

The Relevance of Spiritual Transcendence in a Consumer Economy: The Dollars and Sense of It

RALPH L. PIEDMONT¹

Loyola University Maryland

TERESA A. WILKINS

Loyola University Maryland

JOHN HOLLOWITZ

Fordham University

Abstract:

The concept of spirituality seems to contrast sharply with any discussion of our market economy: transcendent attachments versus materialistic consumption. Yet, we will argue that the two are very closely intertwined. As a basic, motivational dimension of personality, spirituality finds expression in every human endeavor, even the most concrete, material, here-and-now behaviors that characterize the business world. This report will address four issues: a) a presentation of the ASPIRES model of spirituality and religiousness; b) a brief overview of the empirical support for this construct as a robust, universal motivational aspect of human behavior; c) the relationship between spirituality and financial qualities, such as materialism, perceptions of the economic climate, spending patterns, and attitudes towards financial sustainability; and d) overview the three levels of influence spirituality has in the economic world: as a quality of the consumer that products can be marketed towards, as a motivational quality of corporate workers, and as a factor underlying corporate identity and ethics.

Keywords: ASPIRES; Spirituality; Religiousness; Consumerism; Economic Attitudes.

Introduction

Spirituality has been central to every culture, context, and time period as evidenced in offerings from literature, art, architecture, and other areas. A uniquely human dimension (Baumeister, Bauer & Lloyd, 2010; Frankl, 1969; Maslow, 1970; Sperry, 2001), spirituality relates to many important aspects of individuals' functioning, such as health outcomes (Burriss, Sauer & Carlson, 2011; Golden et al., 2004; Koenig, 2010; Piedmont, 2004; Sawatzky, Gadermann & Pesut, 2009; Substance Abuse and Mental Health Services Administration, 2010), pro-social behavior (Bonner, Koven & Patrick, 2002; Ciarrocchi, Piedmont & Williams, 2003; Piedmont, 2001), and satisfaction with life (Perrone et al., 2006; Waldron-Perrine et al., 2011).

¹ Postal Address: Department of Pastoral Counseling, Loyola University Maryland, 8890 McGaw Road, Suite 380, Columbia, MD 21045, USA. E-mail Address: rpiedmont@loyola.edu

Despite spirituality's broad and pervasive influence on psychosocial functioning, at first glance it may seem incongruous to compare spirituality with variables arising from the economic sector. After all, the Bible has many passages that appear to indicate that spirituality and money have little in common (e.g., "You cannot serve money and God" Luke, 16:13 or "If I have put my trust in money, if my happiness depends on wealth, . . . it would mean that I denied the God in heaven" Job 31:24, 28). But to make such an interpretation would be to misunderstand the meanings behind scripture. For in fact, the Judeo-Christian tradition has a well developed theology relating to work which extols its virtue and spiritual gifts (e.g., "so I decided that there was nothing better for a man to do than to enjoy his food and drink, and his job. Then I realized that even this pleasure is from the hand of God" Ecc 2: 24-25). We are called to work and to be productive (e.g., Genesis 2:15); to use the talents and gifts God gave us to His greater glory. Max Weber coined the term "Protestant Work Ethic" to describe the powerful influence Christianity had on shaping economic values and how economic realities can make certain religious ideas more appealing (Lambert, 2009). Spirituality and work have become inextricably linked in today's society. As such, a consideration of how spirituality may influence our attitudes about economics, our approach to consumerism, and job effectiveness is appropriate. Considering the amount of time and effort expended on jobs and careers, interest in workplace spirituality (WPS) can expand our understanding of workers' motivations and the economic goals they may be ultimately pursuing.

Giacalone & Jurkiewicz (2010) noted that professional interest in WPS has expanded "beyond the capacity of scholars to keep pace either theoretically or methodologically" (p. 3). They also identified problem areas hindering the scientific study of the field, including deficiencies in defining the construct and inadequate measurement tools. Unfortunately, the lack of a consensual definition for spirituality and religiousness (e.g. are the interchangeable terms or do they represent distinct constructs?) has led to confusion in the social sciences about how to conceptualize, and hence measure, these constructs. If you cannot define your phenomenon of interest, how can you measure it? Alongside the conceptual problems are numerous technical issues. Without a clear consensual definition of spirituality, it becomes difficult to identify appropriate measurement models for assessing validity and reliability. Current measures also suffer from problems of bias in item content; most spirituality scales reflect a mainline Protestant orientation (Hill, 1999), thus restricting the applicability of research. Further, many scales do not control for acquiescent responding and the lack of any validated observer forms prevents any test for consensual validity for the construct. Kapuscinski & Masters (2010) reviewed 24 scales purporting to measure spirituality and found numerous methodological concerns. They stressed the importance of including multiple sources for validation efforts and noted the need for "high quality development practices" (p. 202) such as the use of multivariate models for establishing validity across observers and criteria.

Because rational approaches have not been successful in fostering any professional consensus in defining the numinous, Piedmont (2005) has argued that perhaps an empirical approach may be better suited to provide a sense of organization and clarity around the definition and measurement of numinous constructs. To accomplish this, Piedmont (2005) conceptualized the numinous as a psychological variable that represents a universal motivation. Such a construct would need to be nondenominational and non-theological in nature. As a psychological trait, measures of spirituality and religiousness could be examined within the context of the Five Factor Model (FFM; see Costa & McCrae, 1985, 1995; McCrae & Costa, 1997), an empirically robust and comprehensive taxonomy of personality dimensions. The FFM can serve as an empirical scaffold for constructing a measure that represented qualities independent of these five. Following a strict empirical program, the *Assessment of Spirituality and Religious Sentiments* (ASPIRES, Piedmont 1999, 2010) scale was developed to operationalize spirituality and religiousness as independent dimensions of personality. We believe that the ASPIRES represents an ideal assessment tool for researchers interested in capturing numinous qualities.

This paper will address four issues: a) a presentation of the ASPIRES model of spirituality and religiousness; b) a brief overview of the empirical support for this construct as a robust, universal motivational aspect of human behavior; c) examine the relationship between spirituality and financial qualities, such as materialism, perceptions of the economic climate,

spending patterns, and attitudes towards financial sustainability; and d) overview the three levels of influence spirituality has in the economic world: as a quality of the consumer that products can be marketed towards, as a motivational quality of corporate workers, and as a factor underlying corporate identity and ethics.

Development of the ASPIRES

Piedmont (2005) identified five empirical criteria that need to be met if a scale is to be considered an empirically useful measure of spirituality and religiousness. First, the numinous construct should be independent of the FFM. Second, the construct must have comparable generality as the existing five factors and should be sufficiently broad to encompass multiple facets. Third, it must be recoverable across information sources (e.g., cross-observer validity). Fourth, the construct must evidence incremental validity over the FFM in predicting important outcomes. Finally, it should demonstrate cross-faith and cross-cultural generalizability. Attention to those areas would allow a scale which purported to measure numinous qualities to present itself as an empirically useful scale, showing relationships to both psychosocial and spiritual/religious criteria and providing operationalization of spirituality. In addition, it could provide a foundation for the theoretical development of spiritual/religious phenomena. Until the development of the ASPIRES instrument (Piedmont, 1999; 2010), no single scale has addressed all of those criteria.

Aware of the need for such a scale, Piedmont convened a roundtable of religious experts from diverse traditions and asked them to examine the aspects that all faiths have in common. He identified relevant dimensions (e.g., both/and thinking, tolerance of contradictions), wrote items to reflect these universal qualities, and applied the empirical approach noted above. Initially, he identified a single dimension, which he labeled “Spiritual Transcendence” and defined as a motivational drive to “create a broad sense of personal meaning within an eschatological context” (Piedmont, 2001, p. 5); it represents a capacity to understand one’s life within a broader sense that goes beyond a person’s immediate sense of time and place.

This single dimension was found to be multi-faceted, having three sub-dimensions: *Prayer Fulfillment*, the ability to create a personal space that enables one to feel a positive connection to a larger transcendent reality; *Universality*, the belief in a larger meaning and purpose to life; that life is unfolding in a coherent, logical process; that there is an inherent connection among all living creatures; and *Connectedness*, feelings of belonging to and responsibility for a larger human social reality that cuts across generations and groups. All three dimensions capture what Hay (2006; 2007) referred to as *relational consciousness*, which is the essential element of all spiritual strivings. This putatively genetically endowed quality provides humanity with a transcendent-based ethical sense that promotes compassion and positive social relations. Hay’s approach demonstrates the essential role that spiritual variables play in shaping how people use their economic position to interact with the world.

Over time, an additional component was added which examines “Religious Sentiments” and contains two subscales: *Religious Involvement*, the measure of a person’s active involvement in performing various religious rituals and activities and *Religious Crisis*, the extent to which a person may be experiencing problems arising from conflicts with the God of one’s understanding and/or a faith community.

Empirical Support for Spirituality as a Robust, Universal, Motivational Aspect of Human Behavior

In Piedmont’s model, spirituality is defined as a motivational variable; that is, an intrinsic, nonspecific affective force that drives, directs, and selects behavior. Religiosity is seen as a *sentiment*, a learned set of values and beliefs that guide behavior. The two variables are highly correlated yet distinct ($\Phi = 0.71$), and there is sufficient empirical support showing that these

two qualities are mediated by different psychological systems, although they exhibit complementarities in predicting psychosocial criteria (Piedmont et al., 2009).

In addition, peer-reviewed studies utilizing the ASPIRES have shown it to be structurally valid (see Piedmont 2010 for an overview of this research); valid for use with individuals across the spectrum of religious faiths, including Jews, Hindus, Muslims, and Christians (e.g. Goodman et al., 2006; Piedmont & Leach, 2002); and across cultures, such as China (Chen, 2011), Korea (Cho, 2004), and the Philippines (Dy-Liacco et al., 2005; Piedmont, 2007a). Rican & Janosova (2010) demonstrated that an emically developed measure of spirituality specific to the more atheistically-oriented Czech population correlated substantially with the etically employed ASPIRES scales. Such findings underscore not only the generalizability of these constructs, but also support the contention that they represent fundamental, universal aspects of functioning. The ASPIRES has been successfully translated into multiple languages, including Korean, Tagalog, Spanish, Czech, Hungarian, Polish, and Chinese. Piedmont (2010) systematically presented data on the ASPIRES that supported its cross-observer and incremental validity over personality in predicting an array of psychosocial constructs (e.g., emotional well-being, interpersonal style, psychological maturity, and world view, among others).

Most importantly, studies have shown that spirituality operates as a causal input into one's psychological sense of well-being and adjustment (Piedmont, 2007b; Piedmont et al., 2009). One reason for the broad relevance of spirituality is the growing body of research demonstrating the genetic (e.g. Comings et al., 2000; D'Onofrio et al., 1999) and neurological (e.g., Newberg, D'Aquili & Rause, 2001; Newberg & Lee, 2005) underpinnings to the construct.

The value of the ASPIRES scales is that they provide a robust empirical articulation of the spiritual and religious qualities that reflect aspects of human psychological functioning nonredundant with established personality variables. The constructs can be used as a platform for quantitatively defining the range of traits that constitute the numinous domain.

Relationship between Spirituality/Religiousness and Workplace Qualities

Because spirituality and religiousness represent motivational variables, it is expected that they should correlate with many aspects of consumerism and economic constructs that relate to personal perceptions and behaviors. Spirituality should operate in ways consistent with those observed for the personality dimensions of the FFM. Specifically, spirituality should be related to vocational preferences, with service oriented jobs being filled with people higher on spirituality than those in more directly financial and technical positions. Given the strong relational aspects of spirituality and religiousness (e.g., Hay, 2006; 2007), they should be related to attitudes concerning economic conditions and policies (whether one has a compassionate vs. selfish orientation), even after the effects of personality are controlled. The self-transcendent, community orientation of the person scoring high on spirituality should relate negatively to measures of materialism and consumerism. Those scoring high on spirituality and religious involvement should evidence less interest in acquiring things and more concern for the well-being and care of others and communities. This other-orientation would also be reflected in the ways individuals would spend extra money that they had, with a focus on giving more of their money to charity than to other options (e.g., travel, savings, and friends). We also hypothesized that spirituality and religiousness would be positively related to economic attitudes that favored a more social responsibility orientation, supporting programs and individual initiatives that were responsive to the economic suffering of people. Religious Crisis was anticipated to relate positively to a consumer orientation (because the acquisition of luxuries and status-related object would be seen as emotional balms for the hurt feelings associated with spiritual conflict). Also, those scoring higher on RC should also evidence less confidence in work-related abilities.

We anticipated gender differences on measures of spirituality and religiousness (S/R) and materialism; throughout the literature, women tend to score higher than men on spirituality, while men are less likely to give gifts or to engage in sharing behaviors (e.g., Belk, 2010). We were also interested in the impact of S/R on other demographic variables as well, such as level

of education, salary, length of time in participants' current positions, and level of job satisfaction. No hypotheses are being made regarding how the numerous variables should relate to these specific demographics.

Method

Participants

Participants consisted of 378 (178 men and 198 women, two did not indicate a gender) working individuals between the ages of 22 and 72 ($M = 38.6$, $SD = 12.18$). In terms of race, 72% were Caucasian, 8% African-American, 10% were Asian, 6% were Hispanic, 1% were Arabic, and the remaining 3% did not select a racial category. Concerning religious affiliation, 73.5% were Christian, 8% were Jewish, 4.5% indicated being Buddhist, Hindu, or Muslim, 8% indicated a non-listed faith affiliation, and 6% indicated that they were Atheist/Agnostic. The sample was highly educated, with 85% indicating having had either some graduate study or a graduate degree; 12% indicated having a college degree, with the remaining 3% indicating either high school education or some college. Concerning income, 62% of the sample indicated earning between US\$40,000 to US\$119,999 per year; 18% indicated earning above US\$120,000. Regarding employment, individuals indicated working at their current job for an average of 58 months ($SD = 142.6$); 77% of participants have worked at the current position for 5 years or less. Table 1 presents the break down in job type for the sample. Participants rated their job satisfaction on a 7-point Likert-type scale from 1 *Very Dissatisfied* to 7 *Very Satisfied* which resulted in an overall rating of 4.71 ($SD = 1.7$), indicating a slight satisfaction with their current position.

Measures

Demographic questionnaire. Participants completed information online via a PsychData survey and responded to questions about gender, race, age, religious affiliation, level of education, salary range, job classification, income level, length of time in their current position, and satisfaction with their employment.

Material Values Scale (Short Form). Developed by Richins (2004; see also Richins & Dawson, 1992), this scale consisted of 15 items on a 5-point Likert scale with anchors ranging from *Strongly Agree* to *Strongly Disagree*. The scale examines materialism as a value that impacts the manner in which people interpret their environment and structure their lives (Richins, 2004). Three correlated dimensions are assessed: *Success* which examines the extent to which individuals find material acquisition an indicator of personal/professional success (e.g., "Some of the most important achievements in life include acquiring material possessions"); *Centrality* which examines how important luxuries are in a person's life (e.g., "Buying things gives me a lot of pleasure"); and *Happiness* which assesses the extent to which a person needs to acquire things in order to be happy (e.g., "My life would be better if I owned certain things I don't have"). Several items were reversed scored. Richins (2004) examined 15 data sets (alpha reliabilities ranged from 0.79 to 0.91 for the short form) as well as published studies (alpha reliabilities ranged from 0.77 to 0.88 for the long form). Mean scores for the subscales were within acceptable ranges. She reported construct validity with additional measures of materialism such as the Belk Materialism Scale.

Windfall Spending Measure. Developed by Richins & Dawson (1992), this scale consisted of seven items. Participants were asked to imagine a scenario where they received a windfall of \$20,000. They were then asked to indicate the amount of money they would spend in categories such as "Buy things I want or need," "Give or lend to friends or relatives," "Travel," and "Pay off debts." Given the fixed nature of the amount of money to allocate, this task is designed to determine the spending preferences of individuals in terms of what they value and what they do not value.

Belk Materialism Scale. Developed by Belk (1985), this scale consisted of 24 items on a 5-point Likert scale with anchors ranging from *Strongly Agree* to *Strongly Disagree*. Three

subscales are assessed: *Possessiveness* which examines the extent to which an individual is concerned about maintaining control over his/her possessions (e.g., “I tend to hang on to things I should probably throw out”); *Nongenerosity* reflects an unwillingness to share one’s possessions with others (e.g., “I don’t like to lend things, even to good friends”); and *Envy* which assesses the displeasure one experiences towards the success, possessions, and reputation of another. The focus of this scale is on the upset one feels about another’s possessions (e.g., “There are certain persons I would like to trade places with”). Several items were reversed scored. Belk (1985) noted Cronbach’s alphas of 0.66 and 0.73 for the total scale as well as a test-retest reliability of 0.68.

Economic Attitudes Scale. Developed by the authors for this study, the scale consisted of 12 questions on a 5-point Likert scale with anchors ranging from *Strongly Agree* to *Strongly Disagree*. Several items were reversed-scored to control for acquiescence. These items were intended as a survey of various attitudes surrounding the current economic landscape rather than as a measure of any specific construct. The items assessed a range of attitudes from very broad (e.g., included “In the United States, there is too much disparity between the rich and the poor,” “Unemployment is the greatest problem facing the nation at the current time,”) to more personal and specific (e.g., “Given today’s economic climate, I will do whatever it takes to keep my job”).

Hollwitz Work Sustainability Scale. Developed by the authors, this scale measured attitudes towards the concept of global sustainability in light of respondents’ current or most recent job. Other items examined perceptions individuals hold of their own performance at work, some of them adapted from the measure of psychological capital developed by Luthans, Youssef & Avolio (2007). The scale consisted of 22 items rated on a 5-point Likert scale, with anchors ranging from *Strongly Disagree* to *Strongly Agree*. Several items were reverse scored. The scale yields four dimensions: *Work Efficacy*, the extent to which an individual believes that he/she can cope with the demands of the job (e.g., “I feel I can handle many things at a time at this job”); *Belief in Sustainability* examines the extent to which a person believes in the importance of sustainability in the workplace (e.g., “The concern about global sustainability has been exaggerated”); *Job Pessimism* assesses the extent to which a person feels fearful and vigilant at the workplace (e.g., “If something can go wrong for me work-wise, it will”); and *Job Success* measures the extent to which a person feels competent and successful at meeting job goals (e.g., “Right now I see myself as being pretty successful at work”).

Assessment of Spirituality and Religious Sentiments Scale (ASPIRES; Self-Report Long Form). Developed by Piedmont (1999), this instrument contained the *Religious Sentiments* (RS) scale and the *Spiritual Transcendence* scale (STS). The RS contained 12 items which examined the level of religiosity, including commitment to beliefs, and religious crisis. Participants responded to questions about their frequency of behaviors such as reading sacred texts, praying, and attending religious services. Answers ranged from *Never* to *Several Times a Week* or *Quite Often*. Religious crisis was measured via questions such as “I feel that God is punishing me.” Answers ranged from *Strongly Disagree* to *Strongly Agree* on a 5 point Likert scale. The manual noted alpha reliabilities of 0.89 for religiosity and 0.78 for religious crisis (Piedmont, 2010).

The STS contained 23 items; respondents completed a 5 point Likert scale ranging from *Strongly Agree* to *Strongly Disagree*. Items addressed the facets of Universality, Prayer Fulfillment, and Connectedness. The manual (Piedmont, 2010) noted alpha reliabilities of 0.95 for Prayer Fulfillment, 0.86 for Universality, 0.60 for Connectedness, and 0.93 for Total Score.

Evidence for cross-cultural, convergent, discriminant, construct, and incremental validity for the ASPIRES instrument has accrued (see Chen, 2011; Piedmont, 2010; Wilkins, Piedmont & Magyar-Russell, 2012). For example, the scale has been shown to generalize to an atheistic culture (Rican & Janosova, 2010), and the STS demonstrated very little overlap with the domains of the Five Factor Model (Piedmont, 1999).

IPIP Big Five. Developed by Goldberg (1999), this scale assesses the Big 5 personality traits (Costa & McCrae, 1992). The 50-item version consisted of 10 questions for each of the domains: Neuroticism (N), Extraversion (E), Openness to Experience (O), Agreeableness (A), and Conscientiousness (C). Respondents chose responses on a 5 point Likert scale, with

anchors ranging from *Very Inaccurate* to *Very Accurate*. Items included “Seldom feel blue,” “Interested in people,” “Have a vivid imagination,” “Have a soft heart,” and “Like order.” Several items are reverse coded to control for acquiescence effects.

Procedure

Subjects were selected through recruitment in MBA courses from two East-Coast universities as well as from general invitations sent to a number of different businesses. Also, recruitment occurred using a snowball technique, where those who participated were asked to invite others. To be eligible, individuals were to be currently employed or recently unemployed due to the economic conditions in the US. All materials were presented electronically through an internet-based survey program (PsychData).

Individuals were randomly assigned to complete one of six different administration formats. Each format provided a different order in which the scales were presented in an effort to control for order effects.

Results

Table 1 presents the frequency breakdown for the 22 different job types. To simplify analysis of these different job types, they were assigned to one of four different “industries.” These industries attempt to organize jobs according to larger, common elements. For example, those working in Education, Health Care, Government, and Non-profits were combined into the “Public Services” industry. All these job types share a common element of providing services in the public sector. As can be seen, the Professional and Public Services industries were the most heavily represented in this sample, in part due to the method of recruitment (e.g., business school classes). These “industry” classifications will be used to analyze the data.

Table 2 provides descriptive statistics and alpha reliabilities for measures used in the study. Only the ASPIRES scale has normative data that were used to adjust scores by age and gender. The result of the scoring process is to generate T-scores having a $M=50$ and $SD=10$ (Piedmont, 2010). Average scores range between T-scores of 45 and 55. As can be seen, with the exception of Religious Involvement scores for men, all ASPIRES scale scores are within this normative range suggesting that the sample provides a representative sampling of individuals in terms of numinous dimensions. Alpha reliabilities are quite acceptable for all scales, except Connectedness, which has been shown in previous research to always be low (e.g., Piedmont, 2010). A number of gender differences emerged and reflected anticipated patterns. On personality, men scored higher than women on the Emotional Stability scale and lower than women on the Agreeableness scale. Women scored higher than men on the ASPIRES scales while men scored consistently higher than women on the Materialism scales. Women reported being at their current job significantly longer than men. Interestingly, there were no significant gender differences in terms of either perceived job satisfaction or self-perceptions of work functioning.

Psycho-Spiritual Profiles Across Industries

The first question addressed by this study was, “Do individuals in different employment industries exhibit different personality and spirituality characteristics?” A one-way MANOVA was performed using job industry as the independent variable and scores on the IPIP-50 and ASPIRES as the dependent variables. A significant effect for industry was found, Wilks $\Lambda = 0.697$, multivariate $F(30, 857.54) = 3.74$, $p < 0.001$. Univariate F -tests followed by post-hoc LSD analyses were conducted and the results are presented in Table 3. As can be seen, concerning personality, those in Public Services were higher than all other groups on Openness to Experience, and

those in both Public Service and Skilled Non-professional industries were significantly higher than those in Professional Services and Skilled Professional industries on Agreeableness.

Concerning the ASPIRES scales those in the Public Service and Skilled Non-professional industries were significantly higher than the other two industries in terms of Prayer Fulfillment (PF), Universality (UN), and Religious Involvement (RI). These findings support the hypothesis that spiritual and religious constructs operate like motivational constructs (e.g., personality) by being related to vocational aspirations.

The Relationship of Numinous Constructs to Employment Behaviors, Consumerism, and Economic Attitudes

In order to explore spirituality's and religiousness' unique relationship to the outcome variables, partial correlations (*pr*) were calculated that controlled for the influence of personality. The resulting fifth-order correlations provide a direct estimate of the ASPIRES scales' relations to the outcome variables independent of the Big 5 personality dimensions. The results of these analyses are presented in Table 4.

As can be seen, both PF and RI were significantly related to both education level [*pr*'s (270) = 0.12 and 0.14, *p*'s < 0.05, respectively] and salary range [*pr*'s (270) = -0.12 and -0.20, *p*'s < 0.05, respectively]. Thus those high in numinous qualities tended to be more educated and less well compensated. Interestingly, the ASPIRES scales were independent of overall job satisfaction and length of time at current position.

With regards to consumerism and materialistic orientation, a consistent pattern emerged. The numinous dimensions were significantly negatively related to these constructs. Individuals high on PF, UN, and RI tended to hold a more non-materialistic orientation. There were two exceptions. The first was the positive relationship between CN and MAT Possessions [*pr* (270) = 0.12, *p* < 0.05], indicating that those who have a sense of involvement in community and evidence a care for the on-going health of their community expressed an interest in acquiring things of value and wealth. The second was the relationship between RC and MAT Envy [*pr*(270) = 0.21, *p* < 0.001], demonstrating that those who felt that they were being punished by God tended to be more envious of the material success of others.

Correlations between the ASPIRES scales and spending preferences examined the extent to which numinous constructs may have influenced decisions about how individuals prioritize their spending. As can be seen in Table 4, when given an extra \$20,000.00, those high on the PF, UN, and RI scales allocated significantly more money to "Church/Charity" than those low on these scales. Interestingly, those high on CN and RC evidenced a non-significant tendency to give less. The negative correlations between the PF, UN, and RI scales and "Savings" indicated that this desire to donate came at the expense of their own savings. While scores on the RC scale were independent of these allocations, higher scores on CN were associated with a preference for saving the extra money [*pr*(270) = 0.13, *p* < 0.05] as opposed to spending it on travel [*pr*(270) = -0.15, *p* < 0.05].

The relationships between the ASPIRES scales and attitudes about the economy, political situation, and social context provided three prominent findings. First, high scores on PF, UN, and RI were strongly associated with the belief that the "Economic downturn helps me to focus on spiritual rather than material blessings" [*pr*'s (270) = 0.51, 0.43, 0.40, *p*'s < 0.001, respectively]. Second, those scoring high on PF, UN, and RI also agreed with the item "I have recently wondered if our society has become too greedy" [*pr*'s (270) = 0.28, 0.26, 0.19, *p*'s < 0.01]. Third, scores on these three ASPIRES scales were also significantly related to the item "Now more than ever, people need to share resources with those in need" [*pr*'s (270) = 0.32, 0.34, 0.24, *p*'s < 0.001]. Taken as a whole, these three findings suggest that those high on aspects of spirituality and religious involvement saw the current economic climate both as a time for finding more spiritual meaning and as an opportunity for being more altruistic.

Finally, the ASPIRES scales were correlated with scores on the Hollwitz Work Sustainability Scale, a measure of personal evaluations of one's work capacities. Scores on UN correlated with feelings of Work Efficiency [*pr* (270) = 0.15, *p* < 0.05] and the belief that

sustainability is a real phenomenon that needs to be addressed in the corporate world, $pr(270) = -0.13, p < 0.05$. Scores on PF correlated with less Job Pessimism $pr(270) = -0.14, p < 0.05$. Scores on the RC scale were related to more Job Pessimism [$pr(270) = 0.16, p < 0.01$] and lower feelings of Job Success [$pr(270) = -0.15, p < 0.01$].

Discussion

Overall these results show that spiritual and religious constructs (numinous qualities) were significantly and uniquely related to a wide array of economic and consumer-related qualities. While the ASPIRES scales were not correlated with self-ratings of job satisfaction and length of tenure at one's current position, these scales were related to how individuals perceived their performance and expectancies at the job. It was not surprising that spiritual and religious traits were negatively associated with measures of materialism and consumerism. Concern with possessions, the acquisition of wealth, and envying the success of others are the opposite of what spiritual and religious values are all about. These data indicate that what underlies the numinous is a concern for the non-material: relationships with others, compassion, and altruistic extension of self.

The data presented here demonstrate that religious and spiritual motivations influence a number of specific types of behavior. First, like personality, which has been shown to be related to vocational interest and job selection (Ackerman & Beier, 2003; Costa, McCrae & Holland, 1984), spirituality and religiousness also seem to influence the direction of vocational choice. Individuals higher in spirituality and religious involvement were more represented in positions that related to providing services to others (e.g., health care, education, customer service). These preferences existed *independent* of any influence of personality. It is clear that highly spiritual and religious individuals are drawn to these types of professions out of an underlying need to care for and help others. As the correlations in Table 4 noted, those high on the numinous scales had higher levels of education and lower salary levels. Clearly, it is not the hope of monetary gain that is motivating people high on numinous qualities to these vocational pursuits.

Scores on the ASPIRES scales also correlated with preferences in spending, with those high in spirituality and religiousness wanting to give more of their money to charity and religious groups. This charitable giving is offset by these individuals putting less into their own savings accounts rather than cutting back on other needs they may have, like paying bills, traveling, or helping friends. The pattern of spending preferences for those high on spirituality continues to reinforce the underlying altruistic orientation of these individuals: the preference to give of one's self.

Examining the correlations between the ASPIRES scales and the economic attitude ratings continues to support this altruistic theme that characterizes a numinous orientation. The economic problems in the US are seen as providing an opportunity for spiritual individuals to stop and examine their own sense of spirituality. At a time when so many have lost their jobs, perhaps their homes, as well as having experienced some level of salary loss and decline in personal wealth, one can only begin to question why such negative things have happened and what those events do to people's fundamental sense of personal meaning and direction. In a time of such existential crisis, those high on spirituality look to either renew their sense of meaning or to create a deeper understanding. Perhaps this is one way that those scoring high in spirituality cope with crisis. Creating transcendent meaning may be a way of creating better perspective on issues of threat and loss by putting them into a more circumscribed context. Longitudinal research has shown that individuals in middle adulthood who have experienced personal crises tend to develop higher levels of spirituality later in life (Wink & Dillon, 2002).

The response to these economic conditions includes a consideration of the level of materialism and greed that already defines contemporary society. Future research may want to examine whether those high in spirituality feel that it is their own consumerism that is to blame for the current problems. Or, perhaps those high on spirituality see this as an opportunity to proselytize the value of their more transcendent values. Nonetheless, those high in spirituality

and religiousness also see a strong need to share what they have with others who are in need of help. High scores on the ASPIRES scales were also related to seeing a growing disparity between rich and poor in the US and the need for government and financial institutions to respond to these sources of human pain and suffering.

The lack of association between the ASPIRES scales and some of the Economic Attitude ratings is also informative. Despite the need for greater accountability and to help others, those scoring high on the spirituality and religiousness scales seem not to be placing blame on anyone for the situation. Having a less materialistic orientation does not seem to translate into a disregard for corporate profitability or financial institutions, such as banks or mortgage lenders. Thus, being spiritual does not result in a rejection of money and wealth but rather reflects a way of channeling the fruits of one's labor into venues that promote community health and well-being.

To summarize, measured spirituality and religiousness related to an array of economic/consumer outcomes. The numinous influenced not only the type of job we sought but how we perceived our performance at that position. It also was related to how we would anticipate spending the money we earned. In addition it was also associated with how the current economic crisis in the US is perceived. Moving forward in time, it would be interesting to see if and how spirituality would relate to these economic attitudes in a more favorable financial environment. In such circumstances would spirituality be as strongly linked to a need for altruistic behaviors and policies? Would the distinction between materialism/consumerism and spirituality be as sharply distinct when the flow of goods and capital enables most to feel secure and sated? Thus, it would be intriguing for future research to examine the influence and relevance of the numinous through larger economic cycles. Given the mostly Christian character of the current sample, it would also be interesting to determine whether the observed relations noted in this study would generalize to other samples and cultures. Does spirituality play a similar role across agrarian vs. industrial nations? Would atheists involve some aspects of spirituality (e.g., universality and connectedness) in their economic perceptions?

While the previous discussion focused on how individuals' standing on religious and spiritual constructs influenced their perceptions and preferences in the economic universe, the following section will examine ways in which aspects of religiousness and spirituality can be brought explicitly into the corporate world.

Spirituality as a Component of the Corporate Universe

There are three ways that spirituality and religiousness can play a role in the corporate world: as a business model, as part of the working environment, and as a marketing tool. Each concept will be addressed in turn.

Spirituality as a Business Model

As noted in the data presented in this study, those with higher scores on the ASPIRES scales maintained a more compassionate and altruistic view of the commercial world. Numinous qualities bring with them certain values and attitudes that focus less on materialistic goals and more on the creation of more cooperative and socially enabling outcomes. There are a number of corporations that attempt to implement the spiritual and religious values that work out of the Judeo-Christian tradition both in terms of the corporate structure and business model. For example, Chick-Fil-A is a US company in the fast food industry that serves chicken sandwiches and related poultry products. Its founder is a conservative Christian and applies the fundamental ethical values of Christianity in its business model. One core value of Chick-Fil-A is to have a positive influence on all who come in contact with the company (Lambert, 2009). One way this is operationalized is through a corporate structure that is based on trust and empowerment of employees, values set by God's own examples. A second core value is to have the company be able to give glory to God. This is done in numerous ways, including closing all stores on Sunday so employees can spend time with their families and be free to

worship. This core value is also reflected in the stories and tales that surround the various product promotions.

As noted earlier, the Judeo-Christian tradition provides strong theological support for the value of work and its ability to instill character development, support community development, and provide a pathway for spiritual salvation. Companies, like Chick-Fil-A, that apply these values directly into their business attempt to create a more compassionate capitalism, one that appreciates the dignity of both employees and customers. While the bottom line remains an essential element to corporate success, it is recognized that there are other elements to success besides profit and that there are many ways to find profitability.

Spirituality in the Work Environment

The values associated with spirituality stress community, personal growth, collaboration, and a focus on having a positive impact within the larger community. Many companies try to create working environments that support the needs and goals of workers, whether this is by providing work benefits (e.g., day care for children; release time to pursue personal needs) or in creating a specific type of work culture, the value is that happy workers will be more productive and loyal workers. Ben & Jerry's is one of the leading manufacturers of premium ice cream in the US. The company maintains a strong focus on environmental sustainability and social responsibility and provides a working environment that supports this orientation among workers (Lambert, 2009). Infusing spiritual values directly into the workplace creates a corporate climate that emphasizes what Cohen and Warwick (2006) refer to as the "triple bottom line" that measures outcomes related to people, planet, and profits (p. xvi).

While spiritual values may become corporate values that govern how business is conducted, spiritual values are also expressed as management strategies that seek to empower and inspire workers to seek deeper personal/spiritual values for themselves. The workplace can be structured to support personal growth initiatives for workers.

Spirituality as a Marketing Segment

As the data in this report indicated, spiritual and religious orientations are linked to various consumer preferences. This finding provides two ways in which spirituality can be used as a marketing tool. First, religious and spiritual individuals can be understood as a market segment with its own qualities and characteristics. Products can be identified that would be appropriate to this group and marketed as such. For example, religiously oriented television programming or various products and services can be tailored to the needs of this group. Just as other consumer demographics are used to identify potential products needs (e.g., age, gender, political orientation, income level), so, too, can those high on numinous qualities be identified as relevant for specific types of products and services. Or, the marketing of products and services can be tailored to address the types of needs most salient with this group.

The second way that spirituality can be employed as a marketing tool is as a source of universal themes that easily resonate with the human experience. Spirituality is an aspect of the human character unique to our species (Baumeister, Bauer & Lloyd, 2010). The ideas, concepts, and archetypes that surround this quality have a special appeal to our own sensibilities. Using these themes as a way of promoting a product may prove to be an important modality for influencing consumers. There are many popular products that have been very successfully marketed that relied heavily on spiritual themes. For example, Hebrew National, a meat company in the US, successfully sold hot dogs by appealing to the quality of the product, which they asserted was better than other competing brands because Hebrew National "answered to a higher authority" (God) in producing their hot dogs. This is a very clear reference to spiritual qualities related to Prayer Fulfillment on the ASPIRES. The Coca-Cola company experienced great success in marketing their soda by using the theme song, "I'd like to teach the world to sing," a very clear archetype related to the dimension of Universality on the ASPIRES. Finally, the dimension of Connectedness is found in an advertisement by Pepperidge Farms, a cookie company, which stressed the continuity of their company in the community over time and how they continued to make their cookies using techniques and

recipes developed long ago and used by peoples' parents and grandparents. Their key phrase was, "Pepperidge Farms, remembers!"

Spiritual themes can be employed and adapted in many ways to help tell a story that humans are quite primed to hear. Themes related to PF, UN, and CN are found everywhere in movies and stories and when used are able to draw audiences closer to the plot and have them resonate more strongly with the characters. Take for example a movie like *Avatar* (Cameron & Landau, 2009) which drew heavily from all three types of spiritual themes. It is no wonder that it became such a blockbuster hit. Connecting with our needs for transcendence may provide a very persuasive medium for attracting customers to products.

Conclusion

Because spirituality is an innate quality of who we are and economic activities are essential elements of daily activity, it is easy to see why these two aspects of the human experience should have much in common. As the data from this study demonstrated, levels of spirituality are related to job preferences, attitudes towards consumption and materialism, and social attitudes about justice and meaning. This paper has also outlined how spiritual themes are being used in the corporate culture to build different types of business models and to create new relationships between employers and employees. It is hoped that the ideas and findings of this study will help stimulate further thought on how spirituality may play a greater role in creating an economic climate that provides a better balance between consumerism, personal development, and social justice.

Authors' note:

This paper was presented as an invited talk at the Conference on Psychology, Consumption and Quality of Life: Between Prosperity and Welfare at the University of Gdańsk, Poland.

References

1. Ackerman, P.L., & Beier, M.E. (2003). Intelligence, personality, and interests in the career choice process. *Journal of Career Assessment*, 11(2), pp. 205-218. <http://dx.doi.org/10.1177/1069072703011002006>
2. Baumeister, R.F, Bauer, I.M., & Lloyd, S.A. (2010). Choice, free will, and religion. *Psychology of Religion and Spirituality*, 2, pp. 67-82. <http://dx.doi.org/10.1037/a0018455>
3. Belk, R.W. (1985). Materialism: Trait aspects of living in the material world. *Journal of Consumer Research*, 12(December), pp. 265-280.
4. Bonner, K., Koven, L.P., & Patrick, J.H. (2002). Effects of religiosity and spirituality on depressive symptoms and prosocial behaviors. *Journal of Religious Gerontology*, 14(2/3), pp. 189-205.
5. Burris, J.L., Sauer, S.E., & Carlson, C.R. (2011). A test of religious commitment and spiritual transcendence as independent predictors of underage alcohol use and alcohol-related problems. *Psychology of Religion and Spirituality*, 3, pp. 231-240. <http://dx.doi.org/10.1037/a0022204>
6. Cameron, J. (Producer and Director) & Landau, J. (2009). *Avatar* [Motion picture]. United States: Twentieth Century Fox Film Corporation.

7. Chen, T.P. (2011). *Cross-cultural psychometric evaluation of the ASPIRES in mainland China* (Unpublished doctoral dissertation). Loyola University Maryland.
8. Cho, I. (2004). *Age effect on Spiritual Transcendence of fear of intimacy*. Unpublished masters thesis, Torch Trinity Graduate School of Theology, Seoul, Korea.
9. Ciarrocchi, J.W., Piedmont, R.L., & Williams, J.E.G. (2003). Love thy neighbor: Spirituality and personality as predictors of prosocial behaviors in men and women. *Research in the Social Scientific Study of Religion*, 14, pp. 61-75.
10. Cohen, B., & Warwick, M. (2006). *Values driven business*. San Francisco, CA: Barrett-Koehler Publishers.
11. Comings, D. E., Gonzales, N., Saucier, G., Johnson, J. P., & MacMurray, J. P. (2000). The DRD4 gene and the spiritual transcendence scale of the character temperament index. *Psychiatric Genetics*, 10, pp.185-189.
12. Costa, P.T., Jr., & McCrae, R.R. (1985). *The NEO Personality Inventory manual*. Odessa, FL: Psychological Assessment Resources.
13. Costa, P. T. & McCrae, R. R. (1992). Revised NEO Personality Inventory (NEO PI-R) and NEO Five-Factor Inventory (NEO-FFI) professional manual. Lutz, FL: Psychological Assessment Resources, Inc.
14. Costa, P. T., Jr., & McCrae, R. R. (1995). Primary traits of Eysenck's P-E-N system: Three- and five-factor solutions. *Journal of Personality and Social Psychology*, 69, pp. 308-317.
15. D'Onofrio, B. M., Eaves, L. J., Murrelle, L., H. H. Maes, & Spilka, B. (1999). Understanding biological and social influences on religious affiliation, attitudes, and behaviors: A behavior genetic perspective. *Journal of Personality*, 67, pp. 953-984. <http://dx.doi.org/10.1111/1467-6494.00079>
16. Dy-Liacco, G.S., Kennedy, M.C., Parker, D.J., & Piedmont, R.L. (2005). Spiritual Transcendence as an unmediated causal predictor of psychological growth and worldview among Filipinos. *Research in the Social Scientific Study of Religion*, 16, pp. 261-286.
17. Frankl, V. (1969). *The will to meaning: Foundations and applications of logotherapy*. New York, NY: Meridian.
18. Giacalone, R.A., & Jurkiewicz, C.L. (2010). The science of workplace spirituality (pp. 3-26). In R.A. Giacalone and C.L. Jurkiewicz (eds.) *Handbook of workplace spirituality and organizational performance 2nd ed.* Armonk, NY: M.E. Sharpe.
19. Goldberg, L. R. (1999). A broad-bandwidth, public domain, personality inventory measuring the lower-level facets of several five-factor models. In L. Merviele, I. Deary, F. DeFruyt & F. Ostendorf (Eds.), *Personality Psychology in Europe*, 7, pp. 7-28
20. Golden, J., Piedmont, R.L., Ciarrocchi, J.W., Rodgeron, T. (2004). Spirituality and burnout: An incremental validity study. *Journal of Psychology and Theology*, 32, pp. 115-125.

21. Goodman, J. M., Britton, P. J., Shama-Davis, D., & Jencius, M. J. (2006) An exploration of spirituality and psychological well-being in a community of Orthodox, Conservative, and Reform Jews. *Research in the Social Scientific Study of Religion*, 16, pp. 63-82.
22. Hay, D. (2007a). *Something there: The biology of the human spirit*. West Conshohocken, PA: Templeton Press.
23. Hay, D. (2007b). *Why spirituality is difficult for westerners*. Charlottesville, VA: Societas Imprint Academic.
24. Hill, P.C. (1999). Measurement issues and scales in the scientific study of religion and spirituality: A levels of evidence approach. Paper presented to the National Institute of Health, Washington, D.C.
25. Kapuscinski, A. N., & Masters, K. S. (2010). The current status of measures of spirituality: A critical review of scale development. *Psychology of Religion and Spirituality*, 2, pp. 191-205. <http://dx.doi.org/10.1037/a0020498>
26. Koenig, H. (2010). Spirituality and mental health. *International Journal of Applied Psychoanalytic Studies*, 7(2), pp. 116-122.
27. Lambert, L. (2009). *Spirituality, Inc.* New York, NY: New York University Press.
28. Luthans, F., Youssef, C., & Avolio, B. (2007). *Psychological capital*. Oxford, England: Oxford University Press.
29. Maslow, A.H. (1970). *Religions, values, and peak-experiences*. New York, NY: Penguin Books.
30. McCrae, R. R., & Costa, P. T., Jr. (1997). Personality trait structure as a human universal. *American Psychologist*, 52, pp. 509-516.
31. Newberg, A. B., D'Aquili, E., & Rause, V. (2001). *Why God won't go away: Brain science and the biology of belief*. New York, NY: Ballantine.
32. Newberg, A. B., & Lee, B. Y. (2005). The neuroscientific study of religious and spiritual phenomena: Or why God doesn't use biostatistics. *Zygon*, 40, pp. 469-490. <http://dx.doi.org/10.1111/j.1467-9744.2005.00675.x>
33. Perrone, K.M., Webb, L.K., Wright, S.L., Jackson, Z.V., & Ksiazak, T.M. (2006). The relationship of spirituality to work and family roles and life satisfaction among gifted adults. *Journal of Mental Health Counseling*, 28, pp. 253-268.
34. Piedmont, R.L. (1999). Does spirituality represent the sixth factor of personality? Spiritual transcendence and the Five-Factor Model. *Journal of Personality*, 67, pp. 983-1013.
35. Piedmont, R.L. (2001). Spiritual transcendence and the scientific study of spirituality. *Journal of Rehabilitation*, 67, pp. 4-14
36. Piedmont, R. (2004). Spiritual transcendence as a predictor of psychosocial outcome from an outpatient substance abuse program. *Psychology of Addictive Behaviors*, 18(3), pp. 213-222. <http://dx.doi.org/10.1037/0893-164X.18.3.213>

37. Piedmont, R. L. (2005). The role of personality in understanding religious and spiritual constructs. In R. F. Paloutzian and C. L. Park (Eds.) *The handbook of the psychology of religion and spirituality* (pp. 253-273). New York, NY: The Guilford Press.
38. Piedmont, R.L. (2007a). Cross-cultural generalizability of the Spiritual Transcendence Scale to the Philippines: Spirituality as a human universal. *Mental Health, Religion & Culture*, 10(2), pp. 89-107. <http://dx.doi.org/10.1080/13694670500275494>
39. Piedmont, R.L. (2007b). Spirituality as a robust empirical predictor of psycho-social outcomes: A cross-cultural analysis. In R. J. Estes (Ed.), *Advancing quality of life in a turbulent world* (pp. 117-134). New York: Springer.
40. Piedmont, R.L. (2010). Assessment of Spirituality and Religious Sentiments, technical manual (2nd Ed). Timonium, MD: Author.
41. Piedmont, R.L., Ciarrocchi, J.W., Dy-Liacco, G.S., & Williams, J.E.G. (2009). The empirical and conceptual value of the Spiritual Transcendence and Religious Involvement scales for personality research. *Psychology of Religion and Spirituality*, 1, pp. 162-179. <http://dx.doi.org/10.1037/a0015883>
42. Piedmont, R.L., & Leach, M. (2002). Cross-cultural generalizability of the Spiritual Transcendence Scale in India: Spirituality as a universal aspect of human experience. *American Behavioral Scientist*, 45(12), pp. 1888-1901. <http://dx.doi.org/10.1177/0002764202045012011>
43. Rican, P., & Janosova, P. (2010). Spirituality as a basic aspect of personality: A cross-cultural verification of Piedmont's model. *International Journal for the Psychology of Religion*, 20, pp. 2-13. <http://dx.doi.org/10.1080/10508610903418053>
44. Richins, M.L. (2004). The Material Values Scale: Measurement properties and development of a short form. *Journal of Consumer Research*, 31, pp. 209-220.
45. Richins, M.L., & Dawson, S. (1992). A consumer values orientation for materialism and its measurement: Measure development and validation. *Journal of Consumer Research*, 19(December), pp. 303-316.
46. Sawatzky, R., Gadermann, A., & Pesut, B. (2009). An investigation of the relationships between spirituality, health status, and quality of life in adolescents. *Applied Research in Quality of Life*, 4(1), pp. 5-22. <http://dx.doi.org/10.1007/s11482-009-9065-y>
47. Sperry, L. (2001). Spirituality in clinical practice: Incorporating the spiritual dimension in psychotherapy and counseling. New York, NY: Routledge.
48. Substance Abuse and Mental Health Services Administration (2010). *10 X 10 wellness campaign: Information for general health care providers*. HHS Publication No. (SMA) 10-4566. Rockville, MD: U.S. Department of Health and Human Services.
49. Waldron-Perrine, B., Rapport, L.J., Hanks, R.A., Lumley, M., Meachen, S., & Hubbarth, P. (2011). Religion and spirituality in rehabilitation outcomes among individuals with traumatic brain injury. *Rehabilitation Psychology*, 56(2), pp. 107-116. <http://dx.doi.org/10.1037/a0023552>

50. Wilkins, T.A., Piedmont, R.L., & Magyar-Russell, G.M. (2012). Spirituality or religiousness: Which serves as the better predictor of elements of mental health? *Research in the Social Scientific Study of Religion*, 23, pp. 53-73.
51. Wink, P., & Dillon, M. (2002). Spiritual development across the adult life course: Findings from a longitudinal study. *Journal of Adult Development*, 9(1), pp. 79-94. <http://dx.doi.org/10.1023/A:1013833419122>

Table 1: Breakdown of Participants By Job Type and Industry

| Industry | Job Type | Frequency Job Type | Frequency Industry |
|--------------------------|-------------------------|--------------------|--------------------|
| Professional Services | Accounting | 27 | 162 |
| | Contract/Freelance | 4 | |
| | Banking/Finance | 61 | |
| | Business Opportunity | 9 | |
| | Human Resources | 6 | |
| | Insurance | 1 | |
| Public Services Sector | Sales/Marketing | 54 | 108 |
| | Education | 46 | |
| | Government | 8 | |
| | Health Care | 34 | |
| | Non-Profit | 20 | |
| Skilled-Non Professional | Administration/Clerical | 18 | 43 |
| | Customer Service | 2 | |
| | Paraprofessional | 4 | |
| | Part-Time Employed | 7 | |
| | Restaurant/Food Service | 1 | |
| | Retail | 7 | |
| | Trade/Craft | 3 | |
| Transportation/Driving | 1 | | |
| Skilled Professional | Engineering | 9 | 32 |
| | Information Technology | 18 | |
| | Manufacturing | 5 | |
| Other | N/A | 31 | 33 |
| | Missing | 2 | |

Table 2: Descriptive Statistics and Alpha Reliabilities by Gender for Study Variables

| Variable | Men (n = 165) | | Women (n = 178) | | t | α (N = 344) |
|----------------------------|------------------|------|--------------------|-------|----------|-----------------------|
| | M | SD | M | SD | | |
| <i>Demographics</i> | | | | | | |
| Length at Job (months) | 40.93 | 52.0 | 76.86 | 190.7 | -2.14* | |
| Job Satisfaction | 4.63 | 1.8 | 4.78 | 1.7 | <1.00 | |
| <i>Personality</i> | | | | | | |
| Emotional Stability | 33.75 | 6.7 | 31.38 | 7.5 | 3.07** | 0.87 |
| Extraversion | 34.08 | 7.1 | 33.58 | 7.2 | <1.00 | 0.80 |
| Openness | 38.36 | 5.3 | 38.52 | 5.5 | <1.00 | 0.80 |
| Agreeableness | 38.94 | 5.7 | 42.26 | 4.9 | -5.72*** | 0.86 |
| Conscientiousness | 36.88 | 6.2 | 37.68 | 6.1 | -1.21 | 0.78 |
| <i>ASPIRES^a</i> | | | | | | |
| Prayer Fulfillment | 47.26 | 10.2 | 53.65 | 7.8 | -6.50*** | 0.94 |
| Universality | 50.01 | 9.1 | 54.96 | 6.1 | -5.94*** | 0.84 |
| Connectedness | 53.04 | 8.9 | 52.11 | 8.3 | <1.00 | 0.46 |
| Total STS Score | 49.17 | 9.2 | 54.21 | 6.7 | -5.80*** | 0.90 |
| Religious Involvement | 44.72 | 10.9 | 47.78 | 10.1 | -2.68** | 0.92 |
| Religious Crisis | 49.78 | 10.4 | 50.51 | 10.9 | <1.00 | 0.77 |
| <i>MVS</i> | | | | | | |
| Success | 12.88 | 4.2 | 11.20 | 3.6 | 3.94*** | 0.81 |
| Centrality | 14.81 | 3.6 | 14.50 | 2.9 | <1.00 | 0.69 |
| Happiness | 14.20 | 4.4 | 12.31 | 3.9 | 4.16*** | 0.82 |
| Total Score | 41.88 | 10.6 | 38.01 | 8.3 | 3.76*** | 0.88 |
| <i>BMS</i> | | | | | | |
| Possessions | 31.17 | 4.2 | 30.06 | 4.3 | 2.37* | 0.47 |
| Nongenerous | 17.29 | 4.2 | 16.43 | 3.4 | 2.03* | 0.65 |
| Envious | 22.08 | 4.7 | 19.45 | 4.3 | 5.33*** | 0.67 |
| Total Materialism Score | 70.53 | 9.4 | 65.94 | 7.8 | 4.85*** | 0.70 |
| <i>HSS</i> | | | | | | |
| Work Efficacy | 28.00 | 4.2 | 27.60 | 4.0 | <1.00 | 0.83 |
| Sustainability Myth | 10.18 | 3.4 | 9.60 | 2.8 | 1.64 | 0.70 |
| Job Pessimism | 15.10 | 4.0 | 14.60 | 3.9 | 1.18 | 0.80 |
| Job Success | 15.25 | 3.1 | 15.06 | 2.8 | <1.00 | 0.86 |

Note: * p < 0.05; ** p < 0.01; *** p < 0.001, two-tailed.

^aASPIRES scores presented as T-scores having a M=50 and SD=10, based on normative information from Piedmont (2010).

Table 3: Mean Differences in Personality, Spirituality, and Religiousness Across Industries

| Predictor | Professional Services (n = 147) | Public Services (n = 99) | Skilled | | F (3, 305) |
|----------------------------------|------------------------------------|-----------------------------|------------------------------|--------------------------|------------|
| | | | Non-Professional (n = 38) | Professional (n = 30) | |
| <i>Personality</i> | | | | | |
| Emotional Stability | 32.24 | 33.02 | 32.95 | 32.57 | <1.0 |
| Extraversion | 34.66 | 32.98 | 35.05 | 33.20 | 1.50 |
| Openness | 37.24 ¹ | 40.41 ² | 38.00 ¹ | 37.13 ¹ | 8.19*** |
| Agreeableness | 39.54 ¹ | 42.67 ² | 42.89 ² | 38.37 ¹ | 11.45*** |
| Conscientiousness | 37.16 | 37.17 | 38.16 | 36.97 | <1.0 |
| <i>Spirituality^a</i> | | | | | |
| Prayer Fulfillment | 48.15 ¹ | 55.20 ² | 54.16 ² | 45.69 ¹ | 18.16*** |
| Universality | 50.12 ¹ | 55.90 ² | 56.49 ² | 50.60 ¹ | 15.95*** |
| Connectedness | 53.01 | 51.71 | 53.65 | 54.12 | 1.01 |
| <i>Religiousness^a</i> | | | | | |
| Involvement | 43.47 ¹ | 51.73 ² | 49.24 ² | 41.89 ¹ | 17.01*** |
| Crisis | 50.92 | 48.95 | 50.04 | 51.33 | <1.0 |

Note: Different superscripts indicate significant mean differences. ^a Scores are T-scores having a mean of 50 and *SD* of 10 based on Piedmont, 2010.

*** $p < 0.001$

Table 4: Partial Correlations between ASPIRES Scales and the Demographic, Trait, Spending, and Attitude Variables Controlling for the Big 5 Personality Traits

| Outcome Variables | Prayer Fulfillment | Universality | Connected-Ness | Overall STS | Religious Involvement | Religious Crisis |
|--|--------------------|--------------|----------------|-------------|-----------------------|------------------|
| <i>Demographic</i> | | | | | | |
| Education Level | 0.12* | 0.07 | -0.08 | 0.09 | 0.14* | -0.01 |
| Salary Range | -0.12* | -0.03 | 0.15* | -0.06 | -0.20*** | 0.05 |
| Job Satisfaction | 0.03 | -0.03 | -0.06 | -0.01 | 0.05 | -0.05 |
| Tenure | 0.08 | 0.07 | 0.03 | 0.08 | 0.04 | -0.01 |
| <i>Work Sustainability Scale</i> | | | | | | |
| Work Efficiency | 0.04 | 0.15* | 0.10 | 0.09 | -0.04 | -0.08 |
| Sustainability Myth | 0.05 | -0.13* | -0.09 | -0.03 | 0.22*** | 0.01 |
| Job Pessimism | -0.14* | -0.09 | -0.03 | -0.12* | -0.10 | 0.16** |
| Job Success | -0.02 | -0.03 | 0.04 | -0.02 | -0.02 | -0.15** |
| <i>Traits</i> | | | | | | |
| MVS-Success | -0.17** | -0.10 | 0.01 | -0.14* | -0.10 | 0.04 |
| MVS-Centrality | -0.17** | -0.08 | -0.01 | -0.15* | -0.17** | -0.10 |
| MVS-Happiness | -0.22*** | -0.15* | -0.03 | -0.19*** | -0.19** | 0.11 |
| MAT-Possessions | -0.11 | -0.16** | 0.12* | -0.10 | -0.10 | -0.09 |
| MAT-Nongenerous | -0.03 | -0.08 | 0.02 | -0.04 | -0.06 | -0.01 |
| MAT-Envious | -0.13* | -0.17** | 0.09 | -0.11 | -0.02 | 0.21*** |
| MAT-Total | -0.14* | -0.21*** | 0.12* | -0.13* | -0.10 | 0.06 |
| <i>Spending Preference</i> | | | | | | |
| Self | -0.10 | -0.08 | -0.02 | -0.09 | -0.04 | 0.06 |
| Church/Charity | 0.34*** | 0.21*** | -0.09 | 0.27*** | 0.43*** | -0.10 |
| Friends | 0.07 | 0.04 | -0.06 | 0.04 | 0.09 | 0.02 |
| Travel | -0.09 | 0.02 | -0.15* | -0.10 | -0.04 | 0.06 |
| Pay off debts | 0.09 | 0.11 | 0.02 | 0.10 | 0.03 | 0.07 |
| Savings | -0.15* | -0.13* | 0.13* | -0.10 | -0.20*** | -0.08 |
| Spend-Other | -0.04 | -0.15** | -0.10 | -0.10 | 0.05 | -0.04 |
| <i>Economic Attitudes</i> | | | | | | |
| Disparity b/w rich & poor | 0.13* | 0.20*** | 0.02 | 0.16** | 0.00 | 0.02 |
| Corp. profits not to high | -0.07 | -0.07 | -0.01 | -0.07 | 0.01 | -0.03 |
| Employees paid fairly | -0.08 | -0.14* | -0.01 | -0.10 | 0.00 | -0.10 |
| Unemployment worst problem | 0.08 | 0.11 | 0.03 | 0.10 | -0.01 | 0.04 |
| Government not doing enough | 0.11 | 0.12* | -0.01 | 0.11 | -0.02 | 0.02 |
| Gov't provide health care poor | 0.07 | 0.16** | -0.06 | 0.08 | -0.06 | -0.01 |
| Bad economy helps focus on spiritual | 0.51*** | 0.43*** | 0.08 | 0.50*** | 0.40*** | -0.15* |
| Need to share with those in need | 0.32*** | 0.34*** | 0.04 | 0.33*** | 0.24*** | 0.02 |
| Mortgage lenders treat fairly | -0.02 | -0.07 | -0.09 | -0.06 | 0.08 | 0.05 |
| Wonder if society too greedy | 0.28*** | 0.26*** | 0.03 | 0.28*** | 0.19** | -0.16** |
| Will do anything to keep job | -0.03 | -0.07 | -0.03 | -0.05 | 0.00 | 0.03 |
| Financiers need to be held accountable for economy | 0.11 | 0.14* | 0.04 | 0.13* | 0.04 | -0.03 |

Note. MAT Belk Materialism Scale; MVS Material Values Scale. * $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$, two-tailed. $df = 270$.