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Spirituality & Young Adults Work Performance

By

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A Capstone Project Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Science in Service Leadership and
Innovation

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Abstract

Young adults are facing though time adapting to their workplace environment. This results with reduced work performance. In order to find intrinsic motivation for their work, practicing spirituality is one of the possible solutions. The purpose of this study was to investigate the relationship between spirituality and young adults' work performance. A survey was administered online asking young working adults in the Zagreb area to complete a 37 items questionnaire. The first part of questionnaire contained items that tested perceived daily spirituality experience, while the second part of questionnaire contained items pertaining to task work performance, contextual work performance and counterproductive work behavior. Results (n = 60) show very weak negative connection between spirituality and task performance, weak positive connection between spirituality and contextual work performance and a very weak negative connection between spirituality and counterproductive work behavior. The results of this study indicate that further exploration of this interesting phenomenon is needed.

Keywords: young adults, work performance, intrinsic motivation, spirituality

Contents

Introduction	5
Literature Review	7
Spirituality.....	7
Performance	10
Relation of Spirituality and Job Performance.....	12
Literature Gaps.....	15
Methodology	15
Research Design.....	15
Measurement Instrument	16
Strategy of Inquiry	18
Participants.....	18
Procedure	19
Data Collection and Analysis	20
Data Collection	20
Data Analysis	21
Results	22
Discussion	25
Limitations	27
Areas for Future Research	28
References.....	31
Appendix A - the Daily Spiritual Experience Scale (DSES)	38
Appendix B - Individual Work Performance Questionnaire (IW PQ)	40
Appendix C – Raw data partially analyzed via Survey Face	44

Introduction

We are spiritual beings and being spiritual is what makes us human. First image that comes to our mind when the word spirituality is mentioned, is often that of a quiet, tranquil, and peaceful setting that helps us to express our spiritual needs. Therefore, at first sight, it is kind of an oxymoron to find the words spirituality and workplace in the same sentence. While practicing spirituality is often thought as a private act, it is without any doubt that we bring spirituality in our workplace (Koch, 1995; Rhodes, 2006; Carroll, 2012; Russell, 2014).

Out of all age groups, the young adults are most often thought as the one that do not invest much time in practicing spirituality (Bryner, 2012; Pew Research Centre, 2010; Twenge, Exline, Grubbs, Sastry & Campbell, 2015). Young adults are facing a challenging job perspective, as today's job market looks bleak. Unlike previous rather linear shift from school to work, young adults struggle with the shift (Petty, 2013). Even when they start working, young adults are encountering myriad of challenges. These challenges range from adapting to work environment to finding meaning in work (Cramm, 2015). This ultimately leads to high levels of stress and anxiety that do not plague other age groups as much (Jayson, 2013). One of the possible solutions that could help young adults comes in a form of practicing spirituality in their workplace.

Many researchers have explored the phenomenon of workplace spirituality. Most have been oriented towards the connection between practicing spirituality and work satisfaction. Nevertheless, there are also those who have been exploring the connection between practicing spirituality and work performance. In general, the results of these studies indicate that workplace

spirituality is positively associated with the job satisfaction and performance (Milliman, Czaplewski & Ferguson, 2003; Shankar Pawar, 2009).

This is an interesting topic because people seek to find the connection between spirituality and the work productivity in order to upgrade their performance and to find purpose to their work. Motivation for further expansion in this field of study stems from the lack of research regarding workplace spirituality of young adults. It would be interesting to see how young adults aged 23 – 35 perceive their practicing spirituality and their work performance. Because if there is a connection between being spiritual and having increased work performance, then this relationship could be further explored and see to which extent spirituality could help young adults in their working environment.

The purpose of this quantitative study was to examine what effect practicing spirituality has on perception of work performance in young adults aged 23 – 35 in Zagreb, Croatia. The intention was to determine if a relationship exists between being an active spiritual practitioner and the perception of the work performance.

The hypotheses are as follow; H₁: There will be a positive correlation between practicing spirituality and work performance of young adults aged 23 -35 in Zagreb, Croatia.

H_{1a}: There will be positive correlation between practicing spirituality and task work performance of young adults aged 23 -35 in Zagreb, Croatia.

H_{1b}: There will be a positive correlation between practicing spirituality and contextual work performance of young adults aged 23 -35 in Zagreb, Croatia.

H_{1 c}: There will be a negative correlation between practicing spirituality and counterproductive work behavior of young adults aged 23 -35 in Zagreb, Croatia.

The intent of this study is to add knowledge to the field of spirituality and individual work performance. If there is a positive connection between spirituality and work performance in young adults aged 23 -35 these results can be used in order to increase work performance, help young adults to find meaning to their work and the results can be implemented in the way that will benefit both the companies as well as the individuals.

Literature Review

The following literary review seeks to explore the importance that practicing spirituality has on young adult employees' job performance. The first part of this literature review discusses the phenomenon of spirituality. Different definitions and views on spirituality will be presented. Following section reviews the literature about employee performance. The final part is dedicated to review of literature that is exploring the relation between spirituality and job performance.

Spirituality

Spirituality is a phenomenon that is present in everyday life. According to Marques (2007), it can be said that spirituality is a personal transcendental experience that includes compassion and understanding for other living beings. Looking from the transcending viewpoint, Thompson (2001) points out that "we all possess a spiritual component that comes into effect when we opt to do what is right" (as cited by Marques, 2007, p. 96). Since it is a very personal experience, different people define it differently.

Krishnakumar & Neck (2002) state: "it could be argued that there are different definitions for the meaning of 'spirituality' due to the very strong personal nature of the word (p. 153)." Despite being hard to define because of its subjective nature (Neal 1997; Karakas 2009),

spirituality is a favorite topic for many researchers and authors who tend to seek to explore and define its multidimensional nature.

When looked in a context of workplace there is a need to talk about the difference between spirituality and institutionalized religion. Mohammed, Wisnieski, Askar & Sayed (2004) think that that distinction is artificial and unnecessary because of the reciprocity between spirituality and religion (p. 104). On the other hand, the majority of scholars exploring the topic of workplace spirituality point out that it is indeed necessary to make distinction between religion and spirituality. For example Marques, Dihman and King (2005) point out that while religion manifests itself by outside rites and rituals, spirituality looks on the inside, accepting there is a “sacred element at the core of all existence” (p.82).

TABLE 1
A Sample of Definitions of Spirituality in the Management and Psychology Literature

Management:

- The basic feeling of being connected with one's complete self, others, and the entire universe (Mitroff & Denton, 1999, p.86).
- A specific form of work feeling that energizes action (Dehler & Welsh, 1994, p.19).
- Secular or sacred values aimed at transcendence toward our ultimate values (Harlos, 2000, p.613).
- Deeply held values that guides our life and work practices (Butts, 1999, p.329).
- The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in context of community (Ashmos & Duchon, 2000, p. 137).
- The particular way the human person in all its richness, the relationship of the human person to the transcendent, the relationship between human persons, and the way to achieve personal growth are envisioned (Konz & Ryan, 1999, p.202).

Psychology:

- The human response to God's gracious call to a relationship with himself (Benner, 1989, p.20).
- A way of being and experiencing that comes about through awareness of a transcendent dimension and that characterized by certain identifiable values in regard to self, life, and whatever one considers to be ultimate (Elkins, Hedstrom, Hughes, Leaf, & Saunders, 1988, p. 10).
- A transcendent dimension within human experience.... discovered in moments in which the individual questions the meaning of personal existence and attempts to place the self within a broader ontological context (Shafranske & Gorsuch, 1984, p.231).
- A subjective experience of the sacred (Vaughan, 1991, p. 105)

(Mohammed, Wisnieski, Askar & Sayed, 2004, p. 103)

Mitroff and Denton (1999) conducted a study regarding spirituality and religion connected with workplace values. After doing a survey and conducting interviews with over 90 members of senior management, they found out people strongly distinguish between religion and spirituality. While 60 % of respondents have a positive view of spirituality, they also have negative view on religion. Additionally, according to Laabs (1995) spirituality is definitely not about religion, as it is not about converting people to specific religious viewpoint, but rather becoming aware of the fact that we are all spiritual and that we all possess divine power (p.60).

Since spirituality means different things for different people (Marques, Dihman & King, 2005, p.82) it proved quite challenging to find a suitable definition of spirituality regarding my

research. Ultimately, it was decided to define spirituality as an “individual’s search for meaning in life, wholeness, peace, individuality and harmony” (as cited in Tjale & Bruce, 2007, p.49.).

The decision to use this definition was made because many researchers agree upon these elements when trying to define spirituality.

Performance

In the past 20 years there has been a lot of discussion about job performance and how to define it. Campbell, McCloy, Oppler and Sager (1993) point out that job performance should be seen as a multi-dimensional concept, where only those actions that are goal oriented and that can be counted, should be considered as performance. Adding to the context of what constitutes job performance; Motowidlo, Borman, & Schmidt (1997) define job performance as the overall expected value from employees’ behavior carried out over the course of a set period.

Additionally, Sarmiento, Beale & Knowles (2007) say that performance is a result of motivation and natural or acquired skills that employee possess.

Since there are many elements that are included in definition of job performance, there has been an emphasis to look at job performance from different angles. Therefore, some researchers point out that there is a difference between task and contextual performance. Technical activities that a worker does as a part of his job description are seen as related to task performance, while behavior that goes beyond mere task performance, like teamwork or helping to solve disputes at work is classified as contextual performance (Borman & Motowidlo, 1993). To test the distinction between contextual and task performance Motowidlo and Van Scoter (1994) used supervisory ratings of 421 US Air Force mechanics on their task performance, contextual performance, and overall performance. Results showed that both contextual and task

performance contribute independently to overall performance indicating that job performance is indeed multidimensional (p. 479).

According to Motowidlo et al. (1997), there are three basic differences between task and contextual performance:

1. Contextual performance activities are comparable for almost all jobs, whereas task performance is job specific.
2. Task performance is predicted mainly by ability, whereas contextual performance is mainly predicted by motivation and personality.
3. Task performance is in-role behavior and part of normal- job description, whereas contextual performance is extra-role behavior and discretionary (i.e. not enforceable), and often not rewarded by formal reward systems or directly or indirectly considered by the management (Motowidlo et al., 1997, pp. 75-76).

With increased globalization and dynamic job market that requires workers to be more adaptive and flexible, some researchers discuss adaptive performance and a role that it plays in everyday business (Pulakos, Arad, Donovan & Plamondon, 2000). According to Pulakos et al. (2000) there are eight dimensions of adaptive performance that include handling emergencies and work related stress, creative solution of problems as well as demonstrating interpersonal, cultural and physically oriented adaptability (p .617). These dimensions are chosen, as they appear to be present in many different types of job (Pulakos et al., 2000).

In conclusion, it can be argued that despite the multitude of job performance definitions, there seems to be virtually unanimous agreement when it comes to defining job performance as a multidimensional construct. For the purpose of this study, job performance was defined as the

overall expected value from employees' behaviors carried out over the course of a set period of time (Motowidlo, Borman & Schmit, 1997, p.71)

Relation of Spirituality and Job Performance

Spirituality is increasing its presence in the workplace; this is in line with what has been called by some as a spiritual awakening in the workplace-related reality (Garcia – Zamor, 2003, p. 355). Krishnakumar & Neck (2002) argue that “the encouragement of spirituality in the workplace can lead to benefits in the areas of creativity, honesty and trust, personal fulfillment, and commitment, which will ultimately lead to increased organizational performance” (p. 156).

Among the research done in this field there are few studies worth mentioning; Duchon and Plowman (2005) conducted an exploratory study involving six working units within a larger hospital system. The aim of the research was to examine the workplace difference “in terms of their openness to spirituality, and whether these differences are associated with differences in work unit performance” (p. 808). Only those work units from which every member of staff has completed the Meaning and Purpose at Work questionnaire were included in the research. In order to retain objectivity and not to impose their view of performance, authors reached out to the representatives of the health care network and asked them to identify the most important indicators of performance. Thus, measures of patient satisfaction have been used as key indicators of work unit performance. These measures include two components: Quality and Sensitivity.

Results of the research confirm that there is a connection between spirituality and work unit performance, as “top three performing units have higher spirituality score than bottom three performing units” (Duchon & Plowman, 2005, p. 822). Additionally, leaders in better performing

units have higher spirituality scores than leaders of lesser performing units, indicating a positive connection between the spiritual energy of the leader and the spiritual climate in which the work has been done (Duchon & Plowman, 2005, p. 823).

Building on this Duchon and Plowman (2005) imply that this result is connected with the role of the leader (p. 823). They also used these results to build a theoretical model of spiritual leadership. The main purpose of this model is to establish spiritual – performance link in order to shape a working unit “that recognizes employees having an inner life and enables these employees to participate in meaningful work that takes place in the context of community” (Duchon & Plowman, 2005, p. 825).

Karakas (2009) conducted an extensive review of the literature regarding workplace spirituality and its effect on organizational performance. He found two interesting things: that in the past decade there is an increasing interest for workplace spirituality among management researchers and practitioners alike; and, on the other hand, there is misperception regarding how spirituality effects organizational performance (Karakas, 2009, p. 90). In order to help find common ground between spirituality and organizational performance, Karakas (2009) identified three different perspectives associated with spirituality that can improve performance:

1. Spirituality enhances employee well-being and quality of life
2. Spirituality provides employees a sense of purpose and meaning at work
3. Spirituality provides employees a sense of interconnectedness and community.

(Karkas, 2009, p.92).

Javanmard (2012) has done a study that explored the impact of spirituality on job performance, using the spiritual leadership theory (SLT) first introduced by Fry (2003). The

spiritual leadership theory is a “causal theory for organizational transformation designed to create an intrinsically motivated, learning organization” (p. 1962). The survey has been done in Arak Machine Company where Javanmard gathered data from 259 questionnaires. The results showed that when employees find meaning in their work as well as have rich inner life, have higher job performance, and approach their work with positive attitude (p. 1966)..

Another aspect of spirituality and its effect on job performance is the usage of meditation. According to Petchsawanga & Duchon (2012), the increased practice of meditation mediates between the spirituality and job performance, which means that people who are more spiritual tend to meditate more and this increased practice of meditation has a positive effect on overall job performance (p. 203).

Osman-Gani, Hashim & Ismail (2013) conducted a study seeking to find the connection between religiosity and spirituality on employee performance when it comes to multi-cultural and multi-religious organizations. The study involved 28 organizations that represented main industries in Malaysia: education, construction, electronic manufacturing, food manufacturing, hotel, and transportation (Osman-Gani et al., 2013). The results showed that religiosity and spirituality have a significant positive relationship on employees' performance. They also demonstrated that spirituality plays a more vital role than religiosity when it comes to influencing employees' performance. In this case authors discovered during their research that religion is a moderator variable between spirituality and work performance, thus it effects the relationship between spirituality and work performance.

Osman- Gani et al. (2013) also point out that:

A culture of respect for diversity of beliefs and faiths should be cultivated in the workplace by enforcing appropriate codes of conduct as well as instilling values of tolerance, respect

and compassion, which would result in more productive teamwork and improved work performance (p. 360).

Literature Gaps

Despite increased interest in workplace spirituality, there is a considerable lack of studies in this area. Only very few studies have focused on how spiritual people tend to have higher job performance (Duchon and Plowman, 2005; Javanmard, 2012; Osman – Gani et al., 2013). The subjects of these studies were employees in different industries all over the world; from health care (Duchon and Plowman, 2005), to education, construction, electronic manufacturing, food manufacturing, hotel, and transportation (Osman-Gani et al., 2013), and machine industry (Javanmard, 2012). The results of these study show that employees that are more spiritual tend to have higher performance. In addition, if a leader or senior management enables a spiritually friendly work climate that respects individual's personality, employees overall performance can increase (Lowder, 2005; Duchon and Plowman, 2005). What remains to be studied is how practicing spirituality can effect job performance of young adults.

Methodology

Research Design

The research design for the study is quantitative (or scientific method). Quantitative approach was selected in order to determine the extent of the relationship between spirituality and work performance of young adults. Correlation analysis was used this study is to determine

if there is a connection between spirituality and work performance when it comes to young adults in the Zagreb area.

The hypotheses are as follow: H₁: There will be a positive correlation between practicing spirituality and work performance of young adults aged 23 -35 in Zagreb, Croatia.

H_{1a}: There will be positive correlation between practicing spirituality and task work performance of young adults aged 23 -35 in Zagreb, Croatia.

H_{1b}: There will be a positive correlation between practicing spirituality and contextual work performance of young adults aged 23 -35 in Zagreb, Croatia.

H_{1c}: There will be a negative correlation between practicing spirituality and counterproductive work behavior of young adults aged 23 -35 in Zagreb, Croatia.

Measurement Instrument

The spirituality variable was measured using the Daily Spiritual Experience Scale (DSES) developed and used by Underwood and Teresi (1995) (Appendix A). As stated by Underwood and Teresi (1995): “The DSES evidenced good reliability across several studies with internal consistency estimates in the .90s.” (p. 22). DSES was chosen because it is constructed in a way that it is most suitable to measure ordinary daily spiritual experience (p.23). Even though it was first used in the medical field to measure daily spirituality, DSES has become very popular way to measure spirituality and so far it has been used in over 200 published studies and the original paper have been cited in over 500 published papers all over the world (Daily Spiritual Experience Scale, 2015). The scale has also been translated and used in variety of cultures and there are publications of DSES psychometric validity in many different languages ((Daily

Spiritual Experience Scale, 2015). Rakosec, Miksic, Juranic and Batinic (2015) have tested Croatian version of DSES scale and found it to have satisfactory psychometric characteristics thus indicating that it can be used to measure spirituality in Croatian population (Rakosec et al., 2015, p.720).

The daily spiritual experience was measured using a 16-item scale. 15 questions are about spiritual experience and use a modified Likert scale that ranges from 1 (many times a day) to 6 (never or almost never). The 16th item is about closeness to God, and has 4-point scale that ranges from 1 (not close at all) to 4 (as close as possible) (Underwood & Teresi, 1995).

In order to measure work performance, an updated version of Individual Work Performance Questionnaire (IWPQ) developed by Koopmans et al. (2012) was used (Appendix B). The instrument consists of 18 items that are set up to measure three specific areas related to work performance: task performance, contextual performance and contra productive work behavior (Koopmans et al., 2013, p.161). Five questions are about task performance, eight are about contextual performance and five are about counterproductive work behavior. The advantage that IWPQ has over similar questionnaires is that it has all three dimensions of individual work performance and its set up and improvement is based in a way that includes workers in all types of occupations (Koopmans et al., 2013, p. 161).

Trying to define work performance proves challenging, especially when trying to define and measure individual work performance (IWP). Despite several available instruments that try to measure work performance, Individual Work Performance Questionnaire (IWPQ) was administered because it is constructed in such way that allows testing for all aspects of individual work performance and can be used across different industries (Koopmans, Bernaards,

Hildebrandt, de Vet & van der Beek, 2014, p. 156). Since the IWPQ is a new construct it is still in the process of improvement and testing validity, the authors of the questionnaire tested the validity of IWQ in 2012 when 1,424 workers in Netherlands from different industries filled in the questionnaire (p. 160). The results of the study indicate that IWPQ is reliable and it showed satisfactory construct validity, indicating that it can be used to measure IWP in different job settings (p.167).

Authors of both survey instruments were contacted and permission to use their survey instruments was given.

Strategy of Inquiry

An online survey was used as a strategy of inquiry for this study. The information gathered through surveys is useful, because it allowed generalizing about the population at large using systematic procedures. Despite other research methods available, and issues regarding sampling, such as getting appropriate sampling frames, and coverage challenges (Fricker, Jr, 2008, p.206), online survey is most useful for this study. Because it helps to collect information in a way that will allow access to unique populations, as well as having the benefit of having an automated data collection that helps researcher to save time, money and effort (Wright, 2005; Denscombe, 2014).

Participants

Data was collected from young working adults aged 23 – 35, that reside in the Zagreb area. The participants were selected using single stage random sampling. Since there is no solid definition when it comes to defining age range for young adults, the specific age range was set

because it falls within psychologist Eric Erikson's generally accepted theory of psychosocial development that defines young adults as people between 18 – 40 years old (Erikson, 1998).

In order to define population the latest available Croatian census information from 2011 was used. Focus was on City of Zagreb population of young adults aged 23 -35, using available data regarding age and sex the calculated population for the survey was 152, 453 (Croatian Bureau of Statistics, 2011). Using online calculation software, with confidence level of 95%, confidence interval of 5% and normal distribution of 50 %, optimal sample size was calculated to be 383 respondents (Surveysystem.com, 2016).

Procedure

The survey was a self-report, correlational study. Participants took an online survey. Data was collected in the period of two months. Participants answered questions regarding their daily spiritual experience, work performance and the set of questions regarding their general socio-demographic status. Self-report surveys have many issues that range from honesty, introspective ability, response bias or control sample (Hoskin, 2012). Despite that Northrup (1996) argues that vast number of people are honest when filling self-report surveys, as surveys are not compulsory and that majority of problems can be avoided by structuring survey questions in way understandable to respondent. Additionally, Hoskin (2012) says that self-report surveys are important for behavioral research because of their utility.

Furthermore, a set of questions regarding socio-demographic factors was also implemented. They were put at the start of the survey. There are several reasons for implementation of these questions; one is to determine if survey is reaching target audience and because a representative sample of population was used, analyzing distribution of demographic

characteristic allowed seeing how close the sample replicates population (Dobronte, 2013).

Survey was in English language.

In order to screen for possible errors and to get a constructive critic feedback, the survey was pretested by sending the pilot version to a small group (2-3) of individuals. Special attention was given to ensure confidentiality. This was achieved by seeking only minimal amount of information in order to identify the participants of the survey. Since this is web based survey special care was taken to ensure anonymity of respondents by hiding IP address of respondent, and by hiding referring URL. In order to gain confidentiality, participants were notified that the information that they provide will be only viewed as a part of the whole sample.

Data Collection and Analysis

Data Collection

The data was collected via internet. The online survey was created using Survey Face free online questionnaire tool. The Survey Face Company was founded in 2009. Regarded as one of the leading online survey tools, it that offers unlimited creation of surveys, ability to use templates, it offers high level of security, and ability to download and summarize answers given by participants (Surveyface.com, 2016).

The survey was applied at a specific period, from September 10th to November 30th 2015. In order to access the survey a web link was initially shared on Forum.hr, but after low response rate, in October the link was shared on additional web sites: Mojekrpice.hr, Reddit.hr and in November the web link was posted at “Istrazi Me.hr” (Explore Me.hr). Out of 136 responses,

only 60 are applicable because they satisfied parameters of belonging to the target age group and being completed.

Data Analysis

The collected data was partially analyzed using Survey Face survey analyzing tool (Survey Face, 2016) that is able to count and summarize answers to different questions of the survey (Appendix C). In order to assess the survey items for this study, inferential statistics was used. Following instructions given by the authors of research instruments, individual scores were first calculated and then sum of these scores was used to calculate weighted mean for both the independent and the dependent variable. In the case of the instrument used to capture daily practice of spirituality (DSES), reversed scoring scale was used in order to enable easier comparison with the dependent variable (work performance). Thus, higher results reflect higher level of spirituality and higher levels of task, contextual and counterproductive work behavior.

For the analysis of the first correlation coefficient was calculated to test the strength of connection between the two variables. For this test spirituality was treated as an independent variable, while task work performance was dependent variable.

For the second hypothesis in order to check if there is association between the variables, the correlation coefficient was calculated. In this case, spirituality was independent variable and contextual work performance was dependent variable. For the third hypothesis, the correlation coefficient was calculated to see if there is a connection between being spiritual and reduction of counterproductive work behavior of young adults. In this test, spirituality was independent variable and counterproductive work behavior was dependent variable. Statistical tests were conducted using Social Science Statistics (Socscistatistics.com, 2016). For all statistical tests, an alpha level of .05 was used.

Results

The sample of respondents consisted out of 60 young adults with ages ranging from 23 to 35. These young adults were working and living in Zagreb, Croatia during the survey collection. The majority of respondents were 24 years old. There were 35 females and 25 males. Regarding the respondents' occupation, the majority (16 %) works in Computer and Mathematical occupations, followed by 13.33% that work in Education, Training, and Library occupations. There were also respondents that work in Social Science, Art, Media, Architecture, Business, Healthcare and so forth.

H1a –Spirituality and Task Work Performance

In order to test correlation between spirituality and task work performance, Pearson correlation coefficient was calculated. The result showed very weak negative correlation ($r = -0.0887$). The interaction between spirituality ($N = 60$, $M = 2.742$, $SD = 1.394$) and task work performance ($N = 60$, $M = 2.766$, $SD = 2.77$) was not statistically significant at $p < 0.05$ ($p = 0.503$).

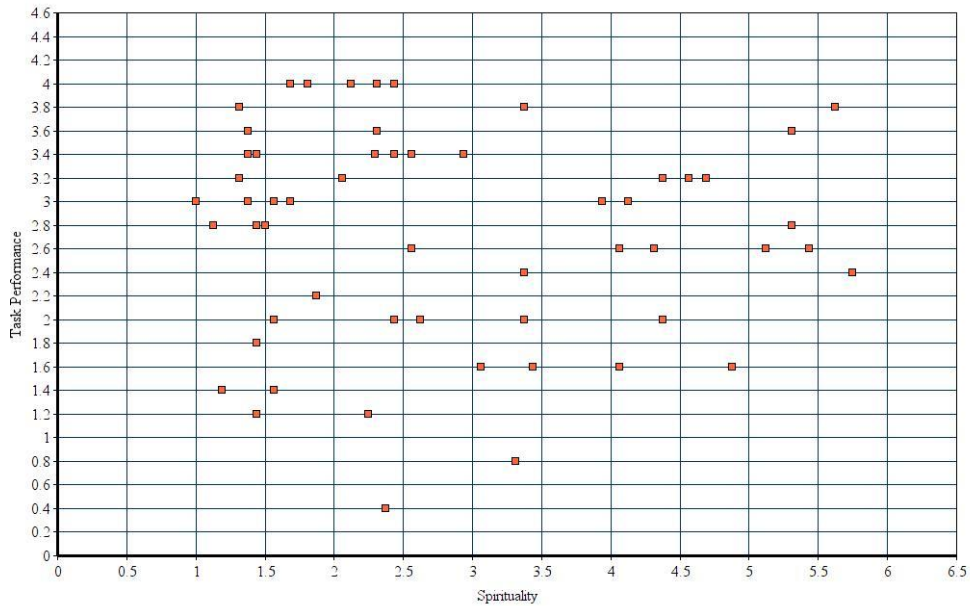


Figure 1. Scatter diagram-showing relationship between spirituality and task work performance.

H1b – Spirituality and Contextual Work Performance

Pearson correlation coefficient that was calculated to test the level of correlation between spirituality and contextual work performance showed a weak positive correlation ($r = 0.0436$).

The results of data analysis indicate that interaction between spirituality ($N = 60$, $M = 2.742$, $SD = 1.394$) and contextual work performance ($N = 60$, $M = 2.559$, $SD = 0.035$) was not statistically significant at $p < 0.05$ ($p = 0.740$).

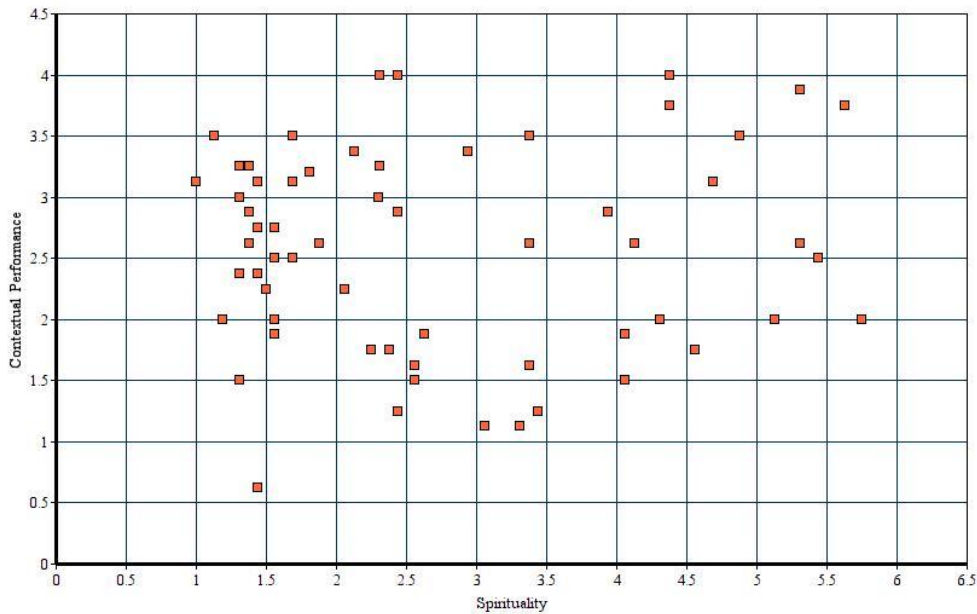


Figure 2. Scatter diagram-showing relationship between spirituality and contextual work performance

H1c Spirituality and Counterproductive Work Behavior

To test the correlation between spirituality and counterproductive work behavior Pearson correlation test was conducted. The result of the test showed very weak negative correlation ($r = -0.0288$). The interaction between spirituality ($N = 60$, $M = 2.742$, $SD = 1.394$) and counterproductive work performance ($N = 60$, $M = 2.559$, $SD = 0.835$) was not statistically significant at $p < 0.05$ ($p = 0.831$).

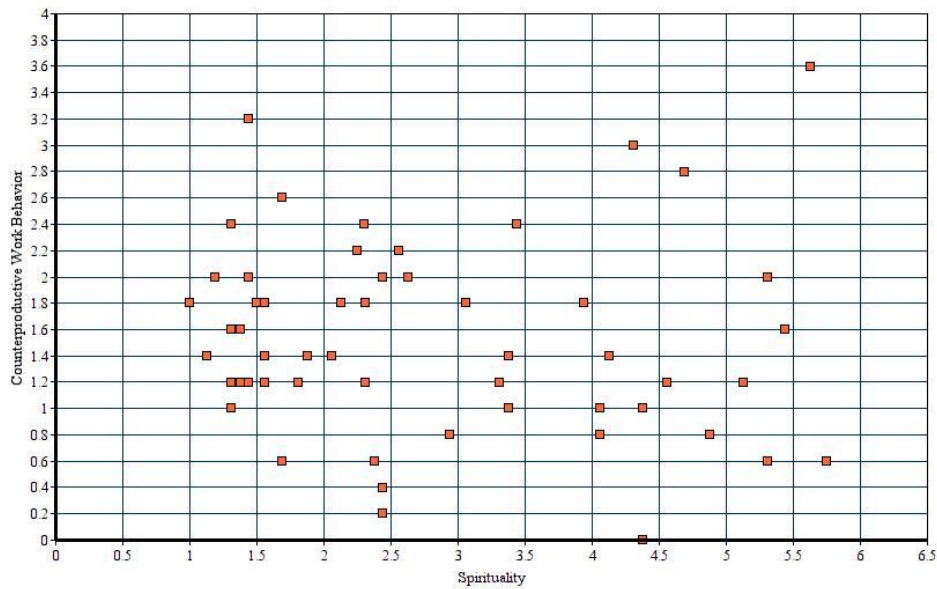


Figure 3. Scatter diagram-showing relationship between spirituality and counterproductive work behavior.

Discussion

The purpose of this quantitative study was to explore possible positive correlation between practicing spirituality and work performance of young adults aged 23-35 living and working in Zagreb, Croatia. The correlation between spirituality and work performance was analyzed via three-sub hypothesis. The first one looked into correlation between spirituality and task performance, the second one focused on spirituality and contextual performance, while the third one explored the correlation between spirituality and counter-productive work behavior.

When it comes to relationship between spirituality and task performance, the results show that correlation between these two variables was not statistically significant ($p = 0.503$). In addition, there was a very weak negative correlation ($r = -0.0887$). This is contrary to most literature that suggests that spirituality is positively connected with sense of purpose, honesty, commitment and satisfaction in the workplace (Krishnakumar & Neck, 2002; Milliman, Czaplewski & Ferguson, 2003; Shankar Pawar, 2009). Perhaps the possible explanation for this result can be found in the naming of the items. It was observed that items in the Daily Spiritual Experience Scale that had the word “God” were scored lower than those without it. Perhaps that wording prompted some participants to view these questions more religiously than spiritually oriented. This resonates with the previous studies of workplace spirituality (Mitroff & Denton, 1999; Purnell-Webb, Glendon & Creed, 2002) that show people have more positive outlook on spirituality than on religion in the workplace.

The second hypothesis that focused on the connection between spirituality and contextual work performance was also rejected ($p = 0.740$). Unlike the first hypothesis, there was a weak positive correlation ($r = 0.0436$). The significance of this finding is that reflects young adults’ personality and the way in which young people approach their work. According to Borman and Motowidlo (1997), the contextual performance stems from the personality, and focuses on general way how people approach work while going beyond their assigned duty. This widens the scope of workplace spirituality as it focuses on the relationship between spirituality and personality. The studies done so far indicate that personality and spirituality connect in a multidimensional way (Piedmont, 1999; Koessel, 2011). Another important fact for young adults is that in comparison with task performance, contextual performance is becoming ever more important in the workplace surroundings (Foster, 2013). While the results of this study do not

confirm positive correlation between the spirituality and contextual performance, it would be interesting to conduct further investigation into this relationship.

Ultimately, the third hypothesis regarding the correlation between spirituality and counterproductive work performance was also rejected ($p = 0.831$). Despite that there was a very weak negative correlation ($r = -0.0288$) between the two variables. This indicates that for some respondents' spirituality played a role when it comes to counterproductive work behavior; in other words for some respondents being spiritual led to seeing their work performance as a more positive experience. This is also a very interesting area of research, and while not many studies have done on this topic, the study conducted by Rahman, Thaheer, Shabudin, Wahab and Hashim (2014), indicates that people who practice spirituality tend to display less of deviant workplace behavior. This opens up future studies focusing on young adults that could give insight on connection between deviant behavior and workplace spirituality.

While the suggested hypothesis that proposed positive correlation between spirituality and work performance was not supported, this study opened up an interesting area for future research. This study contributed to knowledge by exploring the potential connection between spirituality and work performance.

Limitations

During data collection, there were certain obstacles that reduced the number of responses. These include; length of the survey, using English language instead Croatian language and respondent's inability to recognize spirituality as something different from religion. One of the major limitations for this survey was sample size. While the optimal sample size for this survey was calculated to be 383 respondents, only 60 respondents gave valid answers that were used in

this study. Additionally since the survey was conducted online, there is a possibility that certain members of population did not have a chance to participate in survey because of not having internet access or not being able to see web link because of the chosen sites for survey access (Denscombe, 2014).

Another limitation for this research was location, as only those who lived and worked in Zagreb during survey data collection were deemed as acceptable research population. Consequentially, it is possible that the results from this location do not necessary reflect the situation in other parts of the country. Additionally, since this was a correlation design type of study, only connection between two variables (spirituality and work performance) can be confirmed, and not the casualty. That is, in order to find out if spirituality affects work performance, an experiment is needed. Furthermore, demographic questions were only asked in order to help describe the sample (Dobronte, 2013; Kostulas, 2014), and there was no further analysis of this data.

Areas for Future Research

Since the connection of spirituality and workplace performance of young adults is new area of research that could have many important implications for both employees and the companies it is important to conduct further researches into this topic. Application of the chosen instruments in this study did not confirm presumed hypothesis, but did indicate that there was a weak connection between spirituality and different aspects of work performance. This leaves room for further exploration of this issue. By applying the scientific method, the focus should be on replication and repetition as this helps to reduce the possibility of human error (Becker,

2016). Even in case that null hypothesis is correct and there is no positive correlation between spirituality and work performance in young adults, the knowledge gained from this study is valuable. Because it allows building other ways to study this issue; for example, by formulating a new hypothesis based on the information that this research yield (Becker, 2016).

In order to gain more conclusive results the future study could be conducted via different avenues of research; for example by targeting young working adults that work in specific company or job industries. The parameters of research could include stratification, as it would be interesting to test to see if there is any difference between male and female participants when it comes to exploring the influence of spirituality on work performance of young adults. It would be also interesting to see to which extent results differ when it comes to location of participants, as data from different cities in Croatia could be compared and analyzed.

It was noted during this research that the length of the survey and the language of survey were limiting factors, so the future research should use the local language for the instruments. Since DSES was translated and successfully tested in Croatia, it could be used, but likewise implementation of different instruments to measure spirituality as well as work performance is encouraged. The survey instrument used for this study contained 37 items, while these items were useful to gain insight into explored variables; the length of the survey reduced the number of respondents. It would be prudent to use more nimble and shorter versions of survey instruments in the future studies.

Since qualitative studies regarding spirituality in the workplace have already been conducted (Mitroff & Denton, 1999; Purnell-Webb, Glendon & Creed, 2002), this opens up another potential area of research regarding the connection of spirituality and workplace performance. Future research could focus on observing the phenomena or conducting interviews.

This would enable more insight into young adults' behavior at work and could ultimately lead to construction of new hypothesis that could be tested using quantitative approach.

While this study focused on task work performance, contextual work performance and counterproductive work behavior as partial segments of work performance, it would be interesting to view work performance under different angle. For example, since today's job market demands high levels of flexibility and employee adaptability; adaptive performance could be used to test the connection of spirituality and work performance.

This study provided small yet interesting glimpse into connection between spirituality and work performance of young adults. It is vital to keep exploring the correlation between spirituality and work, especially now as we are living in the digital age that fundamentally rewires the way we see and interact with the world around us (Martin, 2011). Furthermore, instead of focusing on either-or choice between technology and spirituality, our digital age offers us an opportunity to employ both in order to make this world a better place (Jankel, 2015). Ultimately, it is up to young adults to find purpose and usefulness in the work they do. Spirituality offers an intrinsic solution that could potentially empower young people to co-create the society of knowledge and peace where all people could live in harmony.

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Appendix A - the Daily Spiritual Experience Scale (DSES)

Daily Spiritual Experience Scale (with item numbers added). Introduction: “The list that follows includes items you may or may not experience. Please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word ‘God.’ If this word is not a comfortable one for you, please substitute another word that calls to mind the divine or holy for you.”

		Many Times a Day	Every Day	Most Days	Some days	Once in a while	Never or almost never
1	I feel God’s presence.						
2	I experience connection to all life.						
3	During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.						
4	I find strength in my religion or spirituality.						
5	I find comfort in my religion or spirituality						
6	I feel deep inner peace or harmony.						
7	I ask for God’s help in the midst of daily activities.						
8	I feel guided by God in the midst of daily activities.						
9	I feel God’s love for me directly						

10	I feel God’s love for me through others.						
11	I am spiritually touched by the beauty of creation.						
12	I feel thankful for my blessings.						
13	I feel a selfless caring for others.						
14	I accept others even when they do things I think are wrong.						
15	I desire to be closer to God or in union with the divine.						
		Not so close		Somewhat close		Very close	As close as possible
16	In general, how close do you feel to God?						

The Daily Spiritual Experience Scale © Lynn G. Underwood www.dsescscale.org

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Appendix B - Individual Work Performance Questionnaire (IWPQ)

Instructions:

The following questions relate to how you carried out your work during the past 3 months. In order to get an accurate picture of your conduct at work, it is important that you complete the questionnaire as carefully and honestly as possible. If you are uncertain about how to answer a particular question, please give the best possible answer. The questionnaire will take about 5 minutes to complete. The questionnaire is completely anonymous: your supervisor or colleagues will not see your answers.

Scale 1: Task performance (5 items)

In the past 3 months...	Seldom	Sometimes	Regularly	Often	Always
1. I was able to plan my work so that I finished it on time.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
2. I kept in mind the work result I needed to achieve.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
3. I was able to set priorities.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
4. I was able to carry out my work efficiently.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
5. I managed my time well.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Scale 2: Contextual performance (8 items)

In the past 3 months...	Seldom	Sometimes	Regularly	Often	Always
--	--------	-----------	-----------	-------	--------

- | | | | | | | |
|-----|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 6. | On my own initiative, I started new tasks when my old tasks were completed. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. | I took on challenging tasks when they were available. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. | I worked on keeping my job-related knowledge up-to-date. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. | I worked on keeping my work skills up-to-date. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. | I came up with creative solutions for new problems. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. | I took on extra responsibilities. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. | I continually | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- sought new challenges in my work.
13. I actively participated in meetings and/or consultations.

Scale 3: Counterproductive work behavior (5 items)

- | In the past 3 months... | Never | Seldom | Sometimes | Regularly | Often |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 14. I complained about minor work-related issues at work. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. I made problems at work bigger than they were. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. I focused on the negative aspects of situation at work instead of the positive aspects. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 17. I talked to colleagues about the negative aspects of my work. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

18. I talked to people outside the organization about the negative aspects of my work.

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Appendix C – Raw data partially analyzed via Survey Face

Spirituality & Young Adults Work Performance			
1. Year of Birth			
		Response Percent	Response Count
1	1980	5%	3
2	1981	3.33%	2
3	1982	5%	3
4	1983	11.67%	7
5	1984	6.67%	4
6	1985	6.67%	4
7	1986	6.67%	4
8	1987	3.33%	2
9	1988	8.33%	5
10	1989	10%	6
11	1990	10%	6
12	1991	13.33%	8
13	1992	10%	6
14	Other	0%	0
	skipped question :	0	
	answered question :	60	
2. Are you male or female?			
		Response Percent	Response Count
1	Male	41.67%	25
2	Female	58.33%	35
	skipped question :	0	
	answered question :	60	
3. Which of the following best describes your current occupation?			

		Response Percent	Response Count
1	Architecture and Engineering Occupations	6.67%	4
2	Office and Administrative Support Occupations	6.67%	4
3	Business and Financial Operations Occupations	6.67%	4
4	Healthcare Support Occupations	3.33%	2
5	Education, Training, and Library Occupations	13.33%	8
6	Arts, Design, Entertainment, Sports, and Media Occupations	8.33%	5
7	Management Occupations	5%	3
8	Personal Care and Service Occupations	1.67%	1
9	Building and Grounds Cleaning and Maintenance Occupations	1.67%	1
10	Protective Service Occupations	3.33%	2
11	Food Preparation and Serving Related Occupations	1.67%	1
12	Construction and Extraction Occupations	0%	0
13	Installation, Maintenance, and Repair Occupations	0%	0
14	Sales and Related Occupations	1.67%	1
15	Production Occupations	0%	0
16	Computer and Mathematical Occupations	16.67%	10
17	Farming, Fishing, and Forestry Occupations	0%	0
18	Healthcare Practitioners and Technical Occupations	5%	3
19	Community and Social Service Occupations	1.67%	1
20	Life, Physical, and Social Science Occupations	10%	6
21	Legal Occupations	1.67%	1
22	Transportation and Materials Moving Occupations	0%	0
	Other (please specify)	5%	3
	skipped question :	0	
	answered question :	60	
4. I feel God's presence			

		Response Percent	Response Count
1	Many times a day	13.33%	8
2	Every day	10%	6
3	Most days	3.33%	2
4	Some days	15%	9
5	Once in a while	10%	6
6	Never or almost never	48.33%	29
	skipped question :	0	
	answered question :	60	
5. I experience a connection to all of life.			
		Response Percent	Response Count
1	Many times a day	11.67%	7
2	Every day	15%	9
3	Most days	10%	6
4	Some days	13.33%	8
5	Once in a while	18.33%	11
6	Never or almost never	31.67%	19
	skipped question :	0	
	answered question :	60	
6. During worship, or at other times when connecting with God, I feel joy which lifts me out of my daily concerns.			
		Response Percent	Response Count
1	Many times a day	3.33%	2
2	Every day	11.67%	7
3	Most days	18.33%	11
4	Some days	11.67%	7
5	Once in a while	8.33%	5
6	Never or almost never	46.67%	28

	skipped question :	0	
	answered question :	60	
7. I find strength in my religion or spirituality			
		Response Percent	Response Count
1	Many times a day	11.67%	7
2	Every day	10%	6
3	Most days	15%	9
4	Some days	8.33%	5
5	Once in a while	8.33%	5
6	Never or almost never	46.67%	28
	skipped question :	0	
	answered question :	60	
8. I find comfort in my religion or spirituality.			
		Response Percent	Response Count
1	Many times a day	11.67%	7
2	Every day	11.67%	7
3	Most days	15%	9
4	Some days	5%	3
5	Once in a while	10%	6
6	Never or almost never	46.67%	28
	skipped question :	0	
	answered question :	60	
9. I feel deep inner peace or harmony.			
		Response Percent	Response Count
1	Many times a day	6.67%	4
2	Every day	13.33%	8
3	Most days	25%	15

4	Some days	23.33%	14
5	Once in a while	11.67%	7
6	Never or almost never	20%	12
	skipped question :	0	
	answered question :	60	
10. I ask for God's help in the midst of			
daily activities.			
		Response Percent	Response Count
1	Many times a day	10.17%	6
2	Every day	6.78%	4
3	Most days	10.17%	6
4	Some days	6.78%	4
5	Once in a while	10.17%	6
6	Never or almost never	55.93%	33
	skipped question :	1	
	answered question :	59	
11. I feel guided by God in the midst of			
daily activities.			
		Response Percent	Response Count
1	Many times a day	8.33%	5
2	Every day	10%	6
3	Most days	6.67%	4
4	Some days	15%	9
5	Once in a while	5%	3
6	Never or almost never	55%	33
	skipped question :	0	
	answered question :	60	
12. I feel God's love for me directly.			
		Response Percent	Response Count

1	Many times a day	10%	6
2	Every day	8.33%	5
3	Most days	6.67%	4
4	Some days	10%	6
5	Once in a while	10%	6
6	Never or almost never	55%	33
	skipped question :	0	
	answered question :	60	
13. I feel God's love for me through others.			
		Response Percent	Response Count
1	Many times a day	8.33%	5
2	Every day	10%	6
3	Most days	6.67%	4
4	Some days	11.67%	7
5	Once in a while	13.33%	8
6	Never or almost never	50%	30
	skipped question :	0	
	answered question :	60	
14. I am spiritually touched by the beauty of creation.			
		Response Percent	Response Count
1	Many times a day	13.33%	8
2	Every day	10%	6
3	Most days	8.33%	5
4	Some days	13.33%	8
5	Once in a while	11.67%	7
6	Never or almost never	43.33%	26
	skipped question :	0	
	answered question :	60	

15. I feel thankful for my blessings.			
		Response Percent	Response Count
1	Many times a day	15%	9
2	Every day	15%	9
3	Most days	15%	9
4	Some days	11.67%	7
5	Once in a while	8.33%	5
6	Never or almost never	35%	21
	skipped question :	0	
	answered question :	60	
16. I feel a selfless caring for others.			
		Response Percent	Response Count
1	Many times a day	13.33%	8
2	Every day	13.33%	8
3	Most days	33.33%	20
4	Some days	23.33%	14
5	Once in a while	8.33%	5
6	Never or almost never	8.33%	5
	skipped question :	0	
	answered question :	60	
17. I accept others even when they do things I think are wrong.			
		Response Percent	Response Count
1	Many times a day	10%	6
2	Every day	25%	15
3	Most days	33.33%	20
4	Some days	18.33%	11
5	Once in a while	8.33%	5
6	Never or almost never	5%	3

	skipped question :	0	
	answered question :	60	
18. I desire to be closer to God or in union			
with the divine.			
		Response Percent	Response Count
1	Many times a day	11.67%	7
2	Every day	11.67%	7
3	Most days	10%	6
4	Some days	10%	6
5	Once in a while	13.33%	8
6	Never or almost never	43.33%	26
	skipped question :	0	
	answered question :	60	
19. In general, how close do you feel to God?			
		Response Percent	Response Count
1	Not so close	51.67%	31
2	Somewhat close	28.33%	17
3	Very close	18.33%	11
4	As close as possible	1.67%	1
	skipped question :	0	
	answered question :	60	
20. I was able to plan my work so that I finished it on time.			
		Response Percent	Response Count
1	Seldom	3.33%	2
2	Sometimes	16.67%	10
3	Regularly	20%	12
4	Often	43.33%	26
5	Always	16.67%	10
	skipped question :	0	

	answered question :	60	
21. I kept in mind the work result I needed to achieve.			
		Response Percent	Response Count
1	Seldom	0%	0
2	Sometimes	6.67%	4
3	Regularly	21.67%	13
4	Often	26.67%	16
5	Always	45%	27
	skipped question :	0	
	answered question :	60	
22. I was able to set priorities.			
		Response Percent	Response Count
1	Seldom	1.67%	1
2	Sometimes	11.67%	7
3	Regularly	18.33%	11
4	Often	33.33%	20
5	Always	35%	21
	skipped question :	0	
	answered question :	60	
23. I was able to carry out my work efficiently.			
		Response Percent	Response Count
1	Seldom	1.67%	1
2	Sometimes	6.67%	4
3	Regularly	23.33%	14
4	Often	41.67%	25
5	Always	26.67%	16
	skipped question :	0	
	answered question :	60	
24. I managed my time well.			

		Response Percent	Response Count
1	Seldom	5%	3
2	Sometimes	15%	9
3	Regularly	28.33%	17
4	Often	40%	24
5	Always	11.67%	7
	skipped question :	0	
	answered question :	60	
25. On my own initiative,			
I started new tasks when my old tasks were completed.			
		Response Percent	Response Count
1	Seldom	8.33%	5
2	Sometimes	13.33%	8
3	Regularly	25%	15
4	Often	35%	21
5	Always	18.33%	11
	skipped question :	0	
	answered question :	60	
26. I took on challenging tasks when they were available.			
		Response Percent	Response Count
1	Seldom	1.67%	1
2	Sometimes	23.33%	14
3	Regularly	23.33%	14
4	Often	33.33%	20
5	Always	18.33%	11
	skipped question :	0	
	answered question :	60	
27. I worked on keeping my job-related knowledge up-to-date.			

		Response Percent	Response Count
1	Seldom	0%	0
2	Sometimes	16.67%	10
3	Regularly	26.67%	16
4	Often	25%	15
5	Always	31.67%	19
	skipped question :	0	
	answered question :	60	
28. I worked on keeping my work skills up-to-date.			
		Response Percent	Response Count
1	Seldom	0%	0
2	Sometimes	10%	6
3	Regularly	30%	18
4	Often	30%	18
5	Always	30%	18
	skipped question :	0	
	answered question :	60	
29. I came up with creative solutions for new problems.			
		Response Percent	Response Count
1	Seldom	0%	0
2	Sometimes	21.67%	13
3	Regularly	20%	12
4	Often	36.67%	22
5	Always	21.67%	13
	skipped question :	0	
	answered question :	60	
30. I took on extra responsibilities.			
		Response Percent	Response Count

1	Seldom	10%	6
2	Sometimes	15%	9
3	Regularly	20%	12
4	Often	41.67%	25
5	Always	13.33%	8
	skipped question :	0	
	answered question :	60	
31. I continually sought new challenges in my work.			
		Response Percent	Response Count
1	Seldom	1.67%	1
2	Sometimes	23.33%	14
3	Regularly	25%	15
4	Often	35%	21
5	Always	15%	9
	skipped question :	0	
	answered question :	60	
32. I actively participated in meetings and/or consultations.			
		Response Percent	Response Count
1	Seldom	3.33%	2
2	Sometimes	16.67%	10
3	Regularly	28.33%	17
4	Often	30%	18
5	Always	21.67%	13
	skipped question :	0	
	answered question :	60	
33. I complained about			
minor work-related issues at work.			
		Response Percent	Response Count
1	Never	15%	9

2	Seldom	28.33%	17
3	Sometimes	40%	24
4	Regularly	15%	9
5	Often	1.67%	1
	skipped question :	0	
	answered question :	60	
34. I made problems at work bigger than they were.			
		Response Percent	Response Count
1	Never	33.33%	20
2	Seldom	38.33%	23
3	Sometimes	20%	12
4	Regularly	8.33%	5
5	Often	0%	0
	skipped question :	0	
	answered question :	60	
35. I focused on the negative aspects of situation at work instead of the positive aspects.			
		Response Percent	Response Count
1	Never	18.33%	11
2	Seldom	33.33%	20
3	Sometimes	35%	21
4	Regularly	11.67%	7
5	Often	1.67%	1
	skipped question :	0	
	answered question :	60	
36. I talked to colleagues about the negative aspects of my work.			
		Response Percent	Response Count
1	Never	11.67%	7
2	Seldom	28.33%	17
3	Sometimes	38.33%	23

4	Regularly	16.67%	10
5	Often	5%	3
	skipped question :	0	
	answered question :	60	
37. I talked to people outside the organization about the negative aspects of my work.			
		Response Percent	Response Count
1	Never	8.33%	5
2	Seldom	28.33%	17
3	Sometimes	36.67%	22
4	Regularly	21.67%	13
5	Often	5%	3
	skipped question :	0	
	answered question :	60	