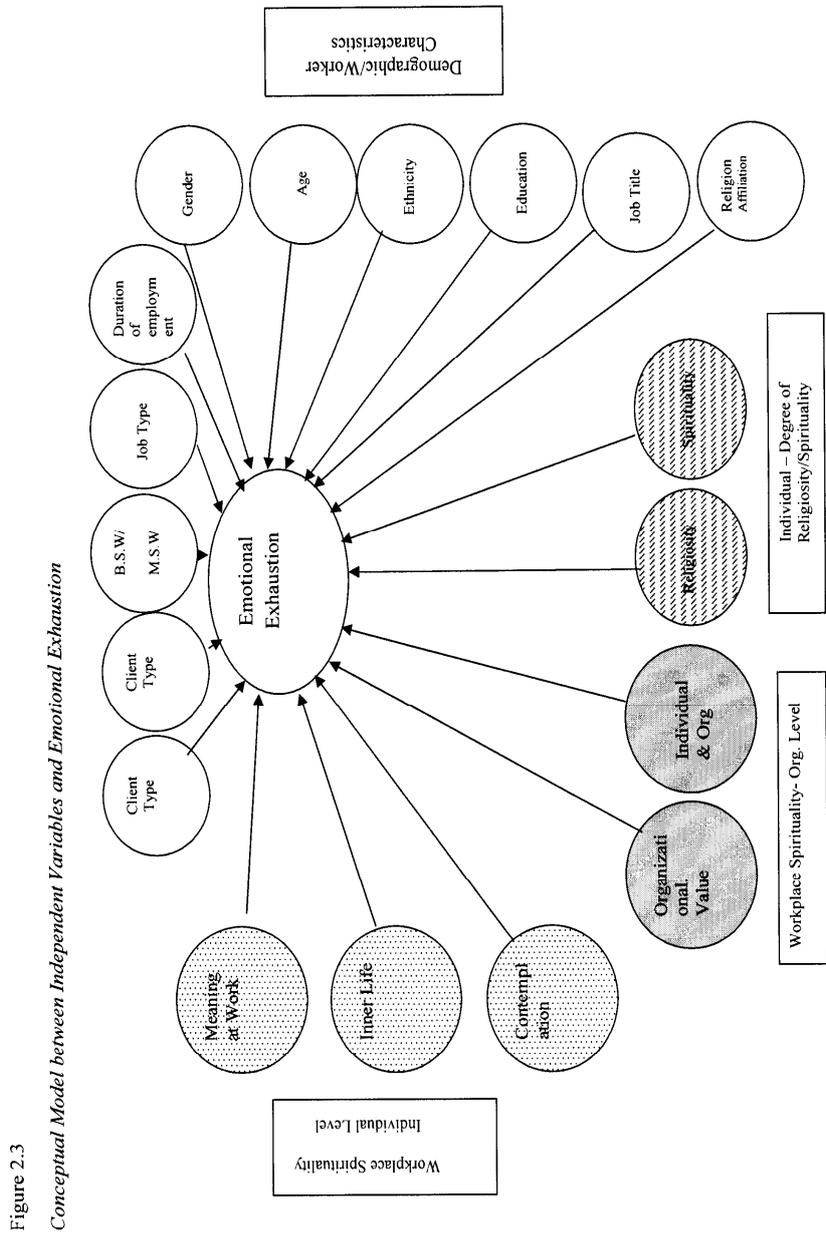


Figure 2.1
 Conceptual Model between Independent Variables and Job Satisfaction





The main research questions and equations are as follows:

R 1: Do workplace spirituality variables (*Meaning at Work, Inner Life, Contemplation, Organizational Value and Individual and Organization*) predict job satisfaction?

Job Satisfaction =

$B_0 + B_1 * \text{Female} + B_2 * \text{Age} + B_3 * \text{Degree of Religiosity} + B_4 * \text{Degree of Spirituality} + B_5 * \text{Education} + B_6 * \text{Ethnicity} + B_7 * \text{Primary Job Title} + B_8 * \text{Religious Affiliation} + B_9 * \text{Employment Duration} + B_{10} * \text{Social Work degree} + B_{11} * \text{job type} + B_{12} * \text{Client Type} + B_{13} * \text{License} + B_{14} * \text{Meaning at Work} + B_{15} * \text{Inner Life} + B_{16} * \text{Contemplation} + B_{17} * \text{Org. value} + B_{18} * \text{Individual and Org.}$

R 2: Do workplace spirituality variables (*Meaning at Work, Inner Life, Contemplation, Organizational Value and Individual and Organization*) predict intention to leave?

Intention to Leave =

$B_0 + B_1 * \text{Female} + B_2 * \text{Age} + B_3 * \text{Degree of Religiosity} + B_4 * \text{Degree of Spirituality} + B_5 * \text{Education} + B_6 * \text{Ethnicity} + B_7 * \text{Primary Job Title} + B_8 * \text{Religious Affiliation} + B_9 * \text{Employment Duration} + B_{10} * \text{Social Work degree} + B_{11} * \text{job type} + B_{12} * \text{Client Type} + B_{13} * \text{License} + B_{14} * \text{Meaning at Work} + B_{15} * \text{Inner Life} + B_{16} * \text{Contemplation} + B_{17} * \text{Org. value} + B_{18} * \text{Individual and Org.}$

R 3: Do workplace spirituality variables (*Meaning at Work, Inner Life, Contemplation, Organizational Value and Individual and Organization*) predict emotional exhaustion?

Emotional Exhaustion =

$B0 + B1 * \text{Female} + B2 * \text{Age} + B3 * \text{Degree of Religiosity} + B4 * \text{Degree of Spirituality} + B5 * \text{Education} + B6 * \text{Ethnicity} + B7 * \text{Primary Job Title} + B8 * \text{Religious Affiliation} + B9 * \text{Employment Duration} + B10 * \text{Social Work degree} + B11 * \text{job type} + B12 * \text{Client Type} + B13 * \text{License} + B14 * \text{Meaning at Work} + B15 * \text{Inner Life} + B16 * \text{Contemplation} + B17 * \text{Org. value} + B18 * \text{Individual and Org.}$

Based on the main research questions, the following main hypotheses will be tested:

H 1a: *Meaning at Work* has a positive effect on job satisfaction.

H 1b: *Inner Life* has a positive effect on job satisfaction.

H 1c: *Contemplation* has a positive effect on job satisfaction.

H 1d: *Organizational Value* has a positive effect on job satisfaction.

H 1e: *Individual and Organization* has a positive effect on job satisfaction.

H 2a: *Meaning at Work* has a negative effect on intention to leave.

H 2b: *Inner Life* has a negative effect on intention to leave.

H 2c: *Contemplation* has a negative effect on intention to leave.

H 2d: *Organizational Value* has a negative effect on intention to leave.

H 2e: *Individual and Organization* has a negative effect on intention to leave.

H 3a: *Meaning at Work* has a negative effect on emotional exhaustion.

H 3b: *Inner Life* has a negative effect on emotional exhaustion.

H 3c: *Contemplation* has a negative effect on emotional exhaustion.

H 3d: *Organizational Value* has a negative effect on emotional exhaustion.

H 3e: *Individual and Organization* has a negative effect on emotional exhaustion.

Related additional research questions and equations for the comparison between *individual level workplace spirituality* and *organizational level workplace spirituality* are as follows:

AR 1: Do *individual level workplace spirituality* (sum of *Meaning at Work*, *Inner Life*, and *Contemplation*) and *organizational level workplace spirituality* (sum of *Organizational Value* and *Individual and Organization*) predict job satisfaction?

Job satisfaction =

$B_0 + B_1 * \text{Female} + B_2 * \text{Age} + B_3 * \text{Degree of Religiosity} + B_4 * \text{Degree of Spirituality} + B_5 * \text{Education} + B_6 * \text{Ethnicity} + B_7 * \text{Primary Job Title} + B_8 * \text{Religious Affiliation} + B_9 * \text{Employment Duration} + B_{10} * \text{Social Work degree} + B_{11} * \text{job type} + B_{12} * \text{Client Type} + B_{13} * \text{License} + 14 * \text{Individual level workplace spirituality} + 15 * \text{Organizational level workplace spirituality}$

AR 2: Do *individual level workplace spirituality* (sum of *Meaning at Work*, *Inner Life*, and *Contemplation*) and *organizational level workplace*

spirituality (sum of Organizational Value and Individual and Organization)

predict intention to leave?

Intention to leave =

*B0+B1*Female + B2*Age + B3*Degree of Religiosity + B4*Degree of Spirituality + B5*Education + B6*Ethnicity + B7*Primary Job Title+B8*Religious Affiliation +B9*Employment Duration+B10*Social Work degree+B11*job type +B12*Client Type+B13*License+14*Individual level workplace spirituality+15*Organizational level workplace spirituality*

AR 3: Do *individual level workplace spirituality (sum of Meaning at Work, Inner Life, and Contemplation)* and *organizational level workplace spirituality (sum of Organizational Value and Individual and Organization)*

predict intention to leave?

Emotional Exhaustion =

*B0+B1*Female + B2*Age + B3*Degree of Religiosity + B4*Degree of Spirituality + B5*Education + B6*Ethnicity + B7*Primary Job Title+B8*Religious Affiliation +B9*Employment Duration+B10*Social Work degree+B11*job type +B12*Client Type+B13*License+14*Individual level workplace spirituality+15*Organizational level workplace spirituality*

Based on the additional research questions, the following additional

hypotheses will be tested:

AH 1a: *Individual level workplace spirituality* has a positive effect on job satisfaction.

AH 1b: *Organizational level workplace spirituality* has a positive effect on job satisfaction.

AH 2a: *Individual level workplace spirituality* has a negative effect on intention to leave.

AH 2b: *Organizational level workplace spirituality* has a negative effect on intention to leave.

AH 3a: *Individual level workplace spirituality* has a negative effect on emotional exhaustion.

AH 3b: *Organizational level workplace spirituality* has a negative effect on emotional exhaustion.

The second related additional research questions and equations are as follows:

SR1: Are there moderation effects due to degree of religiosity or degree of spirituality on job satisfaction?

SR2: Are there moderation effects due to degree of religiosity or degree of spirituality on intention to leave?

SR3: Are there moderation effects due to degree of religiosity or degree of spirituality on emotional exhaustion?

The initial equation model for moderation effect of degree of religiosity on

DVs is :

$DV =$

$$B0 + B1 * Female + B2 * Age + B3 * Degree\ of\ Religiosity + B4 * Degree\ of\ Spirituality + B5 * Education + B6 * Ethnicity + B7 * Primary\ Job\ Title + B8 * Religious\ Affiliation + B9 * Employment\ Duration + B10 * Social\ Work\ degree + B11 * Admin/Clinician + B12 * Client\ Type + B13 * License + B14 * Meaning\ at\ Work + B15 * Inner\ Life + B16 * Contemplation + B17 * Org.\ value + B18 * Individual\ and\ Org + B19 * IV * Degree\ of\ Religiosity$$

The initial equation model for moderation effect of degree of spirituality on

DVs is:

$DV =$

$$B0 + B1 * Female + B2 * Age + B3 * Degree\ of\ Religiosity + B4 * Degree\ of\ Spirituality + B5 * Education + B6 * Ethnicity + B7 * Primary\ Job\ Title + B8 * Religious\ Affiliation + B9 * Employment\ Duration + B10 * Social\ Work\ degree + B11 * Admin/Clinician + B12 * Client\ Type + B13 * License + B14 * Meaning\ at\ Work + B15 * Inner\ Life + B16 * Contemplation + B17 * Org.\ value + B18 * Individual\ and\ Org + B19 * IV * Degree\ of\ Spirituality$$

Based on the second additional research questions, the following hypotheses will be tested:

The influence of IVs on DV depends on the level of spirituality.

SH1a/b: The prediction of *Meaning at Work* on job satisfaction depends on the level of religiosity (or spirituality).

SH1c/d: The prediction of *Inner Life* on job satisfaction depends on the level of religiosity (or spirituality).

SH1e/f: The prediction of *Contemplation* on job satisfaction depends on the level of religiosity (or spirituality).

SH1g/h: The prediction of *Organizational Value* on job satisfaction depends on the level of religiosity (or spirituality).

SH1i/j: The prediction of *Individual and Organization* on job satisfaction depends on the level of religiosity (or spirituality).

SH2a/b: The prediction of *Meaning at Work* on intention to leave depends on the level of religiosity (or spirituality).

SH2c/d: The prediction of *Inner Life* on intention to leave depends on the level of religiosity (or spirituality).

SH2e/f: The prediction of *Contemplation* on intention to leave depends on the level of religiosity (or spirituality).

SH2g/h: The prediction of *Organizational Value* on intention to leave depends on the level of religiosity (or spirituality).

SH2i/j: The prediction of *Individual and Organization* on intention to leave depends on the level of religiosity (or spirituality).

SH3a/b: The prediction of *Meaning at Work* on emotional exhaustion depends on the level of religiosity (or spirituality).

SH3c/d: The prediction of *Inner Life* on emotional exhaustion depends on the level of religiosity (or spirituality).

SH3e/f: The prediction of *Contemplation* on emotional exhaustion depends on the level of religiosity (or spirituality).

SH3g/h: The prediction of *Organizational Value* on emotional exhaustion depends on the level of religiosity (or spirituality).

SH3i/j: The prediction of *Individual and Organization* on emotional exhaustion depends on the level of religiosity (or spirituality).

Degree of religiosity and spirituality and the other 12 demographic and worker's characteristic factors were not included in the equation and hypothesis to emphasize the main purpose, the influence of workplace spirituality on job satisfaction, intention to leave, and emotional exhaustion. However, the study found the relationships of those degree of religiosity and spirituality, and other 12 demographic and worker characteristic factors with the work-related dependent variables.

Key Concepts

The instrument for the research included 30 items addressing the dependent and independent variables, 12 demographic and worker characteristic questions, two degree of religiosity/spirituality questions, and a final section of supplementary

questions about participants' perception of spirituality and religion (Appendix A). The 30 items were chosen from already established and psychometrically-sound scales. As necessary, the author modified and revised existing questions to accommodate the current research settings. The questions used in each index are based on the Likert scale with a range of one to seven. There are three dependent variables: (1) job satisfaction; (2) intention to leave; and (3) emotional exhaustion. There are five independent variables for workplace spirituality: (1) *Meaning at Work*; (2) *Inner Life*; (3) *Contemplation*; (4) *Organizational Value*; and (5) *Individual and the Organization*.

Dependent Variables

Job satisfaction is defined as the extent to which an employee likes his or her job (Locke, 1976; Price & Muller, 1981). This dependent variable was measured by a single item from Quinn and Staines (1979): "All in all how satisfied are you with your job?" with response options ranging from one for not at all satisfied to seven for very satisfied. The past studies focusing on job satisfaction only with work-related outcomes have adopted extensive and exhaustive scales with many items such as the Minnesota Satisfaction Questionnaire (MSQ) Weiss, Dawis, England, & Lofquist, 1967), which has been widely used for job satisfaction studies. However, since this study intended to measure overall job satisfaction in a simple manner, a single item that directly asks about overall job satisfaction was deemed acceptable for understanding the relationship in the model. Furthermore, using a single item rather

than an entire scale was expected to reduce participants' fatigue, improving the reliability and validity of the entire instrument.

Intention to leave is defined as the extent to which an employee considers quitting or leaving the job. Intention to leave was measured by a single item from Quinn and Staines (1979) that asks, "Taking everything into consideration, how likely is it that you will make a genuine effort to find a new job with another employer within the next year?" with response options ranging from one for not at all likely to seven for strongly likely. The research focused on the current relationship between workplace spirituality and intention to leave, not actual turnover. Much research has shown that workers typically make a conscious decision to do so before actually leaving a job (Francis-Felsen et al., 1996). Another study by Blau and Boal (1989) showed a significant correlation of .49 ($p < .01$) between intention to leave and actual turnover. In addition, data gained at the point of departure or afterward might be frequently unreliable since a person may not exactly remember the reason for turnover or may still have a grudge against their employer or organization (Barak et al., 2001).

Emotional exhaustion is defined as the extent to which an employee feels emotionally overextended and exhausted by his or her work (Maslach & Jackson, 1981). Emotional exhaustion is one of the three subscales of the Maslach Burnout Inventory (MBI), the other two being are depersonalization and personal accomplishment. Emotional exhaustion was selected as a dependent variable due to the theoretical relationship between emotional exhaustion and workplace spirituality.

The study used one item from the MBI: “I feel burned out from my work,” which Siefert, Jayratne, and Chess (1991) used for their study. Siefert and colleagues (1981) presented this particular item’s very high factor loading (.81) (among the MBI items) with the total scale as the rationale of an acceptable measure of emotional exhaustion. Although only a single item, the researcher believed that its representation of burnout was fully acceptable considering that is exactly what the item asks about.

Independent Variables

Workplace spirituality was measured with five subscales of the Ashmos-Duchon Spirituality Scale (2000). The ADSS conceptualizes a three-dimensional construct of spirituality—inner life, meaning of work, and community—and contains 11 subscales (66 items) according to these three dimensions. All 66 items on the ADSS are categorized into one of three levels: individual level (seven subscales), work unit level (two subscales), and organizational level (three subscales). The five subscales selected for this study were: (1) *Meaning at Work* (seven items) with higher scores indicating higher level of experience of personal purpose and meaning in one’s work; (2) *Inner Life* (five items) with higher scores indicating higher level of individual’s hopefulness and concern for spirituality; (3) *Contemplation* (two items) with higher scores indicating higher level of expressing an *Inner Life*; (4) *Organizational Value* (seven items) with higher score indicating higher level of alignment of one’s personal values with organizational values; and (5) *individual and the organization* (six items) with higher scores indicating higher level of organizational support on one’s personal spiritual growth at work. The rationale for

selecting five subscales (scales 1, 2, and 3 for individual level and scales 4 and 5 for organizational level) was to go beyond past studies that have focused on only personal experience at an organization (Konz & Ryan, 1999). Therefore, only these five subscales have an explicit relationship to both the individual level and organizational level. Other subscales related to work unit level were excluded from the study. As explained in Chapter 1, all of the scales used actually examined workers' perceptions of their own behavior and organizations' support for their spirituality. Several scales that measure individual spirituality, or spiritual well-being related to mental health, have been developed (e.g., Ellison, 1983; Fretzer, 1999; Pargament, 1999; Trott, 1999). However, the main reason for selecting the five Ashmos-Duchon's Spirituality Scale (ADSS) subscales was to examine an individual's spirituality in macro settings. Some subscales of ADSS Spirituality Scale are intended to measure a worker's spirituality in relation to other employees/employer or work-related issues rather than individual private issues such as family and God. In this sense, the study aimed to explore more comprehensively the relationship between spirituality and work-related outcomes such as job satisfaction.

Demographic and worker characteristic variables were operationalized based on the past studies and consultation with current CMHC directors who have knowledge of current mental health professionals and their organizational structure. These variables were selected to represent the general mental health professionals with regard to both demographic and job characteristics.

Gender had two categories: (1) male and (2) female. Ethnicity had six categories: (1) White; (2) Black or African American; (3) Latino/a; (4) Native American/Indigenous; (5) Asian American; or (6) Other. Age was categorized as (1) under 20; (2) 20 to 29 years; (3) 30 to 39 years; (4) 40 to 49 years; (5) 50 to 59 years; or (6) 60 years or above. Education had four categories: (1) less than a bachelor's degree; (2) bachelor's degree; (3) master's degree; or (4) doctoral degree. Primary job title was categorized as (1) case manager; (2) medical doctor; (3) nurse; (4) therapist; and (5) other.

Religious affiliation had seven categories: (1) Christian; (2) Jewish; (3) Muslim; (4) Hindu; (5) Buddhist; (6) Other religions; and (7) No religious affiliation.

Duration of employment was categorized as (1) less than 1 year; (2) 1 to 5 years; (3) 6-10 years; or (4) over 10 years. Client type had seven categories: (1) emergency services (crisis, screens for hospitalization); (2) community services & supports (adults with SPMI); (3) community based services (children with SED); (4) outpatient services; (5) medical services; (6) IOP (Intensive Outpatient Services); and (7) other.

Additionally, respondents were asked (1) whether they had B.S.W. or M.S.W.; (2) whether they were licensed in the State of Kansas; and (3) whether they were administrator, clinical staff, or both. If workers were licensed in the State of Kansas, they were asked to identify their license in the next question.

Finally, in terms of degree of religiosity and spirituality, the study used both of these items: "I consider myself a religious person" and "I consider myself a

spiritual person” with response options ranging from one for “disagree very much” to seven for “agree very much.” Additionally, to understand what respondents mean by the terms religious and spiritual and to clarify respondents’ perceptions about the difference, if any, between being religious and being spiritual, the study adapted and modified the method that Canda and Furman (1999) used for a survey of the National Association of Social Workers (NASW). Based on the results of Canda and Furman’s NASW survey (1999), the questionnaire included an original 16 descriptors that showed the clearest pattern of distinction between religion and spirituality. The respondents checked each term they thought was relevant to their definition of spirituality and then religion (separate items). The respondent chose among the following: (1) meaning; (2) purpose; (3) belief; (4) ritual; (5) organization; (6) community; (7) personal; (8) values; (9) prayer; (10) personal relationship with higher power; (11) scripture; (12) ethics; (13) sacred texts; (14) miracles; (15) morality; and (16) meditation. These two items, degree of spirituality and degree of religiosity, showed a group pattern of meaning of terms, not an individual’s definition, by comparing percents for each item.

All scales but the scale for *Contemplation* ($\alpha = .69$), in the original study by Ashmos and Duchon (2000) were internally consistent ($\alpha \geq .70$). When a reliability test score for a scale exceeds the alpha value above .70, those question items have acceptable reliability in measuring (or representing) a single construct (Mertler & Vannatta, 2002; Rubin & Babbie, 2005). In spite of the established internal consistency, coefficient alpha in the current study differs from samples used in the

cited studies. Therefore, a reliability test for the study's sample was conducted for each scale.

Table 3 presents the definitions and coefficients alpha of scales of the study.

Table 3
Dependent and Independent Variables Measures

Variable	Definition	Name	Number of items	Cronbach's alpha
Job Satisfaction	the extent to which an employee likes his or her job	Quinn and Staines	1 item	N/A
Intention to Leave	the extent to which an employee considers to quitting or leaving the job	Quinn and Staines	1 item	N/A
Emotional Exhaustion	the extent to which an employee feels emotionally over extended and exhausted by one's work	Modified Version of the MBI (Maslach Burnout Inventory)	1 item	N/A
Meaning at Work	the sense of what is important, energizing, and joyful about work (work-related dimensions of human experience that are neither physical nor intellectual but spiritual)	Subscale of Ashmos and Duchon's Spiritual Scale	7 items	0.86
Inner Life	the extent to which an employee feels hopefulness, awareness of personal values, and concern for spirituality	Subscale of Ashmos and Duchon's Spiritual Scale	5 items	0.80
Contemplation	the extent to which employee shows behaviors associated with expressing an inner life	Subscale of Ashmos and Duchon's Spiritual Scale	2 items	0.69
Org. Value	the extent to which employee perceive about the values of their org.	Subscale of Ashmos and Duchon's Spiritual Scale	7 items	0.93
Individual and Org.	Evaluation of the individual in relation to his or her organization	Subscale of Ashmos and Duchon's Spiritual Scale	6 items	0.84

Consultation with CSS (Community Services & Supports) Directors

Survey questionnaire and data collection method were developed through consultation with the directors of CMHCs. The researcher met with the directors of one of the CMHCs to review and discuss the validity of the instrument, especially about demographic and worker characteristic sections. In addition, the researcher sent a draft of the questionnaire to four directors and received their input on the question wording and the length of questionnaire. This input was incorporated into the design of the questionnaire. The researcher communicated with them until he finished accommodating their opinions of the questionnaire design.

Methodology for Data Collection

This study surveyed a convenience sample of all workers including case managers, doctors, nurses, and therapists, who work in the community mental health centers in the State of Kansas. However, support staff such as the receptionist and technical support staff were excluded because the study was aimed at the mental health professionals who are practicing with clients with mental illness. This was an exploratory study using a cross-sectional survey design intended to examine the influence of perceived workplace spirituality on job satisfaction, intention to leave, and emotional exhaustion as experienced by workers at the CMHC. Data were collected through a cross-sectional, self-administered questionnaire, and online survey. The questionnaire results have been kept confidential. Surveys were

anonymous—respondents did not include their name or any other individual identifier on the online survey.

The process of the study started with an email message asking for participation by each director of all 29 community mental health centers (CMHC) in the state of Kansas. The email contained a summary of the study, including the hypotheses and areas of interest and the confidential and voluntary nature of the questionnaire. However, the number of responses was very low ($N = 4$).

As the University of Kansas School of Social Welfare's Office of Mental Health Research and Training (OMHRT) has a long and trusted relationship with CMHCs in the State of Kansas, the researcher was allowed to attend the CSS directors' meeting in Salina, KS and to ask for their participation. During the meeting, they agreed to participate with the condition that they would send an email that contained the online survey (i.e., Survey Monkey) link to their employees. In other words, the directors and the researcher agreed to let the workers decide whether to participate in the study or not. After approval from the Human Subject Committee, Lawrence Campus (HSCL), the researcher sent an email message to the secretary of the CSS director's meeting. This email message contained a brief summary of the study, instructions for the online survey and the survey link. The survey link in the email enabled workers to participate in the study just by clicking the link. Then, the secretary forwarded the email to all CSS directors. A reminder email message was sent two weeks after the initial email.

Protection of Human Subjects

All processes of protection for study participants were designed in consultation with the HSCL (Human Subject Committee – Lawrence), and begun when this committee approved the project. Participation in the survey was totally voluntary and participants could withdraw at anytime without any negative consequences. Risks to participants associated with their participation in this study were minimal, since their identity remained anonymous. As a result, no published report will include any information that would make it possible to identify individual study participants. The records about all results have been stored in a password-protected location on the researcher's private computer which only he may access. This information will be destroyed no later than three years after the start of the study. Please see Appendix A and B for the consent form and HSCL approval letter.

Sampling

Twenty out of 29 CMHCs in the State of Kansas agreed to participate in the study. Admittedly, the ideal population of the study for generalization would be direct practice workers in all the United States CMHCs, and the ideal sampling method would be simple random sampling to achieve a high degree of generalizability. However, the study used a convenience sampling method, a type of non-probability sampling, from the local CMHCs due to limited financial resources, inaccessibility of the NASW directory of CMHC professionals, and limited geographic accessibility.

Nevertheless, considering the primary purpose of the study was to test the theoretical relationships in the model rather than make a generalizable inference, the

generalizability limitation was offset by presenting new valuable social work management principles that could be tested with a variety of samples in the future. In spite of failing to ensure some degree of generalizability of outcomes in the population, by giving feedback to the participating CMHCs, the insights from the study will give further reflection on how they change or improve their organizational behavior and development.

In summary, the sample for this study was 412 direct service workers at the 20 participating CMHCs to whom surveys were distributed. To find the appropriate sample size, a sample power analysis was conducted, which showed that 112 subjects were needed for this sample to have 80% power and be statistically significant ($p < .05$). Therefore, the sample size of 412 far exceeded the suggested number. In spite of sufficient sample power, in view of past studies, the sample size for this study was relatively modest. However, fewer cases are needed as the population becomes more homogenous (Singleton, Straits, & Straits, 1993). Considering the relative homogeneity of the population (e.g., same type organization, high education, and same clients), the study would have a more than appropriate sample size for the research questions.

Methodology for Data Analysis

The data was entered into an Excel 2007 spreadsheet and analyzed using SPSS 15.0. For all scales of independent variables (i.e., five subscales of ADSS), the study used the total score (sum) for the analysis. In addition, for the analysis of the

difference between perceived workplace spirituality at organizational level and at individual level, the study used the individual level for the total score (sum) of *Meaning at Work*, *Inner Life*, and *Contemplation* and it used the organizational level for the total score (sum) of *Organizational Value*, and *Individual and Organization*.

First, the study presented the basic demographic and worker characteristics information on the participants. Second, the study presented univariate statistics (means and standard deviations) of the overall job satisfaction, intention to leave, and emotional exhaustion of the participants. Third, bivariate correlation analyses were performed on all factors to determine the strength of the associations between the independent variables and the dependent variables. Fourth, a *t*-test or ANOVA (analysis of variance) was conducted for the following variables: IVs, DVs, and degree of religiosity and spirituality. Finally, step-wise regression analyses were conducted to test hypothesis and moderation effect due to degree of religiosity and spirituality.

Before undertaking regression analyses, as recommended in the literature (Belsley, Kuh, & Welsch, 2001; Fox, 1991; Mertler & Vannatta, 2002), the researcher examined the data for violations of the assumptions of normality, linearity, reliability, and homoscedasticity. Therefore, the data were t-screened for such problems as wild data values (i.e., outliers), highly skewed distributions (i.e., univariate dispersion), and extreme nonlinearity (i.e., bivariate dispersion). SPSS was incorporated to assess leverage, outliers, and influence. Outliers and non-normality were assessed with a plot of studentized residuals as a diagnostic tool on all regressions.

Stepwise multiple regression analysis, which is recommended for exploratory studies (Aron & Aron, 1999), was used to examine how much effect each independent variable had on the dependent variables. Stepwise multiple regression analyses were conducted after controlling 14 covariates: 12 demographic and worker characteristic variables (i.e., gender, ethnicity, age, education, primary job title, employment duration, client type, license, B.S.W., M.S.W., job type, religious affiliation) and two covariates (i.e., degree of religiosity, degree of spirituality). There was a separate model for each of the dependent variables (job satisfaction, intention to leave, and emotional exhaustion).

There are three different methods of stepwise multiple regression: (a) *forward selection*, (b) *stepwise selection*, and (c) *backward deletion*. The researcher used the forward selection method for the convenience of the analysis. The independent variable that entailed the highest correlation with the dependent variable was entered into the regression model first, followed by the next variable that explained the most residual variation after partialing out the effects of the first variable. This process continued until no further variable significantly contributed to the residual variance of the dependent variable (Mertler & Vannatta, 2002).

In addition to testing main effects (i.e., main hypotheses test), all possible 10 interactive terms for all independent variables with degree of religiosity and degree of spirituality were created and included in this model to find the moderation effects due to degree of religiosity and spirituality on dependent variables.

Validity and Reliability

An experimental research design, using a control group and experimental group, is the only way to ensure internal validity (Rubin & Babbie, 2005). Since the cross-sectional design is not experimental (or even quasi-experimental) possible threats to internal validity, such as maturation threat, single group threat, and instrumentation, cannot be ruled out. While this study could not be sure that the relationship of workplace spirituality to job satisfaction, emotional exhaustion, and intention to leave was causal, relationships could be established. For these reasons, the validity and reliability of the *measures*, not the internal validity of a causal design, were the important issues to consider in order to ensure rigor in the research.

On the other hand, external validity means the ability to generalize the findings of a study cross population and settings beyond the current sample and study conditions (Rubin & Babbie, 2005; Schutt, 2001). As stated, the study could not expect to achieve some degree of external validity by employing non-probability sampling methods (Schutt, 2001). Still, replication of this study with other samples in the future will improve generalizability of study findings.

Reliability and Validity of the Measures

The validity of the measures of the four scales employed can be assessed in four ways in the social sciences: (a) *face validity*, (b) *content validity*, (c) *criterion validity*, and (d) *construct validity* (Rubin & Babbie, 2005). Face validity could be achieved by a seemingly reasonable measure of variables (Schutt, 2001). Content validity refers to “the degree to which a measure covers the range of meanings

included within the concept” (Rubin & Babbie, 2005, p.188). The dependent variable measures appeared to have face validity and content validity, since not only have the measures been tested widely in the relevant studies but also all items provided adequate representation of the constructs under consideration. Criterion validity draws on a more direct or already established measure of the same phenomenon (Rubin & Babbie, 2005). Criterion validity could be achieved when a measure could predict scores on a criterion measured in the future (predictive validity) or when such a measure “yields scores that are closely related to scores on a criterion measured at the same time” (concurrent validity) (Schutt, 2001, p. 93). Many past studies supported the criterion of three work-related dependent variables scales employed (e.g., Brown, Hardison, Bolen, & Walcott, 2006; Saane, Sluiter, Verbee, & Frings-Dresen, 2003).

However, since the scale for workplace spirituality (i.e., Ashmos & Duchon’s Spirituality Scale) has been recently developed, only one study was found to report evidence of strong reliability of three subscales (*Meaning at Work*, conditions for community, and *Organizational Values*) of this scale. Fortunately, two subscales (*Meaning at Work* and *Organizational Values*) were the same subscales this study adopted. The study by Milliman, Czaplewski and Ferguson (2003) supported the construct validity of two subscales, *Meaning at Work* and alignment with *Organizational Values*, whereas there were no results of convergent or discriminant validity reported for the entire scale (Chamiec-Case, 2006).

Alternatively, one of the expected problems of the employed scales might be a lack of known group validity, a form of criterion-related validity. According to Rubin and Babbie (2005), known group validity occurs when a scale is used to accurately “differentiate between groups that are known to differ in respect to the variable being measured” (p. 750). For example, the definition of spirituality by Canda and Furman (1999), which is generally accepted by social work scholars, is a “universal aspect of human experience concerned with the search for a sense of meaning, purpose, and morally satisfying relationships with self, other people, the universe, and ultimate reality, however a person or group understands it” (p. 5). In other words, spirituality can be defined with or without reference to religion. From this different perspective, it is clearly expected that the scores from workplace spirituality will be somewhat different between workers with traditional religious beliefs compared to those who are not. Considering that spirituality is a very subtle, delicate and private issue for the individual, another limitation is the lack of previous research about the sensitivity of the instrument, which is the degree to which it perceives subtle differences (Rubin & Babbie, 2005; Schutt, 2001).

To increase the reliability of measures, the study selected scales based on two criteria. First, high reliability was one criteria selected among all existing relevant scales. For this reason, the alpha coefficients of all scales range from .81 to .98, higher than .70, the generally accepted cut off (Mertler & Vannatta, 2002); *Contemplation* was the one exception (.69). Another criterion was that scales should be developed for a heterogeneous population to apply to this study sample. All scales

fit these two criteria. Furthermore, when data collection was complete, the researcher ran and checked coefficient alpha (internal consistency) with the sample to assess the reliability of the measurements with the sample of CMHC workers.

Limitations of the Study Design

Even though this study did not implement a true experimental design and used convenience sampling, this study tried to achieve trustworthy understanding based on standardized measurements and a relatively large number of participants representing mental health center professionals in Kansas. Given the use of convenience sampling in this study, the generalizability of the findings to CMHC in the State of Kansas does not seem feasible.

Another limitation is that since none of these measures were designed specifically for social workers or clinical workers in mental health settings, one limitation is the lack of items that reflect the specific characteristics of mental health center professionals.

CHAPTER IV: RESULTS

Sample and Outliers

A total of 451 CMHC workers participated in this study. Among those, 39 participants did not complete the survey and, thus, the responses from 412 CMHC workers were used for analysis. Among 29 CMHCs in the State of Kansas, 20 CMHCs participated in the study. Thus, the number of participants per center ranged from 1 to 128.

The usual regression assumptions were checked prior to analysis as follows: normality, linearity, reliability, and homoscedasticity.

Normality

The regression assumes that observed variables follow a normal distribution. The non-normality of data can distort true relationships among the observed variables, thus negatively effecting the significance tests of the analysis (Belsley, Kuh, & Welsch, 2001; Fox, 1991). In order to examine the normality assumption, frequency distribution of the observed variables, its skewness and kurtosis, and P-P plots were visually inspected. The distributions of the study variables were not highly skewed or kurtotic, showing that there were no substantial outliers. The P-P plots also supported the normality of the study variables.

Linearity

Multiple regression accurately estimates relationships between the dependent variables (DV) and independent variables (IV) if, and only, if these relationships are linear in nature. If the relationships are not linear, the estimates will *underestimate* the

true relationships between DV and IVs (Belsley, Kuh, & Welsch, 2001; Fox, 1991). The residual plots (i.e., plots of the standardized residuals as a function of standardized predicted values) indicated that a linear relationship was tenable in any pair of IVs and DVs.

Reliability

In cases of multiple regression or partial correlation, the effects of the IVs can be *overestimated* if covariates are not reliably measured, as the full effect of the covariates would not be removed¹(Belsley, Kuh, & Welsch, 2001; Fox, 1991). The reliability of all study measures was acceptable, with $\alpha > .80$, except for the *Contemplation* scale ($\alpha > .52$).

Homoscedasticity

Homoscedasticity, which represents equal error variances across all levels of the IV (Belsley, Kuh, & Welsch, 2001; Fox, 1991), was checked by visually inspecting the residual plots. The standardized residuals were evenly distributed and randomly scattered around 0, supporting the homoscedasticity assumption of the study variables.

Descriptive and Bivariate Statistic Analyses for Sample Characteristics

Descriptive statistics for all demographic and worker characteristic variables appear in Table 4. The majority of the sample was females ($N = 306, 75.9\%$).

¹ The covariates represent the independent variables that have been entered into the regression model in previous steps.

Workers were fairly evenly distributed across age categories with the exception of the *Under 20* and *Over 60* groups. The majority of the sample was White ($N = 354$, 86.5%), followed by Black ($N = 17$, 4.2%). The majority of the sample had a bachelor's degree ($N = 178$, 44.1 %) Almost 30% of the sample ($N = 118$) had a social work degree: BSW, or MSW, and both BSW and MSW degrees. The majority of the sample identified as having "Other" jobs ($N = 210$, 52.1%). Examples for this category included program coordinator, vocational counselor, alcohol/drug counselor, attendant care, crisis clinician, etc. Christian ($N = 264$, 65.5 %) was the majority of the sample, followed by no religious affiliation ($N = 100$, 24.8%).

The majority of the sample had work experiences of 1-5 years ($N = 170$, 42.2%), and was working with CSS (Adults with SPMI; $N = 211$, 52.4%). Almost 72% of the sample reported as a clinician ($N = 288$). Of the 158 participants who reported that they are licensed in the State of Kansas, the majority was LMSW (Licensed Masters Social Worker; $N = 42$, 28.6%), followed by LSCSW (Licensed Specialist Clinical Worker; $N = 40$, 27.2%).

Table 4

<i>Demographic and Worker Characteristics Information</i>					
Variables	%	N	Variables	%	N
Gender			B.S.W		
<i>Male</i>	24.1	97	<i>Yes</i>	14.1	57
<i>Female</i>	75.9	306	<i>No</i>	85.9	346
Ethnicity			M.S.W		
<i>White</i>	87.8	354	<i>Yes</i>	22.8	92
<i>Black</i>	4.2	17	<i>No</i>	77.2	311
<i>Latino</i>	3.5	14	Primary Job Title		
<i>Native</i>	1.0	4	<i>Case Manager</i>	30.0	121
<i>American/Indigenous</i>					
<i>Asian</i>	1.0	4	<i>Medical Doctor</i>	1.2	5
<i>Other</i>	2.5	10	<i>Nurse</i>	2.2	9
Age			<i>Therapist</i>	14.4	58
<i>Under 20</i>	0	0	<i>Other</i>	52.1	210
<i>20-29</i>	20.6	83	Primary Religious		
			Affiliation		
<i>30-39</i>	26.8	108	<i>Christian</i>	65.5	264
<i>40-49</i>	23.6	95	<i>Jewish</i>	2.6	11
<i>50-59</i>	21.6	84	<i>Muslim</i>	0.2	1
<i>Over 60</i>	7.4	30	<i>Hindu</i>	0.2	1

Variables	%	N	Variables	%	N
Education			<i>Buddhist</i>	1.7	7
<i>Less than Bachelor's</i>	14.5	58	<i>Other religion</i>	4.7	19
<i>Bachelor's Degree</i>	44.1	178	<i>No religion</i>	24.8	100
<i>Master's Degree</i>	36.2	146	Duration of		
			Employment		
<i>Doctoral Degree</i>	5.2	21	<i>Less than 1 year</i>	20.1	81
Admin vs. Clinician			<i>1-5 years</i>	42.2	170
<i>Administrator</i>	19.6	79	<i>6-10 years</i>	15.9	64
<i>Clinician</i>	71.5	288	<i>Over 10 years</i>	21.8	88
<i>Both</i>	8.9	36	License in KS		
			<i>Yes</i>	38.3	158
			<i>No</i>	59.5	245

Descriptive and Bivariate Statistic Analyses for Independent and Dependent Variables

The responses to each subscale were examined by using descriptive and bivariate analyses. For all scales but *intention to leave*, higher scores indicate greater amounts of a particular variable that is being measured. For example, the higher the score on the *Meaning at Work* scale, the greater the experience of one's personal purpose and meaning at workplace. However, in the case of turnover intention, the higher score on the *Intention to Leave* scale means the lower turnover intention of workers.

Independent Variables

The mean and standard deviation of five IVs and their Cronbach's alpha are presented in Table 5. Summary statistics for *Meaning at Work* suggest that workers in the CMHCs possess high levels of experience ($M= 6.07$ out of 7) in their personal purpose and meaning at their work. *Inner Life* scale indicates that the CMHC workers possess relatively high levels ($M=5.86$ out of 7) of individual hopefulness and concern for spirituality in their workplace. *Contemplation* scale suggests that the CMHC workers appeared to have moderately high levels ($M=5.34$ out of 7) of expressing an inner life. *Organizational Value* scale indicates that the CMHC workers were found to possess moderately high levels ($M=5.43$ out of 7) of alignment of their personal values with organizational values. *Individual and the Organization* scale

indicates that the CMHC workers appeared to perceive moderately high levels ($M=5.67$ out of 7) of organizational support for their personal spiritual growth at work.

Table 5

Mean and Standard Deviation of the Independent Variables and their Cronbach's Alpha

Scale	Mean	SD	Range	Cronbach's Alpha
<i>Meaning at Work</i>	42.48	4.10	7-49	0.82
<i>Inner Life</i>	29.28	4.68	5-35	0.80
<i>Contemplation</i>	10.67	2.13	2-14	0.50
<i>Organizational Value</i>	38.03	7.10	7-49	0.93
<i>Individual and Organization</i>	34.04	5.54	6-42	0.91

Dependent Variables and Covariates

The mean and standard deviation of three DVs and two covariates appear in Table 6. The possible range of all three DVs and two covariates' scale score was from 1 (the lowest score) to 7 (the highest score).

Only five participants (1.2%) reported the lowest job satisfaction while 91 respondents (22.2%) reported the highest job satisfaction. A total of 292 participants (71.2%) reported relatively high levels of job satisfaction (a scale score of 6 or 7).

The mean score was 5.72 ($SD = 1.20$) and both median and mode were equal to 6.00.

These summary statistics suggest that the workers in the CMHCs generally like their jobs.

Seventy Eight participants (19.0%) reported the highest intention to leave while 89 respondents (21.7%) reported the lowest intention. A total of 187 (44.7%) out of 410 participants reported relatively low levels of intention to leave (a scale score of 6 or 7). The mean score was 4.39 ($SD = 2.24$), while both median (5.00) and mode (6.00) were somewhat higher than the mean score. Therefore, the CMHC workers appeared to have relatively low levels of intention to quit or leave the job.

While 43 respondents (10.5%) reported the lowest emotional exhaustion, 18 respondents (4.4%) reported the highest emotional exhaustion. A total 159 participants (41.4%) reported at least some degree of emotional exhaustion with their job (a scale score of 5, 6 or 7). The mean score was 3.71 ($SD = 1.72$), and median and mode were 4.00 and 5.00, respectively. Therefore, it was shown that the workers in the CMHCs were moderately emotionally overextended and exhausted by their work.

While 45 (11.0%) respondents reported the lowest levels of religiosity (a scale score of 1), 66 respondents (16.1%) reported the highest levels of religiosity (a scale score of 7). A total of 249 participants (60.8 %) reported themselves at least as a religious person (a scale score of 5, 6, or 7). The mean score was 4.46 ($SD = 1.99$) and both median and mode were equal to 5.00. Thus, the CMHC workers appeared to moderately perceive themselves as religious persons.

While 9 respondents (2.2 %) reported the lowest levels of spirituality (a scale score of 1), 162 respondents (39.5%) reported the highest levels of spirituality (a

scale score of 7). A total of 286 (69.7%) reported themselves as a very spiritual person (a scale of score of 6 or 7). The mean score was 5.82 ($SD = 1.41$), while median and mode were 6.00 and 7.00, respectively. Therefore, most workers in the CMHCs were found to perceive themselves as highly spiritual persons.

Table 6

Mean and Standard Deviation of the Dependent Variables and Covariates

Scale	Mean	<i>SD</i>	Range
Job Satisfaction	5.85	.99	1-7
Intention to Leave	4.48	2.24	1-7
Emotional Exhaustion	3.63	1.69	1-7
Degree of Religiosity	4.46	1.99	1-7
Degree of Spirituality	5.82	1.41	1-7

Supplemental questions about religion and spirituality were asked to determine how participants understand or define these two terms. The current study modified the questionnaires from the Furman and Canda's 1999 survey of National Association Social Work (NASW) members in direct practice regarding religion and spirituality. While the original questionnaires focused on three terms (i.e., religion, spirituality, and faith), only religion and spirituality were examined in this study due to their direct relations to the study purposes.

Based on the original study by Furman and Canda (1999), the current study asked the respondents to identify the descriptors that they relate to the terms

spirituality and religion. The respondents clearly tell a close connection between religion and spirituality, as nearly every descriptor was commonly endorsed for these two terms (see Table 7).

Table 7
Descriptors of Religion and Spirituality

	Religion	Spirituality
Meaning	176 (45.8%)	290 (75.5%)
Organization	213 (55.5%)	15 (3.9%)
Values	243 (63.3%)	293 (76.3%)
Personal Relationship with the Divine or Higher Power	246 (64.1%)	287 (74.7%)
Purpose	192 (50.0%)	289 (75.3%)
Community	194 (50.5%)	113 (29.4%)
Ethics	180 (46.9%)	214 (55.7%)
Sacred Texts	191 (49.7%)	38 (9.9%)
Belief	294 (76.6%)	309 (80.5%)
Personal	153 (39.8%)	314 (81.8%)
Miracles	124 (32.3%)	119 (31.0%)
Scripture	266 (69.3%)	81 (21.1%)
Ritual	213 (55.5%)	62 (16.1%)
Morality	206 (53.6%)	216 (56.3%)
Prayer	285 (74.2%)	228 (59.4%)
Meditation	77 (20.1%)	235 (61.2%)

However, a clear pattern of distinction between religion and spirituality also emerged when only the top seven descriptors for each term were compared (see Table

8). Belief, Values, and Personal Relationship with the Divine or Higher Power, were common for both religion and spirituality. Prayer, Scripture, Ritual, and Organization were distinctive characteristics of religion while Personal, Meaning, Purpose, and Meditation were distinctive features of spirituality.

Table 8
Top Seven Descriptors

Ranking	Religion Descriptor	Spirituality Descriptor
1	Belief	Personal
2	Prayer	Belief
3	Scripture	Values
4	Personal Relationship with the Divine or Higher Power	Meaning
5	Value	Purpose
6	Ritual/Organization	Personal relationship with the Divine or Higher Power
7		Meditation

Scale Reliabilities

Cronbach's alpha was computed for each of the scales in order to ascertain their reliability. The reliability of the scales was reasonable, except for the *Contemplation* scale, with an alpha of equal to or greater than .80. The standardized alpha was .82 for the *Meaning at Work* scale and .80 for the *Inner Life* scale. The lowest alpha was observed for the *Contemplation* scale ($\alpha = .52$). However, it is

important to note that in general, the length of a scale positively affects its reliability (i.e., the longer the scale, the greater the reliability). Furthermore, according to (Mertler & Vannatta, 2002), the accepted cut-off value varies depending on what the scale intends to measure and how the scale is applied. Considering that the *Contemplation* scale contains only two items and that the original scale also reported a low alpha (.69; Ashmos & Duchon, 2000), this scale was included for further analyses.

Bivariate Analyses

Before testing the main hypotheses bivariate analyses were conducted to understand the relationships among demographic and worker characteristic variables, independent and dependent variables, degree of religiosity and spirituality.

Correlation Analysis

The correlations among all study variables are presented in the correlation matrix (Table 9). Variables 1 through 6 and 9 through 15 are demographic and worker characteristic variables, variables 7 and 8 are covariates, variables 16 through 20 are independent variables, and variables 21 through 23 are dependent variables. Although many significant bivariate correlations were identified, only those related to the independent and dependent variables are discussed.

Correlation Matrix of Independent and Dependent Variables

All the possible correlations among five IVs were found significant. Two of three bivariate relationships were significant among the three DVs: (1) the correlation between job satisfaction and intention to leave is positive and (2) the correlation

between job satisfaction and emotional exhaustion is positive. Specifically, as workers feel greater job satisfaction, they feel greater intention to leave and less emotionally exhausted.

Among 15 possible bivariate correlations between five IVs and three DVs, 14 were found significant. In summary, it was found that as workers perceive greater workplace spirituality, they feel greater job satisfaction and less intention to leave and less emotional exhaustion.

Table 9

	1	2	3	4	5	6	7	8	9	10	11		
1. Gender	1.00												
2. Ethnicity	.08	1.00											
3. Age	-.07	-.10*	1.00										
4. Education	-.09	-.05	.09	1.00									
5. Job title	.00	-.09	.11*	.12*	1.00								
6. Religious affiliation	-.01	.06	.00	.06	.05	1.00							
7. Degree of Religiosity	.07	.07	.01	-.21*	-.05	-.57*	1.00						
8. Degree of Spirituality	.08	-.04	.19**	-.05	.00	-.19*	.45*	1.00					
9. Agency	-.14**	-.01	.03	-.13*	.17**	-.06	-.03	.00	1.00				
10. BSW	-.08	-.14**	-.02	-.17**	.00	-.07	.03	-.07	.05	1.00			
11. MSW	.00	.04	-.13*	-.48**	-.15**	-.04	.11*	-.04	.11*	.31**	1.00		
12. Job Duration	-.05	-.12*	.44**	.17**	.11*	.01	.00	.06	-.04	-.07	-.22**	1.00	
13. Client type	-.03	.01	.12	.11*	.20**	.08	-.09	-.02	.07	.07	.02	-.22**	1.00
14. Job Type	.02	.04	.02	.15**	-.11*	.16**	-.15**	.02	-.02	-.04	-.12*	-.22**	1.00

	1	2	3	4	5	6	7	8	9	10	11
15. License	.02	.05	-.25**	-.62**	-.21**	-.05	.17**	-.05	.09	.20**	.58**
16. Meaning at Work	.08	-.09	.07	.00	-.01	.06	.06	.23**	-.08	.03	.01
17. Inner Life	.08	.01	.12*	-.12*	.01	-.38**	.63**	.79**	.03	-.06	.03
18. Contemplation	-.02	.00	.12*	-.01	.01	.00	.19**	.56**	-.04	-.07	-.09
19. Org. value	-.05	-.03	-.03	-.04	.13**	-.09	.11*	.10	-.01	.12*	-.01
20. Individual and org.	-.07	-.03	-.02	-.02	.09	-.06	.10*	.08	-.08	.12*	.01
21. Job satisfaction	-.07	-.04	.05	-.02	.03	-.03	.04	.07	-.11*	.10*	.00
22. Turnover intention	-.06	-.06	.14**	.05	.07	-.03	.04	.11*	.02	.01	-.08
23. Emotional exhaustion	.08	.13*	-.01	-.01	-.06	-.06	.08	.00	.05	-.06	.01
Mean	1.76	1.31	3.68	2.22	3.57	7.75	4.46	5.82	16.92	1.86	1.77
SD	.43	.98	1.23	.88	1.77	5.79	1.99	1.41	9.20	.35	.42
Variance	.18	.96	1.51	.77	3.12	33.47	3.96	1.99	84.61	.12	.18

* $p < .05$. ** $p < .01$

	12	13	14	15	16	17	18	19	20	21	22	23
12. Job duration	1.00											
13. Client type	.01	1.00										
14. Job Type	-.04	-.01	1.00									
15. License	-.28**	-.19**	-.20**	1.00								
16. Meaning at Work	.01	-.05	-.01	-.08	1.00							
17. Inner Life	.04	-.03	-.05	.01	.26**	1.00						
18. Contemplation	.04	-.07	.07	-.07	.28**	.56**	1.00					
19. Org. value	-.06	.06	-.09	.01	.52**	.17**	.14**	1.00				
20. Individual and org.	.00	.04	-.11*	.01	.60**	.15**	.13**	.85**	1.00			
21. Job satisfaction	.06	.03	-.10	-.05	.69**	.15**	.14**	.61**	.70**	1.00		
22. Turnover intention	.13**	.02	-.09	-.05	.11*	.14**	.21**	.11*	.17**	.18**	1.00	
23. Emotional exhaustion	.07	-.09	-.01	.01	-.43**	-.05	-.11*	-.32**	-.34**	-.51**	-.08	1.00
Mean	2.39	2.99	1.89	1.61	41.77	28.77	10.49	37.06	33.25	5.72	4.39	3.71
SD	1.04	1.80	.52	.49	5.34	5.43	2.38	8.29	6.60	1.20	2.24	1.72
Variance	1.08	3.26	.27	.24	28.57	29.47	5.69	68.69	43.50	1.44	5.03	2.96

Demographic and Worker Characteristic Variables

Findings in this section describe how mental health workers differed in terms of IVs, DVs, or covariates (degree of religiosity and spirituality) on any of the variables. An alpha level of .05 was used for all statistical tests. Demographic and worker characteristic variables were gender, ethnicity, age, education, primary job title, religious affiliation, B.S.W, M.S.W., employment of duration, client type, administrator vs. clinician, and license.

Gender

No significant gender differences existed for any of the IVs, DVs, Degree of Religiosity, and Degree of Spirituality.

Presence or Absence of Social Work Degree

Although, in the original questionnaires, the respondents were asked to report whether they have a BSW and/or a MSW, the BSW and MSW items were recoded in this study creating a new dichotomous variable, Social Work Degree (0 = “No degree”, 1 = “degree”). A significant degree difference was found only in *Contemplation* ($t = 2.13, p < .05$). Workers who had a social work degree ($M = 10.85, SD = 2.13$) reported higher levels of *Contemplation* than those who do not have a social work degree ($M = 10.33, SD = 2.42$).

Ethnicity

Mental health workers of different ethnic backgrounds had significantly different *Meaning at Work* and *Organizational Values* ($p < .05$) (see Table 10).

Meaning at work. The post-hoc Bonferroni test, which compares each of all possible pairs (Mertler & Vannatta, 2002), indicated that Whites ($M = 42.03$, $SD = 5.08$) and Asians ($M = 47.50$, $SD = 1.92$) found significantly more meaning in the workplace than those of Other ethnicities ($M = 37.00$, $SD = 6.57$), $F(5,397) = 3.18$, $p < .05$. No other ethnic differences were found in the post-hoc comparison.

Organizational value. Significant differences existed by ethnic group for participants' alignment with *Organizational Values*. The results of the post-hoc comparisons indicated that Asians ($M = 45.75$, $SD = 2.63$) feel more aligned with their *Organizational Value* than workers from the Other ethnicity category ($M = 31.10$, $SD = 9.98$), $F(5,397) = 2.25$, $p < .05$.

Age

The ANOVA results, presented in Table 10, showed that significant age differences were found in Degree of Spirituality and intention to leave.

Degree of spirituality. Post-hoc tests were conducted to determine which age groups were significantly different. The results showed that the mental health workers over 60 years old ($M = 6.57$, $SD = .77$) had higher Degree of Spirituality than those aged 20 to 29 years old ($M = 5.51$, $SD = 1.63$) as well as those aged 30 to 39 years old ($M = 5.64$, $SD = 1.43$), $F(4, 398) = 4.26$, $p < .05$.

Intention to leave. Significant age differences were found in the Intention to Leave, $F(4, 398) = 2.47$, $p < .05$.

Religious Affiliation

Before conducting ANOVA analysis, the religious affiliation category had to be recoded twice. First, the original survey question for Religious Affiliation had 15 categories. The data had to be recoded from 15 categories to seven categories for the convenience of the analysis and due to no response for one category (i.e., Christian-Eastern Orthodox). Second, the data had to be recoded again for the post hoc tests. Since the Muslim and Hindu categories each had one respondent, these two respondents were recoded to Other Religion. Significant religious affiliation differences were found in *Inner Life*, Degree of Religiosity, and Degree of Spirituality (see Table 10).

Inner life. Christians ($M = 30.23$, $SD = 4.54$) possessed higher levels of individual hopefulness and concern for spirituality in their workplace than those of no religious affiliation ($M = 25.34$, $SD = 5.68$), $F(4, 373) = 19.25$, $p < .01$.

Degree of religiosity. Christians ($M = 5.30$, $SD = 1.57$) had higher levels of perception of being religious than Buddhists ($M = 3.00$, $SD = 2.16$), or those of other religion ($M = 5.50$, $SD = .71$) or no religion ($M = 2.52$, $SD = 1.49$), $F(4, 373) = 61.17$, $p < .05$.

Degree of spirituality. The results of the post hoc comparisons indicated that Christians ($M = 6.02$, $SD = 1.20$) had higher levels of perception of being spiritual than those of no religion ($M = 5.37$, $SD = 1.64$), $F(4, 373) = 3.97$, $p < .05$.

Employment Duration

Degree of Religiosity and Degree of Spirituality were excluded due to the lack of explicit links or implications to the study. A one-way ANOVA was conducted to

investigate the social workers' employment duration differences in the five IVs and three DVs. The ANOVA results, presented in Table 10, showed that significant age differences were found in intention to leave and emotional exhaustion.

Intention to leave. The results of the post hoc comparisons indicated that workers employed for 1 to 5 years ($M = 3.94, SD = 2.26$) had high levels of intention to leave than those of over 10 years ($M = 4.89, SD = 2.30$), $F(3, 374) = 3.80, p < .05$.

Emotional exhaustion. The results of the post hoc comparisons, $F(3, 374) = 3.87, p < .01$, indicated that workers employed less than one year ($M = 3.12, SD = 1.52$) had a lower level of emotional exhaustion than those employed between 1 to 5 years ($M = 3.92, SD = 1.78$) and those of 6 to 10 years ($M = 4.00, SD = 1.58$).

Job Type: Administrator versus Clinician

Significant age differences were found in *Organizational Value, Individual and Organization*, and intention to leave as presented in Table 10.

Organizational value. ANOVA revealed significant differences between administrator and clinician in alignment with *Organizational Value*. Post hoc comparisons indicated that administrators ($M = 39.22, SD = 7.72$) perceive higher levels of *Organizational Value* than clinicians ($M = 36.56, SD = 8.04$), $F(2, 375) = 3.70, p < .05$.

Individual and organization. Administrators and clinicians differed in perceived support from organization for their personal spiritual growth. Administrators perceive higher levels of organizational support for their personal

spiritual growth at work than clinicians: $M = 35.30$, $SD = 5.84$ versus $M = 32.70$, $SD = 6.68$, $F(2, 375) = 6.45$, $p < .01$.

Intention to leave. The results of the post hoc comparisons indicated that administrators ($M = 5.03$, $SD = 2.12$) have significantly lower intention to leave than clinicians ($M = 4.15$, $SD = 2.25$), $F(2, 375) = 4.513$, $p < .05$.

Table 10
Analysis of Variance Results

		Sum of Squares	DF	Mean Square	F	p
Ethnicity						
<i>Meaning at Work</i>	B/G	415.926	5	83.185	3.179	.008
	W/G	10389.116	397	26.169		
<i>Organizational Value</i>	B/G	753.682	5	150.736	2.249	.049
	W/G	10389.116	397	26.169		
Age						
<i>Degree of Spirituality</i>	B/G	32.135	4	8.034	4.261	.002
	W/G	26607.385	397	43.559		
<i>Intention to Leave</i>	B/G	49.197	4	12.299	2.472	.004
	W/G	1979.91	398	4.975		
Religious Affiliation						
<i>Inner Life</i>	B/G	1785.854	4	446.464	17.956	.000
	W/G	9423.456	379	24.864		
<i>Degree of Spirituality</i>	B/G	34.274	4	8.568	4.589	.001
	W/G	707.723	379	1.867		

		Sum of Squares	DF	Mean Square	F	p
<i>Degree of Religiosity</i>	B/G	576.975	4	144.244	58.347	.000
	W/G	936.960	379	2.472		
Duration of Employment						
<i>Intention to Leave</i>	B/G	66.472	3	22.157	4.505	.004
	W/G	1962.635	399	4.919		
<i>Emotional Exhaustion</i>	B/G	41.636	3	13.879	4.852	.003
	W/G	1141.396	399	2.861		
Admin vs. Clinician						
<i>Org. Value</i>	B/G	438.729	2	219.364	3.259	.039
	W/G	26922.338	400	67.306		
<i>Indivi & Org.</i>	B/G	422.474	2	211.237	4.931	.008
	W/G	17134.4	400	42.836		
<i>Intention to Leave</i>	B/G	50.022	2	25.011	5.055	.007
	W/G	1979.085	400	4.948		

B/G = Between Groups. W/G = Within Groups. DF = Degrees of Freedom.

Hypotheses Testing: Multivariate Analyses

Three stepwise multiple regression analyses were conducted to examine all proposed hypotheses pertaining to this study. A total of 15 hypotheses were investigated regarding the relationships between the five workplace spirituality IVs and the three work-related DVs: job satisfaction, intention to leave, and emotional exhaustion. After controlling all covariates (i.e., 12 demographic and worker characteristic variables and *degree of religiosity and spirituality*), each hypothesis was individually tested in view of the data obtained through this study (Table 11).

Hypothesis 1a: *Meaning at Work* has positive effects on job satisfaction.

The current study supported Hypothesis 1a. *Meaning at Work* significantly accounted for some portion of the variance of job satisfaction, $F(13, 389) = 29.57, p < .01$.

Hypothesis 1b: *Inner Life* has a positive effect on job satisfaction.

The current study supported Hypothesis 1b. *Inner Life* significantly accounted for a small portion of the variance of job satisfaction, $F(13, 389) = 2.05, p < .05$.

Hypothesis 1c: *Contemplation* has a positive effect on job satisfaction.

The current study supported Hypothesis 1c. *Contemplation* significantly accounted for a small portion of the variance of job satisfaction, $F(13, 389) = 1.97, p < .05$.

Hypothesis 1d: *Organizational Value* has a positive effect on job satisfaction.

The current study supported Hypothesis 1d. *Organizational Value* significantly accounted for some portion of the variance of job satisfaction, $F(13, 389) = 19.81, p < .01$.

Hypothesis 1e: *Individual and Organization* has a positive effect on intention to leave.

The current study supported Hypothesis 1e. *Individual and Organization* significantly accounted for some portion of the variance of job satisfaction, $F(13, 389) = 30.67, p < .01$.

Hypothesis 2a: *Meaning at Work* has a negative effect on intention to leave.

The current study supported Hypothesis 2a. After controlling for the covariates, *Meaning at Work* significantly accounted for a small portion of the variance of intention to leave, $F(13, 389) = 1.75, p < .05$.

Hypothesis 2b: *Inner Life* has a negative effect on intention to leave.

The current study supported Hypothesis 2b. *Inner Life* significantly accounted for a small portion of the variance of intention to leave, $F(13, 389) = 2.07, p < .05$.

Hypothesis 2c: *Contemplation* has a negative effect on intention to leave.

The current study supported Hypothesis 2c. *Contemplation* significantly accounted for a small portion of the variance of intention to leave, $F(13, 389) = 2.92, p < .01$.

Hypothesis 2d: *Organizational Value* has a negative effect on intention to leave.

The current study supported Hypothesis 2d. *Organizational Value* significantly accounted for a small portion of the variance of intention to leave, $F(13, 389) = 1.76, p < .05$.

Hypothesis 2e: *Individual and Organization* has a negative effect on intention to leave.

The current study supported Hypothesis 2e. *Individual and Organization* significantly accounted for a small portion of the variance of intention to leave, $F(13, 389) = 2.11, p < .05$.

Hypothesis 3a: *Meaning at Work* has a negative effect on emotional exhaustion.

The current study supported Hypothesis 3a. *Meaning at Work* significantly accounted for some portion of the variance of emotional exhaustion, $F(13, 389) = 8.35, p < .01$.

Hypothesis 3b: *Inner Life* has a negative effect on emotional exhaustion.

The hypothesis testing rejected Hypothesis 3b. The testing did not significantly explain the variance of emotional exhaustion.

Hypothesis 3c: *Contemplation* has a negative effect on emotional exhaustion.

The current study supported Hypothesis 3c. *Contemplation* significantly accounted for a small portion of the variance of emotional exhaustion, $F(13, 389) = 1.85, p < .05$.

Hypothesis 3d: *Organizational Value* has a negative effect on emotional exhaustion.

The current study supported Hypothesis 3d. *Organizational Value* significantly accounted for some portion of the variance of emotional exhaustion, $F(13, 389) = 4.64, p < .01$.

Hypothesis 3e: *Individual and Organization* has a negative effect on emotional exhaustion.

The current study supported Hypothesis 3e. *Individual and Organization* significantly accounted for some portion of the variance of emotional exhaustion, $F(13, 389) = 5.32, p < .01$.

Table 11

Regression of Workplace Spirituality Variables on Work-Related Variables

	B	SE B	β	R^2	ΔR^2
Job Satisfaction					
<i>Meaning at Work</i>	.16	.01	.70***	.50	.46
<i>Inner Life</i>	.04	.012	.19***	.06	.03
<i>Contemplation</i>	.09	.03	.17***	.06	.03
<i>Org. Value</i>	.09	.01	.62***	.40	.36
<i>Indivi & Org.</i>	.13	.01	.70***	.51	.47
Intention to Leave					
<i>Meaning at Work</i>	.05	.02	.10*	.06	.01
<i>Inner Life</i>	.06	.02	.15**	.07	.02
<i>Contemplation</i>	.20	.05	.21***	.09	.04
<i>Org. Value</i>	.03	.01	.11**	.06	.11
<i>Indivi & Org.</i>	.05	.02	.15**	.07	.15
Emotional Exhaustion					
<i>Meaning at Work</i>	-.14	.02	-.42***	.22	.17
<i>Inner Life</i>	-.03	.02	-.10	-	-
<i>Contemplation</i>	-.08	.04	-.11*	.06	.01
<i>Org. Value</i>	-.06	.01	-.31***	.13	.09
<i>Indivi & Org.</i>	-.09	.01	-.33***	.15	.11

*P < .05 ** P < .01 *** P < .001

Individual Level versus Organizational Level Workplace Spirituality

As previously stated, one of the strengths of the current study is to investigate perceived workplace spirituality at the individual level and at the organizational level at the same time (i.e. how workers integrate spirituality in the workplace and how the organizations support their spirituality in the workplace).

For these analyses, the sum scores were created for individual level workplace spirituality: (1) *Meaning at Work*; (2) *Inner Life*; and (3) *Contemplation* and organizational level workplace spirituality: (1) *Organizational Value* and (2) *Individual and Organization*.

Stepwise multiple regressions were employed to find which level workplace spirituality predicted job satisfaction, intention to leave, and/or emotional exhaustion. The results indicated that perceived workplace spirituality significantly predicted all three DVs at the individual and the organization level (see Table 12). In summary, the current study supported all additional hypotheses.

After controlling for the covariates and demographic and worker characteristic factors,

Additional Hypothesis 1a: Workplace spirituality at the individual level has a positive effect on job satisfaction.

The current study supported additional Hypothesis 1a. Workplace spirituality at the individual level significantly accounted for some portion of the variance of job satisfaction, $F(13, 389) = 11.33, p < .01$.

Additional Hypothesis 1b: Workplace spirituality at the organizational level has a positive effect on job satisfaction.

The current study supported additional Hypothesis 1b. Workplace spirituality at the organizational level uniquely accounted for a portion of the variance in job satisfaction, $F(13, 389) = 27.24, p < .01$.

Additional Hypothesis 2a: Workplace spirituality at the individual level has a negative effect on intention to leave.

The current study supported additional Hypothesis 2a. Workplace spirituality at the individual level significantly explained a portion of the variance in intention to leave, $F(13, 389) = 2.46, p < .01$.

Additional Hypothesis 2b: Workplace spirituality at the organizational level has a negative effect on intention to leave.

The current study supported additional Hypothesis 2b. Workplace spirituality at the organizational level significantly accounted for a small portion of the variance in intention to leave, $F(13, 389) = 1.94, p < .05$.

Additional Hypothesis 3a: Workplace spirituality at the individual level has a negative effect on emotional exhaustion.

The current study supported additional Hypothesis 3a. Workplace spirituality at the individual level accounted for a small portion of the variance in emotional exhaustion, $F(13, 389) = 4.56, p < .01$.

Additional Hypothesis 3b: Workplace spirituality at the organizational level has a negative effect on emotional exhaustion.

The current study supported additional Hypothesis 3b. Workplace spirituality at the organizational level significantly accounted for some portion of the variance in emotional exhaustion, $F(13, 389) = 5.23, p < .01$.

Table 12

Regression of Workplace Spirituality Variables on Work-Related Variables

	B	SE B	β	R^2	ΔR^2
Job Satisfaction					
<i>Individual Level</i>	.06	.001	.51	.28	.24
<i>Organizational Level</i>	.06	.003	.68	.48	.44
Intention to Leave					
<i>Individual Level</i>	.04	.012	.18	.08	.03
<i>Organizational Level</i>	.02	.008	.13	.06	.02
Emotional Exhaustion					
<i>Individual Level</i>	-.05	.009	-.30	.13	.09
<i>Organizational Level</i>	-.04	.006	-.33	.15	.10

Moderation Effect: Degree of Religiosity and Spirituality

Stepwise multiple regressions were also utilized to determine if there were moderation effects due to degree of religiosity or degree of spirituality. A total of 30

hypotheses investigated regarding the moderation effect due to degree of religiosity and degree of spirituality. Three out of 30 hypotheses were found to be significant at $p < .05$. Those three significant findings (i.e., second additional hypothesis 2b, second additional hypothesis 2h, and second additional hypothesis 2j) are presented here. Degree of spirituality significantly moderated the relationship of three IVs—*Meaning at Work*, *Organizational Value*, and *Individual and Organization*—with turnover intention. Alternately, the predictive relationships with other DVs were not moderated by degree of religiosity.

Second Additional Hypothesis 2b: Meaning at Work on Intention to Leave

After controlling for the covariates, *Meaning at Work*, and degree of spirituality, the interaction between degree of spirituality and *Meaning at Work* significantly accounted for the remaining variance of intention to leave, $\beta = .13$, $\Delta R^2 = .02$, $F(13, 389) = 1.91$, $p < .05$.

In other words, *Meaning at Work* significantly decreased one's intention to leave job, while this decrease was larger for those who had higher levels of spirituality than their counterparts.

Second Additional Hypothesis 2h: Organizational Value on Intention to Leave

After controlling for the covariates, *Organizational Value*, and degree of spirituality, the interaction between degree of spirituality and *Organizational Value* significantly accounted for the remaining variance of intention to leave, $\beta = .13$, $\Delta R^2 = .01$, $F(13, 389) = 1.94$, $p < .05$. *Organizational Value* significantly decreased one's

intention to leave job while this decrease was larger for those who had high levels of spirituality than their counterparts.

Second Additional Hypothesis 2j: Individual and Organization on Intention to Leave

After controlling for the covariates, *Individual and Organization*, and degree of spirituality, the interaction between degree of spirituality and *Individual and Organization* significantly accounted for the remaining variance of intention to leave, $\beta = .16, \Delta R^2 = .03, F(13, 389) = 2.28, p < .01$. *Individual and Organization* significantly decreased one's intention to leave while this decrease was larger for those who had high levels of spirituality than their counterparts.

Table 13

Regression of Interactive Term between Workplace Spirituality and Degree of Spirituality on Intention to Leave

	B	SE	β
Intention to Leave			
<i>Meaning at Work *Degree of Spirituality</i>	.004	.002	.126*
<i>Org. Value * Degree of Spirituality</i>	.004	.002	.131*
<i>Indivi & Org. * Degree of Spirituality</i>	.006	.002	.166***

*P < .05 *** P < .001

CHAPTER V: DISCUSSION AND CONCLUSION

This chapter presents the implications of the findings in the following order:

(1) summary of the study; (2) summary of the findings; (3) discussion of the findings; (4) limitations of the study; (5) implications of the study; and (6) directions for future research.

Summary of the Study

This study began with an overview of research about human service professionals in the U.S. This overview argued that many social workers have a low level of job satisfaction, a high level of turnover, and are severely emotionally exhausted. Mental health professionals were discussed as examples of workers who have experienced severe burnout due to factors such as emotional over-involvement with their clients. There is a need for a new management model that can address these serious problems.

The close relationship between organizational culture and organizational life has been understood theoretically and empirically for a long time. This study examined workplace spirituality as a new aspect of organizational culture, and three work-related variables—job satisfaction, intention to leave, and emotional exhaustion—as concepts of organizational life. The idea of the spiritually sensitive human service organization was introduced to expand knowledge of the theoretical relationship between workplace spirituality and human service management.

The purposes of the study were to investigate the relationship between perceived workplace spirituality as represented by: (1) *Meaning at Work*; (2) *Inner Life*; (3) *Contemplation*; (4) *Organizational Value*; and (5) *Individual and Organization*, and three work-related variables: (1) job satisfaction; (2) intention to leave; and (3) emotional exhaustion. It identified the key factors that can best predict these three variables amongst workers at the CMHCs in the State of Kansas.

Mental health professionals in the State of Kansas participated in the study and the results showed a very strong relationship between workplace spirituality and work-related variables.

Summary of Findings

This study tested 15 main hypotheses related to the three work-related variables in relation to mental health workers' perceived workplace spirituality in the State of Kansas. Fourteen out of 15 of the hypotheses were found to be supported at the significance level of $p < .05$. The only exception was the effect of *Inner Life* on emotional exhaustion, $p > .05$.

In addition, this study compared the difference between the influences of perceived workplace spirituality at the individual level and at the organizational level using the same work-related variables. The results showed that perceived workplace spirituality at both an individual level and organizational level significantly predicted the effect on job satisfaction, intention to leave and emotional exhaustion ($p < .05$).

The study also tested the moderation effect of the degree of religiosity and degree of spirituality on the work-related dependent variables. It was found that the predictive relationship with turnover intention was significantly moderated by degree of spirituality in three independent variables: (1) *Meaning at Work*; (2) *Organizational Value*; and (3) *Individual and the Organization*.

In addition to the main research findings, several additional analyses were conducted to find the relationships among all IVs, DVs, demographics and worker characteristic variables. First, correlational analyses found that workers' job satisfaction was negatively associated with their intention to leave and their level of emotional exhaustion. In addition, a significant relationship was shown between workplace spirituality and job satisfaction, intention to leave and emotional exhaustion.

Second, a *t*-Test found no significant gender difference for any of the IVs, DVs, degree of spirituality, and degree of religiosity.

Third, ANOVA tests found ethnic differences for meaning at work and organizational value, as well as significant differences in degree of spirituality between age categories. The post hoc test revealed that workers over age 60 recognized a higher level of perceived spirituality than workers in their 20s and 30s. In addition, with regard to religious affiliation, Christians perceived a higher level of individual hopefulness and concern for spirituality than workers who did not have any religion ($p < .01$).

The ANOVA results found that workers employed for one to five years had significantly more turnover intention than workers employed for over 10 years. Besides, newly employed workers (those who had worked less than one year) felt significantly less emotional exhaustion than workers employed for one to 10 years ($p < .05$).

Finally, another ANOVA test found that administrators had higher levels of alignment with organizational values, perceived more organizational support for their spiritual growth and had significantly lower intentions to leave than clinicians ($p < .05$).

Discussion of the Findings

Main Effect Findings: Predictors of Job Satisfaction, Intention to Leave and Emotional Exhaustion

Since workplace spirituality is a recently developed and discussed topic, the current study was exploratory. There are not many empirical studies to compare with these findings. However, there are literatures which present the theoretical relationship between workplace spirituality and work-related variables.

Fourteen of the 15 hypotheses were confirmed. One hypothesis, emotional exhaustion and *Inner Life*, was not confirmed at the $p < .05$ level, although it was marginally significant in $p < .10$ level. Therefore, most relations between perceived workplace spirituality and work-related variables were found to be significant (p

< .05). In particular, all five relationships between perceived workplace spirituality and job satisfaction were found to be very strongly significant ($p < .01$).

These findings are consistent with much theoretical literature that has cited the positive relationship between workplace spirituality and work-related variables. Many theorists believe that workplace spirituality affects workers' behavior and their attitude towards their job and workplace (Milliman, Czaplewski & Ferguson, 2003; Parboteeah & Cullen, 2003). This study partially confirmed those theoretical positive relationships through empirical methods.

This study also supported the hypotheses that perceived workplace spirituality at both an individual level and an organizational level could predict workers' job satisfaction, intention to leave and level of emotional exhaustion. Although past empirical studies such as Robert et al. (2006) focused on the individual's experience of spirituality and its effect on work-related variables, no empirical studies have examined the effect on both individual and organizational levels of spirituality on work-related variables, as this present study has done. By measuring workplace spirituality at the organizational level, the aim was to understand how workers perceive the values of their organization and their organization's support of their spiritual growth. The findings were consistent with the conceptual model of a spiritually sensitive human service organization (see Figure 1) that believes in the positive impact of organizational support on workers' spiritual growth.

The Secondary Findings

Since past findings of the correlations among job satisfaction, intention to leave and emotional exhaustion vary depending on the characteristics of the research (such as sample, occupation and location) it is hard to compare them to the current findings. However, if we examine the general assumptions about these three variables in most of the research, we can compare them and draw some conclusions about the current findings.

The general assumptions are that job satisfaction is negatively associated with emotional exhaustion and intention to leave. Emotional exhaustion is positively associated with intention to leave (Blankertz & Robinson, 1997). The current study found that job satisfaction is highly correlated to emotional exhaustion and turnover intention, which matched the general assumptions of past research.

Contrary to the second general assumption, the current study did not find a significant correlation between emotional exhaustion and intention to leave. However, these findings might be explained by the fact that turnover intention can be initiated by other factors (e.g., age, education, license, and duration of employment) affecting emotional exhaustion. Therefore, although the current study did not find the correlation between emotional exhaustion and intention to leave, there might be still room to explain this correlation.

The current research revealed that workers employed between one to five years had higher levels of intention to leave than those employed for over 10 years. There are several possible interpretations of this finding. One satisfying explanation

for this is that the turnover intention might be lower once the workers adapted themselves to their new job and new work environment. Past research claimed that workers' expectations grow more realistic as they align themselves with an organization's environment and the values they represent. In addition, more work experience is likely to give them a greater tolerance for ambiguity (Numerof & Abrams, 1984).

The fact that the turnover intention of workers employed for more than 10 years is the lowest is more significant, and is consistent with findings that duration of employment and a worker's age are negatively associated with turnover (Anderson & Iwanicki, 1984; Chan & Hui, 1995). The current study confirmed this negative relationship between age and turnover intention, since workers over 60 had the lowest intention to leave ($p < .05$).

This may suggest that the turnover intention of workers employed over several years (five years in this study) might be getting lower, regardless of emotional exhaustion, since they might recognize the expected (in)visible costs of changing jobs, such as time spent finding an alternative position and the fiscal loss during the period between jobs, as well as the emotional costs, such as the stress of adapting to a new work culture and a new boss.

These findings need to be compared with past studies that both duration of employment and age are associated positively with organizational commitment (Grau, Chandler, Burton, & Kahana, 1997; Kiyak, Namazi, & Kahana, 1997; Price & Mueller, 1981). Those past studies claimed the accumulated benefits, such as pension

plans and other fringe benefits, are one reason for the high level of commitment of older and longer-employed workers. The application of this explanation to the current study should be further studied. There is no study that proves that CMCH professionals receive less (or more) benefits than organizations in general. However, considering the general perception of human service professionals' low level of financial rewards, CMHCs' benefits might be different from those of other organizations that past studies analyzed. Therefore, it can be cautiously concluded that accumulated benefits might be the reason for higher levels of organizational commitment.

In terms of emotional exhaustion, the results of the present study revealed that the emotional exhaustion of newly employed workers (those who have worked less than one year) is lower than those who have worked one to five years and those who have worked six to ten years ($p < .05$). However, this result is not consistent with previous findings that emotional exhaustion is particularly high in the early stages of a worker's tenure (Finch & Kranz, 1991; Kirk et al, 1993).

Furthermore, the low turnover intention of workers employed over 10 years could be related to the results of the job type question, "Are you an administrator or clinician?" The results revealed that administrators were found to have significantly less intention to leave than clinicians ($p < .05$). One possible explanation for these two findings is that most of the workers employed for 10 years or more might be more likely to have become administrators or be responsible for administrative tasks. There is no unified finding that managers have less turnover intention than frontline

workers or clinicians. However, it is generally accepted that the rate of managerial turnover is low (Mitchel, 1981). In summary, working over 10 years and (or) being administrator in CMHCs could be predictors for lower turnover intention.

The results of the job type question found that administrators align better with organizational values than clinicians, and that they perceive a positive relationship with, and support from, their organization. One potential explanation for these results is that since one definition of organizational value is acceptable behavior within the organization (Weiner, 1988) and this organizational value is made out of the embraced values of organizational leaders (Deal & Kennedy, 1998), it is not surprising that administrators feel more aligned with their company's organizational values.

Interaction Effect Findings

The present study found that *Meaning at Work*, *Organizational Value*, and *Individual and the Organization* significantly decreased one's intention to leave one's job, and that this decrease was greater for those who described themselves very spiritual (higher degree of perceived spirituality) than for their counterparts. For example, workers with a higher level of *Meaning at Work* and a higher degree of spirituality have lower turnover intention than workers with a high level of *Meaning at Work* but a lower degree of spirituality.

Understanding the definition of spirituality and religiosity in this context is necessary to discuss these findings. The results of supplemental questions for understanding the respondent's own definition of religion and spirituality showed

almost the same pattern as previous studies by Canda and Furman (1999). A comparison of the top six predictors from each study showed that the five descriptors of religion (i.e., belief, prayer, scripture, ritual, and organization) and all six descriptors of spirituality (i.e., personal, belief, values, meaning, purpose, and personal relationship with the divine or higher power) were found both in Canda and Furman's study (1999) and in the current study.

These similarities make the following definition acceptable for the current study. According to Canda and Furman (1999), religion is defined as “an organized system of experiences, beliefs, values, and adaptational and transformational strategies that are shared by a community, with reference to concerns vested with a sense of ultimacy, sacredness, or supernatural status” (p. 54) whereas spirituality is defined as a “universal aspect of human experience concerned with the search for a sense of meaning, purpose, and morally satisfying relationships with self, other people, the universe, and ultimate reality, however a person or group understands it” (p.5).

The results showed that spirituality was most often reflected with personal belief, values, meaning, purpose, personal relationship with the divine or higher power, and meditation, while religion was most often associated with belief, prayer, scripture, personal relationship with the divine or higher power, ritual, and organization in this study. These results showed a clearer distinction between religion and spirituality. This suggests that spirituality is individual or private rather than organized or communal and can be experienced with or without any religious forms

such as ritual or scripture, while religion is institutionalized and patterned beliefs and values; these findings are very consistent with Canda and Furman's definition (1999).

The current study's findings that workers' perceived spirituality has a moderating effect on turnover intention are similar to past findings. One possible explanation is the positive effect of spirituality on people's emotional wellbeing. Many theoretical and empirical studies have pointed out that spirituality is one of the key factors in reducing workplace stress (Csiernik & Adam, 2002; Neal, 2000) and that it enables workers to feel a sense of wellness and wholeness (Elmes & Smith, 2001). These positive effects of spirituality might lead to lower job dissatisfaction and ultimately lower turnover intention.

Unexpected Findings

This section presents unexpected findings which run contrary to findings of past research and to common perception, as well as highlighting some research findings which are marginally significant ($0.05 < p < .10$).

Gender

One unexpected finding is that there was no significant gender difference for all IVs, DVs, and degree of religiosity and spirituality, even though much past research suggests that male and female workers embrace work-related values and spirituality differently (Clark, Carafella, & Ingram, 1998; Fletcher, 1998). For example, Fletcher (1998) claimed that women have more need for interpersonal

connectedness than men do. Additionally, it was noted that female workers care more about collaboration and consensus among their colleagues (Clark, Carafella, & Ingram, 1998).

However, the degree of spirituality was marginally significant by gender ($0.05 < p < .10$). It is not clear why; however, many past studies proved or implied that women are more spiritual than men (Albanese, 1999; Bryant, 2007; King, 1995; Ochs, 1983). Ochs (1983) claimed traditional spirituality has been male-oriented or -centered. Conversely, new spirituality that is consistent with the current study's definition has become a new way for women to meaningful experience their life in the patriarchal world without relying on religion (King, 1989). Besides, women are more likely to practice new spirituality than men (Albanese, 1999).

Degree of Religiosity and Degree of Spirituality

Because a growing literature has found significant positive relationships between religiosity / spirituality and mental health (Chen, Cheal, Herr, Zubritsky & Levkoff, 2007; Hackney & Sanders, 2003; Hebert, Dang & Schulz, 2007; Klemmack et al., 2007; Koenig, 1998; Koenig, McCullough & Larson, 2001; Levin & Chatters, 1998), a supplementary analysis was performed to investigate the differentiating influences of the degree of religiosity and spirituality on all IVs and DVs. Accordingly, the respondents were categorized into four groups based on the mean scores of these potential moderating variables: (1) High Spirituality/High Religiosity ($N = 205$); (2) High Spirituality/Low Religiosity ($N = 81$); (3) Low Spirituality/High Religiosity ($N = 44$); and (4) Low Spirituality/Low Religiosity ($N = 80$).

It is surprising that the results showed no statistically significant difference among these four groups since many past studies have shown that perceived spirituality and religiosity are highly independent and have different and distinctive correlations with personality domains which eventually affect work-related factors (Saucier & Skrzypinska, 2006). There was marginally significant difference between the High Spirituality/Low Religiosity group and the Low Spirituality/High Religiosity group on emotional exhaustion ($.05 < p < .10$). The High Spirituality/Low Religiosity group showed the lowest level of emotional exhaustion while the Low Spirituality/High Religiosity group showed the highest level of emotional exhaustion. As previously considered, this result might be explained, at least partially, by spirituality's positive effect on reducing work stress (Neal, 2000; Csiernik & Adam, 2002).

Duration of Employment on Emotional Exhaustion

It was anticipated that workers employed over 10 years would show less emotional exhaustion than workers employed for less than 10 years. This assumption was based on the theory that workers develop better self-mechanisms to cope with external and internal factors such as stress and burnout the longer they stay in the same organization. However, there were no significant differences between workers employed over 10 years and other groups of workers.

Limitations of the Study

Three limitations of the methodology were discussed previously. First, given the convenience sampling method, the mental health workers in the sample were not necessarily representative of all mental health professionals, either in the State of Kansas or nationally. Second, the measurements used could not reflect the specific characteristics of mental health center professionals. Third, this study examines workers' perceptions of individual and organizational level workplace spirituality rather than actual policies and practices of the organization.

Furthermore, regression was used as a data analysis method, and one conceptual limitation of all regression is that one can only ascertain relationships and can never be sure about underlying causality.

There are a number of other limitations to this research. The following four limitations concern the measures used and the possibility of measurement error.

First, contrary to one of the original purposes of the study, it was not possible to compare different occupation groups such as medical doctors, nurses and case managers since about half of the respondents reported "other" as their primary job title. This is partly due to the simplification of job categories. For example, several respondents identified themselves as "crisis therapist" or "intake therapist". There are some respondents who have a dual role so reported themselves as "other". If the researcher had added more categories such as "counselor", "specialist" and "supervisor", it might have been feasible to compare the respondents according to their job categories.

Second, since the study selected five out of the nine original subscales of Ashmos and Duchon's scale, it is correct to say that the study measured and represented some aspects of workplace spirituality, but not the whole workplace spirituality that the original scale intended to measure.

Third, as stated, due to spirituality's subtle, delicate and private characteristics, there was no previous research about the sensitivity of Ashmos and Duchon's scale, and whether it discerns subtle differences. However, supplementary questions that asked the respondent's perception about religion and spirituality might have offset this limitation to some degree.

Finally, the Cronbach's alpha of Contemplation was .52. Given the short number of items (two) and the lack of existing alternative scales to measure an individual's reflection on his or her personal and work life, the researcher decided to include this in the analysis and results. It is known that Cronbach's alpha measures how well the items measure a single concept (unidimensional latent construct) (Schutt, 1999). In this sense, a closer look at these two items might give some possible explanations for the low internal consistency of Contemplation. One question (#14) was "Meditation is an important part of my life" and the other (#15) was "Personal reflection is an important part of my life." While Question 15 asks the respondent about the importance of reflection in their life, Question 14 seems to focus on one specific method for being reflective. It is possible that these two items might be multi-dimensional, since one may ask about reflective activities while the other may measure one dimension of personal value, reflective life.

Besides limitations arising from the measurements used, there were also limitations from the cross-sectional design, in that the researcher could not observe or measure change in the individuals and their environment at the particular time of their participation, which may have influenced their response (Schutt, 2001). Consequently, the responses to the questionnaires might have been subject to the varying conditions and situations of participants when they completed the self-administered survey.

It should be noted that this study was conducted at the time of the current economic recession. This economic recession is rapidly increasing unemployment rates all over the nation. It is likely to have affected workers' psychological attitude toward their current job and perception of alternative job opportunities. Regrettably, this study does not take the current economic situation into consideration, but it is obvious that it will affect their intention to leave.

There are a number of strengths of this study. First, given the convenience sampling, the findings of the study could not be generalized but nevertheless achieved reliable understanding by using well-proven standardized measurements, a relatively large sample ($N=412$), and high rate of CMHC participation (20 out of 29 CMHCs in the State of Kansas). Another strength is that this study described characteristics of all mental health professionals in CMHCs rather than focusing just on a specific job such as case managers or nurses as in past studies. This gives us a larger picture of general workers' characteristics in CMHCs. Finally, as noted earlier, looking at perceived workplace spirituality on both individual and organizational levels at the same time is

a major strength since most studies have emphasized only individual integration rather than organization or vice versa.

Implications of the Study

The current study has several important implications and contributions for social work, human service organizations, and their practice.

New management principles for spiritually sensitive human service organization in mental health settings

The study confirmed the positive effect of workplace spirituality that might humanizes the workplace. Based on these empirically proven positive effects and theoretical relevance to these findings, the following four principles are suggested as new management principles or qualities of a spiritually sensitive human service organization.

First, it is urgent for leaders to recognize the importance of spirituality in the workplace. This recognition starts with the belief that workplace consists of the people who have a mind, body, and a spirit, and the development of workers' spirit is as important as mind and body. This recognition is closely related to the holistic approach that the new model (discussed in chapter I) emphasizes. Furthermore, this recognition will bring changes in viewing workers not as expendable but as valuable assets to organizations. This recognition will be basic and a main assumption of a spiritually sensitive human service organization.

Second, the leaders of human service organizations should strive to provide opportunities for their workers to find a sense of purpose and meaningful experience in their workplace. This study confirmed workers' quest for meaning in their workplace. Given the internal and external factors that threaten the human services field, many human service leaders need to reflect on whether they have tried to revive organizations by aiming for short-term visible outcomes, taking no account of their workers' own values or what they hope to achieve within the service. Human service workers in mental health settings might need more opportunities to have purposeful experiences. This principle is consistent with the goals that the new model emphasizes (see Table 1).

Third, leaders should develop proper organizational values which can be shared by all human service workers. The study findings led directly to a new understanding of the importance of alignment with organizational values. When workers felt aligned with their organizational values—possibly as expressed through a mission or vision statement—they showed higher levels of job satisfaction and lower levels of emotional exhaustion. This sense of alignment might increase workers' overall job performance based on their increased job satisfaction and reduced emotional exhaustion. If workers believe they are connected with their coworkers and clients and that they pursue the same values, the outcome of the organizational performances might go beyond empirical observations. Therefore, considering that many past studies have claimed that a participative management style empowers workers to make their own decisions to how to do their job and

participate in critical decision-making processes in the organization (Dumler & Skinner, 2005; Kirst-Ashman & Hull, 2006; Sluyter, 1998), this could be one solution in creating an organizational value and mission which could be shared by all members of the organization regardless of their ethnicity, age, educational background, job title or job type.

Finally, this study confirms that concerns for their spiritual lives and that of others has a positive effect on job satisfaction, a negative effect on intention to leave and emotional exhaustion, and this suggests that an awareness of the significance of personal reflection in the workplace should be noted. One possible solution at the organizational level is that leaders and/or boards of community mental health centers need to consider developing a program for mental health professionals to exercise and develop their spiritual awareness. For example, community mental health centers could provide time and space for workers' meditation before the start of the work-day or after lunch, or they could provide opportunities for collective spiritual experiences by having an annual workers' retreat or monthly meetings where workers can share their experiences and concerns about dealing with their clients' cases. As seen above, all four suggested principles are shared by the new model and empirically confirmed by the current study.

Implications for Social Work

This study has certain implications for social work practice. Basically, it encourages workers to develop their spiritual diversity and to integrate a client's spirituality in their practice. It focuses on the accommodation and the deep

understanding of a worker's spirituality as an asset for mental wellbeing rather than on the imposition of some specific religious principle. Through accepting and supporting diverse concepts of spirituality rather than excluding concepts and adhering to a single rigid definition, the human relations among leaders, workers, and clientele will become more trusting and considerate.

Workplace spirituality has social as well as emotional implications for human service organizations and their services, emphasizes the psychosocial needs of social workers and their clientele, pursues a less hierarchical structure between clients, workers, and leaders, and believes in a positive and interconnected relationship between clients, workers, and leaders. It brings changes in the way that leaders, workers, and clientele understand and treat each other.

Finally, spirituality itself has far reaching implications for diversity in human service settings. As the Code of Ethics by NASW (National Association of Social Workers, 1999) requires workers to understand the social diversity of "race, ethnicity, national origin, color, sex, sexual orientation, age, marital status, political belief, religion, and mental or physical disability" (Standard, 1.05), securing spiritual diversity for clientele and workers within the organization would achieve one of the most important values of social work.

As previously considered, in the history of social work there have been many attempts to humanize the concept of management to increase workers' motivation and decrease job turnover. However, there have been few attempts to research the management paradigm explicitly through spirituality. Even though for-profit areas

have used spiritual concepts, such as ethical management, in their business strategies, spirituality at organizational levels remains a relatively new theme in the human service field. This study, which has tried to understand personal management issues through workplace spirituality, will help expand the applications of spirituality—which are usually emphasized and used only in a micro practice—into mezzo and macro practice.

Suggestions for Future Research

This research confirmed many of the ideas that have been theoretically and empirically claimed by past studies. However, this exploratory study raised a couple of issues and questions that could be used to direct future research.

The Need to Develop New Scales

It is reasonable to say that the studies about workplace spirituality are in the developmental stage of a quantitative scale to conduct more empirical research in various settings.

Further research could develop scales to measure the whole concept of spiritually sensitive human service organization. As shown in Table 2, because of the lack of a scale to measure external culture (between organization / workers and clients), this study focused only on internal culture (between organization and workers) at both the individual and organizational level. In other words, the current study did not measure all aspects of the workplace spirituality model (see Table 2). For example, in the external culture at an individual level, the scale should be aimed

at measuring how workers support clients' spirituality or how clients share their spiritual experience with workers in the organization. The scale should also measure external culture at the organizational level in order to analyze how an organization provides an environment that nurtures clients' spirituality.

The development of the scales that measure these external cultures is necessary for future development of workplace spirituality studies.

The Necessity to Explore Broad Organizational Variables

Social work research and discipline has scarce information on organizational innovations (Shin & McClomb, 1998). Since the current research has focused on workplace spirituality only as a new personal motivator in human service organizations, it did not try to find a relationship with organizational performance (organizational efficiency or effectiveness) or investigate the use of workplace spirituality as a factor for organizational change. Research to investigate the use of workplace spirituality or its relevance to organizational transformation should be pursued.

Conclusion

This study found that workplace spirituality (meaning the way that workers try to find meaning in their job, rather than just thinking of their job solely as their livelihood) has a strong influence on three-work related variables: job satisfaction, intention to leave, and emotional exhaustion.

Given that one of the major concerns for administrators of community mental health centers is the human resource problem of recruiting and retaining talented workers, these predictors of job satisfaction, intention to leave, and emotional exhaustion will help administrators to rethink their management paradigm to increase job satisfaction and decrease job turnover and burnout. Consequently, such increased job satisfaction and reduced job turnover will save on direct costs such as separation costs, replacement costs and training costs, and on indirect costs such as the impact on co-workers' productivity and the loss of efficiency in employees before they actually leave the organization. Furthermore, clients with mental illness will benefit, as competent and compassionate mental health professionals will be better motivated to serve them. A low rate of unnecessary turnover will encourage clients to try to build trusting relationships with mental health care professionals over an extended period of time.

For these reasons, this powerful new motivator—workplace spirituality—could help revitalize organizations. Interconnectedness with other workers, alignment with the organization's goals, and win-win strategies are just a small part of what spirituality can bring to organizations. More empirical research is needed to develop and apply the recognition of spirituality as a firm strategy of management. It is time to think of spirituality as an asset from which organizations can draw innate strength to empower themselves, and as a crucial factor which human service organizations can use to empower their clients.

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APPENDIX 1 The Influence of Workplace Spirituality on Work-
Consent Form

CONSENT FORM

You are being invited to participate in a research study conducted by Young Joon Hong, as part of his doctoral program at University of Kansas. The purpose of this study is to find the relationship, or the effects, of workplace spirituality on job satisfaction, intention to leave, and emotional exhaustion among community mental health center workers. You are being invited to participate because you were identified as an employee working in a community mental health center in the State of Kansas.

If you agree to be in this study, you will be asked to fill out an on-line survey, which will only take about 8-10 minutes to complete. Your participation is voluntary, and you may withdraw at any time without any negative consequences. Your decision whether or not to participate will not affect your current or future relations with the University of Kansas.

Risks and Benefits of Being in the Study:

Risks to you associated with your participation in this study will be minimal. Due to the sensitive nature of some of the questions about spirituality and its relation to your workplace, however, it is possible that you might experience some mild anxiety as you complete this survey, but no more than you might typically encounter in the course of your daily life.

There may be no direct benefits to you as a result of your participation in this study. Please know that the results of this study will potentially contribute to a better understanding regarding how spirituality in the workplace potentially relates to and impacts social workers' job satisfaction, intention to leave, and emotional exhaustion. This understanding will assist in the development of a new management model for community mental health centers, which will eventually help to enhance worker's overall job performance and the quality of service to clients.

Confidentiality:

We will keep all research information strictly confidential to the fullest extent permitted by law. Yet, the University of Kansas Institutional Review Board can have access to study records in order to make sure that the study is being conducted appropriately and your rights are being protected. The on-line survey questionnaires will not be used for any purpose other than for the study.

The information you share with us will be anonymous. That means that no names will be in surveys and no identifying information will be in reports. Data will be kept in password-protected private computer to which only investigator has access. After the data analysis of your survey, the information, along with the survey data, will be destroyed.

Contacts and Questions:

You may ask any questions you have about this study by contacting the project researcher, Young Joon Hong at yjhong@ku.edu (cell, 785-218-1902). If you have any questions regarding your rights as a research subject, you may contact David Hann, the Human Subjects Committee Lawrence Campus (HSCL), University of Kansas, 2385 Irving Hill Road, Lawrence, KS, 66045 or email dhann@ku.edu)

Approved by the Human Subjects Committee Lawrence Campus, University of Kansas. Approval expires one year from 12/17/2008. HSCL #17730

Do you agree to the consent information listed on this form?

- Yes, I agree to the above consent form.
- No, I don't agree to the above consent form.

Are you at 18 years and older?

- Yes, I am over 18.
- No, I am under 18.

APPENDIX 1 The Influence of Workplace Spirituality on Work-

The influence of workplace spirituality on work-related variables

Please check the one for each question that comes closest to reflecting your opinion about it.

For Further Questions, Please contact Young Joon Hong at yjhong@ku.edu

	Disagree Very Much	Disagree	Somewhat Disagree	Neither	Somewhat Agree	Agree	Agree Very Much
1. I experience joy in my work.	<input type="radio"/>						
2. I believe others experience joy as a result of my work.	<input type="radio"/>						
3. My spirit is energized by my work.	<input type="radio"/>						
4. The work I do is connected to what I think is important in life.	<input type="radio"/>						
5. I look forward to coming to work most days.	<input type="radio"/>						
6. I see a connection between my work and the larger social good of my community.	<input type="radio"/>						
7. I understand what gives my work personal meaning.	<input type="radio"/>						
8. I feel hopeful about life.	<input type="radio"/>						
9. My spiritual values influence the choices I make.	<input type="radio"/>						
10. I consider myself a spiritual person.	<input type="radio"/>						
11. Prayer is an important part of my life.	<input type="radio"/>						
12. I care about the spiritual health of my coworkers.	<input type="radio"/>						
13. Meditation is an important part of my life.	<input type="radio"/>						
14. Personal reflection is an important part of my life.	<input type="radio"/>						
15. The organization I work for cares about whether my spirit is energized by my work.	<input type="radio"/>						
16. I feel positive about the values of this organization.	<input type="radio"/>						
17. This organization is concerned about the poor in our community.	<input type="radio"/>						
18. This organization cares about all its employees.	<input type="radio"/>						
19. This organization has a conscience.	<input type="radio"/>						
20. I feel connected with this organization's goals.	<input type="radio"/>						
21. This organization is concerned about the health of those who work here.	<input type="radio"/>						
22. The organization I work for makes it easy for me to use my gifts and talents at work.	<input type="radio"/>						
23. This organization encourages employees to develop new skills and abilities.	<input type="radio"/>						
24. I have a significant role to play in this organization.	<input type="radio"/>						
25. This organization encourages the creation of community.	<input type="radio"/>						
26. I feel positive about my future with this organization.	<input type="radio"/>						

APPENDIX 1 The Influence of Workplace Spirituality on Work-

27. In this organization, people are encouraged to learn and grow.

APPENDIX 1 The Influence of Workplace Spirituality on Work-Related Variables

Please check the one for each question that comes closest to reflecting your opinion about it.

Job Satisfaction

	Not at all Satisfied	Dissatisfied	Somewhat Dissatisfied	Neither	Somewhat Satisfied	Satisfied	Very Satisfied
28. All in all how satisfied are you with your job?	<input type="radio"/>						

Intention to Leave

	Very likely	Likely	Somewhat likely	Neither	Somewhat Unlikely	Unlikely	Very Unlikely
29. Taking everything into consideration, how likely is it that you will make a genuine effort to find a new job with another employer within the next year?	<input type="radio"/>						

Emotional Exhaustion

	Disagree very much	Disagree	Somewhat Disagree	Neither	Somewhat Agree	Agree	Agree very much
30. I feel burned out from my work.	<input type="radio"/>						

APPENDIX 1 The Influence of Workplace Spirituality on Work-Spirituality/Religion

Please check the one for each question that comes closest to reflecting your opinion about it.

	Disagree very much	Disagree	Somewhat disagree	Neither	Somewhat Agree	Agree	Agree very much
31. I consider myself as a religious person.	<input type="radio"/>						
32. I consider myself as a spiritual person.	<input type="radio"/>						

APPENDIX 1 The Influence of Workplace Spirituality on Work-

Definitions of Religion and Spirituality

Please check as many of the words you feel is relevant to your definition of religion or spirituality

33. How would you define religion? (Please check as many of the words, if any, that you think best define religion).

- | | | |
|--|---------------------------------------|-------------------------------------|
| <input type="checkbox"/> meaning | <input type="checkbox"/> ethics | <input type="checkbox"/> ritual |
| <input type="checkbox"/> organization | <input type="checkbox"/> sacred texts | <input type="checkbox"/> morality |
| <input type="checkbox"/> values | <input type="checkbox"/> belief | <input type="checkbox"/> prayer |
| <input type="checkbox"/> personal relationship with the divine or higher power | <input type="checkbox"/> personal | <input type="checkbox"/> meditation |
| <input type="checkbox"/> purpose | <input type="checkbox"/> miracles | |
| <input type="checkbox"/> community | <input type="checkbox"/> scripture | |

34. How would you define spirituality? (Please check as many of the words, if any, that you think best define spirituality)

- | | | |
|--|---------------------------------------|-------------------------------------|
| <input type="checkbox"/> meaning | <input type="checkbox"/> ethics | <input type="checkbox"/> ritual |
| <input type="checkbox"/> organization | <input type="checkbox"/> sacred texts | <input type="checkbox"/> morality |
| <input type="checkbox"/> values | <input type="checkbox"/> belief | <input type="checkbox"/> prayer |
| <input type="checkbox"/> personal relationship with the divine or higher power | <input type="checkbox"/> personal | <input type="checkbox"/> meditation |
| <input type="checkbox"/> purpose | <input type="checkbox"/> miracles | |
| <input type="checkbox"/> community | <input type="checkbox"/> scripture | |

APPENDIX 1 The Influence of Workplace Spirituality on Work-

Demographic Information

35. Community Mental Health Center

- | | | |
|---|--|--|
| <input type="radio"/> AREA MENTAL HEALTH CENTER | <input type="radio"/> GUIDANCE CENTER, INC. (THE) | <input type="radio"/> SOUTH CENTRAL MENTAL HEALTH COUNSELING CENTER, INC |
| <input type="radio"/> BERT NASH COMMUNITY MENTAL HEALTH CENTER, INC. | <input type="radio"/> HIGH PLAINS MENTAL HEALTH CENTER | <input type="radio"/> SOUTHEAST KANSAS MENTAL HEALTH CENTER |
| <input type="radio"/> CENTER FOR COUNSELING AND CONSULTATION (THE) | <input type="radio"/> HORIZONS MENTAL HEALTH CENTER | <input type="radio"/> SOUTHWEST GUIDANCE CENTER |
| <input type="radio"/> CENTRAL KANSAS MENTAL HEALTH CENTER | <input type="radio"/> IROQUOIS CENTER FOR HUMAN DEVELOPMENT, INC. | <input type="radio"/> SUMNER MENTAL HEALTH CENTER |
| <input type="radio"/> COMCARF OF SEDGWICK COUNTY | <input type="radio"/> JOHNSON COUNTY MENTAL HEALTH CENTER | <input type="radio"/> The ELIZABETH LAYTON CENTER |
| <input type="radio"/> COMMUNITY MENTAL HEALTH CENTER OF CRAWFORD COUNTY | <input type="radio"/> KANSA MENTAL HEALTH & GUIDANCE CENTER | <input type="radio"/> VALED BEHAVIORAL HEALTHCARE |
| <input type="radio"/> COWLEY COUNTY MENTAL HEALTH & COUNSELING CENTER | <input type="radio"/> LABETTE CENTER FOR MENTAL HEALTH SERVICES | <input type="radio"/> WYANDOT CENTER FOR COMMUNITY BEHAVIORAL HEALTHCARE |
| <input type="radio"/> FAMILY LIFE CENTER, INC. | <input type="radio"/> MENTAL HEALTH CENTER FOR EAST CENTRAL KANSAS | <input type="radio"/> REFUSE TO ANSWER |
| <input type="radio"/> FAMILY SERVICE & GUIDANCE CENTER | <input type="radio"/> PAWNEE MENTAL HEALTH SERVICES | |
| <input type="radio"/> FOUR COUNTY MENTAL HEALTH CENTER | <input type="radio"/> PRAIRIE VIEW, INC. | |

36. Gender

- Male
 Female

37. Ethnicity

- White
 Black
 Latino
 Native American/Indigenous
 Asian
 Other

APPENDIX 1 The Influence of Workplace Spirituality on Work-

38. Age

- Under 20
- 20-29
- 30-39
- 40-49
- 50-59
- Over 60

39. Highest Level of Education

- Less than Bachelor's degree
- Bachelor's degree
- Master's degree
- Doctoral degree

40. Do you have a B.S.W. (Bachelor of Social Work)?

- Yes
- No

41. Do you have a M.S.W. (Master of Social Work)?

- Yes
- No

42. What is your primary job title?

- Case Manager
- Medical Doctor
- Nurse
- Therapist
- Other

Other (please specify)

43. What is your primary religious or nonreligious affiliation?

▾

44. How long have you been working in this organization?

- Less than 1 year
- 1-5 years
- 6-10 years
- Over 10 years

APPENDIX 1 The Influence of Workplace Spirituality on Work-

45. What type of clients do you work with?

- Emergency Services (Crisis, Screens for hospitalization)
- CSS (Adults with SPM)
- CBS (Children with SED)
- Outpatient Services
- Medical Services
- IOP (Intensive Outpatient Services)
- Other

46. Are you an administrator/supervisor or clinical staff?

- Administrator/Supervisor
- Clinical Staff
- Both

47. Are you licensed in the State of Kansas?

- Yes
- No

APPENDIX 1 The Influence of Workplace Spirituality on Work-

47a. If you checked Yes, what kinds of license(s) do you have? Check all that apply

- | | | |
|--|---|---|
| <input type="checkbox"/> M.D. (Medical Doctor) | <input type="checkbox"/> LP (Licensed Psychologist) | <input type="checkbox"/> LBSW (Licensed Bachelors Social Worker) |
| <input type="checkbox"/> D.O. (Doctor of Osteopathy) | <input type="checkbox"/> LMHP (Licensed Masters Level Psychologist) | <input type="checkbox"/> LCP (Licensed Clinical Psychotherapist) |
| <input type="checkbox"/> ARNP (Advanced Registered Nurse Practitioner) | <input type="checkbox"/> T-LMHP (Temporary - Licensed Masters Level Psychologist) | <input type="checkbox"/> LPC (Licensed Professional Counselor) |
| <input type="checkbox"/> RN (Registered Nurse) | <input type="checkbox"/> LCSW (Licensed Specialist Clinical Social Worker) | <input type="checkbox"/> LCM&FT (Licensed Clinical Marriage and Family Therapist) |
| <input type="checkbox"/> LPN (Licensed Practical Nurse) | <input type="checkbox"/> LMSW (Licensed Masters Social Worker) | <input type="checkbox"/> Other |

Other (please specify)

APPENDIX 1 The Influence of Workplace Spirituality on Work-

End of Survey

THANK YOU FOR YOUR PRECIOUS TIME!

KU RESEARCH &
GRADUATE STUDIES
The University of Kansas

12/17/2008
HSCL #17730

Young-Joon Hong
1449 Legends Cir.
Lawrence, KS 66049

The Human Subjects Committee Lawrence Campus (HSCL) has received your response to its expedited review of your research project

17730 Hong/Canda (SOC WEL.) The Influence of Workplace Spirituality on Job Satisfaction, Turnover, and Emotional Exhaustion among Community Mental Health Center Workers

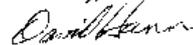
and approved this project under the expedited procedure provided in 45 CFR 46.110 (f) (7) Research on individual or group characteristics or behavior (including, but not limited to, research on perception, cognition, motivation, identity, language, communication, cultural beliefs or practices, and social behavior) or research employing survey, interview, oral history, focus group, program evaluation, human factors evaluation, or quality assurance methodologies. As described, the project complies with all the requirements and policies established by the University for protection of human subjects in research. Unless renewed, approval lapses one year after approval date.

The Office for Human Research Protections requires that your consent form must include the note of HSCL approval and expiration date, which has been entered on the consent form(s) sent back to you with this approval.

1. At designated intervals until the project is completed, a Project Status Report must be returned to the HSCL office.
2. Any significant change in the experimental procedure as described should be reviewed by this Committee prior to altering the project.
3. Notify HSCL about any new investigators not named in original application. Note that new investigators must take the online tutorial at http://www.rcr.ku.edu/hsc/hsp_tutorial/000.shtml.
4. Any injury to a subject because of the research procedure must be reported to the Committee immediately.
5. When signed consent documents are required, the primary investigator must retain the signed consent documents for at least three years past completion of the research activity. If you use a signed consent form, provide a copy of the consent form to subjects at the time of consent.
6. If this is a funded project, keep a copy of this approval letter with your proposal/grant file.

Please inform HSCL when this project is terminated. You must also provide HSCL with an annual status report to maintain HSCL approval. Unless renewed, approval lapses one year after approval date. If your project receives funding which requests an annual update approval, you must request this from HSCL one month prior to the annual update. Thanks for your cooperation. If you have any questions, please contact me.

Sincerely,



David Hann
Coordinator
Human Subjects Committee Lawrence

cc: Edward Canda

Human Subjects Committee Lawrence
Young-Joon Hong | 2385 Irving Hill Road | Lawrence, KS 66045 | (785) 864-7429 | Fax (785) 864-5049 | www.rcr.ku.edu/hsc/