Summer 2000

Religious involvement and dispositional characteristics as predictors of work attitudes and behaviors

Tami Leigh Knotts

Follow this and additional works at: https://digitalcommons.latech.edu/dissertations

Part of the Human Resources Management Commons, Industrial and Organizational Psychology Commons, Organizational Behavior and Theory Commons, and the Other Religion Commons
INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

Bell & Howell Information and Learning
300 North Zeeb Road, Ann Arbor, MI 48106-1346 USA

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
RELIGIOUS INVOLVEMENT AND DISPOSITIONAL CHARACTERISTICS
AS PREDICTORS OF
WORK ATTITUDES AND BEHAVIORS

by
Tami L. Knotts, B.S., M.B.A.

A Dissertation Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Business Administration

COLLEGE OF ADMINISTRATION AND BUSINESS
LOUISIANA TECH UNIVERSITY

July 2000
August 17, 2000

We hereby recommend that the dissertation prepared under our supervision
by ______________________ Tami Leigh Knotts ______________________________
entitled _______________________________ Religious Involvement and Dispositional
Characteristics as Predictors of Work Attitudes and Behaviors

be accepted in partial fulfillment of the requirements for the Degree of

Doctor of Business Administration

Timothy R. Barrett
Supervisor of Dissertation Research

J. Hillman Willis
Head of Department

Management

Department

Recommendation concurred in:

R. Anthony Jones
Advisory Committee

Approved:

Director of Graduate Studies

Director of the Graduate School

Dean of the College
ABSTRACT

The purpose of this dissertation was to empirically examine the effects of (1) religious involvement on job attitudes, (2) dispositions on job attitudes, and (3) religious involvement on workplace behaviors. This study also assessed whether job attitudes mediated the effect of religious involvement on workplace behaviors or the interaction effect of religious involvement and dispositional characteristics on workplace behaviors.

Higher levels of religious involvement were hypothesized to lead to more positive work attitudes and behaviors. Conservative and self-transcendent values along with positive well-being were expected to lead to positive attitudes at work. The effect of religious involvement on work behaviors and the interactive effect of religious involvement and dispositions on work behaviors were hypothesized to be mediated by job attitudes.

The sample for this dissertation was drawn from two organizations including a rehabilitation hospital and an automotive parts distributor. Employee and supervisor
questionnaires were distributed in conjunction with payroll checks and were returned through the mail. Two waves of questionnaires produced a total of 113 employee and 22 supervisor surveys. The response rates were 30 percent for the non-supervisory employees and 55 percent for the supervisors.

Hierarchical regression analysis and mediated regression analysis were employed to test the hypotheses. The results provided partial support for the hypotheses. An extrinsic-personal religious orientation was positively associated with job involvement. Stimulation and self-direction values were negatively associated with job involvement and organizational commitment. Also, a positive relationship was found between benevolence and job involvement, and an extrinsic-personal religious orientation was found to be positively associated with in-role and extra-role behavior that benefited the organization. Finally, some support was found for a mediation effect. An extrinsic-personal religious orientation interacted with both positive affect and life satisfaction to lessen turnover intentions through job satisfaction, organizational commitment, and job involvement.
Managerial implications of these findings along with contributions to the management literature are discussed. Suggestions for future research are also provided for academicians.
ACKNOWLEDGMENTS

I would like to express my gratitude to everyone who contributed to the completion of this dissertation. Dr. Tim Barnett, my dissertation chairman, deserves a special thanks. Throughout my doctoral program at Louisiana Tech, Dr. Barnett has spent countless hours (and red pens!) reviewing and revising my work. His guidance and support made the completion of my degree a meaningful and rewarding experience. I am also grateful to my dissertation committee members, Dr. Tony Inman and Dr. Orlando Richard, for their valuable comments and suggestions. A special thanks also goes to Dr. Inman for providing me with the opportunity to become a part of this doctoral program.

In addition to the professional acknowledgments, I would like to thank my parents, Mack and JoNell Knotts, and the rest of my family for their constant support and encouragement in all of my endeavors. Their unconditional love and belief in me has made my dream of achieving my doctorate a reality.
TABLE OF CONTENTS

ABSTRACT .......................................... i
ACKNOWLEDGEMENTS ............................. iv
TABLE OF CONTENTS ............................. v
LIST OF TABLES ................................. ix
LIST OF FIGURES ............................... xi

CHAPTER 1: INTRODUCTION ..................... 1
Definitions of Study Variables ............... 3
   Religious Variable .......................... 3
      Religious Involvement .................... 4
   Dispositional Variables .................... 5
      Value Types ............................. 5
      Personality ............................. 5
      Subjective Well-Being .................... 6
   Attitudinal Variables ........................ 6
      Job Satisfaction .......................... 6
      Organizational Commitment ............... 6
      Job Involvement .......................... 7
   Behavioral Variables ........................ 7
      Turnover Intentions ....................... 7
      Job Performance .......................... 8
The Importance of Religious Involvement .... 8
Statement of the Problem .................... 10
Objectives of the Study ...................... 12
Plan of the Study ............................ 12
Research Purpose ............................ 12
Hypotheses Development .................... 14
   Religious Involvement and Job
      Attitudes ............................... 14
   Religious Involvement and Workplace
      Behaviors ............................... 14
   Dispositions and Job Attitudes ............ 15
   The Mediating Role of Job Attitudes ...... 15
Research Methodology ........................ 16
   Sample Methodology ....................... 16
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Data Collection Procedures</td>
<td>16</td>
</tr>
<tr>
<td>Statistical Techniques</td>
<td>17</td>
</tr>
<tr>
<td>Contributions of the Study</td>
<td>17</td>
</tr>
<tr>
<td>Overview of the Study</td>
<td>19</td>
</tr>
<tr>
<td>CHAPTER 2: REVIEW OF THE LITERATURE</td>
<td>20</td>
</tr>
<tr>
<td>Theory of Planned Behavior</td>
<td>21</td>
</tr>
<tr>
<td>Religion</td>
<td>26</td>
</tr>
<tr>
<td>Western Religions</td>
<td>27</td>
</tr>
<tr>
<td>Christianity</td>
<td>28</td>
</tr>
<tr>
<td>Judaism</td>
<td>30</td>
</tr>
<tr>
<td>Religious Involvement Conceptualizations</td>
<td>31</td>
</tr>
<tr>
<td>Religiosity</td>
<td>32</td>
</tr>
<tr>
<td>Religiousness</td>
<td>36</td>
</tr>
<tr>
<td>Religious Orientation</td>
<td>37</td>
</tr>
<tr>
<td>Religious Involvement</td>
<td>44</td>
</tr>
<tr>
<td>Potential Consequences of Religious Involvement</td>
<td>45</td>
</tr>
<tr>
<td>Dispositions</td>
<td>46</td>
</tr>
<tr>
<td>Value Types</td>
<td>46</td>
</tr>
<tr>
<td>Cognitive Dissonance Theory</td>
<td>52</td>
</tr>
<tr>
<td>Religious Socialization</td>
<td>53</td>
</tr>
<tr>
<td>Reinforcement Theory</td>
<td>55</td>
</tr>
<tr>
<td>Personality</td>
<td>57</td>
</tr>
<tr>
<td>Subjective Well-Being</td>
<td>61</td>
</tr>
<tr>
<td>Job Attitudes</td>
<td>64</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>65</td>
</tr>
<tr>
<td>Organizational Commitment</td>
<td>66</td>
</tr>
<tr>
<td>Job Involvement</td>
<td>67</td>
</tr>
<tr>
<td>Workplace Behaviors</td>
<td>69</td>
</tr>
<tr>
<td>Absenteeism</td>
<td>69</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>70</td>
</tr>
<tr>
<td>Job Performance</td>
<td>72</td>
</tr>
<tr>
<td>In-role Behavior</td>
<td>72</td>
</tr>
<tr>
<td>Extra-role Behavior</td>
<td>74</td>
</tr>
<tr>
<td>Unethical Behavior</td>
<td>76</td>
</tr>
<tr>
<td>Problems with Research on Religious Involvement</td>
<td>79</td>
</tr>
<tr>
<td>Unidimensional Approach</td>
<td>80</td>
</tr>
<tr>
<td>Multidimensional Approach</td>
<td>80</td>
</tr>
<tr>
<td>Potential Outcomes of Dispositions</td>
<td>81</td>
</tr>
<tr>
<td>Job Attitudes</td>
<td>81</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>84</td>
</tr>
<tr>
<td>Organizational Commitment</td>
<td>87</td>
</tr>
<tr>
<td>Job Involvement</td>
<td>89</td>
</tr>
<tr>
<td>Problems with Dispositional Research</td>
<td>90</td>
</tr>
<tr>
<td>Interactions Between Religious Involvement and Dispositions</td>
<td>92</td>
</tr>
<tr>
<td>Potential Outcomes of Job Attitudes</td>
<td>93</td>
</tr>
</tbody>
</table>

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
# LIST OF TABLES

<table>
<thead>
<tr>
<th>Table 2.1</th>
<th>Similarities and Differences of Religious Involvement Conceptualizations</th>
<th>33</th>
</tr>
</thead>
<tbody>
<tr>
<td>Table 2.2</td>
<td>Components and Modes of Religiosity</td>
<td>35</td>
</tr>
<tr>
<td>Table 2.3</td>
<td>Religious Involvement and Dispositional Characteristics</td>
<td>47</td>
</tr>
<tr>
<td>Table 2.4</td>
<td>Instrumental and Terminal Values</td>
<td>48</td>
</tr>
<tr>
<td>Table 2.5</td>
<td>Motivationally Distinct Value Types</td>
<td>50</td>
</tr>
<tr>
<td>Table 2.6</td>
<td>Dimensions of Personality</td>
<td>58</td>
</tr>
<tr>
<td>Table 2.7</td>
<td>Dimensions of Subjective Well-Being</td>
<td>62</td>
</tr>
<tr>
<td>Table 2.8</td>
<td>Dispositional Characteristics and Job Attitudes</td>
<td>82</td>
</tr>
<tr>
<td>Table 2.9</td>
<td>Job Attitudes and Workplace Behaviors</td>
<td>95</td>
</tr>
<tr>
<td>Table 3.1</td>
<td>Personal Involvement Inventory</td>
<td>127</td>
</tr>
<tr>
<td>Table 3.2</td>
<td>Religiosity Scale</td>
<td>129</td>
</tr>
<tr>
<td>Table 3.3</td>
<td>Intrinsic/Extrinsic-Revised Scale</td>
<td>130</td>
</tr>
<tr>
<td>Table 3.4</td>
<td>Schwartz Value Survey</td>
<td>134</td>
</tr>
<tr>
<td>Table 3.5</td>
<td>Satisfaction With Life Scale</td>
<td>138</td>
</tr>
<tr>
<td>Table 3.6</td>
<td>Positive Affect Negative Affect Schedule</td>
<td>139</td>
</tr>
<tr>
<td>Table 3.7</td>
<td>Global Measure of Job Satisfaction</td>
<td>142</td>
</tr>
</tbody>
</table>
Table 3.8 Organizational Commitment Questionnaire .................. 144
Table 3.9 Job Involvement Scale .................. 146
Table 3.10 Intention to Turnover .................. 148
Table 3.11 Job Performance Scale ................. 151
Table 3.12 Social Desirability Scale .............. 153
Table 4.1 Sample Characteristics by Company .... 163
Table 4.2 Sample Characteristics .................. 166
Table 4.3 Comparison of Early and Late Respondents on Demographic and Study Variables .............. 169
Table 4.4 Reliability Analysis of Dissertation Scales .................. 171
Table 4.5 Descriptive Statistics and Correlation Coefficients ........ 173
Table 4.6 Hierarchical Regression Results: Religious Involvement and Dispositional Characteristics ........ 181
Table 4.7 Hierarchical Regression Results: Workplace Behaviors ........ 184
Table 4.8 Results of Mediated Regression Analysis .................. 189
Table 5.1 Summary Table of Results and Implications ............... 202
# LIST OF FIGURES

<table>
<thead>
<tr>
<th>Figure</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figure 1.1</td>
<td>Theoretical Framework</td>
<td>2</td>
</tr>
<tr>
<td>Figure 1.2</td>
<td>Research Process</td>
<td>13</td>
</tr>
<tr>
<td>Figure 2.1</td>
<td>Theory of Planned Behavior</td>
<td>22</td>
</tr>
<tr>
<td>Figure 2.2</td>
<td>Individual and Social Determinants of Work Quality</td>
<td>25</td>
</tr>
<tr>
<td>Figure 2.3</td>
<td>Dimensions and Categories of Motivationally Distinct Value Types</td>
<td>51</td>
</tr>
<tr>
<td>Figure 3.1</td>
<td>Research Framework</td>
<td>104</td>
</tr>
</tbody>
</table>
CHAPTER 1
INTRODUCTION

This dissertation investigates the impact of religious involvement on job attitudes and behaviors. Figure 1.1, based in part on the theory of planned behavior (Ajzen, 1988), represents a useful framework for understanding the relationships of interest. In addition to its potential effect on attitudes and behavior, religious involvement may also influence dispositions including values, personality, and subjective well-being. According to Stone-Romero and Stone (1998), religion specifies virtuous characteristics that individuals should possess in the form of dispositions, traits, and attitudes. Furthermore, religion defines for individuals appropriate behavior under particular circumstances (Stone-Romero & Stone, 1998). Thus, religion may directly affect several individual factors including values, personality, subjective well-being, attitudes, and behavior (Stone-Romero & Stone, 1998).
Figure 1.1

Theoretical Framework
This chapter presents definitions of study variables and discusses the importance of religious involvement in the workplace. Following this discussion, the statement of the problem and objectives of the study are provided. Finally, the chapter concludes by outlining the plan of the study and its important contributions.

Definitions of Study Variables

To provide a common understanding of the terminology used in this dissertation, the following section provides definitions of the major study variables.

Religious Variable

Although there is no generally accepted definition of religion, it typically involves the thoughts, feelings, and practices associated with being religious (Stone-Romero & Stone, 1998). Religion may also encompass symbolic membership. Symbolic membership is held by individuals who simply claim a religion but are not necessarily religious. To differentiate between these alternative definitions of religion, the present dissertation focuses on religious involvement.
Religious involvement refers to the beliefs, feelings, and behaviors associated with religion along with one's motivation for being religious (Cornwall et al., 1986; Allport & Ross, 1967). Various conceptualizations of religious involvement exist. These include religiosity, religiousness, and religious orientation. Religiosity refers to one's commitment to and affiliation with a particular religion (McDaniel & Burnett, 1990). Generally, three concepts describe religiosity—cognition, affect, and behavior. Religiousness, on the other hand, focuses on two separate approaches to religion. One approach involves beliefs and practices directed towards a higher power while the other approach focuses on existential concerns (Pargament, 1997). Finally, religious orientation represents one's motivation for being religious, which can be classified as either intrinsic or extrinsic. Individuals with an intrinsic orientation truly live religion while individuals with an extrinsic orientation simply use religion to satisfy their basic needs (Allport & Ross, 1967). Because each of these terms describes to some degree what it means to be religious, this dissertation uses a collective term called religious involvement.
Dispositional Variables

For the purposes of this dissertation, dispositions represent psychological tendencies to react in a certain way (House, Shane, & Herold, 1996). Examples include value types, personality, and subjective well-being.

Value Types

A personal value is an enduring belief about present conduct or future existence (Rokeach, 1968) while a value type represents an enduring belief about a primary goal. According to Schwartz and Bilsky (1987, 1990), ten primary goals or value types exist: power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity, and security.

Personality

Personality refers to individual traits that cause people to feel, think, and act in certain ways. The Big Five Personality Model (Digman, 1990; Goldberg, 1990) identifies five personality traits including extroversion, agreeableness, conscientiousness, neuroticism, and openness to experience.
**Subjective Well-Being**

Subjective well-being represents the extent to which an individual feels good about his/her life and experiences positive or negative moods. Three components define subjective well-being: life satisfaction, positive affect, and negative affect (Diener, 1984).

**Attitudinal Variables**

This dissertation examines three work attitudes—satisfaction, commitment, and involvement. While satisfaction and involvement are primarily task-related, commitment pertains to one’s relationship with the organization.

**Job Satisfaction**

Job satisfaction refers to the degree of positive feelings one experiences on the job (Locke, 1976). High job satisfaction suggests that an individual feels good about specific work responsibilities and his/her ability to accomplish them.

**Organizational Commitment**

An identification with and involvement in a particular organization characterize organizational commitment. Three factors comprise its definition: (1) an
acceptance of organizational goals and values, (2) a willingness to act in the interest of the organization, and (3) a desire to remain part of the organization (Mowday, Steers, and Porter, 1979).

Job Involvement

Job involvement refers to one's identification with the job itself (Locke, 1976). High job involvement may mean that an individual places importance on work and views his/her job as a meaningful assignment.

Behavioral Variables

Behavioral variables in this dissertation relate to important individual and organizational outcomes. These outcomes include turnover intentions and job performance. Furthermore, job performance refers to both in-role and extra-role behavior.

Turnover Intentions

Voluntary turnover refers to an individual's termination of employment with a given company (Tett & Meyer, 1993). Because actual turnover is difficult to capture, this dissertation uses turnover intentions as a surrogate measure. Turnover intentions describe an individual's desire to leave an organization.
Job Performance

Job performance typically occurs through either in-role or extra-role behavior (Williams & Anderson, 1991). In-role performance refers to behaviors that are part of the job description and necessary for effective functioning while extra-role performance includes behaviors that are not prescribed by the job but do contribute to organizational effectiveness.

The Importance of Religious Involvement

Recently, the topic of religion has received tremendous attention in the popular press. Articles focusing on religious expression, religious accommodation, and spirituality have graced the pages of numerous magazines (Christian Century, 1997; Pouliot, 1996; Ferguson & Lee, 1997; Flynn, 1998). For example, both Business Week (Conlin, 1999) and HR Magazine (Digh, 1998) have printed cover stories entitled "Religion in the Workplace." Several polls also show that religion is a major concern for many Americans. A 1999 Gallup Poll found that 6 out of 10 Americans consider religion to be an important part of their life (Newport, 1999). In addition, Business Week reported that 78 percent of Americans felt a need for spiritual growth in 1999, which
was up from 20 percent in 1994 (Conlin, 1999). Thus, religion seems to be an increasingly important issue for Americans in today's society.

While the interest in religion in the workplace may be on the rise, the empirical research on religion's effects is not. Questions concerning how an individual's involvement in religion affects his/her work environment are still unanswered. Prior research suggests, however, that religiously involved individuals tend to possess different characteristics than individuals who are not religiously involved (Donahue, 1985). These differences can manifest themselves in the form of dispositions, attitudes, and behaviors (Schwartz & Huismans, 1995; Wiebe & Fleck, 1980; Chamberlain & Zika, 1992; Ruh & White, 1974; Donahue & Benson, 1995). In addition, religious involvement offers some individuals a sense of direction and ultimate meaning in life (Allport, 1956). These individuals often view work as a calling rather than a job and may express greater appreciation toward life in general (Davidson & Caddell, 1994; Allport, 1956). Thus, religious involvement has the potential to affect the workplace through its impact on individual value systems, and ultimately job attitudes and behaviors.
Religious involvement can impact dispositional characteristics, particularly values such as forgiveness, tradition, and conformity (Rokeach, 1969; Schwartz & Huismans, 1995). Religious involvement may also positively influence job attitudes. Previous literature has conceptually linked satisfaction, commitment, and involvement with religious beliefs (Davidson & Caddell, 1994). Finally, religious involvement can positively affect workplace behaviors through its emphasis on the value of hard work (Weber, 1958; Stone-Romero & Stone, 1998). In support of this view, Weber’s (1958) classic thesis suggests that religious beliefs shape the everyday conduct of individuals as well as their approach to work. Weber’s belief is summarized in the following passage:

The magical and religious forces, and the ethical ideas of duty based upon them have in the past always been among the most important formative influences on conduct (Weber, 1958: 27).

Statement of the Problem

Previous research has recognized the potential influence of religion on dispositions, attitudes, and behavior in the workplace (Schwartz & Huismans, 1995; Davidson & Caddell, 1994; Hunt & Vitell, 1986). However, the actual impact of religious involvement has not been empirically tested. For example, Stone-Romero and Stone
(1998) suggest that religion influences individual behavior through values. Other research, however, suggests that religious involvement directly affects both attitudes and behavior (Davidson & Caddell, 1994; Ruh & White, 1974). Thus, while religious involvement has the potential to affect workplace behaviors, how that effect manifests itself is uncertain.

Thus, research is needed to explain how religious involvement and values affect workplace behaviors. The present dissertation addresses this problem by examining the following research questions:

1. Is religious involvement associated with job attitudes?
2. Is religious involvement associated with important individual and organizational outcomes?
3. Are dispositional characteristics associated with job attitudes?
4. Do job attitudes mediate the relationship between religious involvement and individual behaviors in the workplace?
5. Do job attitudes mediate the combined effect of religious involvement and dispositional characteristics on individual behaviors in the workplace?

Researchers have also struggled with the appropriate method for measuring religious involvement. While some studies have relied on the Allport and Ross (1967) Religious Orientation Scale, others have developed
alternative unidimensional and multidimensional approaches (Cornwall et al., 1986; Gorsuch & McPherson, 1989). However, no consistent measure of religious involvement has been used. According to Kirkpatrick (1989), the development or improvement of religious scales would be a worthwhile venture for future research.

**Objectives of the Study**

The purpose of the present dissertation is to empirically examine the impact of religious involvement on job attitudes and workplace behaviors. In addition, the relationship between dispositions and attitudes along with the potential mediating effect of job attitudes will be investigated. Figure 1.1 depicts these relationships.

**Plan of the Study**

Figure 1.2 provides an outline of the entire research process for this dissertation.

**Research Purpose**

As previously stated, the purpose of the present dissertation is to empirically assess the effect that religious involvement has on job attitudes and behaviors. Furthermore, the relationship between dispositions and
Figure 1.2

Research Process

Research Purpose
To empirically examine the impact of religious involvement on job attitudes and workplace behaviors. To investigate the relationship between dispositions and job attitudes. To determine the potential mediating effect of job attitudes.

Hypotheses Development
Literature search to support hypotheses development. Hypotheses relate to five research questions.

Research Methodology
Questionnaire sent to two local companies, comprised of 375 employees and 40 supervisors. Surveys attached to payroll check and returned via mail.

Sample Methodology
113 employees and 22 supervisors

Statistical Techniques
Descriptive Statistics
Hierarchical Regression Analysis
Mediated Regression Analysis
attitudes along with the potential mediating effect of job attitudes will be examined.

Hypotheses Development

Several hypotheses were developed based on existing theory and literature. Each category of hypotheses corresponds to the five research questions. The specific hypotheses are listed below.

**Religious Involvement and Job Attitudes**

H1: Individuals who are highly involved in religion will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

**Religious Involvement and Workplace Behaviors**

H2a: Individuals who are highly involved in religion will have lower turnover intentions than other individuals.

H2b: Individuals who are highly involved in religion will perform more positive in-role behaviors than other individuals.

H2c: Individuals who are highly involved in religion will perform more positive extra-role behaviors than other individuals.
Dispositions and Job Attitudes

H3a: Individuals who exhibit value types associated with self-transcendence or conservation will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

H3b: Individuals who exhibit value types associated with self-enhancement or openness to change will experience less job satisfaction, organizational commitment, and job involvement than other individuals.

H3c: Individuals who exhibit life satisfaction will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

H3d: Individuals who exhibit positive affect will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

H3e: Individuals who exhibit negative affect will experience less job satisfaction, organizational commitment, and job involvement than other individuals.

The Mediating Role of Job Attitudes

H4a: Job attitudes will mediate the relationship between religious involvement and workplace outcomes.

H4b: Job attitudes will mediate the interactive effect of religious involvement and value types on workplace outcomes.

H4c: Job attitudes will mediate the interactive effect of religious involvement and subjective well-being on workplace outcomes.
Research Methodology

The following section briefly discusses the research design used to investigate the hypotheses. Included in this discussion are the sample methodology, the data collection procedures, and the statistical techniques.

Sample Methodology

The sample for this dissertation included the employees of two companies from the same geographic area. The first company consisted of an auto parts distributor with approximately 75 employees and 3 supervisors. The second company, a rehabilitation hospital, included two locations with approximately 300 employees and 37 supervisors.

Data Collection Procedures

Two questionnaires were administered—one to non-supervisory employees and one to supervisors. The employee survey consisted of four sections: (1) religious information, (2) job information, (3) background information, and (4) demographic information. The supervisor survey contained only behavioral questions. Both groups received a cover letter, a copy of the questionnaire, and a postage-paid envelope with their
payroll check. A total of 113 non-supervisory surveys and 22 supervisor surveys were obtained, with 100 employee and 21 supervisor questionnaires from the rehabilitation hospital and 13 employee questionnaires and 1 supervisor survey from the auto parts distributor.

**Statistical Techniques**

Several statistical methods were needed in this dissertation. Both reliability and factor analysis were used to determine the internal consistency and unidimensionality of previously developed scales. Hierarchical regression analysis was used to examine Hypotheses 1-3d. Hierarchical regression analysis depicts changes in the dependent variable as new independent variables are added (Cohen & Cohen, 1975). Finally, mediated regression analysis was employed to test Hypotheses 4a-4c. According to Baron and Kenny (1986), this approach is appropriate for assessing the linkages in a mediation model.

**Contributions of the Study**

This dissertation makes several significant contributions to the study of religion. First, it clarifies the role of religious involvement in the workplace by placing it within a theoretical framework.
that is grounded in previous research. The theory of planned behavior has been applied to numerous empirical settings from voting to shoplifting and continues to provide useful information regarding the value-attitude-behavior relationship (Stone-Romero & Stone, 1998). By incorporating religion, the framework suggests that religious involvement influences behavior through values and attitudes. This dissertation provides the first empirical test of this relationship.

Second, this dissertation examines the impact of value types. While previous literature has focused on individual values, the present study is concerned with value types (Schwartz & Huismans, 1995). These value types represent universal characteristics that all individuals possess to some degree (Schwartz & Huismans, 1995). Schwartz and Huismans (1995) suggest that this type of approach allows for the formulation of integrated hypotheses that relate all of the value types to different attitudes and behaviors.

Third, this dissertation uses several measurement scales that incorporate multiple dimensions of religious involvement. The use of different religious measures improves the likelihood of capturing the concept of religious involvement.
Overview of the Study

Chapter 1 provides an outline of this dissertation by presenting the research problem, the importance of religious involvement, the theoretical framework, the objectives and plan of the present dissertation, and the significant contributions of the study. Chapter 2 presents a review of the relevant literature concerning religious involvement, dispositions, job attitudes, and workplace behaviors. Chapter 3 outlines the research methodology including hypotheses development, sample and data collection procedures, and statistical techniques. Chapter 4 presents the data analysis, and Chapter 5 provides the conclusions, limitations, and recommendations of the study.
CHAPTER 2

REVIEW OF THE LITERATURE

This chapter reviews relevant literature concerning religious involvement, dispositions, job attitudes, and workplace behaviors. The first section of the chapter outlines the theoretical framework for this dissertation. The next section describes religion in general and identifies specific religious affiliations. Third, the chapter reviews three conceptualizations of religious involvement that encompass the characteristics associated with religious individuals. The fourth section of the chapter defines the concept of religious involvement, and the fifth section suggests possible relationships between religious involvement and individuals' dispositions, job attitudes, and workplace behaviors. The sixth section identifies values, personality, and subjective well-being as dispositional antecedents to job attitudes. Finally, the last section describes the impact of job attitudes on workplace behaviors such as absenteeism, turnover, job...
performance, unethical behavior, and religious expression. The chapter concludes with a brief summary.

**Theory of Planned Behavior**

The theory of planned behavior, shown in Figure 2.1, is a social psychological model explicating the relationship between values, attitudes, and behaviors. The theory suggests that behavior is the end result of an individual's conscious intentions to act. Behavioral intentions are a function of three antecedents—attitude toward the behavior, subjective norms, and perceived behavioral control.

Attitude toward the behavior refers to an individual's perception of positive or negative aspects associated with the act itself. In general, two factors determine one's attitude toward a particular behavior: behavioral beliefs and evaluation of outcomes. Behavioral beliefs refer to the likelihood that a particular behavior will lead to certain outcomes, which are evaluated as positive or negative. Thus, attitude toward the behavior is a function of both behavioral beliefs and evaluation of outcomes (Ajzen, 1988).

Subjective norms develop from perceived social pressure to perform or not perform a particular behavior.
Figure 2.1

The Theory of Planned Behavior

Behavioral beliefs → Attitude toward the behavior → Behavioral intentions → Behavior

Evaluation of outcomes → Subjective norms

Normative beliefs

Motivation to comply → Perceived behavioral control

(Ajzen 1988, 1991)
Two factors determine the level of social pressure that individuals encounter: normative beliefs and motivation to comply. Normative beliefs reflect the social influence of referent others while motivation to comply pertains to a sense of obligation that individuals feel. Both normative beliefs and motivation to comply have an additive effect on subjective norms (Ajzen, 1988).

Finally, perceived control relates to the ability of an individual to engage in a particular behavior. Although individuals may be motivated to perform a behavior, their perceived behavioral control may be low due to several factors. First, the knowledge and skills of individuals may limit their ability to perform a particular behavior. Second, tragic events that cause emotional disturbances may reduce their capabilities. Third, opportunity costs such as not having the right equipment may prevent behavior performance. And fourth, dependence on others may lead to doubts about actually performing the behavior alone (Ajzen, 1988).

Thus, the theory of planned behavior suggests that behavioral intentions develop from several factors: (1) a positive attitude toward the behavior, (2) perceived consistency with social referents, and (3) perceived confidence in one's ability to perform a behavior.
Additionally, these factors serve as outcomes of individual values that are related to a particular behavior and referent others.

Although the theory of planned behavior offers an explanation for how values affect attitudes and behavior, it does not directly stipulate how these values develop (Stone-Romero & Stone, 1998). Thus, a major part of this dissertation focuses on the development of individual values and other dispositional characteristics that may influence the attitude-behavior relationship.

Prior work by Stone-Romero and Stone (1998) regarding work quality provides the conceptual background for the relationship between religion and values. These researchers suggest that personal values such as dedication and loyalty evolve from religious teachings. In return, these values determine individual attitudes and behavior. Thus, religion may indirectly affect job performance through the formation of personal values. Figure 2.2 depicts this relationship using the theory of planned behavior as a conceptual framework (Stone-Romero & Stone, 1998).

Religion may also affect other dispositions, including personality and subjective well-being. Although the theory of planned behavior does not elaborate on these
Figure 2.2
Individual and Social Determinants of Work Quality

Behavioral beliefs (e.g., concerning high quality work)

Evaluation of outcomes (e.g., from doing high quality work)

Moral beliefs (e.g., concerning high quality work)

Normative beliefs (e.g., concerning high quality work)

Subjective norms (e.g., concerning high quality work)

Motivation to comply (e.g., with high quality work expectations)

Perceived behavioral control (e.g., to do high quality work)

Behavioral intentions (e.g., intent to do high quality work)

Behavior (e.g., doing high quality work)

Religious and Moral Teachings

(Stone-Romero & Stone, 1998)
factors, both personality and subjective well-being appear to be influenced by religious involvement (Wiebe & Fleck, 1980; Chamberlain & Zika, 1992). Incorporating both personality and subjective well-being into the framework suggests that these factors indirectly affect attitudes and behaviors. Thus, an expanded version of the theory of planned behavior provides a model for understanding how religion, dispositions, attitudes, and behavior all relate to one another.

Empirical research has supported the theory of planned behavior in a variety of settings (Ajzen, 1988, 1991; Stone-Romero & Stone, 1998). However, no empirical study to date has examined the role of extraneous variables such as religion, personality, and subjective well-being. This dissertation focuses on how religious involvement, dispositions, and job-related attitudes affect behavior in the workplace.

**Religion**

Although no universally accepted definition or theory of religion exists in social scientific research (Guthrie, 1980), two perspectives identify its unique characteristics. The substantive view asserts that sacred beliefs and practices characterize religion. In other
words, religion is distinguished from all other experiences by its association with higher beings and supernatural forces (Pargament, 1997). In contrast, the functional view suggests that religion's uniqueness comes from its significance in society and defines religion in terms of its ability to deal with fundamental problems of existence. Thus, the substantive perspective focuses on beliefs, feelings, and behaviors associated with religion itself while the functional perspective relates to how these religious elements are put into practice (Pargament, 1997).

Although each of these perspectives offers unique insight into the nature of religion, the general conclusion is that an operational definition of religion must be developed for each research study (McDaniel & Burnett, 1990). For the purpose of this dissertation, religion represents one's involvement in a particular faith through religious beliefs, feelings, and practices (Pargament, 1997).

**Western Religions**

Various belief systems, rituals, doctrines, and practices characterize Eastern and Western societies (Stone-Romero & Stone, 1998). As a result,
generalizations about religion and comparisons of one religion to another are extremely difficult. To minimize the problem, this dissertation focuses on personal involvement in two Western religions—specifically, Christianity and Judaism. Both of these religions emphasize beliefs that relate to work in general (Stone-Romero & Stone, 1998; Davidson & Caddell, 1994). Thus, the following sections provide a description of these religions along with specific workplace implications.

**Christianity**

Three major divisions of Christianity exist: Eastern Orthodoxy, Roman Catholicism, and Protestantism. Two, Catholicism and Protestantism, are especially relevant to this dissertation (Stone-Romero & Stone, 1998). Several similarities exist between these two faiths. For example, both faiths teach mutual respect, the Golden Rule, and unselfish behavior (Stone-Romero & Stone, 1998). Thus, individuals tend to feel responsible for the welfare of others. Both faiths view God as a Supreme Being with the capability of both punishing and rewarding humans. Consequently, they teach that Christian individuals are responsible for practicing behavior consistent with religious teachings. Finally, both the Catholic and
Protestant faiths regard the Bible as a guide on all religious matters. As a result, the Bible functions as a moral and spiritual handbook for questions or concerns that Christian individuals have (Stone-Romero & Stone, 1998).

The Christian religion also emphasizes the importance of work (Stone-Romero & Stone, 1998). For example, 2 Thessalonians (3:10) states that “For even when we were with you, this we command you, that if any would not work, neither should he eat.” Thus, Christian individuals may work hard due to their belief in asceticism or the idea that hard work is a moral obligation (Stone-Romero & Stone, 1998). As a result, followers of the Christian religion tend to view work as a calling and encounter a greater sense of responsibility toward its success (Weber, 1958; Davidson & Caddell, 1994).

Although Catholicism and Protestantism share some beliefs, there are obvious differences between the two faiths. One major difference is that Catholics recognize an earthly authority (the Pope) on matters of faith while Protestants reject the idea of sacred agents (Stone-Romero & Stone, 1998). Another difference relates to salvation. In Catholicism, the church and its associated rituals are necessary for attaining grace. However, the Protestant
faith views the church as an insignificant contributor to this process (Stone-Romero & Stone, 1998). Finally, Catholics and Protestants may differ regarding their work ethic. While Protestantism stresses a belief in hard work and self-denial, contemporary Catholics may simply view work as a tool for maintaining order. Thus, some researchers argue that Protestants harbor a special work ethic that causes them to take their job more seriously (Hulin & Blood, 1968; Weber, 1958). The Protestant work ethic, as it is called, encourages people of the Protestant faith to view work as a worldly calling.

Despite these arguments, Stone-Romero and Stone (1998) suggest that the differences between the work-related beliefs of Protestants and Catholics are far less significant than maintained by previous researchers. Because Christianity serves as the foundation for both faiths, Protestants and Catholics tend to regard work as an important part of everyday life.

**Judaism**

Judaism teaches belief in one God, as does Christianity. For Jews, God represents love and mercy as well as justice and punishment. In addition, Judaism stresses several beliefs concerning human beings such as:
(1) Jews are God's children (2) Jews have immortal souls but mortal bodies, (3) Jews have moral standards for guiding their behavior, and (4) Jews value justice, knowledge, and change (Stone-Romero & Stone, 1998). Along with these beliefs, Judaic values also stress the importance of work. In fact, Jews believe that work is a sacred event that glorifies God in every way. As a result, Jews strive hard to achieve a high level of excellence in order to meet God's expectations. Consequently, followers of Judaism tend to internalize religion and view work as the key to their success (Stone-Romero & Stone, 1998).

Although each major religion is characterized by strong religious beliefs, individuals can claim membership without being overtly religious. Religious involvement only occurs when the individual personally experiences religious beliefs, feelings, or practices toward a higher being. Based on this understanding, religious involvement serves as the main study variable of this dissertation.

**Religious Involvement Conceptualizations**

For over three decades, the study of religion has been a major topic in the fields of both psychology and sociology. Recently, terms such as religiosity (McDaniel
& Burnett, 1990; Barnett, Bass, & Brown, 1996), religiousness (Clark & Dawson, 1996), and religious orientation (Davidson & Caddell, 1994) have appeared in the business literature in a few empirical studies that attempt to explicate the consequences of religious involvement in the workplace. Although each of these terms identifies an aspect of religious involvement, their meanings are not identical (see Table 2.1).

**Religiosity**

Alternative explanations of religiosity exist. Simmel (1906) defines religiosity as an individual attitude toward or capacity for religion. In other words, religiosity is a spiritual quality or characteristic that varies in degree. Individuals with a high level of religiosity should possess a positive attitude toward religion (Trevino, 1998). Thus, an individual’s degree of religiosity is a strong indicator of his/her religious involvement.

According to Cornwall et al. (1986), there are three basic components of religiosity: cognition (knowing), affect (feeling), and behavior (doing). The cognitive component of religiosity refers to the beliefs or orthodoxy of a person and involves the acceptance or
### Table 2.1

Similarities and Differences of Religious Involvement Conceptualizations

<table>
<thead>
<tr>
<th>Religious Term</th>
<th>Definitions</th>
<th>Similarities</th>
<th>Differences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religiosity</td>
<td>Attitude, Personality, Need, Commitment, Affiliation</td>
<td>Substantive Religiousness and Intrinsic Religious Orientation</td>
<td>Functional Religiousness and Extrinsic Religious Orientation</td>
</tr>
<tr>
<td>Religiousness</td>
<td>Belief, Practice, Response</td>
<td>(Substantive) Religiousity and Intrinsic Religious Orientation</td>
<td>(Substantive) Extrinsic Religious Orientation</td>
</tr>
<tr>
<td>Religious Orientation</td>
<td>Motivation, Personality, Cognitive style</td>
<td>(Intrinsic) Religiousity and Substantive Religiousness</td>
<td>(Intrinsic) Functional Religiousness</td>
</tr>
</tbody>
</table>

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
rejection of a particular doctrine or religious organization. The affective component of religiosity involves an individual's feeling and commitment toward a religion. In this sense, religiosity represents an emotional attachment to a higher being or religious institution. Finally, the behavioral component includes an individual's participation in a particular religion. Practices such as attending worship services, making financial contributions, or praying are examples of the behavioral component of religiosity.

As shown in Table 2.2, each of these components can be divided into two modes of religiosity (Cornwall et al., 1986). The personal mode consists of beliefs, feelings, and behaviors related to an individual's private practice of religion. For example, prayer and sharing religious faith with others is part of the personal mode of religiosity. The institutional mode of religiosity consists of beliefs, feelings, and behaviors attributed to an individual's public practice of religion. Feelings of attachment to a particular religious institution or participation in worship services are institutional modes of religiosity. When the components and modes of religiosity intersect, six dimensions of religiosity develop: traditional and particularistic orthodoxy
Table 2.2
Components and Modes of Religiosity

<table>
<thead>
<tr>
<th>Cognitive Component</th>
<th>Personal Mode</th>
<th>Institutional Mode</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Traditional Orthodoxy (general religious beliefs)</td>
<td>Particularistic Orthodoxy (denomination-specific religious beliefs)</td>
</tr>
<tr>
<td>Affective Component</td>
<td>Spiritual Commitment (feelings toward a higher being)</td>
<td>Institutional Commitment (feelings toward a specific religious institution)</td>
</tr>
<tr>
<td>Behavioral Component</td>
<td>Religious Behavior (personal prayer and altruistic acts)</td>
<td>Religious Participation (religious rituals and worship services)</td>
</tr>
</tbody>
</table>

(Cornwall et al., 1986)
(cognitive), spiritual and institutional commitment (affective), and religious behavior and participation (behavioral). These dimensions are broad in scope and provide a clear distinction between knowing (cognition), feeling (affect), and doing (behavior) when individuals attempt to describe their level of religious involvement (Cornwall et al., 1986).

**Religiousness**

Some researchers define religiousness as a system of beliefs and practices directed towards a higher being (Argyle & Beit-Hallahmi, 1975) while others view religiousness as a response to institutionalized beliefs or convictions (Vaughan, 1991). Religious individuals, on the other hand, tend to define religiousness in terms of church attendance, altruism, and religious rituals (Pargament, Sullivan, Balzer, Van Haitsma, & Raymark, 1995). Thus, religiousness can be broadly defined as the beliefs, emotions, and practices associated with religious institutions and their prescribed theology and rituals (Zinnbauer, Pargament, Cole, Rye, Butter, Belavich, Hipp, Scott, & Kadar, 1997).

Research regarding religiousness has generally focused on either a substantive or functional approach.
(Pargament, 1997). The substantive approach concentrates on the beliefs, emotions, and practices of individuals associated with a higher power. This higher power is the fundamental concept of the substantive belief. The functional approach, on the other hand, emphasizes the purpose that religiousness serves in a person’s life. The focus of the functional approach is on how emotions, practices, and experiences are used in dealing with life’s problems (Pargament, 1997). Together, these two approaches represent divergent views of religiousness, with the substantive approach emphasizing religion itself and the functional approach concentrating on the actual uses of religion in everyday life.

With this distinction, substantive religiousness resembles the concept of religiosity (see Table 2.1). Both terms refer to sacred beliefs, feelings, and practices that revolve around a divine being. Unlike the functional view, substantive religiousness and religiosity are the result of one’s personal relationship with a higher power and are thought to be intrinsic in nature.

**Religious Orientation**

Religious orientation refers to an individual’s motivation for being religious or attitude toward religion
in general (Allport & Ross, 1967; Donahue, 1985). According to Allport and Ross (1967), four basic religious orientations exist: intrinsic, extrinsic, indiscriminately pro-religious, and nonreligious. Intrinsically-oriented individuals view religion as an end in itself. Their behavior tends to be motivated primarily by religion, and other actions become secondary or less significant. As shown in Table 2.1, the intrinsic religious orientation is quite similar to the concepts of religiosity and substantive religiousness. Each term refers to the beliefs, emotions, and practices of individuals who are religious for unselfish reasons. Research suggests that intrinsically-oriented individuals are less prejudiced, more tolerant, more mature, and more integrative than other individuals (Donahue, 1985). All in all, intrinsics actually live their religion (Allport & Ross, 1967).

Those with an extrinsic orientation toward religion, on the other hand, tend to view religion as a means to an end. In other words, extrinsically-oriented individuals use religion to obtain desired ends such as relief from personal distress or improved social status. The values associated with extrinsic individuals are usually instrumental and utilitarian. Consequently, extrinsic religious orientation is similar to functional
religiousness. Both concepts refer to individuals who are religious for selfish reasons. Research suggests that extrinsically-oriented individuals tend to be more prejudiced, more immature, and more self-serving than other individuals (Donahue, 1985). As a result, extrinsics actually use their religion to obtain either social or personal rewards (Allport & Ross, 1967).

Indiscriminately proreligious represents the third religious orientation and describes individuals who endorse both intrinsic and extrinsic views (Pargament, Brannick, Adamakos, Ensing, Kelemen, Warren, Falgout, Cook, & Myers, 1987). Individuals who are indiscriminately proreligious tend to label all religious activities as positive. In addition, individuals with this orientation do not make meaningful distinctions between religious beliefs, feelings, and behaviors. Consequently, indiscriminately proreligious individuals may value intrinsic characteristics such as fairness as well as extrinsic characteristics such as selfishness.

The final religious orientation is indiscriminately antireligious or nonreligious (Allport & Ross, 1967). Individuals with this orientation strongly oppose all aspects of religion and view religion as an ineffective
solution for both people and society (Allport & Ross, 1967).

Although Allport and Ross (1967) identify four religious orientations, researchers generally focus on only the intrinsic and extrinsic dimensions. Because the original typology defined intrinsics and extrinsics only, it was reformulated to include individuals that agreed with both religious dimensions (indiscriminately proreligious) and those that agreed with neither (nonreligiousness). However, more contemporary research suggests that indiscriminate proreligiousness is more of a cognitive style than a religious orientation and that nonreligiousness is inappropriate for categorizing respondents of a religious sample (Kirkpatrick & Hood, 1990). Subsequently, this dissertation refers to only two types of religiously-oriented individuals: those who either live their religion (intrinsics) or those who use their religion (extrinsics).

Although the religious orientation typology is dominant in the religious studies literature (Donahue, 1985; Masters, 1991; Gorsuch, 1984), many question its true meaning (Kirkpatrick & Hood, 1990). Several criticisms regarding the definition of religious orientation, the dimensionality of the intrinsic/extrinsic
concept, the conceptualization of the intrinsic dimension, and the operationalization of the typology are present in the religious literature.

While Allport's writings clearly describe religious orientation as a type of motivation, subsequent work seems to depict it as a personality variable (Allport & Ross, 1967; Hunt & King, 1971). Allport and Ross (1967) themselves discuss their results concerning religious orientation in terms of cognitive style (Kirkpatrick & Hood, 1990). Thus, it is unclear whether religious orientation represents a type of motivation, a personality variable, or a cognitive style.

The dimensionality of religious orientation is also an area of criticism. Although Allport (1966) conceptualized the intrinsic and extrinsic components as variables on a bipolar continuum, later research by Feagin (1964) and Wilson (1960) discovered multiple dimensions. Thus, empirical evidence suggests that intrinsic and extrinsic religious orientation are two separate variables.

Batson (1976) notes that attributes such as cognitive complexity, tentativeness, and doubt were not included as part of the original conceptualization of intrinsic religious orientation. In an effort to correct this
problem, Batson (1976) conceptualized three additional religious orientations that were broader in scope and applicability—means, end, and quest. While the first two orientations reflect extrinsic and intrinsic religion, the quest orientation measures additional aspects related to existential concerns. That is, the quest orientation identifies those individuals who tend to struggle with questions about the future but who rarely take comfort in the answers provided by religious institutions. As a result, quest individuals may possess different characteristics than individuals with other religious orientations (Ventis, 1995).

The final concern over the religious orientation typology involves the nature of its operationalization (Gorsuch, 1984). Gorsuch (1984) argues that the religious orientation scale, which measures the intrinsic and extrinsic dimensions, consists of cognitive, behavioral, and motivational items. These multiple psychological categories make it difficult to relate the intrinsic and extrinsic dimensions to other important variables (Kirkpatrick & Hood, 1990). Thus, both orientations fail to consistently produce significant correlations with attitudes and behaviors of interest to researchers.
Although conceptual problems plague the intrinsic/extrinsic categorization of religious orientation, it still provides useful information for understanding religious people (Donahue, 1985; Masters, 1991). For example, Donahue's (1985) meta-analysis reported numerous correlates of both religious orientations including prejudice, dogmatism, fear of death, and internal locus of control. Thus, empirical evidence suggests that the intrinsic and extrinsic dimensions are related to important cognitive, behavioral, and motivational characteristics of individuals (Masters, 1991).

Each dimension of the religious orientation typology is beneficial to the study of religion as well. The intrinsic dimension is recommended as an excellent measure of religious commitment while the extrinsic dimension is well-defined as a selfish desire for religious involvement (Donahue, 1985; Kirkpatrick & Hood, 1990). Consequently, over seventy published studies have employed the religious orientation typology in empirical research (Donahue, 1985). While some researchers argue for the abandonment of the intrinsic/extrinsic typology, it remains one of the most widely recognized and useful classification schemes in the study of religion (Gorsuch, 1988).
Religious involvement

Religiosity, religiousness, and religious orientation all describe to some degree what it means to be religious. For the purposes of this dissertation, however, the term religious involvement is used. Religious involvement represents a collective designation of all three conceptualizations. In this context, religious involvement refers to the beliefs, feelings, and experiences associated with religion as well as one’s motivation for being religious.

Religious involvement does not encompass symbolic membership. An individual that is a member of a particular religious institution for the sake of membership alone is not religiously involved, since simply being affiliated with a specific denomination does not make an individual religious. Although symbolic membership seems similar to the concepts of functional religiousness and extrinsic religious orientation, the level of involvement is different. An individual that is functionally or extrinsically religious exhibits certain beliefs, feelings, and practices towards religion and uses those in conjunction with everyday life. Thus, religious involvement may be high for these individuals in order for religion to serve its ultimate purpose. The symbolic
member, on the other hand, is not religiously involved. He/she does not exhibit beliefs, feelings, or practices towards religion. Rather, these individuals simply think of membership in a religious institution as a token gesture that serves no real purpose in their everyday life.

In addition, religious involvement is not a personal value. Although personal values may have religious overtones, such as Rokeach's (1968) concept of salvation, religious involvement itself is more comprehensive. Religious involvement includes not only cognitive beliefs but also feelings, motivations, and actions. Personal values, on the other hand, consist of beliefs about an appropriate mode of conduct or end-state of existence that endures over time (Rokeach, 1968). Thus, although personal values can lead to certain feelings, motivations, or behaviors, they do not represent religious involvement or what it means to be religious.

**Potential Consequences of Religious Involvement**

Past research suggests that individuals who are highly involved in religion from those individuals who are not religiously involved (Allport & Ross, 1967; Donahue, 1985). These differences may manifest themselves in the
dispositional characteristics, job attitudes, and workplace behaviors of individuals.

**Dispositions**

Dispositions generally include psychological tendencies that cause an individual to respond to a particular situation in a predetermined way (House et al., 1996). The theory of planned behavior (Ajzen, 1988) suggests that religious involvement and values should be related. However, other dispositional variables such as personality and subjective well-being may be affected by religious involvement as well. This section describes theoretical and empirical support for a potential relationship between these dispositional characteristics and religious involvement (see Table 2.3).

**Value Types**

Personal values represent enduring beliefs that cause an individual to prefer a particular mode of conduct or end-state of existence over the alternatives (Rokeach, 1968). Table 2.4 shows two basic categories of values: instrumental and terminal. Instrumental values refer to preferred modes of conduct while terminal values relate to preferred end-states of existence. Examples of instrumental values include forgiveness, obedience,
Table 2.3

Religious Involvement and Dispositional Characteristics

<table>
<thead>
<tr>
<th>Article</th>
<th>Construct</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rokeach 1969</td>
<td>Values</td>
<td>Religious, less religious, and nonreligious individuals differed on instrumental and terminal values.</td>
</tr>
<tr>
<td>Schwartz &amp; Huismans 1995</td>
<td>Values</td>
<td>Religiosity correlated positively with conservation values and the self-transcendence value of benevolence. Religiosity correlated negatively with openness to change and self-enhancement values as well as the self-transcendence value of universalism.</td>
</tr>
<tr>
<td>Hamby 1973</td>
<td>Personality</td>
<td>Intrinsically religious, extrinsically religious, indiscriminately proreligious, and nonreligious individuals differed along certain personality characteristics.</td>
</tr>
<tr>
<td>Kahoe 1974</td>
<td>Personality</td>
<td>Intrinsically and extrinsically religious individuals differed on certain personality measures.</td>
</tr>
<tr>
<td>Wiebe &amp; Fleck 1980</td>
<td>Personality</td>
<td>Intrinsically religious individuals differed significantly from both extrinsically religious and nonreligious individuals on certain personality characteristics.</td>
</tr>
<tr>
<td>Chamberlain &amp; Zika 1992</td>
<td>Subjective Well-Being</td>
<td>Positive relationship between religion and subjective well-being found but limited to the exclusion of certain variables and the use of statistical techniques.</td>
</tr>
<tr>
<td>Category</td>
<td>Values</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>--------------------------------</td>
<td></td>
</tr>
<tr>
<td>Instrumental</td>
<td>Ambitious, Broadminded, Capable, Cheerful, Clean, Courageous, Forgiving, Helpful, Honest, Imaginative, Independent, Intellectual, Logical, Loving, Obedient, Polite, Responsible, Self controlled</td>
<td></td>
</tr>
</tbody>
</table>

(Rokeach 1969)
independence, and intellect, while terminal values involve salvation, pleasure, equality, and freedom (Rokeach, 1968).

Following the work of Rokeach (1968), Schwartz and Bilsky (1987, 1990) posit that the main distinction between instrumental and terminal values is the motivational intent they express, which takes the form of three universal needs: physiological elements, coordinated social interaction, and effective group functioning (Schwartz & Bilsky, 1987, 1990). From these universal needs, ten motivationally distinct values emerge (see Table 2.5). Each type of value describes a primary goal and the instrumental or terminal value it represents.

Two general dimensions can be utilized to differentiate the ten universal value types and classify them into four discrete categories, as shown in Figure 2.3. The first dimension is openness to change versus conservation. Openness to change refers to a willingness to try new things while conservation corresponds to a desire for order through self-denial. With this dimension, the values of independence and freedom oppose the values of submission and stability (Schwartz & Sagiv, 1995). Hedonism, stimulation, and self-direction are value types in the openness to change category while
### Table 2.5

Motivationally Distinct Value Types

<table>
<thead>
<tr>
<th>Value Types</th>
<th>Definitions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power</td>
<td>Social status and prestige, control or dominance over people and resources (social recognition)</td>
</tr>
<tr>
<td>Achievement</td>
<td>Personal success through demonstrating competence according to social standards (capable, ambitious, intelligent, self respect)</td>
</tr>
<tr>
<td>Hedonism</td>
<td>Pleasure and sensuous gratification for oneself (pleasure)</td>
</tr>
<tr>
<td>Stimulation</td>
<td>Excitement, novelty, and challenge in life (exciting life)</td>
</tr>
<tr>
<td>Self-Direction</td>
<td>Independent thought and action-choosing, creating, exploring (freedom, independent)</td>
</tr>
<tr>
<td>Universalism</td>
<td>Understanding, appreciation, tolerance and protection for the welfare of all people and for nature (broadminded, wisdom, equality, world at peace, world of beauty)</td>
</tr>
<tr>
<td>Benevolence</td>
<td>Preservation and enhancement of the welfare of people with whom one is in frequent personal contact (helpful, honest, forgiving, responsible, true friendship, mature love)</td>
</tr>
<tr>
<td>Tradition</td>
<td>Respect, commitment and acceptance of the customs and ideas that traditional culture or religion provide the self</td>
</tr>
<tr>
<td>Conformity</td>
<td>Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms (obedient)</td>
</tr>
<tr>
<td>Security</td>
<td>Safety, harmony, and stability of society, of relationships, and of self (family security, national security)</td>
</tr>
</tbody>
</table>

(Schwartz & Bilsky 1987)
Figure 2.3

Dimensions and Categories of Motivationally Distinct Value Types

(Schwartz & Bilsky 1987)
conformity, tradition, and security comprise the category of conservation.

The second dimension is self-enhancement versus self-transcendence. Self-enhancement pertains to a need for social status and personal success while self-transcendence refers to an understanding and appreciation of nature and society. Here, the values of dominance and success oppose the values of acceptance and equality (Schwartz & Sagiv, 1995). As a result, hedonism, achievement, and power correspond to the self-enhancement category while universalism and benevolence represent the self-transcendence category.

Cognitive dissonance theory. One explanation for the relationship between religious involvement and values is cognitive dissonance theory (Festinger, 1957). Cognitive dissonance theory proposes that dissonance occurs when an individual experiences two cognitions that are incompatible with each other (Aronson, 1997). Rokeach (1973) notes that the development and change of values depends upon the need to associate such elements to life experiences in a consistent manner. Thus, if perceived inconsistencies exist between an individual's level of religious involvement and values, then he/she may acquire
new values or simply alter existing ones. This change in values strengthens the "mental" fit between an individual's beliefs and his/her perception of religious involvement (Rokeach, 1973).

Another application of cognitive dissonance theory involves the self-concept (Aronson, 1960). If an individual perceives himself/herself to be religiously involved but does not act in a religious way, then a shift in values may occur. In other words, the individual may attempt to reconcile the inconsistency by changing value priorities. That is, if perceived inconsistency exists between one's self-concept of religious involvement and actual behavior, rationalization of that behavior may occur by convincing oneself that religious involvement is not important anyway (Aronson, 1960). Hence, the actual behavior of the individual violates his/her self-concept, which in turn affects one's value priorities (Aronson, 1960).

**Religious socialization.** Meglino and Ravlin (1998) also suggest that religious socialization is a major component in explaining the similarities and differences in value systems (Bem, 1970; Jones & Gerard, 1967; Rokeach, 1973). Socialization refers to the process that
individuals undergo to understand the appropriate values, attitudes, and behaviors necessary for effective functioning in society (Chatman, 1991). Over time, individuals learn what values are important in society and what norms constitute acceptable and unacceptable behavior. Important determinants of socialization include national culture and family religiosity (Kelley & De Graaf, 1997). For example, Kelley and De Graaf (1997) found that religious cultures tended to hold more orthodox beliefs while religious families appeared to strongly influence their children's values. Thus, religious socialization seems to be an important factor in structuring the value system of individuals (Meglino & Ravlin, 1998).

Consistent with this view, Rokeach (1969) theorizes that religion teaches an individual a distinct system of moral values that guides his/her behavior to a higher, more benevolent level than might otherwise be obtained. Because religion, in general, promotes self-transcendence and rejects hedonism, it should be positively correlated with traditional values and negatively associated with self-enhancement values. In other words, through religious socialization, religiously involved individuals should
adopt values that are consistent with theological belief systems and tenets.

Empirically, Rokeach (1969) found that religious individuals rated highly the instrumental values of forgiveness and obedience, and less religious and nonreligious individuals favored the values associated with independence and intellectual ability. Furthermore, terminal values such as salvation rated highest for religious individuals, while pleasure was the top value for the less religious or nonreligious. Echoing these results, Schwartz and Huismans (1995) found that religious involvement correlated positively with the values of tradition, conformity, benevolence, and security but negatively with the values of hedonism, stimulation, self-direction, universalism, power, and achievement. These findings suggest that religious individuals appear to have a distinct set of values (Rokeach, 1969; Schwartz & Huismans, 1995).

**Reinforcement theory.** Another possible explanation for the relationship between religious involvement and values is reinforcement theory. As Gorsuch (1994) notes, religion is a "need" in itself. Consequently, the need for religious involvement drives an individual to value
certain beliefs. In return, these beliefs provide direct reinforcement to the religious character of the individual. Therefore, the individual continues to value these beliefs because of their reinforcing nature to religious involvement (Gorsuch, 1994). Stated differently, if an individual values certain beliefs such as tradition and equality and those values lead to an inspiring religious experience, then he/she will continue to cherish similar values in the future.

The aforementioned explanations—cognitive theory, religious socialization, and reinforcement theory—suggest that religious involvement leads to the development of unique values. However, some scholars propose that the influence between religious involvement and values is reciprocal (Rokeach, 1969; Schwartz & Huismans, 1995). Depending on the opportunities or barriers that religion presents, individuals with certain value priorities may become more or less committed to religion. For example, individuals who value certainty, self-restraint, and submission may be more religiously involved, but individuals who value openness to change and free self-expression may be less religiously involved (Schwartz & Huismans, 1995).
Rokeach (1969) showed that different combinations of personal values predicted religious participation. For example, individuals who espoused the values of salvation and forgiveness attended worship services on a more regular basis than others. As a result, Rokeach (1969) concluded that personal values may determine religious participation. Hence, both the belief that religious involvement leads to certain values and the belief that certain values lead to religious involvement may be correct.

**Personality**

The Big Five Personality Model (Digman, 1990; Goldberg, 1990) represents the most common method for classifying personality characteristics. This model consists of five broad dimensions that correspond to underlying personality traits, as shown in Table 2.6: (1) extroversion—sociable, talkative, (2) agreeableness—trusting, cooperative, (3) conscientiousness—responsible, persistent, (4) neuroticism—worried, insecure, and (5) openness to experience—intellectual, curious.

Many researchers believe that personality characteristics are learned socially since individuals possess intrinsic needs to gain satisfaction from specific
Table 2.6
Dimensions of Personality

<table>
<thead>
<tr>
<th>Dimension</th>
<th>Underlying Characteristics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Extroversion</td>
<td>Sociable, talkative, outgoing, assertive</td>
</tr>
<tr>
<td>Agreeableness</td>
<td>Trusting, cooperative, good-natured, soft-hearted</td>
</tr>
<tr>
<td>Conscientiousness</td>
<td>Responsible, persistent, dependable, achievement-oriented</td>
</tr>
<tr>
<td>Neuroticism</td>
<td>Worried, insecure, nervous</td>
</tr>
<tr>
<td>Openness to Experience</td>
<td>Intellectual, curious, imaginative, broadminded</td>
</tr>
</tbody>
</table>
behaviors and experiences (Rotter, 1972; House et al. 1996). Once these intrinsic needs are satisfied by engaging in certain behaviors or experiences, individuals make associations between those activities and pleasurable outcomes. Over time, these associations form global traits (i.e. - extroversion, agreeableness) that can be aroused or satisfied by selected behaviors or experiences. For example, satisfaction of the extroversion trait may occur through religious participation in Bible study classes or worship services. Thus, according to social learning theory (Rotter, 1972), personality traits are acquired because certain behaviors or experiences correlate with pleasurable outcomes that tend to be repeated.

Religious involvement may also influence personality through group membership (Murray, 1938). Membership in a group, such as a religious institution, affects personality because individuals are exposed to a particular social environment with distinct beliefs and behaviors. Thus, specific personality traits develop and are expressed differently due to influences associated with group membership.

An alternative explanation for the religious involvement-personality relationship suggests that one's
personality determines the level of involvement in religion (Wiebe & Fleck, 1980). This may happen because personality traits have genetic origins (Arvey, Bouchard, Segal, & Abraham, 1989; Miller & Rose, 1982). People may be born with a predisposition to acquire certain traits, and this predisposition influences them to choose situations or experiences where global traits can be learned. That is, individuals may be more or less religiously involved based on their predisposition to learn a particular personality trait.

Empirical research indicates that religious involvement and personality are related. Individuals with an intrinsic religious orientation tend to possess different personality characteristics than extrinsic or nonreligious people (Hamby, 1973; Kahoe, 1974; Wiebe & Fleck, 1980; Batson & Ventis, 1982). For example, Wiebe and Fleck (1980) and Hamby (1973) found that intrinsically religious individuals are more sociable, trusting, conscientious, mentally healthy, and intellectual than individuals who are extrinsically-oriented or nonreligious.
Subjective Well-Being

Subjective well-being refers to the degree to which an individual possesses life satisfaction, positive affect, and negative affect (Diener, 1984; Chamberlain & Zika, 1992). While life satisfaction relates to the cognitive components of well-being, positive and negative affect focus more on feelings (see Table 2.7).

Recent conceptual reasoning suggests that subjective well-being should be enhanced by religious involvement (Witter, Stock, Okun, & Haring, 1985; Chamberlain & Zika, 1992). Because religion integrates all of the different facets of life, provides meaning to them, and initiates greater emotional stability, individuals should experience satisfaction with life in general and higher levels of positive affect (Allport, 1956).

Several theoretical perspectives support this relationship. Telic theory suggests that the fulfillment of a need leads to happiness (Wilson, 1960; Diener, 1984). Thus, if religion is operationalized as a "need" (Gorsuch, 1984), then satisfaction of it can lead to happiness. Some support has been found for the telic theory approach (Diener, Larsen, & Emmons, 1984).
Table 2.7
Dimensions of Subjective Well-Being

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Life Satisfaction</strong></td>
<td>an individual’s judgment about the quality of his/her life based on certain criteria (Shin &amp; Johnson, 1978)</td>
</tr>
<tr>
<td><strong>Positive Affect</strong></td>
<td>the degree of positive feelings or emotions that an individual experiences (Watson &amp; Tellegen, 1985)</td>
</tr>
<tr>
<td><strong>Negative Affect</strong></td>
<td>the degree of negative feelings or emotions that an individual experiences (Watson &amp; Tellegen, 1985)</td>
</tr>
</tbody>
</table>
Activity theory suggests that happiness is an outcome of human involvement (Csikszentmihalyi, 1975). Thus, social interaction in the form of religious involvement may cause happiness, which eventually leads to overall well-being (Diener, 1984; Chumbler, 1996).

Finally, associationistic theory implies that events perceived as "good" induce happiness (Schwarz & Clore, 1983). In other words, positive events that occur as a result of religious involvement may cause a state of happiness for an individual that ultimately leads to subjective well-being (Diener, 1984).

In addition to the conceptual foundation, existing empirical research suggests a link between religious involvement and subjective well-being (Witter et al., 1985; Chamberlain & Zika, 1992). However, these findings varied, with larger effect sizes for extrinsic measures of religion such as church attendance and participation (Witter et al., 1985).

Other research has yielded inconsistent findings (St. George & McNamara, 1984; Markides, 1983; Hadaway & Roof, 1978). According to Chamberlain and Zika (1992), one reason for this inconsistency may be an interaction effect between the two variables. In other words, the level of one's religious involvement may lead to an overall sense
of well-being that, in return, acts as a catalyst for even more involvement in religion (Chamberlain & Zika, 1992).

In support of this view, Staw and Ross (1985) theorize that individuals possess a basic predisposition towards positive or negative affect. With this predisposition, certain beliefs, feelings, and behaviors toward religion may be influenced. For example, individuals experiencing low life satisfaction or negative affect may blame religion and ultimately turn away from its teachings. This withdrawal may result in lower levels of religious involvement. On the other hand, individuals experiencing positive affect may feel a sense of pride in their religious community, which eventually leads to more involvement. Thus, based on this explanation of predispositions, a reciprocal relationship between religious involvement and subjective well-being is possible.

**Job Attitudes**

Attitudinal research in the organizational literature focuses on three attitudes—job satisfaction, organizational commitment, and job involvement (Organ & Ryan, 1995; Tett & Meyer, 1993; Tait, Padgett, & Baldwin, 1989; Good, Sisler, & Gentry, 1988; Brown, 1996). The
first attitude, job satisfaction, refers to the extent to which an individual experiences positive feelings on the job (Locke, 1976). The second attitude, organizational commitment, consists of three components: (1) an individual's acceptance of organizational goals, (2) a willingness to exert effort on behalf of the organization, and (3) a desire to maintain membership in the organization (Mowday, Steers, & Porter, 1982). Finally, job involvement, the third attitude, relates to one's identification with the job itself (Locke, 1976).

**Job Satisfaction**

Conceptual support exists for a relationship between religious involvement and job satisfaction. Through religious participation, individuals have opportunities to socialize with peers and gain personal comfort in times of need. As a result, religious individuals may possess a positive attitude toward life in general due to evangelical experiences (Ellison, 1991; Witter et al., 1985). Because a significant and positive relationship exist between life and job satisfaction (Tait et al., 1989), it appears that religious involvement may also influence one's attitude toward work.
Empirical research supports an indirect relationship between religious involvement and job satisfaction mediated by the subjective well-being dimension of life satisfaction (Chumbler, 1996; Ellison, 1991; Pollner, 1989).

**Organizational Commitment**

One explanation for the potential association between religious involvement and organizational commitment relates to how individuals view their work. Individuals who consider themselves to be highly religious tend to view their job as a calling rather than a career (Davidson & Caddell, 1994). It is possible that these individuals place greater importance on work in general, enjoy its benefits more, and are more loyal to the company than nonreligious individuals.

This explanation is based on the Protestant work ethic, which is derived from the philosophy of asceticism. Asceticism advocates hard work and self-denial and is a central belief of many Christian faiths (Weber, 1958; Stone-Romero & Stone, 1998). According to ascetic principles, individuals should devote themselves to uninterrupted and systematic work in order to fulfill their moral obligations on earth. Furthermore,
interference with work such as idle talk or contemplation is considered immoral, and an unwillingness to work on the part of an individual symbolizes a "lack of grace" (Weber, 1958: 159). Thus, ascetic individuals or those with a Protestant ethic may view work as worldly mission that determines their religious character, and thus become more committed to the organization.

Finally, value congruence offers support for the religious involvement-organizational commitment relationship. If the values of the organization are consistent with the religious beliefs of individuals, then they may feel a greater sense of loyalty and dedication toward the company. On the other hand, incongruent values between the company and individuals could result in lower levels of organizational commitment. Thus, value congruence causes individuals to identify with the organization more, which eventually leads to attachment or commitment.

**Job Involvement**

The relationship between religious involvement and job involvement rests heavily upon the Protestant work ethic. According to Weber (1958), the Protestant work ethic represents religious forces that affect the way
individuals view work. Hulin and Blood (1968) describe these forces in terms of religious convictions. For example, individuals with a Protestant work ethic believe that: (1) if you work hard, you will get ahead, (2) you are responsible for your own destiny, and (3) acceptance into the Kingdom of Heaven depends upon hard work.

With these convictions, a religious individual may work harder, work smarter, and work longer than those individuals who are less religious or nonreligious (Bass & Barrett, 1972). In other words, an employee with a Protestant work ethic may view his/her job as a means to a desirable end, become totally engrossed in the activities of the job, and ultimately achieve long-term success. This success may translate into higher levels of job involvement because the employee wants to duplicate his/her successful outcome.

Empirical findings by Ruh and White (1974) suggest that a Protestant work ethic positively affects job involvement among white-collar public employees. Similarly, Rabinowitz (1975) found a significant and positive relationship between the two variables with a sample of Canadian employees.
**Workplace Behaviors**

Workplace behaviors such as absenteeism, turnover, job performance, unethical behavior, and religious expression influence the everyday functions of the organization. Individuals' religious involvement is likely to affect these important workplace behaviors.

**Absenteeism**

Absenteeism refers to the physical absence of an employee from his/her job. A religiously involved individual may feel a greater sense of obligation toward his/her job and miss work less than others. Thus, a negative relationship should exist between religious involvement and absenteeism. In support of this reasoning, Schwartz and Huismans (1995) found that religious individuals prefer tradition, conformity, benevolence, and submission. They may regard absenteeism is regarded as counterproductive behavior.

Individuals who are intrinsically religious tend to be more conscientious, dependable, and consistent (Wiebe & Fleck, 1980) than extrinsically religious individuals. Thus, intrinsics may view absenteeism as inconsistent with their own personality and may be less likely to miss work.
Intrinsically religious individuals are primarily motivated by the job itself (Masters, 1991) and may not want to forego the opportunity to excel on the job, which is his/her primary motivation. And second, by missing work, the individual risks losing a job that provides them personal gratification.

The Protestant work ethic (Weber, 1947) provides the final support for a negative relationship between religious involvement and absenteeism. Weber (1958) emphasized that success resulting from self-controlled labor was a true indication of salvation. While the pursuit of wealth itself is not morally justified, the attainment of success through hard work and self-discipline is simply viewed as a higher calling (Feather, 1984). Thus, the Protestant work ethic is inconsistent with high absenteeism.

**Turnover Intentions**

Voluntary turnover represents an individual's termination of employment with a given company (Tett & Meyer, 1993). Whether or not an individual leaves an organization may depend in part upon his/her religious involvement. Individuals with a high level of religious involvement may possess a greater sense of loyalty and
dedication to their job, since values associated with religious individuals such as conformity and tradition may promote fewer intentions to leave (Schwartz & Huismans, 1995). On the other hand, values associated with individuals who are less religiously involved, such as self-enhancement and stimulation, may lead to greater turnover intentions (Schwartz & Huismans, 1995).

Religiously involved individuals tend to embrace certainty and security (Schwartz & Huismans, 1995). Because leaving an organization is often associated with uncertainty and insecurity, it might be easier for a religiously involved individual to simply remain where he/she is. In exchange, the individual's desire for certainty and security is met.

Allport (1956) suggests that religious involvement provides meaning to the different facets of one's life and ultimately results in overall life satisfaction. In general, life satisfaction correlates highly with job satisfaction (Tait et al., 1989; Judge & Watanabe, 1994). As a result, an individual that experiences both life and job satisfaction due to religious involvement may be less willing to leave an organization. The spillover hypothesis provides an explanation for this connection between life and job satisfaction (Champoux, 1981). It
suggests that a high level of satisfaction in life positively influences one's attitude at work. Consequently, turnover should be less likely because the more satisfied the individual is at work, the less likely he/she is to leave the organization (Tett & Meyer, 1993).

**Job Performance**

Two broad categories of job performance have been identified: in-role behavior and extra-role behavior (Williams & Anderson, 1991). In-role behavior represents role-prescribed actions that are part of the formal reward system. Extra-role behavior relates to actions that are not role-prescribed and that are not part of the formal reward system (Williams & Anderson, 1991). Both of these types of job performance may be affected by religious involvement.

**In-role behavior.** Religious involvement may affect in-role behavior through the work ethic of the individual. Because in-role activities are part of the formal reward system, an individual with a Protestant work ethic may eagerly carry out these actions, believing that positive rewards will come with good performance (Hulin & Blood, 1968). For these individuals, hard work and success go hand in hand.
Symbolic interactionism (Blumer, 1962) suggests that an individual is greatly influenced by the groups to which he/she belongs and the interactions that take place among members (Davidson & Caddell, 1994). By applying this idea to religious involvement, two areas of influence become clear—pastoral influence and religious salience. Pastoral influence refers to the amount of control that a religious leader has over the beliefs and feelings of an individual toward work. In many settings, religious leaders use sermons to explain the importance of connecting one’s faith to his/her work environment. In addition, religious leaders encourage individuals to consider their work as a part of their religious faith (Davidson & Caddell, 1994). As a result, pastoral influence may shape the normative beliefs of religious individuals, leading them to perform in-role behaviors consistently and enthusiastically.

Religious salience refers to the importance people place on religion itself (Davidson & Caddell, 1994). Religiously involved individuals regard religion as an integral part of their identity and tend to view life holistically. In other words, religion is relevant to everything that an individual does in his/her life (Davidson & Caddell, 1994). Thus, individuals who experience religious salience may regard work as another
way to express one's faith (Davidson & Caddell, 1994) and, therefore, perform in-role behaviors without complaint.

**Extra-role behavior.** Because extra-role behavior is neither prescribed, rewarded, nor enforced, it tends to take on many different forms. For example, altruism (Batson, 1983), organizational citizenship behavior (OCB; Bateman & Organ, 1983), principled organizational dissent (POD; Graham, 1986), and prosocial behavior (POB; Brief & Motowidlo, 1986) all describe extra-role activities.

Religious involvement should impact each form of extra-role behavior similarly. For example, religious teachings implore individuals to attend to the needs of others (Batson, 1983), and by definition, extra-role behavior includes voluntary acts of kindness that promote the welfare of individuals or the organization in general. Examples include helping a co-worker who has fallen behind, speaking constructively about the organization outside of work, and volunteering for committees. Hence, individuals who are highly involved in religion may be more likely to perform extra-role behaviors.

Whether an individual is intrinsically or extrinsically religious can also determine the performance of extra-role behavior. For example, Batson and Gray
(1981) found a positive relationship between intrinsic religious orientation and self-reported helpfulness while Donahue and Benson (1995) described a positive correlation between adolescents who were intrinsically-oriented and prosocial behavior. Thus, it seems that individuals with an intrinsic religious orientation are more likely to engage in extra-role behaviors.

Religious imagery (Batson, 1983) suggests that individuals possess the capability to respond to one another in an altruistic manner. Religiously involved individuals may extend compassion to others due to religious teachings such as brotherly love. According to Batson (1983), religion builds cognitive bridges that encourage individuals to respond altruistically to people in need.

A final explanation for the relationship between religious involvement and extra-role behavior involves egoistic goals. Religiously involved individuals may engage in prosocial acts including extra-role behavior for impression-management reasons such as (1) avoiding shame or guilt associated with selfish behavior and (2) acquiring rewards or praise associated with unselfish behavior (Batson, 1990). Several researchers have recently noted that the performance of extra-role
behaviors may be self-serving (Bolino, 1999; Eastman, 1994; Fandt & Ferris, 1990). Individuals who engage in citizenship acts may do so to favorably enhance their image with others (Bolino, 1999). Thus, extra-role behaviors such as OCB may simply be a form of impression management, where individuals can manipulate others' perception of them through increased performance (Schnake, 1991; Bolino, 1999). Consequently, individuals may engage in extra-role behavior because of the egoistic opportunities it affords rather than the altruistic purposes it serves.

**Unethical Behavior**

Unethical behavior refers to decisions that are morally unacceptable to society (Jones, 1991). The likelihood that an individual will engage in unethical behavior depends partly upon their moral philosophy, which leads them to evaluate actions based on teleological and deontological considerations (Hunt & Vitell, 1986). Teleological norms relate to the consequences associated with actions. Positive or negative outcomes contribute to teleological evaluations. Deontological norms, on the other hand, represent moral absolutes that serve as standards by which to evaluate rightness or wrongness of a
particular act. In other words, the nature of the act itself rather than its associated value forms the basis of a deontological evaluation (Clark & Dawson, 1996).

Deontological norms provide three reasons for a relationship between religious involvement and unethical behavior. First, religion itself serves as the foundation of an individual’s deontological norms (Hunt & Vitell, 1986). In other words, religious teachings define for each individual what is and what is not acceptable behavior. Thus, deontological evaluations regarding unethical behavior may differ depending upon the level of one’s religious involvement.

Second, religiously involved individuals may pay more attention to deontological norms than teological norms (Hunt & Vitell, 1986). Because most religions advocate concern for others, religious followers may believe that unethical behavior is wrong (Davidson & Caddell, 1994). Acting unethically can be potentially harmful to anyone that it affects. Thus, religiously involved individuals may adhere to deontological norms that portray ethical behavior as the correct alternative.

Third, religion limits the number of alternative actions from which an individual can choose (Hunt & Vitell, 1986). For religiously involved individuals,
certain behaviors may represent unacceptable courses of action and, therefore, fail to make the alternative set. As a result, religious involvement serves as a screening device which affects the performance of unethical behavior.

Empirical research supports a negative relationship between different aspects of religious involvement and unethical behavior. Past studies regarding religious orientation have found that intrinsic individuals tend to be more moral, more conscientious, and more disciplined (Wiebe & Fleck, 1980) than extrinsic or nonreligious individuals (McDaniel & Burnett, 1990). In other words, individuals who are intrinsically religious may evaluate the rightness or wrongness of a particular action more than extrinsically-oriented or nonreligious individuals. This evaluation may encourage one to engage in unethical behavior less often. In support of this notion, Kennedy and Lawton (1998) found that intrinsically religious individuals were less willing to engage in unethical behavior.

Another aspect of religious involvement, religiosity, also influences the ethical behavior of individuals (Barnett et al., 1996). Barnett et al. (1996) found that religiously committed individuals tended to believe more
strongly in absolute moral principles. This relationship suggests that religiously involved individuals are idealistic in their view of moral issues. As a result, they believe in universal principles that guide the behavior of individuals in ethical situations (Barnett et al., 1996).

Finally, religious affiliation influences the behavior of individuals as well (Wilkes et al., 1986). Using ethical vignettes, Kennedy and Lawton (1998) found that students at evangelical colleges were less likely to engage in unethical behavior than their counterparts at Catholic or nonreligious institutions. As such, the religious denomination to which one is a member may impact an individual's decision to engage in unethical behavior.

Problems with Research on Religious Involvement

Researchers have generally relied on two methods for ascertaining the level of one's involvement in religion—the unidimensional approach and the multidimensional approach. The following sections describe these approaches along with various problems associated with each.
**Unidimensional Approach**

The unidimensional approach views religion as a global construct, which is easily measured by religious membership or attendance. A major problem exists with this approach. Individuals may attend worship services for other reasons besides religious involvement, such as avoiding loneliness, gaining family acceptance, and being part of a superior group (Steinitz, 1980; Pressey & Kuhlen, 1957; Benson, 1981). Thus, it is possible for an individual to attend religious services and not be highly involved in religion. Contemporary research addresses this problem by advocating a multidimensional view of religion.

**Multidimensional Approach**

The multidimensional approach views religion as a general construct that can be subdivided into many components depending upon the methodology used (Gorsuch, 1984). For example, King and Hunt (1975) discovered three factors in their research: credal assent, church attendance, and growth and striving. DeJong, Faulkner, and Warland (1976) identified six dimensions: belief, experience, practice, knowledge, individual moral consequences, and social consequences. And, Rohrbaugh and Jessor (1975), building off the work of Glock (1959),
confirmed the presence of four religious dimensions—ritual, consequential, ideological, and experiential.

Although each of these methods captures similar religious factors, no common approach exists. Thus, researchers are still searching for a multidimensional measure that not only distinguishes the religious from the nonreligious but also identifies the different aspects of religious involvement—cognitive, affective, and behavioral.

**Potential Outcomes of Dispositions**

Although religious involvement is one potential antecedent to job attitudes, the dispositional approach suggests that other factors may play a role as well. As indicated in Table 2.8, the following sections present theoretical and empirical research that supports a relationship between dispositional characteristics and job attitudes.

**Job Attitudes**

Staw, Bell, and Clausen (1986) suggest that stable dispositional characteristics predispose individuals to respond either positively or negatively to a job situation which, in turn, influences their overall attitude toward work in general (Staw & Ross, 1985; Steel & Rentsch,
Table 2.8
Dispositional Characteristics and Job Attitudes

<table>
<thead>
<tr>
<th>Article</th>
<th>Disposition</th>
<th>Job Attitude</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lee &amp; Mowday 1987</td>
<td>Values</td>
<td>Job satisfaction, organizational commitment, job involvement</td>
<td>Value congruence correlated positively with job satisfaction, organizational commitment, and job involvement.</td>
</tr>
<tr>
<td>Brockner et al. 1988</td>
<td>Values</td>
<td>Job involvement</td>
<td>Protestant work ethic predicted job involvement under a mild layoff.</td>
</tr>
<tr>
<td>Cable &amp; Judge 1996</td>
<td>Values</td>
<td>Job satisfaction</td>
<td>Perceived value congruence influenced job satisfaction.</td>
</tr>
<tr>
<td>Cropanzano et al. 1993</td>
<td>Personality</td>
<td>Job satisfaction</td>
<td>Higher extroversion related strongly to higher job satisfaction. Both lower negative affect and higher positive affect predicted global job satisfaction.</td>
</tr>
<tr>
<td>Organ &amp; Lingl 1995</td>
<td>Personality</td>
<td>Job satisfaction</td>
<td>Agreeableness was positively associated with job satisfaction while conscientiousness was negatively related.</td>
</tr>
<tr>
<td>Rush et al. 1995</td>
<td>Personality</td>
<td>Job satisfaction</td>
<td>Open, curious, and intellectual individuals experienced more job satisfaction.</td>
</tr>
<tr>
<td>Study</td>
<td>Domain</td>
<td>Measure</td>
<td>Findings</td>
</tr>
<tr>
<td>------------------------------</td>
<td>-----------------------------</td>
<td>------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Tokar &amp; Subich 1997</td>
<td>Personality</td>
<td>Job satisfaction</td>
<td>Extroversion predicted higher job satisfaction while neuroticism predicted lower job satisfaction.</td>
</tr>
<tr>
<td>Thoms et al., 1996</td>
<td>Personality and Subjective Well-Being</td>
<td>Job involvement</td>
<td>Lower neuroticism and higher extroversion predicted positive feelings about job involvement.</td>
</tr>
<tr>
<td>Tait et al. 1989</td>
<td>Subjective Well-Being</td>
<td>Job satisfaction</td>
<td>Strong positive correlations between life and job satisfaction.</td>
</tr>
<tr>
<td>Judge &amp; Hulin 1993</td>
<td>Subjective Well-Being</td>
<td>Job satisfaction</td>
<td>Higher positive affect and lower negative affect predicted job satisfaction.</td>
</tr>
<tr>
<td>Judge &amp; Locke 1993</td>
<td>Subjective Well-Being</td>
<td>Job satisfaction</td>
<td>Higher positive affect and lower negative affect predicted job satisfaction.</td>
</tr>
<tr>
<td>Cropanzano et al. 1993</td>
<td>Subjective Well-Being</td>
<td>Organizational Commitment</td>
<td>Positive and negative affect predicted organizational commitment.</td>
</tr>
<tr>
<td>Riipinen 1997</td>
<td>Subjective Well-Being</td>
<td>Job Involvement</td>
<td>Positive and negative affect predicted need-fulfilled job involvement.</td>
</tr>
</tbody>
</table>
1997). The following sections describe conceptual and empirical support for a dispositional approach to job attitudes based on three characteristics—value types, personality, and subjective well-being.

**Job Satisfaction**

According to James and James (1989), values determine the meaning that work and job-related experiences have for people. For example, if an individual values accomplishment and achievement, then organizational efforts to restructure the work environment may be seen as good, leading to job satisfaction. However, if an individual values safety and security, he/she may view such job changes as bad and, therefore, experience dissatisfaction.

Value congruence refers to the degree of similarity between the values of the individual and the values of a unit such as an organization or work group (Meglino & Ravlin, 1998). A positive relationship exists between value congruence and job satisfaction (Cable & Judge, 1996; Chao, O’Leary-Kelly, Wolf, Klein, & Gardner, 1994; Lee & Mowday, 1987). This finding suggests that value similarity between individuals and organizations may enhance the likelihood of job satisfaction.
Much of the personality research suggests that the Big Five dimensions are related to job satisfaction (Tokar, Fischer, and Subich, 1998; Tokar & Subich, 1997). For example, extroversion has been found to be a strong predictor of job satisfaction (Tokar & Subich, 1997; Cropanzano, James, & Konovsky, 1993), and agreeableness has been linked to positive feelings at work (Organ & Lingl, 1995). As such, extroverted and agreeable individuals may engage in extra activities, establish friendships easier, and express their ideas freely at work.

A negative association has been found between a third personality variable, conscientiousness, and job satisfaction (Organ & Lingl, 1995). However, this finding may be due to the demanding nature of conscientious individuals. At times, they may be very critical of themselves and others, resulting in strained relationships with co-workers and even alienation. Ultimately, this alienation may lead to lower levels of job satisfaction.

A fourth dimension of personality, neuroticism, may be negatively related to job satisfaction (Necowitz & Roznowski, 1994). Neurotic individuals experience negative affectivity and are predisposed to lower levels of satisfaction than others. On the other hand, openness
to experience and job satisfaction are positively related. Individuals who are open, curious, and intellectual may feel less strain and stress in their work lives and more satisfaction on the job (Rush, Schoel, and Barnard, 1995).

As for subjective well-being, one dimension—life satisfaction—appears to be positively associated with job satisfaction (Tait et al., 1989). This positive relationship between life and job satisfaction is based on the spillover hypothesis, which suggests that one's satisfaction with life spills over into one's job and vice versa (Champoux, 1981). In other words, individuals who are more satisfied with their life in general may experience an increase in positive moods and thoughts, which reflect themselves in the form of job satisfaction.

Two other dimensions of subjective well-being, positive and negative affect, also relate to job satisfaction. Individuals with a tendency to be more positive seem to get along with fellow workers better and experience less job-related stress and strain, thereby increasing their level of satisfaction at work (Judge & Hulin, 1993; Judge & Locke, 1993).
Organizational Commitment

Value congruence corresponds to higher levels of commitment. When individuals feel that their beliefs are congruent with the organization, they may feel closer to the company and become more dedicated to its goals (Lee & Mowday, 1987).

In addition to values, personality provides a theoretical basis for a relationship between dispositions and organizational commitment. For example, extroversion has been linked to organizational commitment through the development of stronger bonds with fellow workers (Cropanzano et al., 1993; Kirchmeyer & Bullin, 1997). This finding suggests that extroverted individuals may experience more organizational commitment over those who are timid and unassertive.

Greater agreeableness also predicted organizational commitment (Kirchmeyer & Bullin, 1997). Agreeable individuals, who are characterized by qualities such as trust and cooperation, thrive in situations where these qualities can be demonstrated. A third personality variable, conscientiousness, seems to be a strong predictor of organizational commitment as well (Kirchmeyer & Bullin, 1997). Conscientious individuals may be more persistent in their work responsibilities, which results
in increased loyalty to the organization (Organ & Lingl, 1995).

Neuroticism, the fourth personality dimension, is negatively related to organizational commitment (Necowitz & Roznowski, 1994). Because neurotic individuals create imaginary worlds filled with negativity, they may experience feelings of estrangement, which manifests itself in poor commitment. Finally, openness to experience demonstrates a positive relationship with organizational commitment. Kirchmeyer and Bullin (1997) noted a positive relationship between openness to experience and stronger bonds between coworkers. Hence, the empirical research suggests that individuals who are extroverted, agreeable, conscientious, and open to experience establish better relationships with co-workers, become more dedicated to their job, and accept change more willingly than other individuals.

Regarding subjective well-being, positive and negative affect are strong predictors of organizational commitment (Cropanzano et al., 1993). Individuals who are more positive at work may establish closer friendships with fellow employees, experience a sense of belonging, and end up feeling more committed to their job. In contrast, individuals with negative affect may experience
alienation and think of themselves as outcasts, which ultimately leads to less organizational commitment (Cropanzano et al., 1993). Consistent with this view, Ostroff (1993) found that organizational climate as well as personal factors affected individual attitudes toward work.

**Job Involvement**

The Protestant work ethic supports a value-job involvement relationship. The Protestant work ethic incorporates one’s sense of personal responsibility on the job as well as one’s moral character. As a result, individuals who possess this type of work ethic may experience more job involvement due to a strong value orientation that is resistant to situational changes (Lodahl & Kejner, 1965). Empirical research supports this idea as well. Brockner, Grover, and Blonder (1988) found that, under a mild layoff, a Protestant work ethic predicted job involvement. Thus, the personal values associated with a Protestant work ethic such as dedication, responsibility, and hard work may contribute to increased levels of job involvement.

As for personality, extroversion has been associated with job involvement through higher self-esteem (Brown,
1996) while openness to experience predicted positive feelings about involvement in self-managed work teams (Thoms, Moore, & Scott, 1996). Extroverted and broadminded individuals appear to feel more confident about themselves and their ability to work with others. Thus, these individuals should become more job-involved.

The subjective well-being dimensions of positive and negative affect influence job involvement as well (Riipinen, 1997). Research shows that involvement relates to subjective well-being when employee needs are fulfilled. In other words, individuals who are positive in mood and thought may be more likely to involve themselves in job-related activities if they feel that it enhances their life in some way (Riipinen, 1997).

Problems With Dispositional Research

Although dispositional research explains at least some of the variation in job attitudes, it has been criticized extensively on several grounds. The most profound criticism is that dispositional characteristics explain only a small amount of variance in behavior (Mischel, 1968; Gerhart, 1987; Davis-Blake & Pfeffer, 1989). This lack of variance is evident in strong situations, where individuals like or dislike their job.
based on contextual influences. As a result, the effect of dispositional characteristics is minimal (Mischel, 1968). Davis-Blake and Pfeffer (1989) and Gerhart (1987) support this criticism by suggesting that most situations inside organizations are relatively strong. Therefore, they argue that dispositional characteristics have little significance because job characteristics explain the majority of attitudinal variance.

Another criticism of dispositional research involves the stability of individual characteristics over time. Dispositional research assumes that individuals possess traits that are stable (Staw & Ross, 1985), but Davis-Blake and Pfeffer (1989) argue that there is little evidence for this. In fact, organizational settings have been shown to have longitudinal effects on the dispositional characteristics of individuals (Kohn & Schooler, 1978). Thus, an individual's disposition cannot be stable over time if it changes as a result of organizational settings.

Despite these criticisms, however, the dispositional approach to job attitudes has gained considerable support in recent years (Staw et al., 1986; Staw & Ross, 1985; Steel & Rentsch, 1997; House et al., 1996). For example, Staw and Ross (1985) noted similar job satisfaction scores
over time for individuals who had encountered situational changes. Furthermore, Staw et al. (1996) showed that personality characteristics from childhood were strong predictors of job satisfaction during adulthood. And finally, Steel and Rentsch (1997) found evidence of long-term stability using different measures of job satisfaction. Thus, these studies strengthen the argument for a dispositional approach to job attitudes.

**Interactions Between Religious Involvement and Dispositions**

Although previous sections have linked religion to workplace outcomes directly, religious involvement may also affect the work environment through interactions with dispositional characteristics. In other words, the level of one's religious involvement along with certain dispositional factors may help explain why some job attitudes and behaviors appear and others do not.

Research suggests that a positive and reciprocal relationship exists between religious involvement and the value types of tradition, conformity, benevolence, and security (Rokeach, 1969; Schwartz & Huismans, 1995). Further, past empirical findings show a positive and reciprocal relationship between intrinsically religious individuals and certain personality traits such as
extroversion, agreeableness, and conscientiousness (Wiebe & Fleck, 1980; Hamby, 1973). Finally, several studies suggest that a positive and reciprocal relationship exists between religious involvement and subjective well-being (Donahue 1985; Chamberlain & Zika, 1992). Specifically, life satisfaction relates positively to job satisfaction while a positive relationship exists between positive affect and all three attitudinal variables (Tait et al., 1989; Judge & Hulin, 1993; Kirchmeyer & Bullin, 1997; Brown, 1996). Thus, an interaction approach suggests that religious involvement and dispositional characteristics combine to positively influence job attitudes and ultimately workplace behaviors.

**Potential Outcomes of Job Attitudes**

The theory of planned behavior provides the conceptual foundation for the relationship between attitudinal variables and important workplace outcomes (Ajzen, 1988). As previously mentioned, this theory suggests that the intentions of an individual to act or not act in a particular manner directly affect one's behavior. Two major factors influence these intentions: (1) an individual's attitude toward the behavior itself and (2) subjective norms.
**Workplace Behaviors**

When applied to the workplace, the theory of planned behavior suggests that job attitudes indirectly affect workplace behaviors. For example, if an individual experiences dissatisfaction on the job, he/she may form an intention to quit, which may eventually result in turnover behavior. Therefore, the overall attitude that an individual possesses on the job can influence workplace behaviors. The following sections present empirical findings that highlight the effects of job attitudes on workplace behaviors such as absenteeism, turnover intentions, performance, unethical behavior, and religious expression (see Table 2.9).

**Absenteeism**

In general, a negative relationship exists between job satisfaction and absenteeism (Hackett, 1989; Somers, 1995). For example, in a comparison of three meta-analytic studies (Hackett & Guion, 1985; Scott & Taylor, 1985; McShane, 1984), Hackett (1989) found that absence frequency and duration related negatively to satisfaction. In other words, individuals with higher levels of satisfaction missed fewer days of work and spent less time away if an absence was completely necessary. This finding...
<table>
<thead>
<tr>
<th>Article</th>
<th>Job Attitude</th>
<th>Workplace Behavior</th>
<th>Key Findings</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hackett 1989</td>
<td>Job satisfaction</td>
<td>Absenteeism</td>
<td>Absence frequency and duration negatively related to job satisfaction.</td>
</tr>
<tr>
<td>Hackett et al. 1991</td>
<td>Organizational commitment</td>
<td>Absenteeism</td>
<td>Normative commitment negatively associated with absenteeism.</td>
</tr>
<tr>
<td>Somers 1995</td>
<td>Job satisfaction, organizational commitment</td>
<td>Absenteeism</td>
<td>Main and interaction effects found between affective and continuance commitment on absenteeism.</td>
</tr>
<tr>
<td>Blau &amp; Boal 1989</td>
<td>Organizational commitment, job involvement</td>
<td>Turnover</td>
<td>Main and interaction effects found between job involvement and organizational commitment on turnover behavior.</td>
</tr>
<tr>
<td>Petty et al. 1984</td>
<td>Job satisfaction</td>
<td>Performance</td>
<td>Job satisfaction and performance were positively related.</td>
</tr>
<tr>
<td>Study</td>
<td>Variables</td>
<td>Performance</td>
<td></td>
</tr>
<tr>
<td>------------------------------</td>
<td>------------------------------------</td>
<td>-----------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>MacKenzie et al. 1998</td>
<td>Job satisfaction, organizational commitment</td>
<td>In-role performance predicted job satisfaction while job satisfaction and organizational commitment predicted extra-role performance.</td>
<td></td>
</tr>
<tr>
<td>Hunt et al. 1989</td>
<td>Organizational commitment</td>
<td>Perceived ethical values of the firm were positively related to an individual’s level of organizational commitment.</td>
<td></td>
</tr>
<tr>
<td>Davidson &amp; Caddell 1994</td>
<td>Job Involvement</td>
<td>Intrinsically religious individuals viewed work as a calling.</td>
<td></td>
</tr>
</tbody>
</table>
suggests that satisfaction with the job itself is essential in explaining such work-related behavior as absenteeism.

Organizational commitment impacts absenteeism as well (Somers, 1995). Depending on the dimension of commitment considered, (Meyer & Allen, 1991), different relationships exist. Affective commitment appears to be a significant predictor of absenteeism (Somers, 1995). In other words, individuals with a relatively strong attachment to an organization were less likely to miss work than individuals who were not attached. In addition to this finding, a negative relationship is likely between normative commitment and absenteeism (Hackett, Bycio, & Hausdorf, 1991). That is, individuals who stay with the organization due to a moral obligation are less likely to miss work than those who felt no obligation at all. Finally, an interactional relationship was found between continuance and affective commitment and absenteeism (Somers, 1995). Thus, individuals who stay with the organization in order to capitalize on their investment convince themselves that they are emotionally attached to the organization and, therefore, miss work less. These findings suggest that an increase in any dimension of
organizational commitment—affective, normative, or continuance—produces lower levels of absenteeism overall.

**Turnover Intentions**

In the past, turnover research has focused on job satisfaction as a potential antecedent. Other attitudinal variables such as organizational commitment and job involvement also exhibit strong associations with intent to leave and actual turnover rates (Tett & Meyer, 1993; Blau & Boal, 1989; Somers, 1995).

According to Tett and Meyer (1993), job dissatisfaction and a lack of organizational commitment are associated with turnover. Individuals who are attached to their job as well as the organization are less likely to leave. A negative relationship exists between all three dimensions of commitment—affective, normative, and continuance—and job withdrawal intentions (Somers, 1995; Jaros, Jermier, Koehler, & Sincich, 1993). It seems likely that positive attitudes in the form of job satisfaction, organizational commitment, and job involvement reduce the likelihood of turnover behavior.

**Job Performance**

Both in-role and extra-role performance relate to attitudinal variables such as job satisfaction and...
organizational commitment. In fact, job attitudes appear to both affect and be affected by at least one type of job performance (Petty, McGee, and Cavender, 1984; MacKenzie, Podsakoff, & Ahearne, 1998). For example, recent research found that in-role behavior predicts job satisfaction and organizational commitment while job satisfaction and organizational commitment predict extra-role behavior (MacKenzie et al., 1998). Thus, depending on the type of job performance under consideration, the relationship between satisfaction, commitment, and performance varies.

This finding is consistent with Organ and Ryan (1995) who linked job attitudes to a specific type of extra-role behavior, better known as organizational citizenship (Netemeyer, Boles, McKenzie, and McMurrian, 1997). Higher levels of satisfaction and commitment may provoke individuals to be more helpful and agreeable than they might otherwise be, thereby leading to more organizational citizenship behaviors. As a result, job attitudes such as satisfaction and commitment serve as strong predictors of one type of performance, extra-role behavior.

**Unethical Behavior**

Some evidence suggests that job attitudes lead to unethical behavior, depending on one's perception of
ethical values (Hunt, Wood, & Chonko, 1989). For example, the more an individual believes that his/her organization values and rewards ethical conduct, the more positive the relationship may be between job attitudes and ethical behavior. In other words, organizations with an ethical orientation may lessen the possibility of role ambiguity for their employees, thereby leading to more positive job attitudes and less unethical behavior (Hunt et al., 1989).

**Religious Expression in the Workplace**

Although no empirical research to date links job attitudes and religious expression, conceptual reasoning supports this relationship. For example, individuals who experience job satisfaction may also encounter feelings of life satisfaction due to religious involvement. As a result, these individuals may want to exhibit their overall satisfaction with life and work by expressing their beliefs on the job. Regarding organizational commitment, individuals who identify and attach themselves to a particular company tend to share organizationally congruent values (Mowday et al., 1982). As such, individuals may feel more freedom to express their religious beliefs and practices in the workplace due to this similarity in value systems. Finally, individuals
who are job-involved may possess a Protestant work ethic or a sense of religious responsibility toward work in general (Davidson & Caddell, 1994). Consequently, individuals who are involved in their work due to a Protestant work ethic or divine intervention may be more likely to display their religious beliefs and practices in the workplace.

**Chapter Summary**

Chapter 2 presented a review of the relevant literature concerning religious involvement, dispositions, job attitudes, and workplace behaviors. The first section presented a theoretical framework for understanding how religion and dispositions relate to workplace behaviors through job attitudes. The second section provided a basic definition of religion and identified specific religious affiliations. In the third section, three basic conceptualizations of religious involvement including religiosity, religiousness, and religious orientation were presented. The fourth section described the concept of religious involvement while the fifth section demonstrated support for the relationships between religious involvement and certain dispositions, job attitudes, and workplace behaviors. The sixth section presented a
dispositional approach to job attitudes along with several interactional relationships between religious involvement and dispositions. Finally, the last section explained the impact of attitudinal variables such as job satisfaction, organizational commitment, and job involvement on workplace behaviors. The next chapter addresses methodological issues such as hypotheses development, sample description, data collection measures, and statistical techniques.
CHAPTER 3

RESEARCH METHODOLOGY

The purpose of this chapter is to present the research hypotheses and the research design for investigating the hypotheses. As shown in Figure 3.1, the research framework illustrates all hypothesized relationships among religious involvement, dispositions, job attitudes, and workplace behaviors. Thus, the first section of this chapter provides a rationale for each of the research hypotheses. The next section presents operational definitions for each study variable along with the research instrument. Finally, the last section outlines the research methodology including the sample, data collection procedures, and methods of analysis.

Research Hypotheses

**Religious Involvement and Job Attitudes**

Although past research has underscored the importance of religion in the workplace (Davidson & Caddell, 1994),
Figure 3.1
Research Framework
several studies suggest that religion may affect work via job attitudes (Davidson & Caddell, 1994; Ruh & White, 1974). The subsequent sections describe theoretical and empirical support for the relationship between religious involvement and job attitudes including satisfaction, commitment, and involvement.

**Job Satisfaction**

According to Locke (1976), favorable attitudes toward work is the definition of job satisfaction. Thus, if religious individuals view their job as a calling from a higher being, then it is possible they will be more positive about their work responsibilities and experience greater levels of job satisfaction. Davidson and Caddell (1994) found that individuals who were highly involved in religion tended to view work as a calling. As a result, they expressed more favorable attitudes toward work in general.

Conceptual support also exists for a positive relationship between religious involvement and job satisfaction through the subjective well-being dimension of life satisfaction (Ellison, 1991; Witter et al., 1985). In other words, individuals who are religiously involved tend to be more satisfied with their life (Ellison, 1991;
Chumbler, 1996). As a result, this satisfaction may spill over into their work and lead to higher levels of job satisfaction.

**Organizational Commitment**

Along these same lines, feelings of organizational commitment may result from work if religious individuals believe a particular job is their destiny or divine calling. In other words, individuals who are religiously involved may be organizationally committed as well. This commitment can manifest itself in three forms: value congruence, intrinsic motivation, and loyalty.

First, a religious individual that believes his/her value system is similar to the organization’s may experience more organizational commitment because of value congruence. Consistent with this view, Lee and Mowday (1987) found that value congruence correlated positively with organizational commitment. Second, individuals who are highly involved in religion possess more intrinsic motivation than those who are not (Masters, 1991). Thus, a religiously involved individual may be more willing to engage in job-related activities due to the personal satisfaction he/she receives from work. As a result, a bond may develop between the religious individual and
his/her job, thereby leading to a higher level of commitment towards the organization. Finally, religious involvement on the part of an individual may result in a greater sense of loyalty to the company. For instance, individuals who consider themselves to be highly religious may view work as part of their faith (Davidson & Caddell, 1994), which is similar to having a Protestant work ethic or believing in the idea of asceticism. Consequently, religious individuals may be as strongly committed to work as they are to religion.

**Job Involvement**

Another explanation for a potential relationship between religious involvement and job attitudes is the Protestant work ethic. Because the Protestant work ethic promotes self-discipline and responsibility, individuals may experience greater levels of job involvement. In other words, in an effort to substantiate their beliefs, religiously involved individuals may identify themselves in terms of their work. This identification may lead to more job involvement in terms of dedication and loyalty. Empirical research partially supports this view. For example, Ruh and White (1974) found that individuals with...
a Protestant work ethic had higher levels of job involvement than individuals without.

While theoretical and empirical research implies that higher religious involvement leads to more positive job attitudes, this dissertation specifically examines these relationships. Thus, the following hypothesis is proposed:

H1: Individuals who are highly involved in religion will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

**Religious Involvement and Workplace Behaviors**

Davidson and Caddell (1994) note that religious individuals tend to perceive work as a calling rather than a job or a career. For those individuals, work becomes an inherent part of life and attaches meaning to individual behavior within the work setting (Davidson & Caddell, 1994). This notion is similar to the Protestant ethic, which advocates hard work and responsibility. For individuals with this ethic, hard work is the key to both present and future success. Based on these views, the following sections present specific hypotheses pertaining to how religious involvement may directly affect several
workplace behaviors including turnover intentions and job performance.

**Turnover Intentions**

Allport (1956) theorizes that religious involvement provides meaning and structure to an individual's life by integrating and synthesizing all of its facets. This idea coincides with subsequent empirical findings suggesting that religiously involved individuals value certainty and security (Schwartz & Huismans, 1995). Consequently, it seems that religious individuals prefer stable environments that offer protection from abrupt changes. As a result, these individuals may avoid turnover behavior due to its high levels of uncertainty and instability.

The Protestant work ethic is inconsistent with turnover behavior as well. Once individuals with a Protestant work ethic join a company, they may become committed to the organization due to the importance they place on work. As a result, the likelihood of religious individuals leaving a particular organization may be lower than that of nonreligious individuals. Empirical research support these beliefs by finding that individuals with a Protestant work ethic experience a strong sense of
commitment and loyalty toward work in general (Hulin & Blood, 1968).

The concept of subjective well-being also supports a negative relationship between religious involvement and turnover behavior. Because of the strong association between life and job satisfaction (Tait et al., 1989), an individual who experiences subjective well-being due to religious involvement may be less likely to quit than someone who does not feel good about his/her religious situation.

Finally, pride and impression management form the last reason why religious involvement and turnover intentions should be negatively related. In some religions, quitting relates to failure (Davidson & Caddell, 1994). Thus, religiously involved individuals may avoid turnover behavior as a way of supporting their religious beliefs and avoiding the failure label. Furthermore, by leaving an organization, the religiously involved individual must admit that he/she did not succeed in a particular situation. Rather than admit this, some individuals may decide to stay with a job to maintain their hard-working, loyal employee image. Thus, both pride and impression management can determine whether or not an employee leaves the organization.
Empirical studies have not addressed religious involvement's direct impact on turnover intentions. Thus, the following hypothesis is provided:

H2a: Individuals who are highly involved in religion will have lower turnover intentions than other individuals.

**Job Performance**

As previously mentioned, two broad categories of job performance have been identified: in-role behavior and extra-role behavior (Williams & Anderson, 1991). Both types of performance represent potential outcomes of religious involvement.

**In-role behavior.** Regarding in-role behavior, Davidson and Caddell (1994) note that religious involvement factors such as pastoral influence and religious salience may greatly impact one’s performance at work. For example, through the use of sermons, many religious leaders encourage individuals to view work as part of their faith and perform job-related duties enthusiastically (Davidson & Caddell, 1994). As a result, these individuals may work harder and smarter because they feel they are working not only for the company but for a higher being as well.
Religious salience may also cause individuals to perform better on the job, by attaching importance to religion and work (Davidson & Caddell, 1994). Thus, individuals highly involved in religion may view their role in producing a particular product or service as vitally important. As such, they may attempt to increase their efficiency by taking fewer breaks, concentrating more, and socializing less. Religious involvement factors in the form of pastoral influence and religious salience may directly impact an individual's performance on the job.

The Protestant ethic also supports hard work and in-role performance (Hulin & Blood, 1968). As a result, religiously involved individuals may take their job more seriously and work harder to ensure the success of the company, thereby leading to greater job performance.

While religious involvement has been associated with dispositional and attitudinal variables (Schwartz & Huismans, 1995; Davidson & Caddell, 1994), the relationship between religious involvement and in-role behavior has been unexplored. Thus, the following hypothesis is presented:

H2b: Individuals who are highly involved in religion will perform more positive in-role behaviors than other individuals.
Extra-role behavior. As for extra-role behavior, both conceptual and empirical literature suggests a positive relationship with religious involvement. Religious teachings encourage individuals to care not only for themselves but for others as well (Batson, 1983). Thus, when the opportunity arises to help another person, the religiously involved individual acts without hesitation because he/she believes that helping is the correct behavior (Batson, 1983). Because individuals possess an innate sense to aid others, religious involvement encourages them to extend compassion to people in need (Batson, 1983). This phenomenon, known as religious imagery, is made possible through religious teachings such as brotherly love and self-transcendence (Schwartz & Huismans, 1995).

Beyond religious imagery, however, individuals may also engage in extra-role behaviors for completely selfish reasons (Batson, 1990; Bolino, 1999). By performing extra-role behaviors, religiously involved individuals may enhance their image by: (1) avoiding shame or guilt associated with non-helping behavior and (2) acquiring rewards or praise associated with helping behavior (Batson, 1990; Bolino, 1999). As a result, the motivation
behind the performance of extra-role behavior may be purely selfish in nature.

This idea of egoistic motivation is similar to impression management. For example, an individual who publicly proclaims himself/herself to be highly religious may feel bound to perform extra-role behaviors in order to maintain a religious image. After all, religiously involved individuals are not supposed to turn their back on someone in need. Thus, individuals highly involved in religion may perform extra-role behaviors as the result of impression management (Bolino, 1999).

Empirical findings regarding the relationship between religious involvement and extra-role behavior are present in the literature. Concerning religious orientation, Batson and Gray (1981) found a positive relationship between intrinsic individuals and self-reported helpfulness while Donahue and Benson (1995) described a positive correlation between adolescents who were intrinsically oriented and prosocial behavior. Based on these findings, empirical research suggests that individuals who live their religion are more likely to engage in extra-role behavior.

Although some studies have examined how specific aspects of religious involvement affect extra-role
behavior (Batson & Gray, 1981; Donahue & Benson, 1995), the overall relationship is unclear. Thus, the following hypothesis is presented:

H2c: Individuals who are highly involved in religion will perform more positive extra-role behaviors than other individuals.

Dispositions and Job Attitudes

The dispositional approach to job attitudes suggests that individual factors such as values, personality, and subjective well-being influence one's overall attitude toward work (Staw & Ross, 1985). The following sections present theoretical and empirical research that supports the dispositional approach.

Value Types

Regarding the work environment, James and James (1989) suggest that values provide meaning and allow individuals to make sense of their surroundings. By comparing the environment to personal values, an individual can determine how his/her beliefs fit into the organization's goals, which may ultimately affect one's satisfaction, commitment, and involvement toward work.

A second explanation regarding values and their impact on job attitudes is the Protestant work ethic. Individuals who possess a Protestant work ethic may
experience more job involvement due to an emphasis on hard work and responsibility (Brockner et al., 1988). Thus, it seems that values in general have a positive impact on job attitudes.

Specific value types identified by Schwartz and Huismans (1995) appear to relate to job attitudes as well. For example, individuals who value self-transcendence and conservation prefer characteristics such as benevolence, honesty, conformity, and tradition. If these characteristics are part of the work environment, individuals may feel better about themselves and their organization, thereby leading to more positive job attitudes. Self-transcendent and conservative individuals may also place more importance on work in general. In other words, for these individuals, work may satisfy basic individual needs such as affiliation, security, and responsibility (Ros, Schwartz & Surkiss, 1999). In support of this notion, Ros et al. (1999) found that professional educators viewed work as an opportunity to engage in such activities as showing concern for others and maintaining order. Thus, with this view, individuals who exhibit self-transcendence and conservation value types should experience greater satisfaction, commitment, and involvement on the job.
As for individuals who prefer self-enhancement and openness to change value types, characteristics such as personal achievement, social recognition, adventure, and creativity are important. Because these characteristics describe somewhat selfish and risky behavior, individuals who value them may express little concern over their job or their relationship with fellow workers. Findings by Ros et al. (1999) support this view. Work importance for professional educators did not correlate with either value type. Thus, individuals who value self-enhancement or openness to change may exhibit less satisfaction, commitment, and involvement on the job.

While some support exists for a relationship between values and job attitudes, previous research has focused on individual values rather than value types. Thus, the following hypotheses are proposed:

H3a: Individuals who exhibit value types associated with self-transcendence or conservation will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

H3b: Individuals who exhibit value types associated with self-enhancement or openness to change will experience less job satisfaction, organizational commitment, and job involvement than other individuals.
Subjective Well-Being

Another dispositional factor associated with job attitudes is subjective well-being. As mentioned previously, three dimensions of subjective well-being exist: life satisfaction, positive affect, and negative affect. The first dimension, life satisfaction, may positively relate to job attitudes according to the spillover hypothesis, which suggests that an individual's feelings about life in general may affect his/her outlook towards work (Champoux, 1981). Consequently, satisfaction with one's life may result in positive feelings about a particular job and vice versa. Based on this reasoning, life satisfaction should positively relate to the job attitudes of satisfaction, commitment, and involvement.

Positive affect, the second dimension of subjective well-being, may also influence job attitudes. Individuals who are happy and feel good about themselves may be easier to work with. As a result, they gain more friends and promotions, thereby leading to positive job attitudes such as satisfaction (Judge & Hulin, 1993). Empirical research partially supports this assumption. That is, positive affect was found to be a strong predictor of organizational commitment but a moderate predictor of job involvement, depending on the level of need congruence.
(Cropanzano et al., 1993; Riipinen, 1997). Even so, a positive relationship should exist between positive affect and job attitudes.

The third dimension of subjective well-being is negative affect. Individuals with negative feelings towards life in general may experience alienation at work. This alienation may lead to poor job attitudes such as dissatisfaction and apathy. Similar to positive affect, empirical research partially supports this view (Cropanzano et al., 1993; Riipinen, 1997). In other words, negative affect has been linked to lower organizational commitment while specific types of job involvement were either negatively related or independent of subjective well-being (Cropanzano et al., 1993; Riipinen, 1997). As a result, a negative relationship should exist between negative affect and job attitudes such as satisfaction, commitment, and involvement.

Although certain dimensions of subjective well-being appear to relate to job attitudes, conceptual inferences have been made regarding positive and negative affect’s influence on job attitudes (DeNeve & Cooper, 1998). To examine these relationships, the following hypotheses are presented:
H3c: Individuals who exhibit life satisfaction will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

H3d: Individuals who exhibit positive affect will experience more job satisfaction, organizational commitment, and job involvement than other individuals.

H3e: Individuals who exhibit negative affect will experience less job satisfaction, organizational commitment, and job involvement than other individuals.

The Mediating Role of Job Attitudes

The research framework (see Figure 3.1) of this dissertation suggests that job attitudes including satisfaction, commitment, and involvement play a mediating role in the relationship between religious involvement, dispositions, and workplace behaviors. The following sections present theoretical and empirical research to support this potential mediation effect.

Religious Involvement

The theory of planned behavior supports a mediated relationship between religious involvement, job attitudes, and workplace behavior. According to this theory, an individual's beliefs impact his/her attitude and subjective norms regarding a particular behavior. In
return, these beliefs influence behavioral intentions, which eventually lead to actual behavior (Ajzen, 1988).

Although attitudinal and normative beliefs represent potential antecedents in the model, it is reasonable to assume that religious beliefs play a role as well. According to Stone-Romero and Stone (1998), religious beliefs represent action guides that regulate the behavior of individuals. In addition, these action guides define appropriate values, personality traits, and attitudes that religious individuals should possess (Stone-Romero & Stone, 1998). As a result, it is possible that religion indirectly affects behavior through its influence on certain attitudes. For example, religious individuals who possess a Protestant work ethic or who view work as a calling may have a more positive outlook toward work in general (Davidson & Caddell, 1994). Consequently, greater levels of satisfaction, commitment, and involvement can occur.

Another theoretical explanation for a potentially mediated relationship is the idea of occupational image subcultures (Birbaum & Somers, 1986). Birbaum and Somers (1986) define an occupational image as a belief by organizational members about the meaning of their work. Individuals with similar beliefs form occupational image
Membership in an occupational image subculture influences one's perception about his/her overall work environment (Birbaum & Somers, 1986).

Applying the concept of occupational image subcultures to religion provides support for the mediated relationship between religious involvement, job attitudes, and workplace behaviors. For example, religiously involved individuals may be part of a religious image subculture. Within this subculture, beliefs are shared about the meaning of work and its importance to one's religious faith. While some subcultures may view work as a calling (Davidson & Caddell, 1994), others may advocate separation. Thus, varying beliefs within religious image subcultures may lead to different attitudes concerning work in general and ultimately affect the job attitude-behavior relationship.

Although theoretical explanations support a mediated relationship between religious involvement, job attitudes, and workplace behaviors, no empirical studies to date have examined this association. Thus, the following hypothesis is presented:

H4a: Job attitudes will mediate the relationship between religious involvement and workplace outcomes.
Religious Involvement and Dispositions

As previously mentioned in Chapter 2, several potential relationships exist: (1) religious involvement and dispositions mutually influence one another, (2) religious involvement and dispositions predict positive job attitudes, and (3) religious involvement influences workplace behaviors. None of these relationships, however, describes the interaction that may occur between religious involvement and dispositions. Thus, the following section presents hypotheses explaining how religious involvement and dispositions may interact to affect workplace behaviors through job attitudes.

Religious involvement and value types. In previous sections, several studies outline the relationships between religious involvement, values, job attitudes, and workplace behaviors (Stone-Romero & Stone, 1998; Schwartz & Huismans, 1995; Lee & Mowday, 1987; Ajzen, 1988). Based on these relationships, it seems likely that interactions may occur between religious involvement and the different value types to increase the likelihood of positive job attitudes and workplace behaviors. In other words, religiously involved individuals who prefer the value types related to self-transcendence and conservation
should experience greater levels of job satisfaction, organizational commitment, and job involvement than individuals who are not religiously involved. As a result, these individuals may exhibit more positive workplace outcomes such as in-role and extra-role behaviors. Based on this line of reasoning, the following hypothesis is proposed:

H4b: Job attitudes will mediate the interactive effect of religious involvement and value types on workplace outcomes.

**Religious involvement and subjective well-being.**

Subjective well-being has also been linked to both religious involvement and job attitudes (Witter et al., 1985; Chamberlain & Zika, 1992; DeNeve & Cooper, 1998). With these associations, it seems likely that individuals who are highly religious, satisfied with life, and feel good about themselves experience more positive attitudes toward work in general. In other words, religiously involved individuals who experience life satisfaction or positive affect may have greater levels of job satisfaction, organizational commitment, and job involvement. In return, these individuals may exhibit desired workplace outcomes such as in-role and extra-role behaviors. Thus, the following hypothesis is provided:
H4c: Job attitudes will mediate the interactive effect of religious involvement and subjective well-being on workplace outcomes.

Operationalization of Variables

This section provides operational definitions of constructs along with previously developed measurement scales. Each of the scales have demonstrated acceptable psychometric properties such as reliability and validity. Reliability represents the extent to which a measure is free from error and yields consistent results while validity refers to the extent to which the construct is truly being measured (Churchill, 1979; Peter, 1981). For most research studies, a reliability coefficient of 0.70 and evidence of construct validity are sufficient (Nunnally, 1977; Churchill, 1979).

Religious Involvement

The present dissertation defines religious involvement as a collective designation that describes the extent to which a person is religious. Religious involvement can be measured by determining one’s beliefs, feelings, and motivations for religion as well one’s religious experiences. Generally, three conceptualizations characterize religious involvement:
1. **Religiosity** - one's attitude toward religion or one's fundamental need for religion

2. **Religiousness** - one's beliefs and practices toward a higher being or one's response to institutionalized beliefs or convictions

3. **Religious Orientation** - one's motivation or reasons for being religious

**Religiosity and Religiousness**

The Personal Involvement Inventory (PII), shown in Table 3.1, captures the religiosity and religiousness conceptualizations using a 20-item, semantic differential scale. Originally developed by Zaichkowsky (1985) to measure a person's involvement or interest in a particular product, the PII has not been used in any research studies involving religion. However, the PII has shown strong psychometric properties and is adaptable to other involvement areas (Zaichkowsky, 1985). Therefore, this dissertation uses an adapted version of the PII to measure a person's involvement in religion. The higher the score on the PII, the greater one's religious involvement.

**Reliability and validity.** Acceptable reliability and validity estimates for the Personal Involvement Inventory have been reported. For example, Zaichkowsky (1985) measured personal involvement with a variety of products and found reliability scores ranging from 0.95 to 0.97.
Table 3.1  
Personal Involvement Inventory

Listed below are various adjectives describing religious involvement. For this study, religious involvement includes a commitment to religion through beliefs, feelings, and behaviors. Please place an X mark closest to the adjective on each line which describes YOUR beliefs about religious involvement.

IMPORTANT:
1. Be sure that you place an X mark on each line. Do not omit any line.
2. Put no more than one X on each line.

<table>
<thead>
<tr>
<th>Religious Involvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>important</td>
</tr>
<tr>
<td>of no concern</td>
</tr>
<tr>
<td>irrelevant</td>
</tr>
<tr>
<td>means a lot</td>
</tr>
<tr>
<td>to me</td>
</tr>
<tr>
<td>useless</td>
</tr>
<tr>
<td>valuable</td>
</tr>
<tr>
<td>trivial</td>
</tr>
<tr>
<td>beneficial</td>
</tr>
<tr>
<td>matters to me</td>
</tr>
<tr>
<td>uninterested</td>
</tr>
<tr>
<td>significant</td>
</tr>
<tr>
<td>vital</td>
</tr>
<tr>
<td>boring</td>
</tr>
<tr>
<td>unexciting</td>
</tr>
<tr>
<td>appealing</td>
</tr>
<tr>
<td>mundane</td>
</tr>
<tr>
<td>essential</td>
</tr>
<tr>
<td>undesirable</td>
</tr>
<tr>
<td>wanted</td>
</tr>
<tr>
<td>not needed</td>
</tr>
</tbody>
</table>
Also, content, criterion-related, and construct validity were supported.

In addition to the PII, this dissertation uses a second measure of religious involvement to capture the cognitive components of religiosity and religiousness (see Table 3.2). This three-item scale developed by McDaniel and Burnett (1990) has been employed in the business literature and exhibited acceptable psychometric properties (McDaniel & Burnett, 1990; Barnett et al., 1996). Although originally measured with a 9-point scale ranging from strongly disagree to strongly agree, the present dissertation utilizes a 5-point response format to coincide with additional religious measures.

**Religious Orientation**

The Intrinsic/Extrinsic-Revised (I/E-R) Scale assesses the religious orientation conceptualization of religious involvement (Gorsuch & McPherson, 1989). As shown in Table 3.3, the I/E-R scale consists of 14 items and is based on a 5-point Likert response format. Eight of the scale items, which are reverse scored, assess the intrinsic religious dimension while six items measure the extrinsic dimension, which consists of personal and social motivation.
### Table 3.2

Religiosity Scale

Please indicate to what extent you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. I am very religious.
2. My religion is very important to me.
3. I believe in God.
### Table 3.3

**Intrinsic/Extrinsic-Revised Scale**

Please indicate to what extent you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. I enjoy reading about my religion.
2. I go to church because it helps me to make friends.
3. It doesn’t much matter what I believe so long as I am good.
4. It is important to me to spend time in private thought and prayer.
5. I have often had a strong sense of God’s presence.
6. I pray mainly to gain relief and protection.
7. I try hard to live all my life according to my religious beliefs.
8. What religion offers me most is comfort in times of trouble and sorrow.
9. Prayer is for peace and happiness.
10. Although I am religious, I don’t let it affect my life.
11. I go to church mostly to spend time with my friends.
12. My whole approach to life is based on my religion.
13. I go to church mainly because I enjoy seeing people I know there.
14. Although I believe in my religion, many other things are more important in my life.
Reliability and validity. The Intrinsic-Extrinsic/Revised scale has traditionally exhibited low reliability scores. For example, Gorsuch and McPherson (1989) noted reliability coefficients of 0.83, 0.57, and 0.58 for each of the subscales— intrinsic, extrinsic personal, and extrinsic social. While the coefficients for the extrinsic scales are relatively low, the reliability scores can be increased by doubling the number of similar items in the measure (Trimble, 1997). Thus, by using the Spearman-Brown prophecy formula, the extrinsic reliability coefficients become acceptable (Trimble, 1997). Furthermore, factor analysis of the I/E-R scale supports the empirical diversity of the extrinsic components, which provides evidence for an overall three-factor solution (Gorsuch & McPherson, 1989; Genia, 1993).

Dispositions

In the present study, dispositions represent psychological characteristics that distinguish individuals from one another (House et al., 1996). As such, value types, personality traits, and subjective well-being are examples of dispositions.
Value Types

Following the work of Kluckhohn (1951) and Rokeach (1973), Schwartz and Bilsky (1987, 1990) developed a theory of values. This theory identifies ten motivationally distinct value types. Schwartz (1992) describes each of these types based upon their primary goal and the instrumental or terminal values they represent.

1. **Power** - control or dominance over people and resources (social recognition)
2. **Achievement** - personal success through demonstrating competence (capable, ambitious, intelligent, self-respect)
3. **Hedonism** - gratification for oneself (pleasure)
4. **Stimulation** - excitement, challenge, and novelty in life (exciting life)
5. **Self-Direction** - independent thought and action-choosing (freedom, independent)
6. **Universalism** - understanding of others and nature (broadminded, wisdom, equality, world at peace, world of beauty)
7. **Benevolence** - preservation and enhancement of others (helpful, honest, forgiving, responsible, true friendship, mature love)
8. **Tradition** - Respect for customs and traditional culture (humble, devout)
9. **Conformity** - restraint of actions that may upset others or violate norms (obedient)
10. **Security** - safety of society, of relationships, and of self (family security, national security)

The latest version of the Schwartz Value Survey (see Table 3.4) consists of 57 items and specifically measures the theory of value types. Based on a 9-point Likert-type scale, the survey indicates the degree to which individuals see values as guiding principles in their lives. Using this procedure, the score for each value type is computed by taking the mean rating of the items that represent that value.

According to Schwartz (1994), rating is preferable to ranking in values research due to certain conceptual and methodological issues (Rankin & Grube, 1980). For example, rating allows respondents to choose which values are more important on an individual basis rather than requiring them to make decisions between equivalent choices. In addition, rating allows researchers to lengthen their value lists without interfering with core value scores. Finally, rating allows researchers to measure "negative" values rather than strictly positive ones. Negative values represent hidden preferences that people may possess (Schwartz, 1994). Thus, because of these advantages, rating provides a stronger statistical foundation than ranking (Reynolds & Jolly, 1980).
### Table 3.4

Schwartz Value Survey

<table>
<thead>
<tr>
<th>Importance</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supreme</td>
<td>Very</td>
</tr>
<tr>
<td>Important</td>
<td>Important</td>
</tr>
<tr>
<td>Not</td>
<td>Opposed to my values</td>
</tr>
<tr>
<td>7</td>
<td>6</td>
</tr>
<tr>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>-1</td>
<td></td>
</tr>
</tbody>
</table>

Before you begin, choose the value that is most important to you and rate it 7. Next, choose the value that is most opposed to your values and rate it -1. Then rate the rest.

**VALUES LIST I**

1. **EQUALITY** (equal opportunity for all)
2. **INNER HARMONY** (at peace with myself)
3. **SOCIAL POWER** (control over others, dominance)
4. **PLEASURE** (gratification of desires)
5. **FREEDOM** (freedom of action and thought)
6. **A SPIRITUAL LIFE** (emphasis on spiritual not material matters)
7. **SENSE OF BELONGING** (feeling that others care about me)
8. **SOCIAL ORDER** (stability of society)
9. **AN EXCITING LIFE** (stimulating experiences)
10. **MEANING IN LIFE** (a purpose in life)
11. **POLITENESS** (courtesy, good manners)
12. **WEALTH** (material possessions, money)
13. **NATIONAL SECURITY** (protection of my nation from enemies)
14. **SELF-RESPECT** (belief in one's own worth)
15. **RECIPIROCATION OF FAVORS** (avoidance of indebtedness)
16. **CREATIVITY** (uniqueness, imagination)
17. **A WORLD AT PEACE** (free of war and conflict)
18. **RESPECT FOR TRADITION** (preservation of customs)
19. **MATURE LOVE** (deep emotional and spiritual intimacy)
20. **SELF-DISCIPLINE** (self-restraint, resistance to temptation)
21. **PRIVACY** (the right to have a private sphere)
22. **FAMILY SECURITY** (safety for loved ones)
23. **SOCIAL RECOGNITION** (respect, approval by others)
24. **UNITY WITH NATURE** (fitting into nature)
25. **A VARIED LIFE** (filled with challenge, novelty, and change)
26. **WISDOM** (a mature understanding of life)
27. **AUTHORITY** (the right to lead or command)
28. **TRUE FRIENDSHIP** (close, supportive friends)
29. **A WORLD OF BEAUTY** (beauty of nature and the arts)
30. **SOCIAL JUSTICE** (correcting injustice, care for the weak)
VALUES LIST II

Before you begin, choose the value that is most important to you and rate it 7. Next, choose the value that is most opposed to your values and rate it -1. Then rate the rest.

31. INDEPENDENT (self-reliant, self-sufficient)
32. MODERATE (avoiding extremes of feeling and action)
33. LOYAL (faithful to my friends, group)
34. AMBITIOUS (hardworking, aspiring)
35. BROAD-MINDED (tolerant of different ideas and beliefs)
36. HUMBLE (modest, self-effacing)
37. DARING (seeking adventure, risk)
38. PROTECTING THE ENVIRONMENT (preserving nature)
39. INFLUENTIAL (having an impact on people and events)
40. HONORING OF PARENTS AND ELDERS (showing respect)
41. CHOOSING OWN GOALS (selecting own purposes)
42. HEALTHY (not being sick mentally or physically)
43. CAPABLE (competent, effective, efficient)
44. ACCEPTING MY PORTION IN LIFE (submitting to life's circumstances)
45. HONEST (genuine, sincere)
46. PRESERVING MY PUBLIC IMAGE (protecting my "face")
47. OBEDIENT (dutiful, meeting obligations)
48. INTELLIGENT (logical, thinking)
49. HELPFUL (working for the welfare of others)
50. ENJOYING LIFE (enjoying food, sex, leisure, etc.)
51. DEVOUT (holding to religious faith and belief)
52. RESPONSIBLE (dependable, reliable)
53. CURIOUS (interested in everything, exploring)
54. FORGIVING (willing to pardon others)
55. SUCCESSFUL (achieving goals)
56. CLEAN (neat, tidy)
57. SELF-INDULGENT (doing pleasant things)
Reliability and validity. The Schwartz Value Survey (1992) has been employed in several research studies and shown acceptable psychometric properties (Schwartz & Huismans, 1995; Shokouhi-Behnam & Chambliss, 1996; Oishi, Schimmack, Diener, and Suh, 1998). Both Schwartz and Huismans (1995) and Oishi et al. (1998) documented reliability scores for the ten value types across different cultures: Power 0.59-0.80 (5 items); Achievement 0.66-0.81 (5 items); Hedonism 0.62-0.64 (3 items); Stimulation 0.70-0.85 (3 items); Self-Direction 0.53-0.70 (6 items); Universalism 0.70-0.86 (8 items); Benevolence 0.66-0.70 (7 items); Tradition 0.56-0.70 (6 items); Conformity 0.63-0.77 (4 items); Security 0.60-0.70 (7 items); and three additional Spiritual items. Furthermore, the scale demonstrated both convergent and discriminant validity (Oishi et al., 1998). Thus, research supports the theory as a distinct set of value preferences that form a hierarchy of value priorities (Schwartz & Bilsky, 1987; 1990).

Subjective Well-Being

Three dimensions of subjective well-being have been identified in the literature: life satisfaction, positive affect, and negative affect (Andrews & Withey, 1976;
Diener, Emmons, Larsen, & Griffin, 1985). Diener et al. (1985) describe these dimensions in terms of their differences. That is, positive and negative affect focus on affective and emotional aspects while life satisfaction centers on cognition and judgment. The following definitions are provided for each dimension:

1. **Life Satisfaction** - an individual's judgment about the quality of his/her life based on certain criteria (Shin & Johnson, 1978)

2. **Positive Affect** - the degree of positive feelings or emotions that an individual experiences (Watson & Tellegen, 1985)

3. **Negative Affect** - the degree of negative feelings or emotions that an individual experiences (Watson & Tellegen, 1985)

The 5-item, 7-point Satisfaction With Life Scale (SWLS; Diener et al., 1985) captures the life satisfaction dimension of subjective well-being (see Table 3.5). As noted in the original study, the overall score is computed by summing the responses to each item, which results in a range of scores from 5 (low satisfaction) to 35 (high satisfaction).

The 20-item, 5-point Positive Affect Negative Affect Schedule (PANAS), shown in Table 3.6, measures the second and third dimensions of subjective well-being. Developed by Watson, Clark, and Tellegen (1988), the PANAS has been used extensively in mood research because of its strong
Table 3.5
Satisfaction With Life Scale

Below are five statements that you may agree or disagree with. Using the 1-7 scale below, please indicate your agreement with each item by placing the appropriate number on the line preceding the item. Please be open and honest in your responding.

7 = Strongly agree
6 = Agree
5 = Slightly agree
4 = Neither agree nor disagree
3 = Slightly disagree
2 = Disagree
1 = Strongly disagree

1. In most ways my life is close to my ideal.
2. The conditions of my life are excellent.
3. I am satisfied with my life.
4. So far I have gotten the important things I want in life.
5. If I could live my life over, I would change almost nothing.
Table 3.6

Positive Affect Negative Affect Schedule

This scale consists of a number of words that describe different feelings and emotions. Read each item and then mark the appropriate answer in the space next to that word. Indicate to what extent you feel this way right now, that is, at the present moment.

<table>
<thead>
<tr>
<th>Very Slightly or Not at All</th>
<th>A Little</th>
<th>Moderately</th>
<th>Quite a Bit</th>
<th>Extremely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>___ interested</td>
<td>___ irritable</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ distressed</td>
<td>___ alert</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ excited</td>
<td>___ ashamed</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ upset</td>
<td>___ inspired</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ strong</td>
<td>___ nervous</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ guilty</td>
<td>___ determined</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ scared</td>
<td>___ attentive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ hostile</td>
<td>___ jittery</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ enthusiastic</td>
<td>___ active</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>___ proud</td>
<td>___ angry</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
psychometric properties and ability to control for measurement problems (Burke, Brief, & George, 1993). Positive and negative affect scores are computed by adding individual responses, which correspond to each dimension, and then dividing by the number of items.

**Reliability and validity.** The Satisfaction With Life Scale has exhibited desirable psychometric properties (Diener et al., 1985). For example, Diener et al. (1985) noted a correlation coefficient of 0.82, and factor analysis supported a single dimension of life satisfaction. As for convergent validity, the SWLS correlated moderately to highly with other life satisfaction measures.

The Positive Affect/Negative Affect Schedule has shown acceptable psychometric properties in numerous studies (Watson et al., 1988; Burke et al., 1993). For example, Watson et al. (1988) and Burke et al. (1993) reported coefficient alphas of 0.88 to 0.90 for positive affectivity and 0.83 to 0.87 for negative affectivity. Furthermore, Watson et al. (1988) concluded that the PANAS exhibited excellent convergent and discriminant validity when compared to lengthier mood scales. Thus, the PANAS is seen as an effective and efficient measure for the two
mood-oriented dimensions of subjective well-being: positive and negative affect.

**Job Attitudes**

Most attitudinal research has focused on three job attitudes: job satisfaction, job involvement, and organizational commitment. Different measurement scales assess each attitudinal variable.

**Job Satisfaction**

Job satisfaction represents the degree to which an individual feels good about his/her job (Locke, 1976). As shown in Table 3.7, job satisfaction is operationalized using a 6-item global measure from Brayfield and Rothe's (1951) 18-item index. Based on a 5-point Likert response format, participants indicate their agreement or disagreement with particular statements. Consistent with previous studies, the values for each item are summed to compute an overall job satisfaction score.

**Reliability and validity.** Reliability and validity of this global job satisfaction measure have been established in previous studies (Agho, Price, & Mueller, 1992; Brooke, Russell, & Price, 1988; Price & Mueller,
Table 3.7
Global Measure of Job Satisfaction

Each of the statements below is something that a person might say about his or her job. Please indicate to what extent you agree or disagree with each statement.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

1. I find real enjoyment in my job.
2. I like my job better than the average person.
3. I am seldom bored with my job.
4. I would not consider taking another kind of job.
5. Most days I am enthusiastic about my job.
6. I feel fairly well satisfied with my job.
1981). For example, Agho et al. (1992) achieved a reliability coefficient of 0.90, and discriminant validity was found when comparing job satisfaction to positive and negative affect.

### Organizational Commitment

Organizational commitment pertains to the organization itself and consists of three factors: (1) agreement and acceptance of organizational goals and values, (2) willingness to work on behalf of the organization, and (3) loyalty to the organization (Mowday et al., 1979).

The 9-item Organizational Commitment Questionnaire (OCQ; Mowday et al., 1979) assesses all three dimensions of organizational commitment (see Table 3.8). Scores on each item are summed and divided by nine for a reduced OCQ index. According to Lam (1998), the test-retest reliability of the 9 positive items was more stable than the 15-item measure. Thus, the 9-item OCQ was used based on its stability and shorter scale length.

### Reliability and validity

The Organizational Commitment Questionnaire has been validated across a variety of research settings (Mowday et al., 1979; Mathieu & Zajac, 1990; Michaels, Cron, Dubinsky, & Joachimsthaler,
Table 3.8
Organizational Commitment Questionnaire

Using the following scale, please indicate to what extent you agree or disagree with each statement.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Slightly Disagree</th>
<th>Slightly Disagree</th>
<th>Neutral</th>
<th>Slightly Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

1. I am willing to put in a great deal of effort beyond that normally expected in order to help this organization be successful.

2. I talk up this organization to my friends as a great organization to work for.

3. I would accept almost any type of job assignment in order to keep working for this organization.

4. I find that my values and the organization's values are very similar.

5. I am proud to tell others that I am part of this organization.

6. This organization really inspires the very best in me in the way of job performance.

7. I am extremely glad that I chose this organization to work for over others I was considering at the time I joined.

8. I really care about the fate of this organization.

9. For me, this is the best of all possible organizations for which to work.
1988). For example, Mowday et al. found acceptable reliability scores of 0.82 to 0.93 for the 9-item version of the OCQ as well as convergent, discriminant, and predictive validity. In addition, Mathieu and Zajac (1990) noted an average coefficient alpha of 0.86 across nine samples in their meta-analysis. Thus, the nine-item OCQ represents a validated measure that is useful for assessing organizational commitment.

**Job Involvement**

Job involvement refers to one's job identification or participation (Locke, 1976). The 6-item version of the Job Involvement Scale developed by Lodahl and Kejner (1965) measures the degree to which work is a central part of life. This six-item measure has been used frequently in the literature; however, numerous response formats have been employed (Cook, Hepworth, Wall, and Warr, 1981). This dissertation uses a 5-point Likert response format ranging from 1 (Strongly Disagree) to 5 (Strongly Agree), as shown in Table 3.9.

**Reliability and validity.** Although various response formats have been utilized, the Job Involvement Scale has produced acceptable reliability coefficients in numerous
Table 3.9

Job Involvement Scale

Using the following scale, please indicate to what extent you agree or disagree with each statement.

1= Strongly Agree
2= Agree
3= Disagree
4= Strongly Disagree

1. The major satisfaction in my life comes from my job.
2. The most important things that happen to me involve my work.
3. I'm really a perfectionist about my work.
4. I live, eat, and breathe my job.
5. I am very much involved personally in my work.
6. Most things in life are more important than work.
situations (Jones, James & Bruni, 1975; Hollon & Chesser, 1976). For instance, with a sample of military employees, Jones et al. (1975) recorded a coefficient alpha of 0.62 while Hollon and Chesser (1976) found a reliability score of 0.93 with a sample of college teachers. In addition, the 6-item Job Involvement Scale has been positively linked to measures of job satisfaction (Cook et al., 1981).

**Workplace Behaviors**

Turnover intentions and job performance are frequently studied workplace behaviors. Various techniques for operationalizing these variables exist.

**Turnover Intentions**

Voluntary turnover refers to an individual's termination of his/her employment with a given company (Tett & Meyer, 1993). The Intention to Turnover Scale provides a three-item measure for assessing intent to leave (see Table 3.10). This scale consists of two separate response formats. For the first item, respondents indicate the likelihood of actually looking for a new job next year based on a 7-point Likert-type scale ranging from 1 (Not at all likely) to 7 (Extremely
Table 3.10
Intention to Turnover

For this question, please check the box that corresponds with your answer.

1. How likely is it that you will actively look for a new job in the next year?

☐ Not at all likely
☐
☐ Somewhat likely
☐
☐ Quite likely
☐
☐ Extremely likely

Each of the statements below is something that a person might say about his or her job. Please indicate to what extent you agree or disagree with each statement.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Slightly Disagree</th>
<th>Slightly Neutral</th>
<th>Slightly Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

2. I often think about quitting.

3. I will probably look for a new job in the next year.
likely). For items two and three, participants simply indicate their level of agreement or disagreement with particular statements based on a 7-point response format. The mean value of all three items represents the scale score.

**Reliability and validity.** The Intention to Turnover Scale, developed by Seashore, Lawler, Mirvis, and Cammann (1982), is a part of the Michigan Organizational Assessment Questionnaire (MOAQ). Coefficient alpha for the scale was recorded at 0.83, and the Intention to Turnover measure correlated negatively with both job satisfaction and job involvement scales of the MOAQ (Cook et al., 1981).

**Job Performance**

Two performance categories have been identified: in-role and extra-role behavior (Williams & Anderson, 1991). In-role behavior constitutes behavior that is part of the job description and rewarded (Williams & Anderson, 1991). Extra-role behavior refers to behavior that is not required and not rewarded but is necessary for effective functioning of the organization (Organ, 1988). In addition, Williams and Anderson (1991) divide extra-role behavior into two dimensions: OCBI and OCBO. OCBI is
citizenship behavior that is directed toward a specific individual while OCBO represents citizenship behavior that benefits the organization.

As shown in Table 3.11, the 20-item Job Performance Scale developed by Williams and Anderson (1991) assesses both types of job performance by asking supervisors to rate each employee separately on a 7-point Likert response format. Total scores for each performance type are computed by summing the seven in-role behavior items and the thirteen extra-role behavior responses.

**Reliability and validity.** The Job Performance Scale was originally validated through factor analysis. With a sample of 127 employees in various organizations, Williams and Anderson (1991) identified three distinct factors: in-role behavior, extra-role behavior directed toward the individual (OCBI), and extra-role behavior directed toward the organization (OCBO). Subsequent studies have used the Job Performance Scale and noted acceptable reliability coefficients (Settoon, Bennett, & Liden, 1996; Randall et al., 1999). For example, coefficient alphas ranged from 0.88 to 0.89 for in-role behavior and 0.80 to 0.81 for extra-role behavior in the form of OCBI. In addition, OCBO recorded a reliability coefficient of 0.70. Thus,
### Table 3.11

**Job Performance Scale**

Regarding each employee that you supervise directly, please indicate to what extent he/she performs the following behaviors.

<table>
<thead>
<tr>
<th>Always</th>
<th>Most of the time</th>
<th>Some of the time</th>
<th>Never</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

1. Adequately completes assigned duties.
2. Fulfills responsibilities specified in job description.
3. Performs tasks that are expected of him/her.
4. Meets formal performance requirements of the job.
5. Engages in activities that will directly affect his/her performance evaluation.
6. Neglects aspects of the job he/she is obligated to perform.
7. Fails to perform essential duties.
8. Helps others who have been absent.
9. Helps others who have heavy work loads.
10. Assists supervisor with his/her work (when not asked).
11. Takes time to listen to co-workers' problems and worries.
12. Goes out of way to help new employees.
13. Takes a personal interest in other employees.
14. Passes along information to co-workers.
15. Attendance at work is above the norm.
16. Gives advance notice when unable to come to work.
17. Takes undeserved work breaks.
18. Great deal of time spent with personal phone conversations.
19. Complains about insignificant things at work.
20. Adheres to informal rules devised to maintain order.
the reliabilities for both performance types are acceptable.

**Social Desirability**

Organizational behavior research is prone to social desirability bias (Ganster, Hennessey, & Luthans, 1983). Social desirability bias represents the tendency on the part of some participants to alter their responses to maintain a particular societal image. Social desirability has been conceptually linked to impression management, self-deception, and self-justification (Zerbe & Paulhus, 1987; Paulhus, 1984). Due to these negative associations, social desirability is seen as a research contaminant (Ganster et al., 1983).

The Marlowe-Crowne Social Desirability Scale (Crowne & Marlowe, 1960) is the most commonly used measure for assessing this type of bias (Reynolds, 1962). Several shortened versions have been developed and used successfully in various research settings (Fischer & Fick, 1993; Ballard, 1992; Reynolds, 1982). Therefore, this dissertation employs a 10-item short version of the original Marlowe-Crowne scale, which is shown in Table 3.12. According to Fischer and Fisk (1993), this short
### Table 3.12
Social Desirability Scale

Read each item and decide whether the statement is true or false as it pertains to you personally. Then, please circle T or F found to the left of each statement.

<p>| | | | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>T</td>
<td>F</td>
<td>I like to gossip at times.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>T</td>
<td>F</td>
<td>There have been occasions when I took advantage of someone.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>T</td>
<td>F</td>
<td>I'm always willing to admit it when I make a mistake.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>T</td>
<td>F</td>
<td>I always try to practice what I preach.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>T</td>
<td>F</td>
<td>I sometimes try to get even, rather than forgive and forget.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>T</td>
<td>F</td>
<td>At times I have really insisted on having things my own way.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>T</td>
<td>F</td>
<td>There have been occasions when I felt like smashing things.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>T</td>
<td>F</td>
<td>I never resent being asked to return a favor.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>T</td>
<td>F</td>
<td>I have never been irked when people expressed ideas very different from my own.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>T</td>
<td>F</td>
<td>I have never deliberately said something that hurt someone's feelings.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
form is superior to others due to its strong psychometric properties and acceptable reliability.

Research Instrument

The complete research instrument is found in Appendix A. Section 1 of the questionnaire examines the religious involvement construct while Section 2 assesses job attitudes. The third and fourth sections of the questionnaire collect background data and demographic information. All four sections represent employee self-report measures. The fifth and final section pertains to workplace outcomes and allows supervisors to indicate to what extent employees perform particular behaviors.

Research Design

This section describes the sample methodology, data collection procedures, and statistical techniques for examining the relationships outlined in the research hypotheses.

Sample Methodology

The sample for this dissertation included the employees of two organizations from different industries in the same geographic region. By limiting the sample geographically, the primary respondents were more likely
to be affiliated with the Western religions of Christianity and Judaism, which were the focus of this dissertation. The first company, a rehabilitation hospital, has two locations in the surrounding area with approximately 300 employees, including staff personnel and nurses. The second company, an auto parts distributor, consists of approximately 75 employees at various organizational levels and offers managerial positions in operations, sales, and customer service. An estimated 375 employees comprised the total sample.

**Data Collection Procedures**

Along with their payroll check, employees received a cover letter, a questionnaire, and a postage-paid envelope. In the cover letter, employees were asked to complete the survey and return it through the mail. Two weeks later, a second wave of questionnaires was sent to the nonrespondents. The complete questionnaire appears in Appendix A.

**Statistical Techniques**

Hypothesis 1 states that religious involvement is associated with job attitudes while hypotheses 2a-2c suggest that religious involvement directly affects workplace behaviors. Furthermore, hypotheses 3a-3e posits
that dispositional characteristics influence job attitudes. Hierarchical regression analysis was used to assess these relationships (Hair et al., 1995). According to Cohen and Cohen (1975), hierarchical regression analysis is advantageous for determining the added variance of each variable as it is entered into the equation. The hierarchical model approach is appropriate when a logical order is present.

With hierarchical regression analysis, a single or set of independent variables is entered based upon a specified order. At each stage, $R^2$ and the partial coefficients are calculated. Thus, the proportion of variance attributed by a particular variable or set of variables can be determined by examining the increase in $R^2$ (Cohen & Cohen, 1975). In general, the hierarchical model provides researchers with a better understanding of the phenomena being studied because of prior input regarding the order of entry. Hierarchical regression results are presented in Chapter 4.

Hypotheses 4a-4c suggest that job attitudes play a mediator role in the relationship between religious involvement, dispositional characteristics, and workplace behaviors. Based on the work of Baron and Kenny (1986), mediated regression analysis was employed to assess this
multi-variable relationship. With mediated regression, there is no need for analysis of variance testing, hierarchical regression, or stepwise regression (Fiske, Kenny, & Taylor, 1982). Rather, the mediation regression approach provides the most robust examination of the linkages in a mediation model (Judd & Kenny, 1981).

Using mediated regression analysis, several equations were estimated. The first equation involved regressing the mediator on the independent variable. Equation two consisted of regressing the dependent variable on the independent variable. And, the third equation involved simultaneously regressing the dependent variable on the independent variable and the mediator. Mediation was supported for some of the relationships because all three equations held and the effect of the independent variable on the dependent variable was less in equation three than in equation two (Baron & Kenny, 1986). Mediated regression results are presented in the following chapter.

**Chapter Summary**

Chapter 3 presented the hypothesized relationships and research design for this dissertation. The first part of the chapter presented the research framework and provided the rationale for each hypothesis. Section two
provided the operational definitions of each study variable along with its associated measure. Finally, the research methodology including data collection procedures and statistical techniques were discussed in the third section.
CHAPTER 4

PRESENTATION OF DATA ANALYSIS

The purpose of this chapter is to present the results of the empirical analysis. The first section describes the characteristics of the sample. Section two assesses the potential for non-response bias while section three discusses the psychometric properties of the measurement scales. The fourth section presents descriptive statistics for all study variables, and the last section provides the results of the regression analyses employed to test the hypotheses.

Characteristics of the Sample

The sample for this dissertation was drawn from two organizations representing different industries in the same geographic region. Limiting the sample geographically increased the likelihood that the primary respondents would be affiliated with the Western religions of Christianity and Judaism, which were the focus of this dissertation. The first company, a rehabilitation hospital, had three locations with approximately 300
employees and 37 supervisors. Two of the locations were in North Louisiana with the third location in South Louisiana. The second company, an auto parts distributor, employed approximately 75 employees at various organizational levels with 3 managerial positions in operations, sales, and customer service. Combined, an estimated 375 employees and 40 supervisors comprised the sample frame.

The job categories for each company varied widely. For the rehabilitation hospital, the job titles ranged from nurse to support personnel. The nurse category, which consisted of 50 employees, included positions such as RN (registered nurse), LPN (licensed practitioner nurse), CNA (certified nurse assistant), and nurse liaison. The hospital also employed 17 physical, occupational, and respiratory therapists. Ten clerks and business office employees were classified as office staff, while 11 coordinators and managers were grouped into the administrative category. Finally, the support personnel category included 12 technician, dietitian, and housekeeping personnel.

The auto parts distributor employed individuals in three distinct job categories including warehouse stocker,
driver, and customer service representative. This category consisted of 13 employees.

Two questionnaires were administered—one to non-supervisory employees and one to supervisors. Non-supervisory employees and supervisors received a cover letter, a copy of the questionnaire, and a postage-paid envelope with their payroll check. Non-supervisory employees were asked to complete the survey within a two-week period and return the survey through the mail. Supervisors were asked to complete a questionnaire for each employee they managed directly and also return it through the mail.

The time between the first and second wave of questionnaires was two weeks. The first wave of questionnaires resulted in 87 non-supervisory employee surveys and 8 supervisor surveys (21 evaluations of employees). Two weeks after the initial wave, nonrespondents received a second copy of the questionnaire with their payroll check. An additional 40 questionnaires were obtained, consisting of 26 non-supervisory employee and 14 supervisor surveys (65 evaluations of employees). A total of 113 employee surveys and 22 supervisor surveys were obtained, with 100 employee and 21 supervisor questionnaires from the rehabilitation hospital and 13
employee questionnaires and 1 supervisor survey from the auto parts distributor. Combined response rates for the sample equaled 30 percent for the non-supervisory employees and 55 percent for the supervisors, respectively.

Table 4.1 summarizes the characteristics of the non-supervisory respondents by company. For the rehabilitation hospital, the average age of the respondents was 39 with 18 percent between 20 and 29 years old and 42 percent between 30 and 39 years old. Out of the 100 non-supervisory respondents for the hospital, 87 percent were female, and 70 percent were married. The majority of hospital respondents were white (64 percent), with blacks comprising 35 percent, and other minority groups 1 percent. Approximately 18 percent of the non-supervisory employees indicated that they were high school graduates while 27 percent had attended some college and 36 percent had attained a college degree. About 50 percent of the hospital respondents were nurses with 17 percent classifying themselves as therapist, 10 percent as office staff, 12 percent as support personnel, and 11 percent as administration. Forty-four percent of the hospital respondents indicated that their religious
Table 4.1
Sample Characteristics by Company*

<table>
<thead>
<tr>
<th>Age (Years)</th>
<th>H</th>
<th>A</th>
<th>Educational Level</th>
<th>H</th>
<th>A</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;20</td>
<td>0</td>
<td>23</td>
<td>Grade School</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>20-29</td>
<td>18</td>
<td>23</td>
<td>Some High School</td>
<td>8</td>
<td>15</td>
</tr>
<tr>
<td>30-39</td>
<td>42</td>
<td>38</td>
<td>High School Graduate</td>
<td>18</td>
<td>38</td>
</tr>
<tr>
<td>40-49</td>
<td>25</td>
<td>15</td>
<td>Some College</td>
<td>27</td>
<td>31</td>
</tr>
<tr>
<td>50-59</td>
<td>10</td>
<td>0</td>
<td>College Degree</td>
<td>36</td>
<td>8</td>
</tr>
<tr>
<td>60-69</td>
<td>5</td>
<td>0</td>
<td>Some Graduate School</td>
<td>0</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Graduate Degree</td>
<td>10</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>H</th>
<th>A</th>
<th>Religious Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>13</td>
<td>46</td>
<td>Baptist</td>
</tr>
<tr>
<td>Female</td>
<td>87</td>
<td>54</td>
<td>Catholic</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Methodist</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Presbyterian</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Non-Denominational</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Other</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Pentecostal</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Church of Christ</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Assembly of God</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Jehovah’s Witness</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Apostolic</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>None</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>H</th>
<th>A</th>
<th>Religious Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>13</td>
<td>54</td>
<td>(Times per month)</td>
</tr>
<tr>
<td>Married</td>
<td>70</td>
<td>38</td>
<td></td>
</tr>
<tr>
<td>Widowed</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Divorced</td>
<td>16</td>
<td>8</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Race</th>
<th>H</th>
<th>A</th>
<th>Religious Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>35</td>
<td>15</td>
<td>(Times per month)</td>
</tr>
<tr>
<td>Hispanic</td>
<td>0</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>White</td>
<td>64</td>
<td>85</td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
<td>0</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Job Title</th>
<th>H</th>
<th>A</th>
<th>Religious Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nurse</td>
<td>50</td>
<td>0</td>
<td>(Times per month)</td>
</tr>
<tr>
<td>Therapist</td>
<td>17</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>Office</td>
<td>10</td>
<td>0</td>
<td>1-2</td>
</tr>
<tr>
<td>Support</td>
<td>12</td>
<td>0</td>
<td>3-4</td>
</tr>
<tr>
<td>Auto</td>
<td>0</td>
<td>100</td>
<td>5-6</td>
</tr>
<tr>
<td>Admin.</td>
<td>11</td>
<td>0</td>
<td>&gt;6</td>
</tr>
</tbody>
</table>

* Numbers represent percentages. Percentages may not sum to 100 due to rounding.

H = Rehabilitation Hospital
A = Auto Parts Distributor

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
affiliation was Baptist, 24 percent selected Catholic, and 12 percent indicated Non-Denominational. Finally, 15 percent of the respondents from the rehabilitation hospital said they did not attend religious services, 23 percent attended 1-2 times per month, 31 percent 3-4 times per month, 12 percent 5-6 times per month, and 19 percent more than 6 times per month.

For the auto parts distributor, the average age of the respondents was 30 (see Table 4.1). Out of 13 automotive respondents, 23 percent were less than 20 years old, another 23 percent were between 20 and 29 years old, and 38 percent were between 30 and 39 years old. No respondents were over 49 years of age. Approximately 46 percent of the respondents were male with 54 percent female. The majority of the non-supervisory respondents for the auto parts distributor were single (54 percent) and white (85 percent). About 38 percent of the automotive respondents were high school graduates with another 31 percent attending some college. All respondents for the auto parts distributor were classified under the "automotive" job title. Seventy-seven percent indicated their religious affiliation was Baptist, while 15 percent selected Other and 8 percent None. In addition, 23 percent of the automotive respondents said
they did not attend religious services, 23 percent attended 1-2 times per month, 23 percent 3-4 times per month, and 31 percent more than 6 times per month.

The characteristics of the non-supervisory respondents for both companies combined are presented in Table 4.2. Overall, the average age of the respondents was 38 years. Approximately 22 percent of the non-supervisory employees were 29 years old or less, with 42 percent between 30 and 39 years old, and 37 percent over 40 years old. Females comprised about 83 percent of the sample, and over 66 percent were married. The majority of the respondents (66 percent) were white, with blacks comprising 32 percent, and other minority groups 1 percent. Over 32 percent of the respondents indicated that they were college graduates, while 27 percent had some college education and 20 percent held high school diplomas.

Forty-four percent of the employees in the survey identified their current job title as nurse and 15 percent as therapist. The remaining respondents classified themselves as office employees (9 percent), support personnel (11 percent), automotive workers (12 percent), and administration (10 percent). Approximately 48 percent
Table 4.2
Sample Characteristics*

<table>
<thead>
<tr>
<th>Age (Years)</th>
<th>Educational Level</th>
</tr>
</thead>
<tbody>
<tr>
<td>&lt;20</td>
<td>Grade School 1</td>
</tr>
<tr>
<td>20-29</td>
<td>Some High School 9</td>
</tr>
<tr>
<td>30-39</td>
<td>High School Graduate 20</td>
</tr>
<tr>
<td>40-49</td>
<td>Some College 27</td>
</tr>
<tr>
<td>50-59</td>
<td>College Degree 32</td>
</tr>
<tr>
<td>60-69</td>
<td>Some Graduate School 1</td>
</tr>
<tr>
<td></td>
<td>Graduate Degree 9</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Gender</th>
<th>Religious Affiliation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Baptist 48</td>
</tr>
<tr>
<td>Female</td>
<td>Catholic 21</td>
</tr>
<tr>
<td></td>
<td>Methodist 6</td>
</tr>
<tr>
<td></td>
<td>Presbyterian 2</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marital Status</th>
<th>Religious Attendance (Times per month)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>Non-Denominational 11</td>
</tr>
<tr>
<td>Married</td>
<td>Other 10</td>
</tr>
<tr>
<td>Widowed</td>
<td>Pentecostal 4</td>
</tr>
<tr>
<td>Divorced</td>
<td>Church of Christ 3</td>
</tr>
<tr>
<td></td>
<td>Assembly of God 1</td>
</tr>
<tr>
<td></td>
<td>Jehovah’s Witness 1</td>
</tr>
<tr>
<td></td>
<td>Apostolic 1</td>
</tr>
<tr>
<td></td>
<td>None 3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Race</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Black</td>
<td>32</td>
</tr>
<tr>
<td>Hispanic</td>
<td>0</td>
</tr>
<tr>
<td>White</td>
<td>66</td>
</tr>
<tr>
<td>Other</td>
<td>1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Job Title</th>
<th>Religious Attendance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nurse</td>
<td>44</td>
</tr>
<tr>
<td>Therapist</td>
<td>15</td>
</tr>
<tr>
<td>Office Staff</td>
<td>9</td>
</tr>
<tr>
<td>Support Staff</td>
<td>11</td>
</tr>
<tr>
<td>Automotive</td>
<td>12</td>
</tr>
<tr>
<td>Administration</td>
<td>10</td>
</tr>
</tbody>
</table>

* Numbers represent percentages. Percentages may not sum to 100 due to rounding.
of the respondents selected Baptist as their religious affiliation, while 21 percent chose Catholic and 11 percent chose Non-Denominational. Finally, 16 percent of the respondents indicated that they did not attend religious services, 23 percent attended 1-2 times per month, 30 percent 3-4 times per month, 11 percent 5-6 times per month, and 20 percent more than 6 times per month.

To determine if any significant differences existed between the companies, the two groups of respondents were compared based on demographic and study variables. Out of 30 comparisons, only two variables—age ($t = 2.81, p < 0.01$) and the conformity value type ($t = -2.39, p < 0.05$)—were found to be significantly different. The average age of the hospital respondents was approximately 39 years old while 30 was the mean age for the auto parts employees. As for the conformity value type, a higher mean score was found for the auto parts distributor. This finding suggests that the auto employees may be more obedient and compliant with social norms than the hospital respondents.

**Assessment of Potential Non-Response Bias**

Non-response bias can occur due to an inability to secure responses from elements in a sample (Churchill,
1991). Consistent with the work of Armstrong and Overton (1977), non-response bias was estimated by comparing early and late respondents to the survey. Any significant difference between the two sets of respondents serves as an indicator of potential non-response bias. Table 4.3 presents the results of the analysis of variance tests for the demographic and study variables, respectively. In this analysis, 23 variables were compared, and only 1 was found to be significantly different. Since this result would be expected to occur by chance, there did not appear to be a problem with non-response bias.

**Reliability of Measurement Instruments**

Reliability represents the extent to which a measure is free from error and yields consistent results (Churchill, 1979; Peter, 1981). In the present dissertation, each study variable was assessed using already established multi-item scales, which had demonstrated acceptable psychometric properties in previous studies (Zaichkowsky, 1985; Gorsuch & McPherson, 1989; McDaniel & Burnett, 1990; Lodahl & Kejner, 1965; Brayfield & Rothe, 1951; Mowday et al., 1979; Seashore et al., 1982; Schwartz, 1992; Watson et al., 1988; Diener et al., 1985). Both item-to-total correlation and
Table 4.3
Comparison of Early and Late Respondents on Demographic and Study Variables

<table>
<thead>
<tr>
<th>Demographic and Study Variables</th>
<th>Univariate Tests</th>
<th>Early mean</th>
<th>Early sd</th>
<th>Late mean</th>
<th>Late sd</th>
<th>F</th>
<th>Sig. of F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age</td>
<td></td>
<td>36.78</td>
<td>10.83</td>
<td>40.50</td>
<td>10.11</td>
<td>2.43</td>
<td>0.12</td>
</tr>
<tr>
<td>Religious Involvement</td>
<td></td>
<td>6.36</td>
<td>1.06</td>
<td>6.38</td>
<td>0.76</td>
<td>0.01</td>
<td>0.91</td>
</tr>
<tr>
<td>Intrinsic Orientation</td>
<td></td>
<td>3.96</td>
<td>0.69</td>
<td>4.00</td>
<td>0.65</td>
<td>0.06</td>
<td>0.80</td>
</tr>
<tr>
<td>Extrinsic-personal Orientation</td>
<td></td>
<td>3.32</td>
<td>0.86</td>
<td>3.47</td>
<td>0.89</td>
<td>0.62</td>
<td>0.43</td>
</tr>
<tr>
<td>Extrinsic-social Orientation</td>
<td></td>
<td>1.78</td>
<td>0.67</td>
<td>1.86</td>
<td>0.65</td>
<td>0.27</td>
<td>0.61</td>
</tr>
<tr>
<td>Religiosity</td>
<td></td>
<td>4.24</td>
<td>0.69</td>
<td>4.36</td>
<td>0.48</td>
<td>0.69</td>
<td>0.41</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td></td>
<td>3.57</td>
<td>0.70</td>
<td>3.35</td>
<td>0.74</td>
<td>1.89</td>
<td>0.17</td>
</tr>
<tr>
<td>Organizational Commitment</td>
<td></td>
<td>5.21</td>
<td>1.12</td>
<td>4.97</td>
<td>1.13</td>
<td>0.89</td>
<td>0.35</td>
</tr>
<tr>
<td>Job Involvement</td>
<td></td>
<td>2.16</td>
<td>0.48</td>
<td>2.28</td>
<td>0.44</td>
<td>1.34</td>
<td>0.25</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td></td>
<td>2.31</td>
<td>1.46</td>
<td>2.74</td>
<td>1.59</td>
<td>1.66</td>
<td>0.20</td>
</tr>
<tr>
<td>Power Value Type</td>
<td></td>
<td>2.42</td>
<td>1.23</td>
<td>3.10</td>
<td>1.83</td>
<td>4.80</td>
<td>0.03</td>
</tr>
<tr>
<td>Achievement Value</td>
<td></td>
<td>5.19</td>
<td>0.95</td>
<td>5.23</td>
<td>1.13</td>
<td>0.03</td>
<td>0.86</td>
</tr>
<tr>
<td>Hedonism Value</td>
<td></td>
<td>4.13</td>
<td>1.42</td>
<td>4.26</td>
<td>1.64</td>
<td>0.16</td>
<td>0.68</td>
</tr>
<tr>
<td>Stimulation Value</td>
<td></td>
<td>3.43</td>
<td>1.38</td>
<td>3.63</td>
<td>1.42</td>
<td>0.41</td>
<td>0.52</td>
</tr>
<tr>
<td>Self-Direction Value</td>
<td></td>
<td>4.73</td>
<td>1.06</td>
<td>4.89</td>
<td>1.17</td>
<td>0.45</td>
<td>0.50</td>
</tr>
<tr>
<td>Universalism Value</td>
<td></td>
<td>4.92</td>
<td>0.99</td>
<td>4.98</td>
<td>1.13</td>
<td>0.06</td>
<td>0.81</td>
</tr>
<tr>
<td>Benevolence Value</td>
<td></td>
<td>5.61</td>
<td>0.85</td>
<td>5.76</td>
<td>0.76</td>
<td>0.68</td>
<td>0.41</td>
</tr>
<tr>
<td>Tradition Value</td>
<td></td>
<td>4.58</td>
<td>1.06</td>
<td>4.86</td>
<td>1.25</td>
<td>1.24</td>
<td>0.27</td>
</tr>
<tr>
<td>Conformity Value</td>
<td></td>
<td>5.51</td>
<td>0.92</td>
<td>5.55</td>
<td>0.94</td>
<td>0.04</td>
<td>0.85</td>
</tr>
<tr>
<td>Security Value</td>
<td></td>
<td>5.03</td>
<td>0.93</td>
<td>5.02</td>
<td>1.09</td>
<td>0.00</td>
<td>0.95</td>
</tr>
<tr>
<td>Positive Affect</td>
<td></td>
<td>3.58</td>
<td>0.81</td>
<td>3.56</td>
<td>0.78</td>
<td>0.02</td>
<td>0.89</td>
</tr>
<tr>
<td>Negative Affect</td>
<td></td>
<td>1.59</td>
<td>0.74</td>
<td>1.60</td>
<td>0.58</td>
<td>0.00</td>
<td>0.95</td>
</tr>
<tr>
<td>Life Satisfaction</td>
<td></td>
<td>4.42</td>
<td>1.44</td>
<td>4.72</td>
<td>1.44</td>
<td>0.88</td>
<td>0.35</td>
</tr>
</tbody>
</table>

** = \( p < 0.01 \) level
*  = \( p < 0.05 \) level

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
coefficient alpha were employed to examine the reliability of the measures. For most research studies, an item-to-total correlation of 0.35 and a reliability coefficient of 0.70 are sufficient (Nunnally, 1978). The results of the reliability analysis for each measure are presented in Table 4.4.

While the majority of the measures exceeded or met the 0.70 requirement, nine scales failed to meet the acceptable threshold. Each scale, however, was retained due to its extensive use in previous research or its acceptable item-to-total correlation. First, the religious orientation scale produced coefficient alphas for the extrinsic-personal and extrinsic-social dimensions that were lower than the 0.70 reliability level. However, all of the items met the item-to-total correlation criterion. In addition, factor analysis results for the religious orientation scale indicated that the items loaded on factors corresponding to the three a priori dimensions, with factor loadings of 0.40 or higher.

The job involvement scale produced an initial reliability of 0.56, which did not meet the minimum requirements set forth by Nunnally (1978). A low item-to-total correlation and results of a factor analysis suggested elimination of a single item. Upon elimination,
Table 4.4
Reliability Analyses of Dissertation Scales

<table>
<thead>
<tr>
<th>Scale</th>
<th>Coefficient Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Involvement</td>
<td>0.96</td>
</tr>
<tr>
<td>Religious Orientation</td>
<td></td>
</tr>
<tr>
<td>Intrinsic</td>
<td>0.78</td>
</tr>
<tr>
<td>Extrinsic-personal</td>
<td>0.64</td>
</tr>
<tr>
<td>Extrinsic-social</td>
<td>0.65</td>
</tr>
<tr>
<td>Religiosity</td>
<td>0.73</td>
</tr>
<tr>
<td>Job Involvement</td>
<td>0.62</td>
</tr>
<tr>
<td>Job Satisfaction</td>
<td>0.82</td>
</tr>
<tr>
<td>Organizational Commitment Questionaire</td>
<td>0.91</td>
</tr>
<tr>
<td>Schwartz Value Survey</td>
<td></td>
</tr>
<tr>
<td>Power</td>
<td>0.72</td>
</tr>
<tr>
<td>Achievement</td>
<td>0.77</td>
</tr>
<tr>
<td>Hedonism</td>
<td>0.56</td>
</tr>
<tr>
<td>Stimulation</td>
<td>0.57</td>
</tr>
<tr>
<td>Universalism</td>
<td>0.82</td>
</tr>
<tr>
<td>Self-Direction</td>
<td>0.71</td>
</tr>
<tr>
<td>Benevolence</td>
<td>0.82</td>
</tr>
<tr>
<td>Tradition</td>
<td>0.66</td>
</tr>
<tr>
<td>Conformity</td>
<td>0.65</td>
</tr>
<tr>
<td>Security</td>
<td>0.67</td>
</tr>
<tr>
<td>Intent to Turn Over</td>
<td>0.84</td>
</tr>
<tr>
<td>Positive/Negative Affect Schedule</td>
<td></td>
</tr>
<tr>
<td>Positive Affect</td>
<td>0.89</td>
</tr>
<tr>
<td>Negative Affect</td>
<td>0.90</td>
</tr>
<tr>
<td>Satisfaction With Life Scale</td>
<td>0.85</td>
</tr>
<tr>
<td>Job Performance Scale</td>
<td></td>
</tr>
<tr>
<td>In-Role Behavior</td>
<td>0.89</td>
</tr>
<tr>
<td>OCB-Individual</td>
<td>0.90</td>
</tr>
<tr>
<td>OCB-Organization</td>
<td>0.86</td>
</tr>
</tbody>
</table>

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
scale reliability improved to 0.62, and the adjusted version was employed (Cook et al., 1981). Finally, the values scale, which consisted of ten value types, demonstrated several low reliabilities. Due to extensive analysis of the scale during development (Schwartz, 1992; Schwartz, 1994) and its role in the theoretical framework presented previously, the full scale was used to determine value priorities.

Descriptive Statistics and Correlations of Study Variables

Table 4.5 presents the descriptive statistics and correlations for all of the variables in the dissertation. For religious involvement, a mean score of 6.36 indicated that, on average, the employee respondents perceived themselves as being highly involved in religion. However, the religious orientation variable indicated different approaches to religious involvement. For example, the majority of employee respondents perceived their involvement as either intrinsic (58 percent with a score of 4.0 or more) or extrinsic-personal (33 percent with a score of 4.0 or more) based on a 5 point response format. This finding suggests that individuals may have either altruistic or egoistic motives for being religiously
<table>
<thead>
<tr>
<th>Variable</th>
<th>Mean</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>RI</td>
<td>RI</td>
<td></td>
</tr>
<tr>
<td>INT</td>
<td>INT</td>
<td></td>
</tr>
<tr>
<td>ES</td>
<td>ES</td>
<td></td>
</tr>
<tr>
<td>EP</td>
<td>EP</td>
<td></td>
</tr>
<tr>
<td>REL</td>
<td>REL</td>
<td></td>
</tr>
<tr>
<td>JI</td>
<td>JI</td>
<td></td>
</tr>
<tr>
<td>JS</td>
<td>JS</td>
<td></td>
</tr>
<tr>
<td>OC</td>
<td>OC</td>
<td></td>
</tr>
<tr>
<td>TO</td>
<td>TO</td>
<td></td>
</tr>
<tr>
<td>POW</td>
<td>POW</td>
<td></td>
</tr>
<tr>
<td>ACHV</td>
<td>ACHV</td>
<td></td>
</tr>
<tr>
<td>HED</td>
<td>HED</td>
<td></td>
</tr>
<tr>
<td>STIM</td>
<td>STIM</td>
<td></td>
</tr>
<tr>
<td>DIR</td>
<td>DIR</td>
<td></td>
</tr>
<tr>
<td>UNIV</td>
<td>UNIV</td>
<td></td>
</tr>
<tr>
<td>BEN</td>
<td>BEN</td>
<td></td>
</tr>
<tr>
<td>DIR</td>
<td>DIR</td>
<td></td>
</tr>
<tr>
<td>OK</td>
<td>OK</td>
<td></td>
</tr>
<tr>
<td>LS</td>
<td>LS</td>
<td></td>
</tr>
<tr>
<td>BIAS</td>
<td>BIAS</td>
<td></td>
</tr>
<tr>
<td>IRB</td>
<td>IRB</td>
<td></td>
</tr>
<tr>
<td>OCBI</td>
<td>OCBI</td>
<td></td>
</tr>
<tr>
<td>OCBO</td>
<td>OCBO</td>
<td></td>
</tr>
</tbody>
</table>

** * p < 0.01 level  
* * p < 0.05 level  
Numbers in parentheses represent scale response formats.

RI = Religious Involvement (1-7)  
INT = Intrinsic (1-5)  
EP = Extrinsic-Personal (1-5)  
REL = Religiosity (1-5)  
OC = Org. Commitment (1-7)  
ES = Extrinsic-Social (1-5)  
JI = Job Involvement (1-4)  
TO = Turnover Intentions (1-7)  

Table 4.5
Descriptive Statistics and Correlation Coefficients

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
<table>
<thead>
<tr>
<th></th>
<th>STIM</th>
<th>DIR</th>
<th>UNIV</th>
<th>BEN</th>
<th>TRAD</th>
<th>CONF</th>
<th>SEC</th>
<th>PA</th>
<th>NA</th>
<th>LS</th>
<th>BIAS</th>
<th>IRB</th>
<th>OCBI</th>
</tr>
</thead>
<tbody>
<tr>
<td>STIM</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DIR</td>
<td>0.63**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>UNIV</td>
<td>0.55**</td>
<td>0.67**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BEN</td>
<td>0.42**</td>
<td>0.56**</td>
<td>0.67**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TRAD</td>
<td>0.44**</td>
<td>0.61**</td>
<td>0.71**</td>
<td>0.68**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CONF</td>
<td>0.39**</td>
<td>0.56**</td>
<td>0.67**</td>
<td>0.74**</td>
<td>0.70**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SEC</td>
<td>0.49**</td>
<td>0.64**</td>
<td>0.67**</td>
<td>0.61**</td>
<td>0.66**</td>
<td>0.62**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PA</td>
<td>0.29**</td>
<td>0.27**</td>
<td>0.30**</td>
<td>0.47**</td>
<td>0.32**</td>
<td>0.46**</td>
<td>0.33**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NA</td>
<td>0.28**</td>
<td>0.09**</td>
<td>0.06**</td>
<td>0.06**</td>
<td>0.03**</td>
<td>0.09**</td>
<td>0.04**</td>
<td>0.13**</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LS</td>
<td>0.06**</td>
<td>0.11**</td>
<td>0.06**</td>
<td>0.18**</td>
<td>0.08**</td>
<td>0.10**</td>
<td>0.00**</td>
<td>0.33**</td>
<td>0.17**</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BIAS</td>
<td>-0.11</td>
<td>0.02**</td>
<td>-0.15</td>
<td>-0.12</td>
<td>-0.09</td>
<td>0.09**</td>
<td>0.01**</td>
<td>0.26**</td>
<td>0.30**</td>
<td>0.22**</td>
<td>-0.08</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IRB</td>
<td>-0.01</td>
<td>0.09**</td>
<td>0.03**</td>
<td>0.08**</td>
<td>0.11**</td>
<td>0.04**</td>
<td>0.08**</td>
<td>0.11**</td>
<td>-0.17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>OCBI</td>
<td>-0.06</td>
<td>0.08**</td>
<td>0.07**</td>
<td>0.13**</td>
<td>0.11**</td>
<td>0.05**</td>
<td>0.05**</td>
<td>0.08**</td>
<td>0.08**</td>
<td>0.05**</td>
<td>-0.08</td>
<td>0.08**</td>
<td>0.61**</td>
</tr>
<tr>
<td>OCBO</td>
<td>0.07</td>
<td>0.11**</td>
<td>0.05**</td>
<td>0.08**</td>
<td>0.15**</td>
<td>0.13**</td>
<td>0.14**</td>
<td>-0.07</td>
<td>0.07**</td>
<td>0.05**</td>
<td>0.06**</td>
<td>0.65**</td>
<td>0.66**</td>
</tr>
</tbody>
</table>

** = p < 0.01 level  * = p < 0.05 level

*Numbers in parentheses represent scale response formats.

<table>
<thead>
<tr>
<th>STIM</th>
<th>DIR</th>
<th>UNIV</th>
<th>BEN</th>
<th>TRAD</th>
<th>CONF</th>
<th>SEC</th>
<th>PA</th>
<th>NA</th>
<th>LS</th>
<th>BIAS</th>
<th>IRB</th>
<th>OCBI</th>
</tr>
</thead>
</table>

Table 4.5 (cont.)
Descriptive Statistics and Correlation Coefficients
involved, and these motives could lead to different attitudes and behaviors on the job.

To assess differences in self-reported religious involvement and religious attendance, two groups of respondents were compared (attendance < 3 times per month and attendance => 3 times per month). Significant differences appeared for three religious involvement measures: religious involvement ($t = 4.39$, $p < 0.01$), intrinsic religious orientation ($t = 6.35$, $p < 0.01$), and religiosity ($t = 5.01$, $p < 0.01$). Thus, this finding is evidence that the religious involvement measures were indicative of those who are more involved in religion.

Value type mean scores ranged from 2.58 (Power) to 5.65 (Benevolence). In general, higher mean scores prevailed for the self-transcendent values of universalism and benevolence, the conservative values of conformity and security, and the self-enhancement value of achievement. As for other dispositional characteristics, a positive affect mean score of 3.58 indicated that, overall, the employees felt positive emotions and feelings on the job "quite a bit." Using the PANAS (Watson et al., 1988), approximately 39 percent of the respondents perceived their feelings as being positive (a score of 4.0 or more) based on a 5 point response format.
With a mean value of 2.19, employee respondents, on average, tended to be low in job involvement. Few employees perceived their level of job involvement to be high (a score of 3.0 or more). As for turnover intentions, the mean score among respondents was 2.41 on a 7 point scale, which indicated that, on average, the intent to turnover for employees was relatively low. Approximately 61 percent of the respondents rated their intent to leave as minimal (a score of 2.0 or less).

A score of 1 indicates that supervisors believed that their employees never engaged in in-role and extra-role behavior. A score of 4 indicates that respondents believed that their employees always engaged in in-role and extra-role behavior. Mean scores ranged from 3.19 to 3.52 suggesting that, overall, respondents believed that their employees performed in-role and extra-role behaviors "most of the time."

As shown in Table 4.5, significant correlations existed among the study variables. Both religious involvement and the intrinsic dimension positively correlated with the value types of benevolence \(r = 0.23, p < 0.05\) and tradition \(r = 0.21, p < 0.05\). In addition, intrinsicness was negatively related to hedonism \(r = -0.27, p < 0.01\), and extrinsic-social was negatively
associated with the OCBO dimension of extra-role behavior \( (r = -0.28, p < 0.01) \). Also, a significant positive correlation was observed between the extrinsic-personal dimension and the tradition value \( (r = 0.25, p < 0.01) \). Finally, religiosity was found to be significantly and positively related to the value types of universalism \( (r = 0.20, p < 0.05) \), benevolence \( (r = 0.29, p < 0.01) \), tradition \( (r = 0.37, p < 0.01) \), and conformity \( (r = 0.22, p < 0.05) \).

Regarding job attitudes, job involvement was positively associated with job satisfaction \( (r = 0.27, p < 0.01) \), organizational commitment \( (r = 0.31, p < 0.01) \), and the power value type \( (r = 0.28, p < 0.01) \). In addition, job involvement related negatively to turnover intentions \( (r = -0.32, p < 0.01) \) while job satisfaction was positively associated with the value type of achievement \( (r = 0.20, p < 0.05) \). Meanwhile, a significant and positive relationship was found between organizational commitment and five of the value types including universalism \( (r = 0.19, p < 0.05) \), benevolence \( (r = 0.21, p < 0.05) \), tradition \( (r = 0.19, p < 0.05) \), conformity \( (r = 0.27, p < 0.01) \), and security \( (r = 0.24, p < 0.05) \).

Additional relationships were observed between dispositional characteristics and other study variables.
For example, a significant and positive relationship was present between the extrinsic-personal religious dimension and the value types of power ($r = 0.24$, $p < 0.05$), stimulation ($r = 0.21$, $p < 0.05$), universalism ($r = 0.22$, $p < 0.05$), and security ($r = 0.23$, $p < 0.05$). Furthermore, the extrinsic-social religious dimension was found to be positively associated with the power value type ($r = 0.22$, $p < 0.05$). In addition to value types, positive affect related strongly and positively with job satisfaction ($r = 0.34$, $p < 0.01$) and organizational commitment ($r = 0.33$, $p < 0.01$). However, a significant negative correlation was found between positive affect and turnover intentions ($r = -0.22$, $p < 0.05$).

As for job performance, in-role behavior ($r = -0.24$, $p < 0.05$) and the OCBI dimension of extra-role behavior ($r = -0.22$, $p < 0.05$) correlated negatively with the extrinsic-social religious dimension. Also, a significant negative relationship was observed between the OCBO dimension of extra-role behavior ($r = -0.28$, $p < 0.01$) and the extrinsic-social religious dimension. Finally, a positive correlation was found between in-role behavior and intent to turnover ($r = 0.25$, $p < 0.05$).

Social desirability correlated negatively with religious involvement ($r = -0.20$, $p < 0.05$) and positive
affect \( r = -0.30, p < 0.01 \). In addition, a negative relationship was found between social desirability and the value types of power \( r = -0.20, p < 0.05 \), hedonism \( r = -0.20, p < 0.05 \), and conformity \( r = -0.26, p < 0.01 \). The only positive association was found between social desirability and negative affect \( r = 0.22, p < 0.05 \).

**Tests of Hypotheses**

Hypothesis 1 states that religious involvement will be positively associated with job attitudes, including job satisfaction, organizational commitment, and job involvement. Hypotheses 2a-2c state that religious involvement will be directly associated with turnover intentions, in-role behavior, and extra-role behavior. Hypotheses 3a-3e state that dispositional characteristics in the form of value types and subjective well-being will be associated with job attitudes. All of these hypotheses were examined using hierarchical regression.

Hypothesis 4a states that job attitudes will mediate the relationship between religious involvement and workplace behaviors such as turnover intentions, in-role behavior, and extra-role behavior. Hypotheses 4b and 4c state that job attitudes will mediate the combined effect of religious involvement and dispositional characteristics.
on workplace behaviors. Based on the work of Baron and Kenny (1986), a series of three-step regressions was employed for testing Hypotheses 4a-4c.

**H1: Religious Involvement and Job Attitudes**

Hypothesis 1 states that religious involvement will be positively associated with job attitudes. Table 4.6 presents the results of the hierarchical regression analysis, which shows partial support for the first hypothesis. Only job involvement was directly influenced by religious involvement.

In the hierarchical regression procedure, religious involvement, religious orientation, and religiosity were regressed on the job attitudes of satisfaction, commitment, and involvement in three separate regressions. Control variables were entered first followed by the measures of religious involvement in Step 2. The control variables for this dissertation included gender, age, race, religious attendance, religious affiliation, pro-Protestant ethic, job title, and company. Due to the presence of multicollinearity, the religiosity measure, which correlated highly with the intrinsic religious dimension, was dropped from the regression equation.
Table 4.6
Hierarchical Regression Results: Religious Involvement and Dispositional Characteristics

<table>
<thead>
<tr>
<th>Step 1: Control Variables</th>
<th>JS</th>
<th>OC</th>
<th>JI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>0.06</td>
<td>-0.04</td>
<td>-0.01</td>
</tr>
<tr>
<td>Age</td>
<td>-0.04</td>
<td>-0.15</td>
<td>0.07</td>
</tr>
<tr>
<td>Race</td>
<td>-0.14</td>
<td>0.05</td>
<td>0.08</td>
</tr>
<tr>
<td>Religious Attendance</td>
<td>0.11</td>
<td>0.09</td>
<td>-0.14</td>
</tr>
<tr>
<td>Religious Affiliation</td>
<td>-0.17†</td>
<td>-0.15</td>
<td>-0.21*</td>
</tr>
<tr>
<td>Pro-Protestant Ethic</td>
<td>0.14</td>
<td>0.18†</td>
<td>0.24**</td>
</tr>
<tr>
<td>Job Title</td>
<td>0.07</td>
<td>0.17</td>
<td>-0.04</td>
</tr>
<tr>
<td>Company</td>
<td>-0.26*</td>
<td>-0.25*</td>
<td>0.03</td>
</tr>
<tr>
<td>R²</td>
<td>0.09</td>
<td>0.10</td>
<td>0.16*</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Step 2: Religious Variables</th>
<th>JS</th>
<th>OC</th>
<th>JI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Involvement</td>
<td>0.02</td>
<td>0.07</td>
<td>-0.10</td>
</tr>
<tr>
<td>Intrinsic</td>
<td>-0.06</td>
<td>-0.07</td>
<td>-0.23†</td>
</tr>
<tr>
<td>Extrinsic-Social</td>
<td>-0.02</td>
<td>-0.11</td>
<td>-0.05</td>
</tr>
<tr>
<td>Extrinsic-Personal</td>
<td>0.07</td>
<td>0.16</td>
<td>0.19†</td>
</tr>
<tr>
<td>R²</td>
<td>0.10</td>
<td>0.13</td>
<td>0.24**</td>
</tr>
<tr>
<td>ΔR²</td>
<td>0.01</td>
<td>0.03</td>
<td>0.08*</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Step 3: Values</th>
<th>JS</th>
<th>OC</th>
<th>JI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Power</td>
<td>-0.01</td>
<td>-0.02</td>
<td>0.40**</td>
</tr>
<tr>
<td>Achievement</td>
<td>0.36*</td>
<td>0.04</td>
<td>0.10</td>
</tr>
<tr>
<td>Hedonism</td>
<td>-0.02</td>
<td>0.15</td>
<td>-0.15</td>
</tr>
<tr>
<td>Stimulation</td>
<td>-0.06</td>
<td>0.01</td>
<td>-0.22†</td>
</tr>
<tr>
<td>Self-Direction</td>
<td>-0.02</td>
<td>-0.41**</td>
<td>-0.18</td>
</tr>
<tr>
<td>Universalism</td>
<td>0.03</td>
<td>0.06</td>
<td>0.15</td>
</tr>
<tr>
<td>Benevolence</td>
<td>0.12</td>
<td>0.09</td>
<td>0.35**</td>
</tr>
<tr>
<td>Tradition</td>
<td>-0.20</td>
<td>-0.01</td>
<td>0.12</td>
</tr>
<tr>
<td>Conformity</td>
<td>-0.01</td>
<td>0.23</td>
<td>-0.40**</td>
</tr>
<tr>
<td>Security</td>
<td>-0.11</td>
<td>0.19</td>
<td>-0.26*</td>
</tr>
<tr>
<td>R²</td>
<td>0.17</td>
<td>0.29*</td>
<td>0.43**</td>
</tr>
<tr>
<td>ΔR²</td>
<td>0.07</td>
<td>0.16*</td>
<td>0.19**</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Step 4: Subjective Well-Being</th>
<th>JS</th>
<th>OC</th>
<th>JI</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive Affect</td>
<td>0.31*</td>
<td>0.20</td>
<td>0.11</td>
</tr>
<tr>
<td>Negative Affect</td>
<td>-0.13</td>
<td>-0.10</td>
<td>0.03</td>
</tr>
<tr>
<td>Life Satisfaction</td>
<td>-0.02</td>
<td>0.06</td>
<td>0.16†</td>
</tr>
<tr>
<td>R²</td>
<td>0.24</td>
<td>0.33*</td>
<td>0.47**</td>
</tr>
<tr>
<td>ΔR²</td>
<td>0.08*</td>
<td>0.04</td>
<td>0.04</td>
</tr>
</tbody>
</table>

"Standardized regression coefficients for the full model

** p < 0.01 JS = Job Satisfaction
* p < 0.05 OC = Organizational Commitment
† p < 0.10 JI = Job Involvement

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
An intrinsic religious orientation was found to be significantly and negatively related to job involvement ($\beta = -0.23, p < 0.10$). This finding was opposite to the hypothesized relationship. It appears that individuals who tend to live by their religious teachings are less involved in their work activities. Perhaps one's religion places greater emphasis on being faith-oriented rather than job-oriented. However, a significant and positive relationship was found between an extrinsic-personal religious orientation and job involvement ($\beta = 0.19, p < 0.10$). This finding suggests that individuals who use religion for personal relief or gain are more involved at work. It is possible that extrinsic-personal individuals are looking for comfort not only in religion but in their job as well.

**H2a-2c: Religious Involvement and Workplace Behaviors**

Hypotheses 2a-2c state that religious involvement will be associated with several workplace behaviors including intent to turnover, in-role behavior, and extra-role behavior. No support was found for Hypothesis 2a while the findings for Hypothesis 2b were partially supported. Some support was found for Hypothesis 2c,
depending upon the type of religious involvement. The results of the hierarchical regression analysis are presented in Table 4.7.

Religious involvement was regressed on each workplace behavior. The control variables were entered in step 1 of the hierarchical regression procedure while the religious variables were added in step 2. The extrinsic-social measure of religious involvement was significantly and negatively associated with in-role behavior ($\beta = -0.25$, $p < 0.05$) and the extra-role behaviors of OCBI ($\beta = -0.27$, $p < 0.05$) and OCBO ($\beta = -0.35$, $p < 0.01$). This finding was inconsistent with previous expectations, which suggested that religious involvement would positively affect workplace behaviors. Rather, individuals who were religiously involved primarily for social benefits performed less in-role and extra-role behaviors. By performing in-role behaviors, individuals who are concerned with socializing may lose opportunities to interact with fellow workers. Furthermore, the performance of additional behaviors such as OCBs may also interfere with one’s chances for fraternization. Meanwhile, a positive and significant relationship was
Table 4.7
Hierarchical Regression Results:
Workplace Behaviors

<table>
<thead>
<tr>
<th>Step 1: Control Variables</th>
<th>TO</th>
<th>IRB</th>
<th>OCBI</th>
<th>OCBO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td>0.02</td>
<td>0.03</td>
<td>0.16</td>
<td>0.13</td>
</tr>
<tr>
<td>Age</td>
<td>0.05</td>
<td>0.02</td>
<td>0.04</td>
<td>0.11</td>
</tr>
<tr>
<td>Race</td>
<td>-0.03</td>
<td>0.00</td>
<td>0.01</td>
<td>-0.12</td>
</tr>
<tr>
<td>Religious Attendance</td>
<td>-0.03</td>
<td>0.08</td>
<td>-0.01</td>
<td>0.03</td>
</tr>
<tr>
<td>Religious Affiliation</td>
<td>0.05</td>
<td>-0.03</td>
<td>0.03</td>
<td>0.01</td>
</tr>
<tr>
<td>Pro-Protestant Ethic</td>
<td>-0.23*</td>
<td>-0.28**</td>
<td>-0.03</td>
<td>-0.16</td>
</tr>
<tr>
<td>Job Title</td>
<td>-0.06</td>
<td>-0.12</td>
<td>-0.10</td>
<td>-0.03</td>
</tr>
<tr>
<td>Company</td>
<td>0.26*</td>
<td>0.05</td>
<td>0.17</td>
<td>0.05</td>
</tr>
<tr>
<td>R²</td>
<td>0.07</td>
<td>0.10</td>
<td>0.04</td>
<td>0.06</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Step 2: Religious Variables</th>
<th>TO</th>
<th>IRB</th>
<th>OCBI</th>
<th>OCBO</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Involvement</td>
<td>0.12</td>
<td>0.07</td>
<td>-0.04</td>
<td>0.11</td>
</tr>
<tr>
<td>Intrinsic</td>
<td>-0.01</td>
<td>-0.01</td>
<td>-0.12</td>
<td>-0.11</td>
</tr>
<tr>
<td>Extrinsic-Social</td>
<td>0.04</td>
<td>-0.25*</td>
<td>-0.27*</td>
<td>-0.35**</td>
</tr>
<tr>
<td>Extrinsic-Personal</td>
<td>-0.17</td>
<td>0.26*</td>
<td>0.12</td>
<td>0.27*</td>
</tr>
<tr>
<td>R²</td>
<td>0.10</td>
<td>0.18</td>
<td>0.11</td>
<td>0.18</td>
</tr>
<tr>
<td>ΔR²</td>
<td>0.03</td>
<td>0.08</td>
<td>0.07</td>
<td>0.12*</td>
</tr>
</tbody>
</table>

*Standardized regression coefficients for the full model

** p < 0.01
* p < 0.05
† p < 0.10

TO = Turnover Intentions
IRB = In-role Behavior
OCBI = Organizational Citizenship Behavior-Individual
OCBO = Organizational Citizenship Behavior-Organization

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
found between the extrinsic-personal measure of religious involvement and in-role behavior ($\beta = 0.26, p < 0.05$) as well as the extrinsic-personal measure and OCBO ($\beta = 0.27, p < 0.05$). This finding suggests that individuals who look toward religion for personal relief and gain may view their organization in the same manner. In other words, employees may believe that by performing both prescribed and non-prescribed behaviors that benefit the organization he/she can find happiness at work through achievement and recognition.

**H3a-3e: Dispositions and Job Attitudes**

Hypotheses 3a-3e state that dispositional characteristics such as value types and subjective well-being are associated with job attitudes. For the value types, partial support was found hypothesized relationships, but some findings contradicted the original hypotheses. As for subjective well-being, some support was present for Hypotheses 3c and 3d involving life satisfaction and positive affect. No support was found for Hypothesis 3e regarding negative affect. Table 4.6 shows the results of the hierarchical regression analysis.
Dispositional characteristics were regressed on job satisfaction, organizational commitment, and job involvement to determine individual relationships. Control variables for the hierarchical regression procedure were entered in step 1 while the second step included the religious variables. Steps 3 and 4 added the dispositional characteristics including the value types and subjective well-being dimensions.

A positive relationship was found between the self-enhancement value type of achievement and job satisfaction ($\beta = 0.36$, $p < 0.05$). This finding suggests that individuals who value success may be satisfied at work. The openness to change value type of self-direction was found to be negatively associated with organizational commitment ($\beta = -0.41$, $p < 0.01$). Thus, employees who strive for independent thought and action may feel restrained by the organization and experience less commitment. The self-transcendent value type of benevolence ($\beta = 0.35$, $p < 0.01$) was positively associated with job involvement while the conservative value types of conformity ($\beta = -0.40$, $p < 0.01$) and security ($\beta = -0.26$, $p < 0.05$) were negatively related. In other words, employees who tend to think of others first, including
their co-workers, may experience higher levels of job involvement. Additionally, individuals who tend to restrain their actions in an effort to maintain stability may feel uncomfortable exerting themselves on the job and therefore become less involved.

The self-enhancement value type of power ($\beta = 0.40, p < 0.01$) was associated with job involvement. This finding suggests that individuals who strive for power may become more involved on the job. Finally, a significant and negative relationship was found between the openness to change value type of stimulation and job involvement ($\beta = -0.22, p < 0.10$). It is possible that individuals who enjoy new and challenging experiences become bored with their job and simply go through the motions. Rather than increase their level of involvement, these individuals generally look for excitement outside of the workplace.

Regarding the dispositional characteristic of subjective well-being, positive affect was associated with job satisfaction ($\beta = 0.31, p < 0.05$). Thus, it appears that individuals who express an enthusiasm for life feel better about their job. In addition, life satisfaction was positively associated with job involvement ($\beta = 0.16, p < 0.10$). Satisfaction with one's personal life seemed
to cause members of the sample to be more involved on the job. No significant relationship was identified between the other dimension of subjective well-being, negative affect, and any of the job attitudes.

**H4a-4c: The Mediating Role of Job Attitudes**

To examine Hypotheses 4a-4c, mediated regression analysis was used. No support was found for Hypothesis 4a, with job attitudes not acting as a mediator between religious involvement and workplace behaviors. Moreover, no support was found for an interaction effect between religious involvement and value types in Hypotheses 4b.

Partial support was found for Hypotheses 4c, however. Job attitudes mediated the interactive effect of extrinsic-personal religion and positive affect on turnover intentions. Furthermore, the interaction of extrinsic-personal religion and life satisfaction was also found to impact turnover intentions through job attitudes. In other words, individuals who were religiously involved for personal gain and who had a positive outlook about themselves or life tended to experience higher satisfaction, commitment, and involvement, which eventually translated into lower turnover intentions. The results are presented in Table 4.8.
### Table 4.8

Results of Mediated Regression Analysis

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Ind. Variable</th>
<th>$\beta^*$</th>
<th>t value</th>
<th>Adj. R2</th>
<th>F value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Job satisfaction</td>
<td>EP x PA</td>
<td>0.23**</td>
<td>2.53</td>
<td>0.05</td>
<td>6.42*</td>
</tr>
<tr>
<td>Turnover intentions</td>
<td>EP x PA</td>
<td>-0.19</td>
<td>-1.99</td>
<td>0.03</td>
<td>3.96*</td>
</tr>
<tr>
<td>Turnover intentions</td>
<td>EP x PA, JS</td>
<td>-0.05</td>
<td>-0.60**</td>
<td>0.36</td>
<td>32.24**</td>
</tr>
<tr>
<td>Organizational Commitment</td>
<td>EP x PA</td>
<td>0.32**</td>
<td>3.58</td>
<td>0.10</td>
<td>12.82**</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>EP x PA</td>
<td>-0.19</td>
<td>-1.99</td>
<td>0.03</td>
<td>3.96*</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>EP x PA, OC</td>
<td>0.02</td>
<td>0.30</td>
<td>0.40</td>
<td>38.68**</td>
</tr>
<tr>
<td>Job Involvement</td>
<td>EP x PA</td>
<td>0.21*</td>
<td>2.23</td>
<td>0.03</td>
<td>4.98*</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>EP x PA</td>
<td>-0.19</td>
<td>-1.99</td>
<td>0.03</td>
<td>3.96*</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>EP x PA, JI</td>
<td>-0.12</td>
<td>-1.36</td>
<td>0.10</td>
<td>7.36**</td>
</tr>
</tbody>
</table>

*Standardized regression coefficients for the full model

** $p < 0.01$

* $p < 0.05$

EP = Extrinsic-personal Religious Orientation
PA = Positive Affect
JS = Job Satisfaction
OC = Organizational Commitment
JI = Job Involvement
Table 4.8 (continued)

Results of Mediated Regression Analysis

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Ind. Variable</th>
<th>$\beta^*$</th>
<th>t value</th>
<th>Adj. R²</th>
<th>F value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Job satisfaction</td>
<td>EP x LS</td>
<td>0.19*</td>
<td>2.09</td>
<td>0.03</td>
<td>4.35*</td>
</tr>
<tr>
<td>Turnover intentions</td>
<td>EP x LS</td>
<td>-0.21</td>
<td>-2.24</td>
<td>0.04</td>
<td>5.02*</td>
</tr>
<tr>
<td>Turnover intentions</td>
<td>EP x LS, JS</td>
<td>-0.09</td>
<td>-1.22</td>
<td>0.37</td>
<td>33.15**</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-0.59**</td>
<td>-7.66</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Organizational Commitment</td>
<td>Ep x LS</td>
<td>0.22*</td>
<td>2.39</td>
<td>0.04</td>
<td>5.71*</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>Ep x LS</td>
<td>-0.21</td>
<td>-2.24</td>
<td>0.04</td>
<td>5.02*</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>Ep x LS, OC</td>
<td>-0.07</td>
<td>-0.93</td>
<td>0.41</td>
<td>39.34**</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-0.63**</td>
<td>-8.40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Job Involvement</td>
<td>Ep x LS</td>
<td>0.26**</td>
<td>2.87</td>
<td>0.06</td>
<td>8.25**</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>Ep x LS</td>
<td>-0.21</td>
<td>-2.24</td>
<td>0.04</td>
<td>5.02*</td>
</tr>
<tr>
<td>Turnover Intentions</td>
<td>Ep x LS, JI</td>
<td>-0.13</td>
<td>-1.43</td>
<td>0.10</td>
<td>7.47**</td>
</tr>
<tr>
<td></td>
<td></td>
<td>-0.29**</td>
<td>-3.09</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Standardized regression coefficients for the full model

** p < 0.01
*  p < 0.05

EP = Extrinsic-personal Religious Orientation
LS = Life Satisfaction
JS = Job Satisfaction
OC = Organizational Commitment
JI = Job Involvement
Chapter Summary

Chapter 4 described the sample characteristics and analyzed the potential for non-response bias. This analysis included comparing first and second wave respondents based on certain demographic and study variables. Next, the psychometric properties of the measurement scales were discussed. Following this discussion, the descriptive statistics and significant correlations were presented. Finally, the last section of the chapter provided the results of the hypotheses tests.
CHAPTER 5

DISCUSSION AND IMPLICATIONS

The objective of Chapter 5 is to discuss the results of the research concerning religious involvement, dispositions, job attitudes, and workplace behaviors. Following this discussion, managerial implications are provided along with limitations of the study. Finally, the chapter concludes with a section on suggestions for future research.

Research Findings

The purpose of this dissertation was to empirically examine the effects of (1) religious involvement on job attitudes, (2) religious involvement on workplace behaviors, and (3) dispositional characteristics on job attitudes. This dissertation also assessed whether job attitudes mediated the effect of religious involvement on workplace behaviors or the interaction effect of religious involvement and dispositional characteristics on workplace behaviors. The following section discusses the empirical
results and implications associated with each relationship.

**Religious Involvement and Job Attitudes**

While religious involvement was hypothesized to directly affect job attitudes, only the extrinsic-personal and intrinsic religious orientations demonstrated a significant relationship with job involvement.

The extrinsic-personal orientation appeared to lead to greater job involvement. Extrinsic-personal individuals are those who are motivated by the consequences of religion. As a result, they may become more involved on the job by increasing their performance and making suggestions in order to obtain desired outcomes. This view is similar to Weber's (1958) Protestant work ethic, which suggests that individuals see hard work as a way to enter the Kingdom of God. With regards to the respondents in the sample, it is possible that hospital and automotive individuals who are extrinsically religious approach work the same way, as a tool for obtaining recognition or achievement, and therefore become more involved on the job.

Conversely, an intrinsic religious orientation was negatively related to job involvement. This finding is
contrary to previous research, which contends that religion serves as a positive influence for individuals inside of the workplace (Weber, 1958; Davidson & Caddell, 1994; Stone-Romero & Stone, 1998). A possible reason for the negative relationship between intrinsicness and job involvement may involve the type of employees. Individuals in a hospital environment may work long hours, which lessens their opportunities for religious involvement. As a result, these religious workers may resent their job due to its interference with their faith.

None of the religious involvement dimensions were directly related to job satisfaction or organizational commitment. The conclusion that religious involvement does not influence job satisfaction is inconsistent with empirical work by Ellison (1991) and Tait et al. (1989), which links religion to positive job attitudes through life satisfaction. Also, the conclusion that religious involvement does not affect organizational commitment contradicts Davidson and Caddell's (1994) argument that highly religious individuals view their job as a worldly calling.
**Religious Involvement and Workplace Behaviors**

Religious involvement was hypothesized to be associated with the workplace behaviors of intent to turnover, in-role behavior, and extra-role behavior. Regarding individuals who are socially-religious, a negative relationship was found between the extrinsic-social dimension and the three measures of job performance. People who claimed to be religious to obtain social rewards performed required and non-required behaviors less often. Perhaps this finding can be attributed to the fact that in-role and extra-role performance takes away from the time that individuals have to socialize with co-workers. In a hospital or warehouse setting, individuals may work on a shift schedule and interact with the same people on a regular basis. As a result, conflict may arise, and individuals may long for new social relationships at work. This lack of new relationships may cause socially-religious employees to perform positive workplace behaviors less often. That is, socially-oriented individuals who work on a shift schedule may see little to gain in helping other individuals or the organization if they develop no new relationships or friendships from performing such behaviors.
As for individuals who use religion for personal gain, a positive relationship was found between the extrinsic-personal religious orientation and the job performance measures of in-role behavior and OCBO. Individuals who desired recognition and praise from their religious involvement also sought those outcomes from their job. This finding supports the theoretical link between religious involvement and workplace behavior (Davidson & Caddell, 1994; Weber, 1988; Batson, 1983). Thus, personally-religious individuals performed more required behaviors that were part of their job description and non-required behaviors that benefited the organization. By performing these behaviors, extrinsic-personal individuals increased their chances for recognition, praise, or achievement in the organization.

No support was found for a relationship between religious involvement and turnover intentions. The finding that religious involvement does not influence the intentions of individuals to leave an organization contradicts prior research (Schwartz & Huismans, 1995. Perhaps this relationship was inconsistent because the mean turnover score for respondents was 2.41 on a 7 point scale, which indicated little variance.
Dispositions and Job Attitudes

Dispositional characteristics were postulated to directly affect the job attitudes of satisfaction, commitment, and involvement. Several significant relationships were revealed for each category of value types. First, the self-enhancement value types of achievement and power related positively to job satisfaction and job involvement. This finding contradicts the idea that individuals who strive for excellence and control will be less satisfied and involved on the job due to selfish behavior. Perhaps individuals in this sample were motivated by expectancy theory or the fact that when they worked harder, they tended to have higher performance. In return, this higher performance led to desired outcomes, and these outcomes caused greater satisfaction and involvement on the job.

In a hospital environment where employees interact frequently with customers, achievement is readily visible. In other words, hospital workers are able to see the outcomes of their labor on a daily basis. Therefore, valuing achievement may lead to higher job satisfaction. As for power, it is possible that both hospital and automotive employees face tense situations or deadlines on a regular basis. In these situations, people who desire
power or the ability to lead others seem to become more involved at work.

Second, the openness to change value types of stimulation and self-direction were found to be negatively associated with job involvement and organizational commitment. Thus, the idea that independent, exciting, and pleasurable values lead to lower levels of job attitudes is supported. Hospital and automotive work may consist of routine procedures and tasks. In addition, the freedom of these employees may be limited because they report directly to a first-line supervisor. Consequently, it seems that individuals in these organizations experienced more positive job attitudes when they operated within the system by following guidelines and procedures.

Next, the conservation value types of conformity and security were negatively related to job involvement, which contradicts Schwartz and Huismans' (1995) finding that religious individuals prefer stability and certainty. In this study, it appears that safe and obedient individuals preferred a calm environment where involving themselves at work through suggestion-giving or decision-making was not necessary. This finding suggests that hospital and automotive employees were less likely to be job involved.
Perhaps these workers felt that job involvement would lessen their job security.

Finally, the self-transcendence value type of benevolence was positively associated with job involvement, which supports the theoretical link between being concerned for others and being concerned with your job (Weber, 1958; Batson, 1983; Stone-Romero & Stone, 1998). This finding seems plausible for the hospital industry because the more concerned a hospital employee is for a patient, the more involved he/she may be at work.

As for subjective well-being, this study showed that the more positive an individual was at work, the more likely he/she was to be satisfied on the job. This finding is in line with previous research by Judge and Hulin (1993) that found that higher levels of positive affect predicted job satisfaction. Life satisfaction also related positively to job attitudes in the form of job involvement. It seems that individuals who were satisfied with things outside of the workplace tended to feel better about their life and possibly their job too, leading to higher levels of involvement at work. Because hospital employees may encounter issues at work such as pain and suffering, it appears that a positive demeanor may help counteract any negative consequences.
The Mediating Role of Job Attitudes

Job attitudes were hypothesized to mediate the relationship between religious involvement, dispositional characteristics, and workplace behaviors. However, only two significant relationships were supported. Job attitudes were found to mediate the interaction of extrinsic-personal religious orientation (EP) and positive affect (PA) on turnover intentions and the interaction of extrinsic-personal religious orientation and life satisfaction (LS) on turnover intentions.

Job attitudes appeared to mediate the negative interaction effect of EP x PA and EP x LS on turnover intentions. That is, personally religious individuals who also possessed a high level of positive affect or life satisfaction were less likely to leave their organization because their religious orientation and dispositions led to positive job attitudes. Due to the nature of hospital work, it seems reasonable that individuals who enter this field will be less likely to leave an organization if they are not only positive outside of work but positive at work as well.

Although two interactions were supported, the majority of the relationships were not upheld. This lack
of strong support for an interaction between religious involvement and dispositions may be due to a direct relationship between the two. In other words, rather than interacting with dispositions such as value types and subjective well-being, religious involvement may determine the degree to which individuals possess these characteristics. As such, dispositions may serve as the primary determinant of job attitudes. Table 5.1 summarizes the results and implications of this dissertation.

**Managerial Implications**

Inherent in the literature is the belief that religiously involved individuals possess unique characteristics that may affect their performance on the job (Donahue, 1985). Previous research has identified the potential influence of religious involvement on several factors including dispositions, attitudes, and behavior (Schwartz & Huismans, 1995; Davidson & Caddell, 1994; Hunt & Vitell, 1986). As a result, managers and companies have become more aware of diversity issues related to religion. Awareness, however, has not led to actual knowledge concerning the impact of religious involvement on these individual characteristics. Therefore, managers should
### Table 5.1

**Summary Table of Results and Implications**

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Results</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Religious Involvement and Job Attitudes</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EP (+) JI</td>
<td>People who are religious for personal gain are more job-involved.</td>
<td></td>
</tr>
<tr>
<td>I (-) JI</td>
<td>People who live by the teachings of their faith are less job-involved.</td>
<td></td>
</tr>
<tr>
<td><strong>Religious Involvement and Workplace Behaviors</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ES (-) IRB</td>
<td>People who are religious for social relationships perform less positive work behaviors.</td>
<td></td>
</tr>
<tr>
<td>ES (-) OCBI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ES (-) OCBO</td>
<td></td>
<td></td>
</tr>
<tr>
<td>EP (+) IRB</td>
<td>People who are religious for personal gain perform more positive work behaviors.</td>
<td></td>
</tr>
<tr>
<td>EP (+) OCBO</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Dispositions and Job Attitudes</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ACHV (+) JS</td>
<td>People are more job-satisfied when they have opportunities for achievement and experience positive feelings.</td>
<td></td>
</tr>
<tr>
<td>PA (+) JS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>DIR (-) OC</td>
<td>People are less committed to the company when they value independence and freedom.</td>
<td></td>
</tr>
<tr>
<td>POW (+) JI</td>
<td>People are more job-involved when they value power, express concern for others, and are positive about life.</td>
<td></td>
</tr>
<tr>
<td>BEN (+) JI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LS (+) JI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>STIM (-) JI</td>
<td>People are less job-involved when they value excitement or tradition and stability.</td>
<td></td>
</tr>
<tr>
<td>CONF (-) JI</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SEC (-) JI</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Mediating Role of Job Attitudes</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>EPXPA, JA (-) TO</td>
<td>Positive people who are religious for personal gain are less likely to leave the company if they have positive job attitudes.</td>
<td></td>
</tr>
<tr>
<td>EPXLS, JA (-) TO</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**
- **EP** = extrinsic-personal
- **ES** = extrinsic-social
- **I** = intrinsic
- **ACHV** = achievement value
- **POW** = power value
- **BEN** = benevolence
- **STIM** = stimulation value
- **PA** = positive
- **DIR** = direction value
- **CONF** = conformity value
- **SEC** = security value
- **LS** = life
- **JA** = job attitudes

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
concern themselves with understanding the true effect of religious involvement on employees. That is, does higher religious involvement lead to better job attitudes and higher performance, or does higher religious involvement lead to poor job attitudes and lower performance? Answering these types of questions can provide a manager with a better understanding of his/her workforce and the overall attitudes and behaviors they possess.

While this dissertation does not supply managers with any form of recruitment or selection techniques, it does have important implications regarding diversity awareness and treatment. For example, managers should be aware that highly religious individuals who live by the teachings of their faith may be less involved on the job than individuals who simply use religion for friendship or recognition. Specifically, these results suggest that some individuals think of their job-related goals and faith-related goals as incompatible. As a result, some managers have recognized the need to include religious values in the workplace through mission statements, corporate policies, and company-sponsored events. Attempting to bridge the gap between religion and business may produce a healthier view of one’s job where truly
religious individuals feel a sense of gratification through increased involvement.

Other implications from this dissertation involve the effect of religious involvement on job behaviors. First, managers should be aware of the fact that individuals who are religiously involved for the social rewards perform fewer in-role and extra-role behaviors than other employees. This finding implies that socially religious individuals may not perform at their highest level when working alone. Rather, they may be more productive in a team atmosphere, where friendships and alliances can be easily formed and maintained. Second, managers should understand that individuals who are religiously involved for personal recognition or achievement perform higher levels of in-role and extra-role behaviors that tend to benefit the organization and themselves. In other words, personally religious employees may be best suited for individual assignments, where they can see a direct link between their performance and desired outcomes.

This dissertation also provides managerial implications regarding the effects of dispositional characteristics on job attitudes. For instance, managers should be aware of the fact that individuals tend to be more satisfied on the job when they have a positive
attitude, feel good about their life, and have opportunities for achievement. As a result, managers who promote a positive and family-oriented organizational climate, where employees are empowered to give suggestions and aid in decision making, may produce a more satisfied workforce. Another finding suggests that independent thinkers or free-wheelers are less committed to the organization. The implication from this finding is that managers should find a way to show appreciation to these employees for their creative ideas and innovative thinking, thereby recognizing the value of these assets to the organization. Finally, the last implication involves two extreme situations. On one extreme, less job involvement is seen from individuals who tend to conform to tradition and value stability. On the other extreme, higher levels of job involvement are found in individuals who have a need for power or a desire to influence others. Thus, the implication for managers here is that individuals should be encouraged to ask questions and provide feedback without fear of being punished. This type of environment may foster higher levels of job involvement. Additionally, managers should support an employee's desire for power through team leadership or possible advancement.
Finally, the last set of managerial implications from this dissertation involves the findings of the mediated relationships. Managers should be aware that individuals with an extrinsic-personal religious orientation and a positive mind set are less likely to leave the organization if they are satisfied and involved in their job and committed to the organization. As a result, managers must realize the importance of making each employee feel as though his/her job is meaningful to the company. In addition, open lines of communication between management and employees may strengthen the commitment aspect and, therefore, weaken one's desire to leave the organization. This finding truly emphasizes the importance of positive attitudes on the job. Although individuals who are personally religious and positive in nature may be happier with their life, this does not necessarily mean they are happy with their job. It is the organization's responsibility to ensure a working environment that produces satisfied, involved, and committed employees.
Limitations of the Study

Several limitations are present in this dissertation. This section outlines these limitations along with their potential effect on the final results.

Although two companies were examined in this dissertation, a total sample size of 113 was relatively small. Furthermore, these companies represented only two industries that were both located in Louisiana. While the two industries were diverse in job requirements, respondents for the auto parts distributor comprised only 12 percent of the sample. Consequently, the results may not be generalizable to other industries or geographic regions.

Although the measurement scales employed in this dissertation have been used in past research, several of the scales produced low reliability scores. Cronbach's coefficient alpha for two of the religious orientation dimensions, job involvement, and six of the value types ranged from 0.56 to 0.67, which fell below the acceptable threshold of 0.70 set by Nunnally (1978). While these scales have produced acceptable psychometric properties in the past, results of this dissertation should be interpreted with caution.
Finally, the nature of the data allowed for no interpretation of causality between the variables examined in this dissertation. While cross-sectional data is useful for revealing associations between variables at a particular point in time, it does not permit causality to be inferred. In other words, it is possible that job attitudes may affect one's subjective well-being and that subjective well-being may influence one's religious involvement.

**Contributions of the Study**

This dissertation provides several significant contributions to the management literature. First, this dissertation clarified the role of religious involvement in the workplace by placing it within the theory of planned behavior. According to Stone-Romero and Stone (1998), this framework can be used to understand how religion affects values and how values ultimately affect attitudes and behavior. This dissertation provides the first empirical examination of Stone-Romero and Stone's (1998) assumptions.

Second, this dissertation operationalized personal values as value types. While previous literature has focused on individual values, the present study was
concerned with value types (Schwartz & Huismans, 1995). Value types represent universal needs that all individuals possess to some degree (Schwartz & Huismans, 1995). In their research, Schwartz and Huismans (1995) associate religiosity with several value types and suggest that integrated hypotheses relating each value type to different attitudes and behaviors is needed.

Third, this dissertation used several measures of religious involvement that involved different conceptualizations including religiosity, religiousness, and religious orientation. Furthermore, a previously developed scale called the Personal Involvement Inventory (Zaichkowsky, 1985) was adapted from the marketing literature in an effort to capture the religious involvement construct.

Finally, the results of this study have provided a framework for determining the role of religious involvement in the workplace. While researchers have conceptually linked religious involvement to dispositions, attitudes, and behavior, no empirical analysis of this relationship had been performed. Several value types were found to be significantly associated with job attitudes. However, little support was found for a direct relationship between religious involvement and job
attitudes. Therefore, results from this dissertation may aid in understanding the position of religious involvement in the theory of planned behavior.

**Suggestions for Future Research**

Additional empirical studies are needed to further understand the relationship between religious involvement, job attitudes, and workplace behaviors. While value types seemed to significantly influence job attitudes, little support was found for a direct relationship between religious involvement and job attitudes. It was evident, however, that religious involvement correlated highly with several value types. Thus, future research should examine the potential mediating effect of value types on the relationship between religious involvement and job attitudes. In explaining the effect of religious involvement, this type of relationship would be more concurrent with the value-attitude-behavior hierarchy identified by Homer and Kahle (1988).

Another area of future research involves extending the sample to a national level. While limiting the sample geographically was advantageous for control purposes, it lessened the generalizability of the results. By including different geographic regions, more variance
could be obtained for the religious involvement measures, and comparisons could be made between the different Western religious affiliations.

Additional dispositional characteristics such as personality should be examined in future religious involvement research. Although the theoretical framework (Figure 1.1) includes personality as an antecedent variable, it was excluded from the analysis due to length limitations of the questionnaire and a possible negative effect on the overall response rate. Previous research links different personality traits to religious involvement (Hamby, 1973; Wiebe & Fleck, 1980). For example, Hamby (1973) and Wiebe & Fleck (1980) found that intrinsically-oriented individuals tended to have higher levels of extroversion, agreeableness, conscientiousness, and intelligence. Personality has also been linked to numerous job attitudes including satisfaction and involvement (Cropanzano et al., 1993; Rush et al., 1995; Thoms et al., 1996). With these relationships, it seems possible that personality mediates the relationship between religious involvement and job attitudes.

Finally, the development of measurement scales which capture the religious involvement construct may provide researchers with more reliable instruments for determining
the effect of religion on work attitudes and behaviors. Previous research has struggled with the appropriate method for measuring religious involvement. According to Kirkpatrick (1989), the development or improvement of religious scales would be a worthwhile venture for future research.

The empirical study of religious involvement in the workplace is a relatively new area to the management literature. Potential areas of future research include those previously mentioned as well as any study that examines the antecedents and consequences of religious involvement as it relates to both employees and managers in the workplace.
APPENDIX A

RESEARCH INSTRUMENT
Thank you for taking the time to complete this survey. In completing the survey, unless otherwise instructed, use the past year as your reference point and describe actual attitudes and behaviors of yourself rather than desired attitudes and behaviors. Please answer all questions to the best of your ability. **ALL RESPONSES ARE COMPLETELY CONFIDENTIAL AND ANONYMOUS.**

### SECTION 1 - RELIGIOUS INFORMATION

Listed below are various adjectives describing religious involvement. For this study, religious involvement includes a commitment to religion through beliefs, feelings, and behaviors. Please place an X mark on each line closest to the adjective which describes YOUR beliefs about religious involvement.

**IMPORTANT:**
1. Be sure that you place an X mark on each line. Do not omit a line.
2. Put no more than one X mark on each line.

<table>
<thead>
<tr>
<th>Religious Involvement</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>important</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of no concern</td>
<td></td>
<td></td>
</tr>
<tr>
<td>irrelevant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>means a lot to me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>useless</td>
<td></td>
<td></td>
</tr>
<tr>
<td>valuable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>trivial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>beneficial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>matters to me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>uninterested</td>
<td></td>
<td></td>
</tr>
<tr>
<td>significant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>vital</td>
<td></td>
<td></td>
</tr>
<tr>
<td>boring</td>
<td></td>
<td></td>
</tr>
<tr>
<td>unexciting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>appealing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>mundane</td>
<td></td>
<td></td>
</tr>
<tr>
<td>essential</td>
<td></td>
<td></td>
</tr>
<tr>
<td>undesirable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>wanted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>not needed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>unimportant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>of concern to me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>relevant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>means nothing to me</td>
<td></td>
<td></td>
</tr>
<tr>
<td>useful</td>
<td></td>
<td></td>
</tr>
<tr>
<td>worthless</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fundamental</td>
<td></td>
<td></td>
</tr>
<tr>
<td>not beneficial</td>
<td></td>
<td></td>
</tr>
<tr>
<td>doesn’t matter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>interested</td>
<td></td>
<td></td>
</tr>
<tr>
<td>insignificant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>superfluous</td>
<td></td>
<td></td>
</tr>
<tr>
<td>interesting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>exciting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>unappealing</td>
<td></td>
<td></td>
</tr>
<tr>
<td>fascinating</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nonessential</td>
<td></td>
<td></td>
</tr>
<tr>
<td>desirable</td>
<td></td>
<td></td>
</tr>
<tr>
<td>unwanted</td>
<td></td>
<td></td>
</tr>
<tr>
<td>needed</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Please indicate to what extent you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Strongly Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

21. I enjoy reading about my religion.
22. I go to church because it helps me to make friends.
23. It doesn't much matter what I believe so long as I am good.
24. It is more important to me to spend time in private thought and prayer.
25. I have often had a strong sense of God's presence.
26. I pray mainly to gain relief and protection.
27. I try hard to live my life according to my religious beliefs.
28. What religion offers me most is comfort in times of trouble and sorrow.
29. Prayer is for peace and happiness.
30. Although I am religious, I don't let it affect my daily life.
31. I go to church mostly to spend time with my friends.
32. My whole approach to life is based on my religion.
33. I go to church mainly because I enjoy seeing people I know there.
34. Although I believe in my religion, many other things are more important in life.
35. I am very religious.
36. My religion is very important to me.
37. I believe in God.

SECTION 2 - JOB INFORMATION

This section of the questionnaire contains statements regarding your perceptions of your job. Specific instructions are given at the start of each section. Please read them carefully.

Using the following scale, please indicate to what extent you agree or disagree with each statement.

<table>
<thead>
<tr>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

38. The major satisfaction in my life comes from my job.
39. The most important things that happen to me involve my work.
40. I'm really a perfectionist about my work.
41. I live, eat, and breathe my job.
42. I am very much involved personally in my work.
43. Most things in life are more important than work.
Please indicate to what extent you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Strongly</th>
<th>Disagree</th>
<th>Disagree</th>
<th>Neutral</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disagree</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
</tbody>
</table>

44. I find real enjoyment in my job.
45. I like my job better than the average person.
46. I am seldom bored with my job.
47. I would not consider taking another kind of job.
48. Most days I am enthusiastic about my job.
49. I feel fairly well satisfied with my job.

Please indicate to what extent you agree or disagree with the following statements.

<table>
<thead>
<tr>
<th>Strongly</th>
<th>Disagree</th>
<th>Slightly Disagree</th>
<th>Neutral</th>
<th>Slightly Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disagree</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
</tbody>
</table>

50. When the workday is finished, a person should forget his/her job and enjoy oneself.
51. Hard work makes one a better person.
52. The principal purpose of one's job is to provide him/her with the means for enjoying free time.
53. Wasting time is as bad as wasting money.
54. Whenever possible a person should relax and accept life as it is, rather than always striving for unreachable goals.
55. A good indication of a person's worth is how well they do their work.
56. If all other things are equal, it is better to have a job with a lot of responsibility than one with little responsibility.
57. People who "do things the easy way" are the smart ones.
58. I am willing to put in a great deal of effort beyond that normally expected in order to help this organization be successful.
59. I talk up this organization to my friends as a great organization to work for.
60. I would accept almost any type of job assignment in order to keep working for this organization.
61. I find that my values and the organization's values are very similar.
62. I am proud to tell others that I am part of this organization.
63. This organization really inspires the very best in me in the way of jobperformance.
64. I am extremely glad that I chose this organization to work for over others I was considering at the time I joined.
65. I really care about the fate of this organization.
66. For me, this is the best of all possible organizations for which to work.
67. I often think about quitting.
68. I will probably look for a new job in the next year.
SECTION 3 – BACKGROUND INFORMATION

This section of the questionnaire contains statements regarding your personal values, attitudes, and traits. Read the instructions carefully. ALL RESPONSES ARE CONFIDENTIAL.

PART ONE

INSTRUCTIONS: In this part of the section, you are to ask yourself: "What values are important to ME as guiding principles in MY life, and what values are less important to ME?" Read the values in List I, choose the one that is most important to you and rate it 7. Next, choose the value that is most opposed to your values or least important and rate it -1. Then rate the rest of the values in List I from 6 (Very important) to 0 (Not important). Please use 7 and -1 only once.

<table>
<thead>
<tr>
<th>Of Supreme Importance</th>
<th>Very Important</th>
<th>Important</th>
<th>Least Important</th>
<th>Opposed</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

VALUES LIST I

69. EQUALITY (equal opportunity for all)
70. INNER HARMONY (at peace with myself)
71. SOCIAL POWER (control over others, dominance)
72. PLEASURE (gratification of desires)
73. FREEDOM (freedom of action and thought)
74. A SPIRITUAL LIFE (emphasis on spiritual, not material matters)
75. SENSE OF BELONGING (feeling that others care about me)
76. SOCIAL ORDER (stability of society)
77. AN EXCITING LIFE (stimulating experiences)
78. MEANING IN LIFE (a purpose in life)
79. POLITENESS (courtesy, good manners)
80. WEALTH (material possessions, money)
81. NATIONAL SECURITY (protection of my nation from enemies)
82. SELF-RESPECT (belief in one's own worth)
83. RECIPROCATION OF FAVORS (avoidance of indebtedness)
84. CREATIVITY (uniqueness, imagination)
85. A WORLD AT PEACE (free of war and conflict)
86. RESPECT FOR TRADITION (preservation of time-honored customs)
87. MATURE LOVE (deep emotional and spiritual intimacy)
88. SELF-DISCIPLINE (self-restraint, resistance to temptation)
89. PRIVACY (the right to have a private sphere)
90. FAMILY SECURITY (safety for loved ones)
91. SOCIAL RECOGNITION (respect, approval by others)
92. UNITY WITH NATURE (fitting into nature)
93. A VARIED LIFE (filled with challenge, novelty, and change)
94. WISDOM (a mature understanding of life)
95. AUTHORITY (the right to lead or command)
96. TRUE FRIENDSHIP (close, supportive friends)
97. A WORLD OF BEAUTY (beauty of nature and the arts)
98. SOCIAL JUSTICE (correcting injustices, care for the weak)
PART TWO

**INSTRUCTIONS:** In this part, once again, rate how important each of the following values is for you as a guiding principle in **YOUR** life. Read the values in List II, choose the one that is **most important** to you and rate it **7**. Next, choose the value that is **most opposed** to your values or least important and rate it **-1**. Then rate the rest of the values in List II from **6** (Very important) to **1** (Not important). Please use **7** and **-1** only once.

**AS A GUIDING PRINCIPLE IN MY LIFE, this value is:**

<table>
<thead>
<tr>
<th>Of Supreme Importance</th>
<th>Very Important</th>
<th>Important</th>
<th>Not Important</th>
<th>Opposed to my Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>6</td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

**VALUES LIST II**

- 99. INDEPENDENT (self-reliant, self-sufficient)
- 100. MODERATE (avoiding extremes of feeling and action)
- 101. LOYAL (faithful to my friends, group)
- 102. AMBITIOUS (hardworking, aspiring)
- 103. BROAD-MINDED (tolerant of different ideas and beliefs)
- 104. HUMBLE (modest, self-effacing)
- 105. DARING (seeking adventure, risk)
- 106. PROTECTING THE ENVIRONMENT (preserving nature)
- 107. INFLUENTIAL (having an impact on people and events)
- 108. HONORING OF PARENTS AND ELDERS (showing respect)
- 109. CHOOSING OWN GOALS (selecting own purposes)
- 110. HEALTHY (not being sick mentally or physically)
- 111. CAPABLE (competent, effective, efficient)
- 112. ACCEPTING MY PORTION IN LIFE (submitting to life’s circumstances)
- 113. HONEST (genuine, sincere)
- 114. PRESERVING MY PUBLIC IMAGE (protecting my ‘face’)
- 115. OBEDIENT (dutiful, meeting obligations)
- 116. INTELLIGENT (logical, thinking)
- 117. HELPFUL (working for the welfare of others)
- 118. ENJOYING LIFE (enjoying food, sex, leisure, etc.)
- 119. DEVOUT (holding to religious faith and belief)
- 120. RESPONSIBLE (dependable, reliable)
- 121. CURIOUS (interested in everything, exploring)
- 122. FORGIVING (willing to pardon others)
- 123. SUCCESSFUL (achieving goals)
- 124. CLEAN (neat, tidy)
- 125. SELF-INDULGENT (doing pleasant things)
This scale consists of a number of words that describe different feelings and emotions. Read each item and then mark the appropriate answer in the space next to that word. Indicate to what extent you have felt this way today.

<table>
<thead>
<tr>
<th>Very Slightly or Not at All</th>
<th>A Little</th>
<th>Moderately</th>
<th>Quite a Bit</th>
<th>Extremely</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>interested</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>distressed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>excited</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>upset</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>strong</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>guilty</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>scared</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>hostile</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>enthusiastic</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>proud</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>irritable</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>alert</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ashamed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inspired</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nervous</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>determined</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>attentive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>jittery</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>active</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>afraid</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Below are five statements that you may agree or disagree with. Using the 1-7 scale below, please indicate your agreement with each item by placing the appropriate number on the line preceding that item. Please be open and honest in your responding.

<table>
<thead>
<tr>
<th>Strongly Disagree</th>
<th>Disagree</th>
<th>Slightly Disagree</th>
<th>Neutral</th>
<th>Slightly Agree</th>
<th>Agree</th>
<th>Strongly Agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
</tbody>
</table>

_____146. In most ways my life is close to my ideal.
_____147. The conditions of my life are excellent.
_____148. I am satisfied with my life.
_____149. So far I have gotten the important things I want in life.
_____150. If I could live my life over, I would change almost nothing.

Please read each item below and decide whether the statement is true or false as it pertains to you personally. Then, circle T or F found to the left of each statement.

151. T  F  I like to gossip at times.
152. T  F  There have been occasions when I took advantage of someone.
153. T  F  I'm always willing to admit it when I make a mistake.
154. T  F  I always try to practice what I preach.
155. T  F  I sometimes try to get even, rather than forgive and forget.
156. T  F  At times I have really insisted on having things my own way.
157. T  F  There have been occasions when I felt like smashing things.
158. T  F  I never resent being asked to return a favor.
159. T  F  I have never been irked when people expressed ideas very different from my own.
160. T  F  I have never deliberately said something that hurt someone's feelings.
SECTION 4 -- DEMOGRAPHIC INFORMATION

The following are demographic questions that will only be used to categorize the results of the study.

161. Gender: □ Male □ Female

162. Age: ________ years

163. Marital Status: □ Single □ Married □ Widowed □ Divorced

164. What is your highest level of education?

□ Grade school □ Some High School □ High School graduate
□ Some College □ College degree □ Some Grad. School
□ Graduate degree

165. What is your race? □ White □ Black □ Hispanic □ Other ___________

166. What is your job title? ____________________________

167. How likely is it that you will actively look for a new job in the next year? (Please check any box that corresponds with your answer.)

Not at all likely Somewhat likely Quite likely Extremely likely
□ □ □ □

168. What is your religious affiliation?

Baptist Catholic Methodist Presbyterian Other (please specify) None
□ □ □ □ □

169. How many times per MONTH do you attend formal religious services? (Place an X next to your answer.)

_____0 _____1-2 _____3-4 _____5-6 _____more than 6

THANK YOU FOR COMPLETING THIS SURVEY!

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
**SECTION 5 – SUPERVISOR/SUBORDINATE INFORMATION**

Regarding each employee that you supervise directly, please indicate to what extent he/she performs the following behaviors.

<table>
<thead>
<tr>
<th>Always (1)</th>
<th>Most of the time (2)</th>
<th>Some of the time (3)</th>
<th>Never (4)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
</tbody>
</table>

Employee Number _____

1. Adequately completes assigned duties.
2. Fulfills responsibilities specified in job description.
3. Performs tasks that are expected of him/her.
4. Meets formal performance requirements of the job.
5. Engages in activities that will directly affect his/her performance evaluation.
6. Neglects aspects of the job he/she is obligated to perform.
7. Fails to perform essential duties.
8. Helps others who have been absent.
9. Helps others who have heavy work loads.
10. Assists supervisor with his/her work (when not asked).
11. Takes time to listen to co-workers’ problems and worries.
12. Goes out of way to help new employees.
13. Takes a personal interest in other employees.
14. Passes along information to co-workers.
15. Attendance at work is above the norm.
16. Gives advance notice when unable to come to work.
17. Takes undeserved work breaks.
18. Great deal of time spent with personal phone conversations.
19. Complains about insignificant things at work.
20. Adheres to informal rules devised to maintain order.
APPENDIX B

EMPLOYEE COVER LETTER
I am conducting a study to develop a greater understanding of how religious involvement impacts the workplace. I would like to ask for your help in completing this study.

Along with your paycheck, you have received a questionnaire. This questionnaire contains several statements regarding religious beliefs, attitudes, and behaviors. You are asked to respond to each statement and return the questionnaire within two weeks. For those individuals who complete the questionnaire, a random drawing will be held to give away cash prizes of $75, $50, and $25. Only those individuals who return a fully completed questionnaire will qualify for the drawing.

The information from this questionnaire will be used initially to complete my dissertation at Louisiana Tech University and then by other researchers to aid in understanding what factors affect workplace behavior. Please note that individual responses are completely confidential and anonymous. Individuals cannot be identified by their responses on this survey.

In order to make completing this questionnaire as easy and convenient as possible, I have enclosed a postage-paid reply envelope. When finished, you may seal your questionnaire in the envelope and mail it back to me. All questionnaires should be returned within two weeks or by your next payroll period.

Your help is very important to me and to this study. Without the information you provide, I cannot complete my dissertation. Please take the time to complete this questionnaire and return it to me as quickly as possible. Thank you in advance for your help.

Sincerely,

Tami Knotts
Doctoral Student, Instructor
APPENDIX C

SUPERVISOR COVER LETTER
I am conducting a study to develop a greater understanding of how religious involvement impacts the workplace. I would like to ask for your help in completing this study.

Along with your paycheck, you have received several copies of a questionnaire. This questionnaire contains twenty statements regarding workplace behaviors. You are asked to complete a questionnaire for each employee that you supervise directly. For your convenience, an employee list is included for matching employee names and numbers. Please return the completed copies of the questionnaire within two weeks, but do not return the employee list. For those individuals who complete the questionnaire, a random drawing will be held to give away cash prizes of $75, $50, and $25. Only those individuals who return completed copies of the questionnaire will qualify for the drawing.

The information from this questionnaire will be used initially to complete my dissertation at Louisiana Tech University and then by other researchers to aid in understanding what factors affect workplace behavior. Please note that your responses are completely confidential and anonymous.

In order to make completing this questionnaire as easy and convenient as possible, I have enclosed a postage-paid reply envelope. When finished, you may seal your completed copies of the questionnaire in the envelope and mail them back to me. All questionnaires should be returned within two weeks or by your next payroll period.

Your help is very important to me and to this study. Without the information you provide, I cannot complete my dissertation. Please take the time to complete this questionnaire and return the copies to me as quickly as possible. Thank you in advance for your help.

Sincerely,

Tami Knotts
Doctoral Student, Instructor

A MEMBER OF THE UNIVERSITY OF LOUISIANA SYSTEM

Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.
REFERENCES


Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.


Reproduced with permission of the copyright owner. Further reproduction prohibited without permission.


