

## THE RELATIONSHIP BETWEEN SPIRITUALITY AND JOB SATISFACTION OF DISTANCE EDUCATION PERSONNEL IN KENYA'S CHRISTIAN HIGHER EDUCATION INSTITUTIONS

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**ABSTRACT:** *This paper is an excerpt of a dissertation research whose purpose was to explore the relation of spirituality, work conditions and the job satisfaction of extension study personnel in Kenya's Christian higher education institutions. The paper however focuses on the relationship between spirituality, work conditions and job satisfaction. A mixed method approach to the study was employed. The perceptions of administrators and faculty of extension studies on the impact of spirituality and work conditions on their job satisfaction are sought. The study used the quantitative paradigm. Data was collected, using a survey instrument, from 146 administrators and faculty of extension studies from six selected Christian universities in Kenya. The causal-comparative design was applied and data were analyzed using the SPSS version 19. Overall, this study found that faculty members reported higher satisfaction with work itself compared to administrators ( $U = 792.50$ ,  $z = -3.09$ ,  $p < .01$ ,  $r = -.31$ ). Global job satisfaction scores were positively and significantly correlated to awareness of God scores ( $r = .28$ ). There were differences in spirituality and job satisfaction related to some demographic factors such as gender, level of education, and years of as a Christian. Women had higher scores in awareness of God ( $U = 1148.50$ ,  $z = -3.41$ ,  $p < .05$ ,  $r = -.21$ ) and integration of spirituality with work ( $U = 948.50$ ,  $z = -2.21$ ,  $p < .01$ ,  $r = -.32$ ) than men. Those with undergraduate level of education had higher scores in their emotional instability in their relationship with God ( $t[112] = 2.254$ ,  $p < .05$ ,  $r = -.21$ ) compared to those with graduate level of education. Those who were Christians for less than 35 years had higher scores in their instability in their relationship with God (scores ( $U = 1098.00$ ,  $z = -2.79$ ,  $p < .01$ ,  $r = -.26$ ). Moreover, faculty and administrators reported differences in some aspects of spirituality. In relation to level of work involvement, faculty members reported higher grandiosity scores ( $U = 929.50$ ,  $z = -2.42$ ,  $p < .017$ ,  $r = -.24$ ) than administrators. In relation to job rank, administrators reported higher scores in the disappointment with God subscale ( $U = 1033.00$ ,  $z = -2.595$ ,  $p < .01$ ,  $r = -.24$ ) than faculty members. Findings of the study are useful to faculty members, administrators and Christian higher education leaders in Kenya for enhancing the spirituality and job satisfaction of distance education personnel.*

**KEYWORDS:** Job Satisfaction, Spirituality, Religion, Distance Education Personnel, Christian Higher Education Institutions.

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### INTRODUCTION

In Christian higher education, spirituality and/or religiosity may play a significant role in the job satisfaction of personnel. This has been demonstrated by a few studies in diverse work situations (Brown & Sargeant, 2007; Lazar, 2010). Since little has been done to assess the relation of spirituality and job satisfaction in higher education settings, the study sought to

examine the relationship between spirituality, work conditions and the job satisfaction of administrators and faculty of distance education, among selected Christian institutions of higher learning in Kenya. Three main research questions guided the original study but this paper only focuses on one research question; what are the perceptions of administrators and faculty of extension studies on the impact of spirituality and work conditions on their job satisfaction?

## LITERATURE UNDERPINNING

### Spirituality and Job Satisfaction

Brown and Sargeant (2007) conducted a quantitative study to investigate the relationship between job satisfaction, and organizational and religious commitment among full time workers at Akra University (a pseudonym), based on a number of demographic factors. A total of 542 employees who worked at the Caribbean university were purposively sampled. Overall, employees who were age 46 years or older ( $M = 4.71$ ,  $SD = 0.43$ ) had a higher level of religious commitment than those who were between the ages 26 to 35 years ( $M = 4.40$ ,  $SD = 0.46$ ). Workers with a doctoral degree ( $M = 3.68$ ,  $SD = 0.62$ ) had a higher level of intrinsic job satisfaction than those with just a high school diploma ( $M = 3.07$ ,  $SD = 0.73$ ). There was a statistically significant difference in intrinsic satisfaction based on gender. Additionally, administrators and sector managers had a higher level of religious commitment ( $M = 4.78$ ,  $SD = 0.31$ ) than staff workers ( $M = 4.42$ ,  $SD = 0.50$ ).

Lazar (2010) conducted a quantitative study to investigate the impact of spirituality on the job satisfaction of female Jewish Israeli hospital nurses. The sample involved a convenient sample of 120 female nurses working in a public hospital. Spirituality was measured using the Spiritual Orientation Inventory developed by Elkins et al. (1988). Correlations revealed a statistically significant relationship between overall spirituality and job satisfaction ( $r = .31$ ,  $p < .01$ ). Life coherency (meaning and purpose in life and mission in life) were both related to job satisfaction. Awareness of the tragic had statistically significant correlation with job satisfaction. Spiritual values (sacredness of life, altruism, and idealism) were significantly related to job satisfaction.

Walker et al. (2008) conducted a study to investigate the relationship between employee's sanctification of work and job satisfaction, organizational commitment, and intent to leave a job. The study comprised a sample of 103 volunteer participants. Hierarchical regression analyses were used to test hypotheses. Data indicated that, "general religiosity accounted for 5% of the variance in JIG" [satisfaction with Job in General], while Manifestation of God "(MOG), and (SQ)" [Sacred Qualities] "accounted for an additional 14% of the variance in JIG" (p. 140). Moreover, "MOG and SQ accounted for significant amounts of variance in [Affective Commitment] AC (16%) and [Intention to Leave] IL (7%) above that accounted for by demographic variables and general religiosity" (p. 141).

Clark et al. (2007) conducted a correlational study to determine, among other things, the relationships of spirituality (SPR), integration of spirituality at work (INT), level of self-actualization (ACT), and employee job satisfaction (JOB). The study involved 270 fulltime IDT members employed at Life Path Hospice and Palliative care (LHPC), an independent non-profit hospice in Florida. In order to understand the structural relationships involving all

four variables, spirituality was force-entered at the last step in a regression equation that already contained the confounding variables (INT = ACT). Consequently, the original bivariate relationship observed between SPR and JOB ( $r = 0.276$ ) was shown to be spurious (standardized  $\beta = 0.06$ ;  $t = 0.68$ ;  $p = 0.495$ ). “In a multiple regression setting, spirituality, integration, and self-actualization together explained 22% of the total variation in job satisfaction ( $R = 0.477$ ; adjusted  $R^2 = 0.218$ ;  $df = 3, 175$ ;  $F = 17.2$ ;  $p = 0.001$ )” (p. 1324).

Duggleby et al. (2009) conducted a mixed methods study to examine the relationships between hope and spiritual well-being, global job satisfaction, and general self-efficacy. The researchers used a convenience sample among continuing care assistants (CCAs) who had registered to attend a “Hope” conference in a western Canadian province. Questionnaires were mailed to 100 registrants three weeks before the conference. The findings indicated that direct hours of contact and Generic Job Stress Questionnaire (GJSQ) had a statistically significant negative relationship ( $r = -.35$ ,  $p < .05$ ). Pearson correlation coefficients indicated a statistically significant positive correlation between hope (HHI) and self-efficacy (GSES) ( $r = .47$ ,  $P < .017$ ), indicating that perceptions of self-efficacy increased with hope. Standard linear regression showed that Spiritual Well-Being Scale (SWBS) and GSES scores accounted for 22.9% of the variance in HHI scores. Qualitative analysis indicated that respondents had hope which gave them strength and power for each day. The themes from the open-ended question about how hope influenced participants’ work with patients included work engagement, satisfaction with work, and providing better care and working with others.

Perrone et al. (2006) conducted a mixed (quantitative and qualitative) study to explore the relationship of spirituality, work and family roles to life satisfaction among gifted adults. The researchers set out to use an integrative approach based on Hansen’s Integrative Life Planning (ILP). Participants were 99 adults selected from an ongoing longitudinal study of the career and life development of academically gifted and talented individuals, who lived in the Midwest at the beginning of the original study. The correlations between job satisfaction and life satisfaction; and job satisfaction and existential well-being were statistically significant ( $r = .26$ ,  $p < .05$  and  $r = .42$ ,  $p < .01$ , respectively). The correlation between marital satisfaction and life satisfaction was statistically significant ( $r = .44$ ,  $p < .01$ ). In their qualitative analysis, participants described their personal spiritual beliefs. Spiritual beliefs were perceived to help cope with work stress (8%), guide career choices (10%), and impact work values (7%).

## FINDINGS

Respondents included 146 administrators and faculty who filled the questionnaire. Data were analyzed through statistical procedures using the SPSS version 19. Tests included the Kruskal Wallis and ANOVA for analysis of variance, the Mann Whitney U and t tests for comparing two independent groups, ANCOVA to assess the contribution of a covariates and the multiple regression analysis determine a predictive model of a combination of variables.

### Hypothesis 1

The first hypothesis stated: There is no significant difference in spirituality mean scores of administrators and faculty as measured by the Spiritual Assessment Inventory (SAI), based on selected demographic characteristics (age, gender, length of service, rank, job title, years

one has been a Christian, and level of work involvement). The hypothesis was partially rejected because there were differences in mean scores associated with some demographic characteristics, as illustrated in the following subsections.

**Age.** Comparisons were made among three age groups: 25-35, 36-45, and 46-65 years old. The Kolmogorov-Smirnov and Shapiro-Wilk tests indicated that data were skewed on at least 1 level of personnel's age computed with 5 spirituality subscales and the self-generated spiritual integration subscale. The Kruskal Wallis test was applied to examine the mean differences between spirituality mean scores and age. The findings indicated that there was no significant difference on all subscales of spirituality mean scores when different age levels were compared.

**Level of education.** Comparisons were made between personnel with undergraduate level degrees and lower, and those with graduate level degrees. The Kolmogorov-Smirnov and Shapiro-Wilk tests of normality indicated that data were skewed for the 2 levels of education and 4 spirituality subscales. The Mann Whitney U test for two independent groups was used to investigate differences between those with undergraduate degrees and those with graduate degrees in the spirituality mean scores. The findings indicated no significant difference between the two groups in any of their spirituality subscales.

For the instability and impression management subscales, whose distributions were normal, independent *t* test was used, as shown in Table 1. The results indicated a significant difference between undergraduate-degree holders and graduate-degree holders in their emotional instability with God ( $t[112] = 2.254, p < .05, r = -.21$ ). The effect size was small.

**Table 1: Means, Standard Deviations, and Independent T Test for Level of Education and Spirituality**

	Underg		Graduate		<i>df</i>	<i>t</i>	<i>p</i>	<i>r</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>				
Instability	22.00	6.124	19.33	5.288	112	2.254	.026*	.21
Impression Management	15.97	3.877	16.42	3.653	112	-.574	.567	.05

Note: Underg = Undergraduate degree and lower

\* $p < .05$

Overall, level of education affected personnel's emotional stability in their relationship with God. Hence, the hypothesis related to this variable was partially rejected.

**Gender.** The Kolmogorov-Smirnov and Shapiro-Wilk tests indicated data were skewed for gender and all spirituality subscales. To examine the difference between males and females in the spirituality mean scores, Mann Whitney U test was conducted. The results are displayed in Table 2. The results indicated there was a statistically significant difference between men and women in the awareness of God means scores ( $U = 1148.50, z = -3.41, p < .05, r = -.21$ ). The effect size was small. Women had higher mean ranks than men. The results indicated that women had a higher sense of awareness of God than their male counterparts.

**Table 2: Mean Ranks, Number of Comparisons, and Mann Whitney U Test Variance for Gender and Spirituality Subscales**

	Male		Female		Z	U	P	R
	n	M	n	M				
Awareness	71	52.18	43	66.29	-2.212	1148.50	.027*	-.21
Disappointment	71	52.87	43	65.14	-1.924	1198.00	.054	-.18
Realistic	71	54.30	43	62.79	-1.333	1299.00	.183	-.13
Acceptance								
Grandiosity	71	59.09	43	54.87	-.663	1413.50	.507	-.06
Instability	71	58.32	43	56.14	-.343	1468.00	.732	-.03
Impression	71	55.48	43	60.84	-.843	1383.00	.399	-.08
Management								

\* $p < .05$

The Mann Whitney U test indicated a significant difference between men and women in their integration of spirituality into work ( $U = 948.50$ ,  $z = -2.21$ ,  $p < .01$ ,  $r = -.32$ ), as summarized in Table 3. The effect size was moderate. Women had higher mean scores than men, implying that women indicated a higher sense of integration of their spirituality at work than men.

**Table 3: Mean Ranks, Number of Comparisons, and Mann Whitney U Test Variance for Gender and Spiritual Integration**

	Male		Female		Z	U	p	R
	n	M	n	M				
Spiritual Integration	71	49.36	43	70.94	-3.408	948.50	.001**	-.32

\*\* $p < .01$

The overall analyses of spiritual integration indicated that there was a difference in spirituality mean scores based on gender. Hence, the hypothesis related to this variable was rejected.

**Years as a Christian.** Comparisons were made between personnel who had been Christians for 35 years and below and those who had been Christians for 36 years and above. The Kolmogorov-Smirnov and Shapiro-Wilk tests of normality indicated data were skewed on the 2 levels of years as a Christian and all spirituality subscales. The Mann Whitney U test was therefore used to assess the relation of years as a Christian and spirituality. The findings, shown in Table 4, indicated a significant difference between those who had been Christians for 35 years or less, compared with those who had been Christians for 35 years or more in the disappointment with God subscale mean scores ( $U = 1098.00$ ,  $z = -2.79$ ,  $p < .01$ ,  $r = -.26$ ). The former had higher mean ranks of disappointment with God. The effect size was small. The findings indicated that those who were younger in their Christian faith had higher levels of disappointment with God than their spiritually older counterparts. Hence, the hypothesis related to this variable was partially rejected.

**Table 4: Mean Ranks, Number of Comparisons, and Mann Whitney U Test Variance for Years as a Christian and Spirituality Subscales**

	<u>&gt;35</u>		<u>&lt;36</u>		Z	U	P	R
	n	M	n	M				
Awareness	62	56.01	51	58.21	-.355	1148.50	.722	-.03
Disappointment	62	64.79	51	47.53	-2.792	1098.00	.005**	-.26
Realistic	62	58.68	51	54.96	-.601	1477.00	.548	-.06
Acceptance								
Grandiosity	62	52.52	51	62.44	-1.606	1303.50	.108	-.15
Instability	62	59.81	51	53.58	-1.009	1406.50	.313	-.10
Impression	62	55.75	51	58.52	-.449	1503.50	.653	-.04
Management								
Spiritual*	62	53.88	51	60.76	-1.126	948.50	.260	-.11
Integration								

\*Self-developed subscale

\*\* $p < .01$

**Job rank.** Comparisons were made between personnel in the ranks of lecturer, head of department or supervisor, and administrator. The Kolmogorov-Smirnov and Shapiro-Wilk tests of normality indicated data were skewed on the 3 job rank levels and all spirituality subscales. The Kruskal Wallis test of variance was therefore used to test for the relationship between job rank and spirituality, as shown in Table 5. Results showed a significant difference in the mean scores of the disappointment with God subscale ( $H[2] = 6.56, p < .05$ ).

**Table 5: Mean Ranks and Kruskal Wallis Test Variance for Job Rank and Spirituality**

	<u>Lecturer</u>		<u>HOD/Sup</u>		<u>Admin</u>	M	df	H	P	Post Hoc
	n	M	n	M	n					
Awareness	67	61.48	17	47.12	31	53.02	2	3.228	.199	—
Disappointment	67	50.45	17	61.71	31	68.15	2	6.555	.038*	Lecturer Admin
Realistic	67	56.98	17	53.74	31	58.84	2	.268	.875	—
Acceptance										
Grandiosity	67	61.56	17	46.24	31	53.34	2	3.505	.173	—
Instability	67	52.81	17	61.00	31	63.60	2	2.585	.275	—
Impression	67	60.37	17	51.41	31	53.00	2	1.660	.436	—
Management										
Spiritual*	67	55.62	17	56.47	31	60.19	2	.536	.765	—
Integration										

Note. HOD/Sup = Head of Department or Supervisor; Admin = Administrator; \*Self-developed subscale

\* $p < .05$

The Mann Whitney U test was conducted for post hoc analysis after a Bonferonni adjustment to the  $p$  value to minimize Type 1 error. The results shown in Table 6 indicated a significant difference between lecturers and administrators in their disappointment with God mean

scores ( $U = 1033.00$ ,  $z = -2.595$ ,  $p < .01$ ,  $r = -.24$ ). Administrators had higher mean ranks. The findings indicated that administrators had higher levels of disappointment with God than faculty, but the effect size was small.

**Table 6: Mean Ranks and Mann Whitney U Test Variance for Job Rank and Spirituality**

	Lec		Adm		Z	U	P	R
	n	M	n	M				
Disappointment	82	54.10	36	71.81	-2.595	1033.00	.009**	-.24

Note: Lec = Lecturer; Adm = Administrator

\*\* $p < .01$

The overall analyses on job rank indicated there was a difference between lecturers and administrators in some of their spirituality mean scores. Hence, the hypothesis related to this variable was partially rejected.

**Level of work involvement.** Comparisons were made between 4 groups of personnel, namely full-time teachers, full-time administrators, part-time teachers, and mixed administrators/teachers. The Kolmogorov-Smirnov and Shapiro-Wilk tests indicated data were skewed in all levels of work involvement and all of the 5 spirituality subscales. Hence, Kruskal Wallis test was used to test the hypothesis. Results indicated a significant difference on grandiosity mean scores due to the level of work involvement ( $H[3] = 8.16$ ,  $p < .05$ ), as shown in Table 7.

**Table 7: Mean Ranks and Kruskal Wallis Test for Level of Work Involvement and Spirituality**

	FT		FA		PT		PT&PA		Df	H	p	Post Hoc
	N	M	N	M	n	M	n	M				
Awareness	38	60.26	34	48.47	14	68.14	28	59.39	3	4.354	.226	–
Disappointments	38	56.30	34	65.21	14	54.32	28	51.36	3	3.005	.391	–
Realistic Acceptance	38	60.50	34	59.76	14	63.29	28	47.79	3	3.335	.343	–
Grandiosity	38	69.30	34	47.76	14	53.89	28	55.11	3	8.162	.043*	FT>
Instability	38	59.33	34	62.35	14	47.46	28	54.14	3	2.439	.486	FA
Impression Management	38	63.55	34	50.34	14	59.14	28	57.16	3	2.937	.401	–
Spiritual* Integration	38	58.66	34	58.78	14	55.29	28	55.48	3	.269	.966	–

Note. FT = Full-time Teaching; FA = Full-time Administration; PT = Part-time Teaching; PT&PA= Part-time Teaching &Part-Administration teaching; \*Self-developed subscale

\* $p < .05$

The Mann Whitney U test was used for post hoc comparisons between groups and a Bonferroni adjustment was applied to the  $p$  value to reduce Type 1 error. The results displayed in Table 8 indicated the difference was between full-time faculty and full-time administrators in grandiosity mean scores was significant at  $p < .05$ . Faculty members reported more grandiosity than administrators.

**Table 8: Mean Ranks and Mann Whitney U Test for Level of Work Involvement and Spirituality**

	FT		FA		Z	H	P	R
	n	M	n	M				
Grandiosity	46	48.90	39	36.04	-2.402	625.500	.016	.26

Note. FT = Full-time Teaching; FA = Full-time Administration

The overall analyses for level of work involvement indicated that there was a significant difference between full-time teachers and full-time administrators in their grandiosity mean scores. Hence, the hypothesis related to this variable was partially retained.

## Hypothesis 2

The second hypothesis stated: There is no significant difference between administrators and faculty in their spirituality mean scores, as measured by the SAI. Three subgroups were compared: faculty, administrators, and administrating faculty. The Kolmogorov-Smirnov and Shapiro-Wilk tests indicated that data were skewed on 4 of the spirituality subscales. Kruskal Wallis test of more than two independent groups was used to examine those variables for differences in spirituality mean scores. The findings are displayed in Table 9. The results indicated that there was a significant difference in the mean scores of only 1 spirituality subscale based on job designations—grandiosity ( $H[2] = 6.51, p < .05$ ). This result was surprising, given that grandiosity represents an exaggerated form of spirituality. Looking at the descriptive data, personnel scored almost 14 out of a maximum possible  $M = 30$ , representing almost 50% of grandiosity mean scores. This is a relatively high score on a construct representing negative spirituality.

**Table 9: Mean Ranks and Kruskal Wallis Test for the Differences between Administrators and Faculty on Spirituality**

	Adm		Fac		Adm/Fac		df	H	p	Post hoc
	n	M	N	M	n	M				
Disappointment	39	68.19	48	55.48	29	50.47	2	5.300	.071	–
Realistic	39	62.46	48	62.13	36	47.17	2	4.410	.110	–
Acceptance										
Grandiosity	39	47.86	48	68.42	36	56.40	2	8.247	.016*	Adm<Fac
Impression	39	54.06	48	61.76	36	59.07	2	1.149	.563	–
Management										
Spiritual	39	62.41	48	55.77	36	57.76	2	.872	.647	–
Integration										

Note. Adm = Administrator; Fac = Faculty; Adm/Fac = Administrating Faculty;

\* $p < .05$

A Bonferroni adjustment was applied to the  $p$  value for post hoc tests using the Mann Whitney U test between two independent groups. These indicated that the difference in grandiosity mean scores was between administrators and faculty ( $U = 929.50$ ,  $z = -2.42$ ,  $p < .017$ ,  $r = -.24$ ), as shown in Table 9. The effect size was small. Faculty had higher mean ranks in grandiosity, which was a surprising finding because grandiosity, according to SAI, is an exaggerated form of spirituality. The overall analyses showed differences between faculty and administrators' grandiosity mean scores. Hence, the hypothesis was partially rejected.

### Hypothesis 3

The third hypothesis stated: There is no significant difference between faculty and administrators in their global job satisfaction scores, as measured by the JDI, after controlling for spirituality. To test this hypothesis, a univariate analysis (ANCOVA) was conducted using selected demographic variables, with all 5 subscales of the SAI as covariates. When the demographic characteristics were entered alone,  $R^2$  was .13, which increased to  $R^2 = .25$  after spirituality subscales were entered as covariates. The unexplained variance ( $SS_R$ ) reduced from 6258.21 to 3575.40. These findings, shown in Table 13, indicated of the 5 subscales, instability in personnel's relationship with God, explained 4.6% variance and was significant. Thus, negative spirituality was associated with global job satisfaction of extension studies personnel. However, the effect size was small ( $\eta^2 = .08$ ). Since the direction of the hypothesis had not been predetermined, the hypothesis was partially rejected. (It is also notable that level of work involvement significantly related to global satisfaction at  $p < .05$ , but with a low effect size of  $\eta^2 = .10$ ).

**Table 10: Comparing Faculty and Administrators While Controlling for Spirituality**

Subscales	<i>SS</i>	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P</i>	$\eta^2$
Awareness	34.978	1	34.978	.783	.379	.010
Disappointment	3.947	1	3.947	.088	.767	.001
Realistic	23.592	1	23.592	.528	.470	.007
Acceptance						
Grandiosity	19.083	1	19.083	.427	.515	.005
Instability	301.157	1	301.157	6.738	.011*	.078
Job Title	1.750	1	1.750	2.618	.079	.061
Level of Education	234.023	2	117.011	.021	.886	.000
Level of Work Involvement	.928	1	.928	2.893	.040*	.098
Age	387.938	3	129.313	1.632	.202	.039
Error	3575.395	80	44.692			

\* $p < .05$

#### Hypothesis 4

The fourth hypothesis stated: There is no significant relationship between the spirituality scores of faculty and administrators, as measured by SAI, and job satisfaction scores, as measured by the JDI. The hypothesis was partially rejected.

The Spearman's Rho correlation test was used to test the hypothesis because the Kolmogorov-Smirnov and Shapiro-Wilk tests of normality showed data were skewed.

**Table 11: Correlations Between Job Satisfaction and Spirituality Mean Scores**

	Awareness	Disap- pointment	Realistic Acceptance	Grandiosity	Instability	Impression Mangt
Global (JDI)	.283**	-.139	.175	-.036	-.308**	.078
Work Itself	.151	-.098	.143	-.151	-.185	.044
Salary	.125	-.156	.001	-.100	-.077	.203*
Promotion	.024	-.026	.014	.056	.042	.051
Coworker	-.003	-.055	-.006	.032	-.176	.089
Supervisor	.037	-.056	.017	-.169	-.048	.152

Note. Impression Mangt = Impression Management

\* $p < .05$ ; \*\* $p < .01$ ,  $n = 105$

Global job satisfaction scores were correlated to awareness of God scores ( $r = .283$ ,  $r^2 = .08$ ) and were negatively correlated to instability with God scores ( $r = -.31$ ,  $r^2 = .10$ ). Satisfaction with salary scores were only positively correlated with impression management scores ( $r = .20$ ,  $r^2 = .04$ ). However, all effect sizes were either weak or negligible.

Spearman's Rho correlation was used to assess the correlations of satisfaction variables to spiritual integration, a subscale added by the researcher to the Spiritual Assessment Inventory. The results are summarized in Table 12.

**Table 12: Correlation between Integration of Spirituality Scores and Job Satisfaction Scores**

	Global	Work Itself	Salary	Promotion	Coworker	Supervisor
Spiritual Integration	.246*	.231*	.108	.021	.049	.288**

\* $p < .05$ ; \*\* $p < .01$

The results indicated that global job satisfaction was significantly correlated to integration of spirituality into work ( $r^2 = .06$ ). The scores of satisfaction with work itself subscale were significantly correlated to the spiritual integration scale that was created by the researcher ( $r^2 = .05$ ). Satisfaction with work itself was significantly correlated to integration of spirituality at work ( $r^2 = .10$ ), and satisfaction with supervision was positively correlated with spiritual integration ( $r^2 = .08$ ). The effect sizes were weak or negligible.

Overall, there were a few correlations between scores on job satisfaction subscales and spirituality subscales. The hypothesis was partially rejected.

**Table 13: Regression Analysis Summary for Work Characteristics and Spirituality Predicting Global Job Satisfaction**

Subscales	<i>B</i>	<i>SE B</i>	<i>B</i>	<i>T</i>	<i>P</i>
Job Variety	.852	.231	.381	3.680	.000
Job Autonomy	.009	.235	.004	.036	.971
Job Identity	-.455	.294	-.219	-1.550	.124
Feed back	.542	.306	.215	1.774	.079
Job Significance	-.085	.279	-.036	-.304	.762
Awareness	.039	.073	.055	.539	.591
Disappointment	-.120	.122	-.110	-.980	.329
Realistic Acceptance	.237	.109	.230	2.173	.032
Grandiosity	-.015	.151	-.010	-.102	.919
Instability	-.222	.151	-.010	-.102	.122
Impression Management	-.116	.214	-.055	-.540	.590

$R = .554$        $R^2 = .307$

Variables were force-entered into the regression model. The overall model of work characteristics and spirituality had a combined effect of  $R^2 = .31$ . The findings indicated that job variety as measured by JDS significantly contributed to the prediction model at  $p < .05$ . The results show that if all predictor effects are held constant, then as job variety scores increase by one unit global job satisfaction scores increase by .85 units ( $\beta = .38, p < .05$ ). The hypothesis was partially rejected.

It is interesting to note that realistic acceptance scores, a spirituality subscale, significantly contributed to the model at  $p < .05$ . The results indicated that as realistic acceptance [of God's will] increases by one unit, global job satisfaction score increases by .24 units ( $\beta = .23, p < .05$ ), if all predictor variables remain constant.

## DISCUSSION AND CONCLUSIONS

How is personnel's spirituality related to job satisfaction? This study found that global job satisfaction scores were positively and significantly correlated to awareness of God scores ( $r = .28$ ). Although the relationship was weak, the findings indicate that those who had higher scores in awareness of God reported higher satisfaction with their work in general. This finding was similar to that of Perrone et al.(2006) who found that job satisfaction and existential well-being were statistically significantly correlated among gifted adults ( $r = .42, p < .01$ ). Miner, Dowson, and Sterland (2010) also found that there was a positive correlation between satisfaction with ministry and spiritual relatedness of clergy ( $r = .36$ ).

When regression analysis was conducted to determine a predictive model for global satisfaction based on personnel's satisfaction with work conditions scores and spirituality scores, it was interesting to note that realistic acceptance scores significantly contributed to the model at  $p < .05$ . The results indicate that, all things being equal, as the scores of realistic acceptance of God's will increase by one unit, global job satisfaction scores increase by .24

units. Even though the effect size was small ( $R^2 = .31$ ), the results may have practical significance, implying that global job satisfaction may be increased if personnel are assisted to attain a realistic acceptance of God's will in light of disappointing circumstances. This finding suggests that spirituality may be associated with the cognitive/reflective aspects of people, implying it may be developed to increase global job satisfaction.

The Bible shows that the spirituality of believers is supposed to be attribute to their outlook on life, even at work (Col 3:17-23). The Bible does not underrate believers' hardships, even at work, but gives guidelines for how those can be addressed by their relationship with God and with each other as communities of God's people (Matt 18).

### **Study Implications**

The study found significant differences between faculty and administrators on their disappointment with God mean scores. Administrators reported higher disappointment than did faculty. From the demographic data, faculty had a ranking system that allowed them to climb their career ladder from one level to the next, while administrators indicated no ranking system. Therefore, institutional leaders should create job rankings for administrators of Christian higher education. Such rankings could be created with incentives to encourage the pursuit of higher learning and excellence in job performance. While working to establish job rankings, leaders may also consider job enrichment programs, because the findings of this study indicated that job characteristics were significantly related to global job satisfaction. These programs could be created to include a variety of activities within work, and to augment autonomy, task identity, feedback, and job significance. This study found these characteristics to be positively related to the global job satisfaction of personnel.

### **Limitations of the study**

The generalizability of the findings of this study is limited by three main issues. First, the sample of this study was primarily a convenient sample, implying that the sample was not randomly selected to represent the overall population. However, the findings of the study can be useful for institutions with characteristics similar to those of the institutions involved in this study.

Second, although the instruments used in this study had high or acceptable reliability, with Chronbach's alpha  $\alpha = .70$  and above, some subscales of the JDS and SAI, had low reliability, of  $\alpha = 4.14-6.38$ . This implies that the interpretation of the findings in those areas should be handled cautiously. The other limitation in the questionnaire is that items required self-reported data, which may not objectively represent the true image of personnel's perceptions. In addition to the type of questions, the way statements were phrased may have been culturally sensitive to Western culture. This was verbalized to the researcher by some participants, and may have contributed to missing data for some items. This was particularly true for some spirituality questions, where respondents expressed surprise about the dissatisfaction with God questions. Probably, due to the high regard that Kenyans have for God, many had never thought of or entertained feelings of being disappointed by God.

### **Areas of further research**

A study focusing on personnel's maturity level in their relationship with God could be conducted. This is recommended because the study found faculty to have significantly higher grandiosity scores in their spirituality based on their job titles.

Similarly, administrators had significantly higher scores in the disappointment with God and instability in relationship with God subscales. A study on the relationship between spiritual maturity and job satisfaction could be conducted to understand these phenomena.

A quantitative approach could be complemented with a qualitative one to understand personnel's perceptions of these negative spirituality aspects.

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