EXAMINING RELIGIOSITY, SPIRITUALITY, AND WORK-LIFE CHOICE AMONG GRADUATE PSYCHOLOGY STUDENTS IN U.S. PROGRAMS

by

Patrick T. Slowinski, Ed.D.

Liberty University

A Dissertation Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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ABSTRACT

Religiosity and spirituality have been found to positively affect health, longevity, and happiness in some studies. However, a dearth of U.S. - based research on the relationship among religiosity and spirituality and work-life choice (also known as work-life balance, work-life conflict, and work-life integration) exists. Therefore, the aim of this study was to examine the relationship among religiosity and spirituality and work-life choice in online graduate psychology programs at universities in the United States. One hundred forty-three respondents completed 44 Likert-scaled items from previously validated instruments: the Spiritual Intelligence Self-Report Inventory-10 (SISRI-24), the Religious Commitment Inventory-10 (RCI-10), and the Work-Life Integration (WLI) survey. Multilinear regression analysis determined that spirituality predicted work-life choice, while religiosity and demographic variables were not significant predictors of work-life choice.

Keywords: religiosity, spirituality, work-life choice, work-life balance, work-life conflict, work-family conflict, work-life integration

Dedication

I dedicate this study to those who strive to make better choices between work and nonwork. In addition, I dedicate this work to my adult children: Sasha, Roman, Milana, and Darina, who are also well on their way to their 90,000 hours of work. They have inspired and motivated me for many blessings and beautiful moments; this dissertation is no exception.

Acknowledgments

My Savior Jesus Christ continues to pour mercy and blessings on me, especially when I feel that I do not deserve them. I acknowledge His Grace in all I do in His name and on His behalf. I recognize the Lord's multitude of blessings in my life and His guidance as I tackled research on religiosity and spirituality. I could not have undertaken this work without the Lord and my faith in Him. I am grateful to Liberty University for allowing me to undertake this journey at such an institution that puts God first. In addition, my Committee Chair, Dr. James Guy, and additional Committee Member, Dr. Laura Beiler, have always been indispensable in mentoring and guiding me during this process in a professional and Christlike manner.

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CHAPTER 1: INTRODUCTION TO THE STUDY

Industrial and organizational psychologists (I/O psychologists) frequently research how employees spend time at work and on nonwork activities. The aftermath of the global COVID pandemic continues to reveal consequences to worker health and motivation for work (Hjalmsdottir & Bjarnadottir, 2020; Schieman et al., 2020; Vyes, 2022). According to estimates, the average American worker spends 90,000 hours over a lifetime working (Pryce-Jones, 2010). The way a worker describes the friction between commitments at work and home correlates with the verbal or written description of the phenomenon: work-life balance (WLB), which emphasizes choosing between work and nonwork as two polar options (Summit, 2017), and work-life choice (WLCH), which highlights the consequences of choosing between work and nonwork versus a polarized construct based on balance (Casper et al., 2018; Wargo, 2012).

Indeed, semantics can be nuanced, and for many employees, WLB is neither attainable nor does it accurately describe the tug-of-war employees face in making and dealing with the consequences of difficult choices between work and nonwork (De Carlo et al., 2019; Dousin et al., 2020; Kelliher et al., 2017). In addition, WLB has its distractors in the literature, giving room for a term such as WLCH to describe better the rub in making choices between work and nonwork. Jack Welch, the famous CEO of GE, responded when asked about WLB: “There is no such thing as work-life balance. There are work-life choices, and you make them, and there are consequences” (Silverman, 2009, p. 1). Research examining WLB’s popularity also underscores other related terms, such as work-life harmony, work-life integration, and work-life choice that might better connote the push-and-pull phenomenon between work and nonwork choices. A continued

interest in mitigating work-life or work-family conflict has resulted in a growing interest in decision-making versus an emphasis on reaching and maintaining an elusive balance. (Ma et al., 2021).

Background

In this study, the term work-life choice (WLCH) receives preference, acknowledging the historical and widespread use of work-life balance while exploring any effects religiosity and spirituality have on WLCH. For this study, work-life choice implies a process of choice and consequences versus work-life balance, where both choices and consequences create a suboptimal juxtaposition in a potentially futile attempt to achieve an elusive, ephemeral sense of balance. By removing the term balance, attention moves to the decision-making processes. This edit may lessen the emphasis on the inevitable imbalances the term conveys. As a result, for this study, work-life choice will serve as the preferred term for describing how workers choose between work and nonwork.

Amazon founder Jeff Bezos refuted the term work-life balance and instead proffered work-life harmony. Bezos's main complaint about work-life balance lies in its erroneous calculation of hours at work versus nonwork. According to Bezos, choice and consequences represent a better calculus for achieving work-life harmony (Summit, 2017). Furthermore, Sinek (2021) added that the major fault with WLB is that balance comprises two opposing forces yet work and nonwork need not be in opposition. Smith (2019) writes that work-life balance is dead due to ambiguous objectives and questionable business value, instead proposes a more practical, egalitarian term--work-life choice.

Problem Statement

Research by I/O psychologists and other social scientists is robust concerning work-life balance, work-family balance, work-life conflict, and work-family-conflict (Adisa et al., 2017; Altura et al., 2021; De Carlo et al., 2019; Dousin et al., 2020; Gvanchandani, 2017; Julien et al., 2017; Kelliher et al., 2017; and Ma et al., 2021). These topics stem from a desire to mitigate workaholism's detrimental health, social, and psychological effects (Kirrane et al., 2018). Gragnano et al. (2020) proposed the term work-health balance, emphasizing both physiological and psychological health while providing a precedent for research on work-life choice.

Much of the nascent research on WLCH has yet to focus more on the ability of an individual to make effective choices between work and nonwork. Instead, it tends to favor a dichotomous work or life balance approach. Opposition to WLB includes the presumption that there are choices between work and nonwork, and there are consequences for those choices on our personal and professional lives, often resulting in imbalance versus balance (Silverman, 2009).

There needs to be more research regarding religiosity and spirituality regarding WLC/WLB, particularly in a United States context. To this end, this study will analyze questionnaire data on religiosity, spirituality, and WLCH. By focusing on the nexus of the three constructs, research questions and hypotheses derived from the literature will provide data that could be more abundant in contemporary research.

At the same time, religious and spiritual workplaces are more common in Eastern and Southern Asia. The term workplace spirituality is difficult to define. Moreover, researchers sometimes conflate the terms spirituality and religiosity in terms of

workplace spirituality, rituals, meetings, and events that might not gain acceptance by an organization's leadership and other employees (Rathee & Rajain, 2020).

The constructs of workplace spirituality and religiosity are not as popular in a U.S. context, given that religion and spirituality remain primarily separated from secular functions such as school and business (Bergen, 2019; Chinomona, 2017; Garg, 2017; Hassan et al., 2020; Hunsaker, 2020; Jastrzebski, 2017; Lipnicka & Pieciakowski, 2021; Saini, 2017; Sav, 2019; Scheitle et al., 2021; Selvarajan et al., 2020). Adequate research exists on creating and maintaining spiritual workplaces. However, there is less literature on how employees report their self-reported religiosity and spirituality when choosing between work and nonwork activities (Cardoş & Mone, 2017).

Employed, online graduate students have justified reputations of having a lot to do at work, school, and away from work, according to Berry and Hughes (2019). To that end, this study will invite students from online graduate programs at various online university programs to explore whether religiosity and spirituality assist online students in choosing between work and nonwork more effectively. Potential respondents from private-religious, private-secular, and public online graduate programs received invitations to participate in this study. Implications of the study could apply to online programs, companies where online students work, and a host of other disciplines such as I/O psychology, management, organizational behavior, sociology, and others.

Selecting respondents from a North American context addresses a gap in the literature on work-life choice/balance, religiosity, and spirituality. Generally, religiosity and spirituality in workplace studies have had an Eastern or at least non-western context. Moreover, one's perceived view of religiosity and spirituality, combined with one's

perceived ability to make practical work and nonwork choices, will add to the knowledge of the topic (Cardoş & Mone, 2016).

A quantitative approach to this study will provide numerical data from a questionnaire to gauge religiosity, spirituality, and work-life choice. Perceived work-life choice decision-making ability among online university students will play a key role in building data to answer the research questions about making effective choices between work and nonwork.

Purpose of the Study

This study aims to fill a gap in the North American research on decision-making between work and nonwork activities (work-life choice, or WLCH), more commonly called work-life balance (WLB). Surveying online graduate students at different university programs provides data to assess whether religiosity and spirituality affected participants' perception of their ability to make effective work-life choices.

Research Questions and Hypotheses

RQ1: Do religiosity and spirituality influence online graduate students' perception that they choose effectively between work and nonwork (work-life choice)?

RQ2: Do the variables age and gender affect work-life choice?

RQ3: Do work status (part-time, full-time, gig, or other), online graduate student status (master's, Ph.D., combined, graduate certificate, and parental/caretaker responsibilities) influence work-life choice?

RQ4: Are there statistically significant differences in work-life choice among respondents from private/religious universities and private/non-religious and public universities?

The following null and alternate hypotheses derive from the research questions and the literature review.

H*o*1: Higher scores on religiosity do not result in effective work-life choice.

H*o*2: Higher scores on spirituality do not result in effective work-life choice.

H*o*3: The demographic variables age and gender do not affect online graduate students' work-life choice.

H*o*4: Work and nonwork responsibilities: work status (part-time, full-time, gig, or other), online graduate student status (master's, Ph.D., combined, graduate certificate, and parental/caretaker responsibilities do not affect work-life choice.

H*o*5: There are no statistically significant differences in responses among respondents from private/religious universities and private/nonreligious and public universities.

H*a*1: Higher scores on religiosity will result in effective work-life choice.

H*a*2: Higher scores on spirituality will result in effective work-life choice.

H*a*3: The demographic variables age and gender will affect work-life choice.

H*a*4: Work and nonwork responsibilities: work status (part-time, full-time, gig, or other), online graduate student status (master's Ph.D., combined, graduate certificate, and parental/caretaker responsibilities) will affect work-life choice.

H*a*5: There are statistically significant differences in work-life choice among respondents from religious universities and nonreligious universities.

Assumptions and Limitations of the Study

A guiding assumption for this study is that the term work-life balance (WLB) dominates the literature, although it might not be as accurate as work-life choice. Given the preponderance of work-life balance in the literature, this study does not preclude the term or WLB research. At the same time, research incorporating alternate terms, such as work-life choice, remains fledgling. There is an assumption that the online graduate participants in this study will answer survey questions honestly, especially since there will not be an additional qualitative section for this study. Moreover, despite their prolific overlap in the literature, religiosity and spirituality are two related but separate variables. -A major goal of this study is an examination of a potential nexus among religiosity, spirituality, and the ability to choose between work and nonwork to online graduate psychology students enrolled in U.S. universities. This study also addresses an absence of U.S.-focused studies on work-life choice/balance, religiosity, and spirituality.

Theoretical Foundations of the Study

The theoretical foundations of this study include normative decision theory, rational choice theory (RCT), and choice theory. Normative decision-making focuses on how an individual should choose when faced with a decision problem. Rational choice theorists, like economists, recognize that people are rational and self-interested, with self-interest as the backbone of RCT. Choice theorists contend that three premises are true: 1) actions people take are behaviors, 2) nearly all behaviors result from a personal choice, and 3) humans are genetically driven to seek out five basic needs: survival, freedom, fun, power, and love.

Making choices based on religious or spiritual laws or covenants is nothing new—seeking religious or spiritual assistance before choosing someone or something. A cherished Old Testament scripture underscores the importance of choice: "Choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. (*King James Version*, 1769/2021, Joshua 24:15).

In this scripture beloved by many Christians, Joshua alludes to the importance of selecting the Lord versus favoring His detractors--choices we all arguably make each day. Do Christians align with the Lord in their decisions, or do they align themselves with the Adversary? The Old Testament also provides instructions for how to use the time allotted to us on this earth by God and that there is time allotted for those things that matter most, appointing "a time for every purpose under heaven" (*King James Version*, 1769/2021, Ecclesiastes 3: 1).

Furthermore, religious and spiritual people who do not identify as Christians, per se, can turn to a higher power for guidance in the decision-making process. Our Savior taught his disciples about the Holy Spirit and the role the Third Person in the Trinity plays: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (*King James Version*, 1769/2021, John 14: 26). This divine assistance via the Holy Spirit (Holy Ghost)

Definition of Terms

The following is a list of definitions of terms used in this study:

Work-life Choice – The process a person goes through in determining whether to spend time on work or nonwork activities, like work-life balance, but not as focused on the dichotomy of choice, but instead on what influences the decision-making process (Soomro et al., 2017; Wynn & Rau, 2020).

Religiosity – The personal and communal expression of someone's ties to a particular religion (Lipnicka & Peciakowski, 2021; Jones, 2018).

Spirituality – A holistic notion primarily concerned with the sacred or belief in a higher, fluid, and spiritual power (Jastrzębski, 2017).

Significance of the Study

The searcher addresses a gap in the literature by inquiring about the potential nexus of religiosity, spirituality, and work-life choice (or work-life balance) among graduate students in U.S. online universities. The literature on this nexus, especially in a U.S. context is nascent, and recent studies hail from eastern locations and eastern cultural and thought paradigms.

Another aim of this study is to shed light on the decision-making processes of busy online graduate students, who likely have demanding work and nonwork lives. To what extent they believe their religiosity and spirituality aid them in deciding between nonwork and work has several benefits. Whether a respondent believes the absence of

religiosity or spirituality in their life also affects their work-life choice processes and outcomes is another goal of this study

A post-COVID-19 world has hastened the trend toward remote work, and more studies on constructs such as work-life choice are inevitable in a post-pandemic world. These subsequent studies will challenge the previous world of work paradigms. As more workers clamor to the exits as willing or unwilling members of the Great Resignation, identifying what drove employees to quit or retire earlier than expected will be an essential task of I/O psychologists and experts from related disciplines and fields (Kumar, 2022; Robertson 2021). The global pandemic has only expedited the need to determine whether religiosity and spirituality assist today's workforce in work-life choice issues.

Summary

The concept of work-life choice represents an ideal and a mandatory requirement that would-be employees have in mind before they accept a job (Proost & Verhaest, 2018). Employment is an opportunity to enjoy work and nonwork, but they are not necessarily divided equally in terms of hours. As Jeff Bezos maintains, employment is an opportunity to enjoy work and nonwork, but they are not necessarily divided equally in terms of hours (Summit, 2017). In a shift away from the "balance" in work-life balance, work-life choice presents an opportunity to delve deeper into the decision-making process and any other variables, such as religiosity and spirituality, that influence the process.

Given that most people need to work for material and personal gain, there is a need for further exploration of potential constructs that affect how one decides between

work and nonwork. Several traditional areas of study for I/O psychology, such as compensation, job satisfaction, professional development,

From a biblical perspective, using time effectively at work and nonwork is an eternal process, not an ephemeral self-help strategy (Kelliher et al., 2017; *King James Version*, 1769/2021, Ecclesiastes 3:1-18). Given that the literature on work-life balance and decision-making is robust, it forms a foundation for exploring religiosity (also referred to as religious competence) and spirituality (also referred to as spiritual intelligence) for this study. Moreover, this dissertation highlights religiosity and spirituality as individual attributes and larger constructs for future academic examination (Jeon & Choi, 2021).

CHAPTER 2: LITERATURE REVIEW

Overview

Having established the finite nature of mortal life and the necessity of making the most of one's earthly life in Ecclesiastes 3, the urgency to make the most of one's time on earth ideally also prepares one for eternal life with God. The New Testament scripture teaches us this precept: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (*King James Version*, 1769/2021, 1 John 3: 7). Moreover, good judgment, intellect, and experience are attributes of good decision-makers, and of those who appear to make effective use of their time (Yarhi-Milo et al., 2018).

Whether one describes the rub between work and nonwork commitments as work-life balance, work-life choice, or other related terms, a review of different choice/decision-making theories and the potential effects of religiosity and spirituality on decision-making concerning work and nonwork justifies studies like this. Compiling attributes of those workers who claim effective decision-making between work and nonwork alone makes for a worthy research topic.

Nevertheless, producing an eclectic catalog of personal/work attributes is not the focus of this study. Instead, for religious and spiritual people, evidence that supports a positive correlation between those constructs and work-life choice could have other beneficial implications. Given research that shows positive correlations between religiosity/spirituality and longevity, happiness, and health, it stands to reason that the constructs of religiosity and spirituality could positively affect one's ability to make effective work-life choices (Roberts, 2019). As online graduate students are generally

busy at work and nonwork, they represent a sample population that could help answer the research questions in this study.

Description of Search Strategy

This study's literature for review generally comprises (with some exceptions) journal articles no more than five years old, taken from an advanced search of the Jerry Falwell Online Library. Google Scholar served as a secondary search engine for academic articles, but these articles were not limited to a 5-year shelf life. Search terms include religiosity, spirituality, work-life balance, work-life choice, work-family balance, work-family conflict, work-life conflict, work-life integration, normative decision theory, rational choice theory, and choice theory. Biblical research included a search of the King James Version online using search words such as faith, time, work, choice, family, decisions, stewardship, and blessings.

Review of Literature

Potentially Problematic Semantics of Work-Life Balance

Creating a balance between work and nonwork for all employees remains a priority of many organizations. Still, the idea that such a balance exists (or is attainable) is in dispute (Summit, 2017). A general theme in the literature is that increased work-life balance positively correlates with job satisfaction or production. Moreover, the paradigm that work-life balance matters to employees is evident in the various company policies designed to enhance it (Adame-Sanchez et al., 2016). Williams et al. (2015) conclude that although organizations feign devotion to creating work-life balance-friendly policies, work demands have only increased, often forcing employees to continue to put work first.

Work-life balance, work-life conflict, and decision-making between work and nonwork are abundant in the literature. Kulkarni (2013) further questions the utility of seeking work-life "balance" and emphasizes that changing family units, working conditions, and technology have made it essential to become self-actualized than seek some unattainable "balance." His research also finds no significant difference between women and men regarding work-life balance concerns.

Neto et al. (2018), in their research on Portuguese blue-collar workers, uncover a significant correlation between a perceived higher sense of work-life balance and mental wellbeing. Heider et al. (2018) report that different work attitudes correlate with work-life balance, such as career motivation, employee attendance, recruitment, and retention. Raja and Stein (2014) present the unintended consequences of a lack of work-life balance options for surgeons, including burnout. Moreover, surgeon error could have life-threatening outcomes for patients if the surgeon is physically, mentally, and emotionally exhausted.

Employed, online graduate students often have justified reputations of having proverbial full plates at work and away from work. Berry and Hughes (2019) explain that the 24/7 learning environment for online students increased work-life balance perceptions among 300 online graduate business students. Whaples (1990) describes the effort involved in "winning" an eight-hour day at work, given that people worked much longer hours during the industrial revolution until employers allowed workers to spend their money on the same products they were making became evident. Professional development that leads to online courses and specific certifications and degrees can

arguably be a positive product of making the most of the time we give to work and nonwork.

Conversely, another study asserts that when university writing students had too many choices between essay topics, they often needed more motivation when making a difficult decision (Iyengar & Lepper, 2000). Furthermore, the cultural context associated with work-life balance research plays a significant role in describing related phenomena. The idea that organizations can create an environment where increased perceived work-life balance correlates with increased job satisfaction and performance is more prevalent in Eastern and Southern Asia research. For example, Wong, Chan, and Teh (2020) posit that moderators that affect a sense of work-life balance among employees in Hong Kong (e.g., gender, work sector, and employee hierarchy) would not likely be similar in Western contexts.

Balance, Family, Conflict, Integration, Choice, and Work-Life

Work-Life Balance

Job satisfaction research invariably references the potentially problematic but well-accepted term work-life balance (WLB). Research is myriad on work and workplace policies that either stymie or enhance WLB and the adverse effects of a lack of WLB and the positive impacts of sufficient WLB (Stoilova et al., 2019; Ogakwu et al., 2021; Oskarsson et al., 2021).

When asked how to define work-life balance, Fisher (2019) explains that her research produced few concrete definitions. The author notes that the concept of work-life balance is in continuous flux, primarily because workers across the globe and through generations have their understanding of the concept and how it affects them at home and

work. This personal take on work-life balance, she adds, creates a very fluid definition affected by numerous factors, including age, family commitments, health issues, culture, personal events and changes, and personality types (Abdala et al., 2021; Ejlertsson et al., 2018; Garg, 2017; Gragnano et al., 2020; Ikpeme et al., 2021; Neto et al., 2018).

The ever-changing nature of the world of work, especially during and after the COVID-19 pandemic, continues to spur research on work-life balance. Warren (2021) poses the question of work-life balance against the backdrop of gig work in the U.K. (work by an independent contractor or freelancer on an informal or on-demand basis or payment by task basis in the U.K.). He asserts that the work-life balance is more complex than viewing it as having enough hours away from work and enough time apart from work spillover.

Warren (2021) adds that a fundamental flaw in the concept of work-life balance is the tendency to focus on how much time a job takes in comparison to time spent away from a job. According to the author, Gig Work presents a unique opportunity to achieve, in many respects, work-life balance. To that end, gig work allows one to choose how one spends time at work and nonwork. According to the author, there is little in the literature about gig work and gigging, but what is available generally points to the advantage of the flexibility to choose between work and life.

The author's conclusions include the importance of money in evaluating gig work and work-life balance. Firms that embrace gigging enjoy tremendous cost savings. In contrast, gig economy workers generally enjoy more autonomy and the freedom to select which jobs or tasks they will take and which they will pass on, often at the touch of a smartphone.

Work-Family Balance

Work-family balance (WFB) also comprises research focusing on employees with families. Hirschi et al. (2019) build on insights from work-family literature, action regulation theory, and multiple goals analysis to propose a theoretical model, explaining how people can attain work and family goals via four action strategies: allocating resources, changing resources and barriers, sequencing goals, and revising goals. The theory applies to workers with family considerations as they make work-life choices.

In addition, Wayne et al. (2017) report that balance satisfaction and effectiveness were the most important predictors of family satisfaction and job and family performance. According to the authors, choice does not predict satisfaction or performance. Cho et al. (2022) review work-family balance self-efficacy (WFBSE) during the COVID-19 pandemic. It turns out that during the pandemic, WFBSE shared a positive correlation with WFB during the lockdown.

Given that many scientists predict COVID-19 will not be the last COVID-related, viral pandemic humanity will face, how individuals make work-nonwork choices remains relevant (Caruso, 2022). Determining if other factors influence their decisions for good, like religiosity and spirituality versus an emphasis on self-interest, could provide valuable insight. These results can contribute to existing work by I/O psychologists and other social scientists studying the damage and potential challenges and opportunities of world of work adjustments during and following global pandemics (Bapuji et al., 2021).

Sull et al. (2022) explore the Great Resignation of employees and assert that salary and hourly wages are not the best predictors of early retirement or quitting earlier than expected. Toxic supervisors, colleagues, and an unfriendly work environment are at

the top of the reasons employees left. COVID-19 and employers' inept or insufficient responses to the pandemic significantly affect a worker's decision to resign.

Work-Family Conflict and Work-Life Conflict

There are many academic articles on work-family conflict (WFC) and work-life conflict (WLC), with the common denominator as conflict. Studies that underscore the origins of such strife and individual and organizational mitigation steps to reduce WFC and WLC conflict are also numerous (Altura et al., 2021; Dorenkamp & Ruhle, 2019; Hunsaker, 2020; Nielsen et al., 2020; Selvarajan et al., 2020; Skurak et al., 2021; Soomro et al., 2017; Wynn & Rau, 2020).

In another study, Masuda et al. (2019) analyze data from the 2010 European Social Survey (ESS), comprising over 16,000 workers across 19 European countries, to consider cultural value orientations and work-family conflict (WFC). The authors examine three pairs of values among workers: embeddedness vs. autonomy, hierarchy vs. egalitarianism, and mastery vs. harmony. Results include a positive relationship between embeddedness vs. more freedom and WFC, while a negative relationship appears between gender egalitarianism and WFC.

Huo and Jiang (2023) surveyed workers in the hospitality industry at a large restaurant chain in China. The authors examine potential nexuses among work-role overload, work-life conflict, and perceived career plateau. The authors note that work-role excess significantly correlated with an employee's perception of career plateaus. They also maintain that emotional stability mediates work-life conflict and an employee's perception of two types of career plateaus (hierarchal and job content). Moreover, emotional stability mediates only between high work-role overload and work-life

conflict. At the same time, the authors do not remove responsibility from employers to enhance emotional stability at work.

Similarly, Cheng et al. (2021) explore mitigating variables for work-life conflict among workers from previous work-life conflict studies in Australia. The authors posit that humor is a historically underused and understudied mitigating factor vis-à-vis work-life conflict. Cultural differences with humor aside, the researchers point to humor's potential as a mitigating factor for work-life conflict. The authors distinguish between an employee's sense of humor and co-worker humor. They also underscore the perception among employees in the East-Asia Pacific that work expectations only increase year-to-year, subsequently increasing work-life conflict. By injecting humor into work interactions, employees and coworkers who employ humor reduce work-life conflict and employee turnover.

Work-Life Integration

Work-life integration (WLI) is another construct gaining traction in the literature (Kumar et al., 2021; Kumar & Shakar, 2021; Kumar, 2022; and Foucreault et al., 2018). The authors note that organizations are shifting from a traditional work-life culture to one that integrates work and family without a disingenuine promise of balance. The authors stress that the onus for work-life integration is shifting from the employee to the organization.

Wei and Villwock (2021) maintain that there is a tangible difference between work-life balance and work-life integration. The authors note that among healthcare workers, including but not limited to physicians, burnout from a failure of the individual and organization to integrate work and life effectively has devasting effects on the

healthcare worker and society. Turnover and early resignations among healthcare workers, who reported a lack of work-life integration, remain part of a startling trend. The authors underscore that while WLI connotes synergies among all areas that define life (e.g., work, home, family, community, personal well-being, and health), WLB evokes binary opposition between work and life, which in turn creates an unfortunate competition between the two, and for some a pedantic counting of hours spent at work versus nonwork (Summit, 2017). WLI, on the other hand, encourages tradeoffs and ways to integrate work into work and nonwork (Munjal et al., 2015).

Through survey research, Mostafa (2021) examines the post-pandemic effects of remote working on an employee's wellbeing and work-life integration among 318 Egyptian respondents, representing several sectors that allow remote work. The author describes a significant positive effect of remote working on employee wellbeing and work-life integration while noting a significant negative impact on emotional exhaustion. The author concludes that components of remote working, such as required dress, behavior, protocol, and other more rigid requirements of in-person work, have been overturned for more flexibility in all areas. As a result, work-life integration via remote working remains highly favorable among employees more than a year after many governments lifted required remote working policies.

Marshall et al. (2020) surveyed over 3,000 physicians in the United States of America to determine whether disparities in burnout and satisfaction with work-life integration (WLI) were significant when considering the medical practice setting (private or academic). The authors find that female physicians experienced higher rates of burnout in both medical practice settings. Moreover, male physicians only reported

significant differences in work-life integration with their female colleagues, except against the backdrop of the private practice setting. In the academic practice setting, differences in burnout and satisfaction are insignificant. The results of this study shed more light on the concept of WLI and whether other variables, such as gender and work setting, influence WLI.

Olazagasti and Flores (2022) address work-life integration in their provocative case study of the primary author's experience as both a physician and a new mother. The authors recount the challenges and successes in integrating work and nonwork into a life that included a new family member. A key takeaway was the authors' admonition to create and maintain a support structure comprised of those who experience similar competing interests and who provide genuine empathy, support, and ideas for integrating personal and professional lives.

WLI appears in the literature more frequently than work-life choice (WLCH) but less than WLB. The concept of integration over balance seems, at face value and in the literature, potentially more applicable to how most people view deciding between work and nonwork. Studies on WLI generally hail from countries outside the United States of America and are incredibly prolific in South Asia, East Asia, and the Middle East.

Work-Life Choice

Work-life choice (WLCH) is sparse in the literature, but a likely future alternative descriptor to WLB and WLI (Casper et al., 2018; Wargo, 2012). Emphasis on the concept of choice is the intention of the term choice, rather than terms that emphasize balance or dichotomous elements such as work-family balance, work-life conflict, and work-family conflict.

Mirza (2022) conducted qualitative research through fieldwork and interviews with single women in Tokyo. In a post-pandemic Japan, a conservative work style and a more flexible system are sometimes at loggerheads, with the worker caught in the middle. The author underscored the "impossible contradictions" for Japanese women in the workforce and the unexpected ways they could choose effectively between work and nonwork, enhancing both. At the same time, the top-down government pressure for women to have more children adds both positive and negative pressure to the decision-making processes, with Japanese women learning to leverage the strength of their bargaining position, creating more flexibility at work and home that Japan has not seen before.

When viewing how men make work-life choices in today's post-pandemic world of work, Turnbull et al. (2023) employed a qualitative methodology that included a case study of an Australian organization, a lengthy questionnaire, and additional interviews of ten employees in a large organization in Australia. The participants comprised mothers, fathers, and childless women. The authors assert that men demonstrated an ability to mitigate work-life choice by adhering to societal and organizational behavior for men, steeped in gender-based and cultural-based paradigms. The participants acknowledged the complexity of choosing between work and life without referring to work-life balance; instead, they underscore good fathering processes and cultural norms indicative of their communities and cultures.

In another study, O'Leary and Hilton (2020) surveyed 274 women. They later interviewed 20 from the original sample to determine why women do not put themselves forward more for leadership positions. The authors note that work-life choice is a primary

reason many women do not pursue and often reject formal leadership positions. The authors also glean from their research a significant theme: choosing between work and nonwork is more about tradeoffs, and the most mentioned tradeoff was time and determining how to use it wisely.

De Alwis and Hernwall (2021) conducted a metanalysis of the literature on work-life boundary research methodological choices. In 59 reviewed articles, a quantitative methodological approach drives the research on work-life boundaries. The authors highlight the effective use of qualitative methods to examine work-life boundaries, noting that all those studies employ grounded theory when other effective and persuasive qualitative methods could enhance the study of work-life boundaries, such as ethnography, interpretive techniques, and narrative analysis. Such studies could aid researchers in analyzing the effects of other variables on work boundaries, including religiosity and spirituality.

Additionally, Dahm et al. (2019) explore the effects of work-life tradeoffs on self-conscious emotions such as life-role satisfaction and spouse/partner work satisfaction. The authors identify minor and significant work-life tradeoffs in the work-life decision-making process. Examples of minor work-life tradeoffs include limiting networking and missing a child's school event. On the other hand, critical work-life tradeoffs include quitting a job and deciding not to have children. The researchers conclude that work-compromising tradeoffs or choosing family/personal activities at the expense of professional duties/activities correlate with negative self-conscious emotions.

Furthermore, these negative self-conscious emotions correlated with lower job, career, and life satisfaction levels. Conclusions from this study include the finding that

participants view their family *and* professional lives less favorably when they make personal compromises/tradeoffs for work. At the same time, fewer negative self-conscious emotions correlate with sacrifices at work for family or personal activities.

In sum, the terms work-life balance, work-life conflict, work-family conflict, work-life integration, and work-life choice have a common denominator, despite their semantic and other significant differences. This common denominator is the tug-of-war employees play regularly, consciously or subconsciously —choosing between work and nonwork and the consequences accompanying those choices.

Decision-Making

Roughly defined, the psychology or mechanics of choice (decision-making) explores how people subconsciously and consciously make decisions, the motivation involved in the decision-making process, and what needs are satisfied via these decisions. Deciding where and how one chooses between work and nonwork differs from selecting an ice cream flavor, but parallels exist among the processes to arrive at a decision. When one seeks work-life balance, is it possible to choose which facet (work or life) the most time gets? Balance in this scenario would be irrelevant if one could modify the goal away from equilibrium, using good decision-making instead (Gyanchandani, 2017). Workers constantly make choices or decisions between work and nonwork, with or without a balanced context.

Although psychologists have researched the psychology of choice for decades (under different names), philosophers and economists have researched decision-making for centuries (Wargo, 2012). The author alludes to the famous decision-making process by French philosopher Blaise Pascal in 1690, known as Pascal's Wager. Pascal

endeavored to create a simple betting game to choose whether believing in God (or a deity) was more advantageous than not. Pascal asserted that any rational person should live and act as if God exists, regardless of belief in Him (McKenzie, 2020).

Pascal's reasoning included first establishing whether God exists. If God exists, then the reward for that belief is eternal salvation. Suppose, on the other hand, God does not exist. In that case, one should still believe in God, given there is nothing to lose by holding that belief — a nod to Seligman's work on positive psychology centuries later in that there is not a focus on negative but positive outcomes (Pennock, 2019). Figure 1 illustrates Pascal's reasoning.

Figure 1

Pascal's Wager Model

	God Exists	God does not exist
You believe in God	Eternal happiness (=Heaven)	Nothing happens
You don't believe in God	Eternal damnation (=Hell)	Nothing happens

Pascal's wager became a fundamental component of *expected value*, the predecessor of *prospect theory,* and later cost-benefit analysis in business and economics. McKenzie (2020) supports Pascal's wager for use in various disciplines and contexts, particularly climate change and business. For those who perceive themselves as religious and spiritual, living as if God exists often means adjusting behavior away from

nihilism or hedonism toward an outward concern for others that is part of a greater belief in someone or something more significant than the individual.

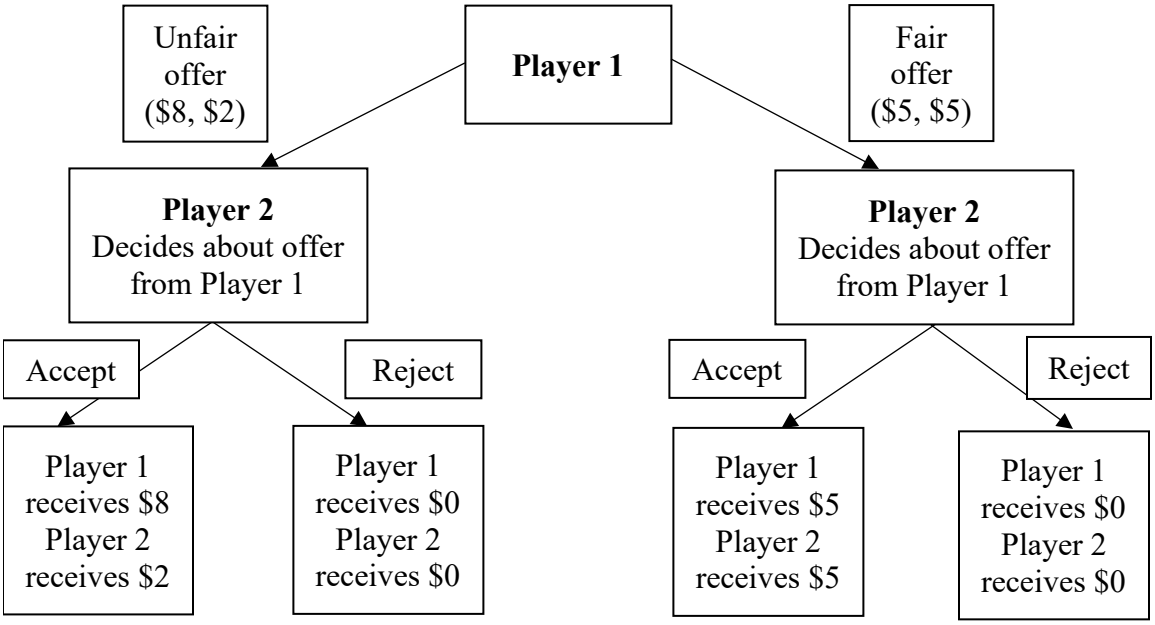
Bernoulli's work on utility served as a critical keystone for economists Kahneman and Tversky's Nobel Prize work on *prospect theory*, which competes directly with its predecessor, expected utility theory. In their work, Kahneman and Tversky (1979) describe their key component of prospect theory as loss aversion, in that receiving $100 is statistically 50 percent less than losing $100, or the losses outweigh the gains in the decision-making processes.

The ultimatum game in which two players must agree on how to split a sum of money illustrates this point further. Güth et al. (1982) were the first to establish a game to help teach the art of negotiation. The game consists of two players. The first offers a way to divide the sum (usually $10) between the two players, and the second player can either accept the offer (both get paid) or reject it (neither gets paid). Responders who perceive fair offers (i.e., norm compliance) as rewards accept those offers.

Conversely, an unfair offer (one that violates norms) conflict between economic self-interest and norm enforcement can arise. If a responder believes the proposer has mistreated them, they are more likely to reject the offer and forfeit money for the proposer and themselves. The responder is so upset about losing money that they forget it is still on the table. Figure 2 illustrates how one plays the ultimatum game with actions and consequences.

Figure 2

The Ultimatum Game



In other words, if one can couch a problem within the parameters of winning or losing, they will significantly affect the decision outcomes. It might seem counterintuitive when choosing between work and nonwork, but research shows that most focus on what they might lose, not what they will gain when deciding whom or what gets attention and time. In the face of Seligman's positive psychology, Kahneman and Tversky's groundbreaking theory might run smack in that losing something is not generally a positive concept.

Ultimatum game principles can apply to work-life choice because workers fear making the wrong decision (either by being duped or coerced) in choosing between work and life. Moreover, work requirements, supervisors, other employers, or family make decision-making more complicated. Making better choices between work and nonwork

does require the employee to find the middle ground and alternative work schedules—often a bottom-up negotiating process (Sharma et al., 2021). Other theories germane to this study include normative and rational decision theories, often underpin work and life decision-making studies. Decision/choice theories pertinent to this study include Normative Decision Theory (NDT), Rational Choice Theory (RCT), and Choice Theory (CT).

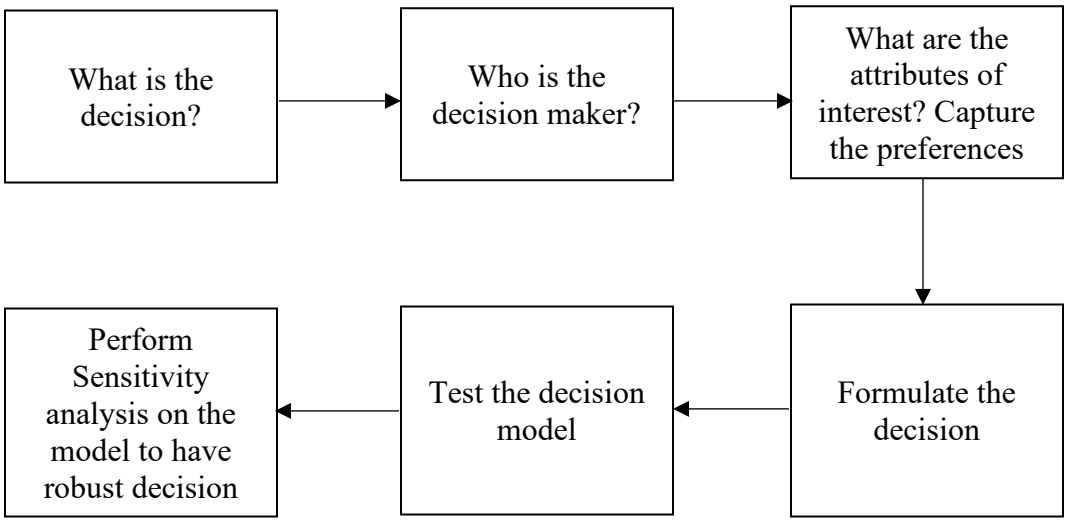
Normative Decision Theory

Elliott (2019) defines normative decision theory as explaining the "how" and when an individual responds to a decision problem. The author explains that in normative decision theory, an individual faces a set of mutually exclusive and co-exhaustive actions, each with various potential outcomes or consequences. The author adds that normative decision-making generally concerns itself with the "should" in how one should make decisions.

One of the hallmarks of normative decision-making is adherence to or rejection of social norms. Feng et al. (2015) discuss the dilemma humans face when choosing between social norm enforcement (rules, laws, and punishment for violations) and economic incentives, which "gray" the black and white nature generally associated with how one ought to behave in a specific society. The authors illustrate this conundrum by referencing the ultimatum game (See Figure 1) and the neuropsychology movements that accompany the negotiating process, mainly how parts of the brain "light up" when a player perceives the other is being deceitful and either overt or passive-aggressive conflict ensues. Al Kindi et al. (2015) illustrate the normative decision-making process in Figure 3.

Figure 3

Normative Decision-Making Process



Chief among the components of normative decision-making in this study would be identifying the attributes of interest and capturing the decision-maker's preferences. If an individual is religious and spiritual, those related attributes and preferences could also guide normative decision-making.

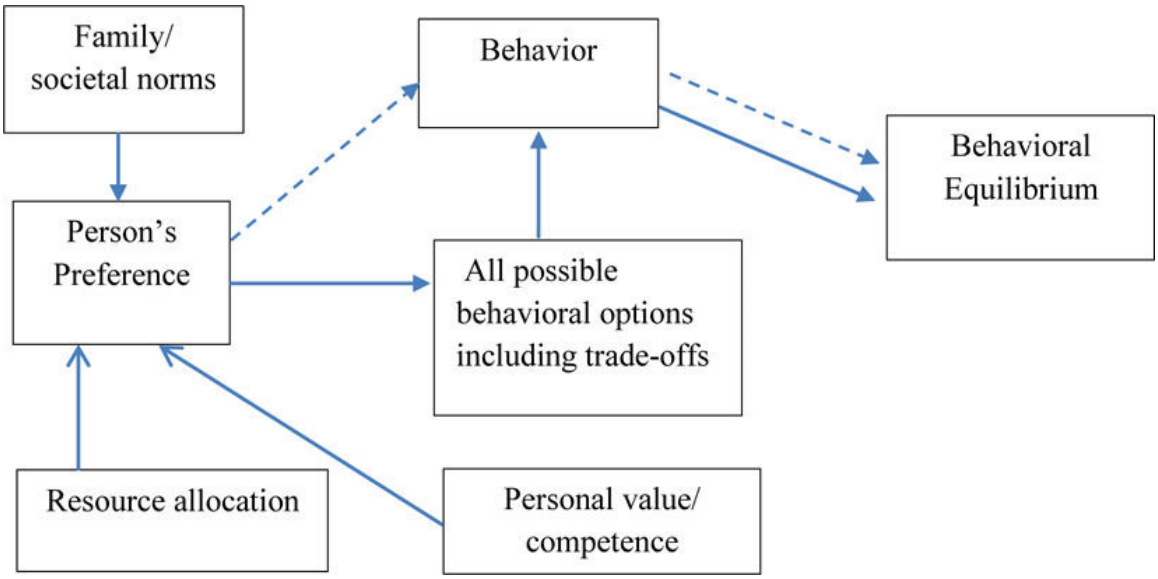
Rational Choice Theory

Hindmoor and Taylor (2015) loosely define rational choice theory (public choice theory) as using economic methods to study politics. According to the authors, rational choice theorists such as (but not limited to) economists work off a model of assumptions in which people are rational and self-interested. Furthermore, Rational choice theorists determine if a given action is reasonable if it achieves a self-interested goal. More importantly, the authors assert that economists and other rational choice theorists often make flawed assumptions in their calculations that humans are not just rational but also *always* rational. As a result, rational choice theorists need to be more efficient in their

measures to achieve the best outcome. RCT has earned legitimate criticism and skepticism since human actions do not exist in a vacuum. A breakdown of the components of RCT appears in Figure 4 from work by Friedman and Hector (1988).

Figure 4

Rational Choice Theory Diagram



The authors laud the use of RCT to examine sociological phenomena while threading the needle between micro and macro links. The researchers found that RCT was an appropriate lens for examining sociological phenomena at a macro level. Unlike other RCT "purists" such as those described by Hindmoor and Taylor (2015), Friedman and Hechter (1988) note the flexibility that RCT can provide in some contexts, noting in Figure 3 personal values and competencies that describe and inform decision-making.

At the same time, Lupu et al. (2018) found that the fundamental premise of rational choice theory (RCT), in which self-interest directs choices, failed to acknowledge other critical factors, such as familial upbringing when determining an

action to be rational. When applied to a construct like work-life conflict, the authors found that individual dispositions fomented earlier in life significantly affected an individual's decision-making ability. Given the correlations between familial upbringing and rational choice theory, it stands to reason that other constructs, such as religion and spirituality, might also affect constructs such as work-life choice.

Fumagalli (2019) noted that current research often repeats the theme that RCT lends itself to a self-defeating character. The author's research, however, refutes this supposition, asserting that his findings after a study of anomalous intentions show that RCT does not always lead to self-defeat. The space between RCT and self-defeat could allow other constructs or variables to intercede. In this study, religiosity and spirituality could partially and positively fill the hole that Fumagalli (2019) identifies in his extensive research on various RCT constructs.

Choice Theory

Unlike NDT and RCT, the well-known American psychiatrist William Glasser developed Choice Theory, which puts the onus on feelings and actions (decisions) on the individual. Glasser (1999) contends the following three premises are true: 1) actions people take are behaviors, 2) nearly all behaviors are the result of a personal choice, and 3) humans are genetically driven to seek out five basic needs: survival, freedom, fun, power, and love.

Moreover, Glasser openly posits that faith and spirituality are behaviors individuals choose to satisfy their needs. Parish and Parish (2019) compare the religious concepts of free choice (free agency) and accountability (consequences) with Glasser's Choice Theory. The authors begin their comparison by noting that Glasser's CT

addresses the concepts of free agency and consequences for individual actions (decisions). The authors further explain that anyone can control thoughts and actions, leading to experiential learning through positive or negative consequences. When examining decision-making, choice theorists consider family/societal norms, personal preferences, competence, and values. For religious and spiritual persons, their beliefs would likely inform their values and, in turn, their decision-making processes.

An example of an adverse effect includes a study of workaholic academics in Norway, who spend more time at work or working, resulting in dysfunctional familial relationships (Torp et al., 2018). In their analysis, the researchers found extrinsic and intrinsic motivations for choosing a career over family and nonwork. Positions of greater responsibility and more money were also key factors leading to workaholic behavior.

Finally, choice theory also provides a theoretical foundation tied to one's value system(s) for leaving employment unsuitable for more work-life choice. More studies are underway on the Great Resignation, especially following the COVID-19 pandemic, which try to uncover why people quit their jobs. Studying employee motivation and turnover have been foundational research topics among I/O psychologists since the inception of the discipline by Hugo Munsterberg in the early 1900s (Landy & Conte, 2019).

Healthcare professionals on the frontlines of human vulnerability and devastation daily have become even more vulnerable to choosing resignation since COVID significantly exacerbated the number of nurses leaving their labor of love. Nowell (2022) asserts that nurses in Canada can stem turnovers through meaningful work, professional development, and mentorship. The author insists that nurses' ability to have more say in

their work and nonwork choices manifests itself in good leadership and professional development that continues when nurses take on leadership roles themselves. The lack of understanding among supervisions that nurses are busy and complex people with goals, values, and other commitments requires mentorship. According to the author, mentorship must reflect the difficulties in work-life choice when everything is an emergency and healthcare employees are well-meaning. The principle that the individual and organization have responsibility for work-life choice is a critical foundation for this study that also examines religiosity and spirituality.

Spirituality, Religiosity, and Work-Life Choice

WLB, WFC, and WLCH often appear in job satisfaction studies, dominating many families' nonwork life (Landy & Conte, 2019). Moreover, in line with spending time with family and loved ones, the issues of spirituality and religiosity in making choices between work and nonwork are gaining traction in terms of an increase in the literature on the subject (Hassan et al., 2020). A literature review indicates that most recent studies hail from areas outside North America and are particularly prolific in South Asia, Southeast Asia, and the Middle East.

To illustrate, Moore (2017) set out in his ambitious dissertation to explore the job attitudes of federal 'employees' spiritual wellbeing and spiritual intelligence regarding job satisfaction. Moore frames declining job satisfaction against the backdrop of little supervisory or top-level leadership support for spirituality enhancement at the federal workplace while challenging what he considers an unfounded belief of the separation of Church and state that affects nondenominational spirituality.

Wnuk (2022) validated the employee spirituality scale in Poland as a viable measure of employee spirituality, creating motivation for this study to gauge religiosity, spirituality, and work-life choice ability via validated instruments that assesses all three constructs. Zaidman and Goldstein-Gidoni (2020) studied self-spirituality in Israeli schools among teachers, noting its positive effects on job satisfaction.

In a study of Muslim men in Australia by Sav (2019), the author determined that religiosity among this group significantly affected work-life balance. In comparing Muslims, who considered themselves religious, to U.S. federal employees who were starting to feel moderately spiritual, one would expect differences in correlation between work-life balance as one grows in religiosity (Moore, 2017). The author paid considerable attention to the demographic dynamics of the Australian Muslim men he surveyed and noted that there were significantly more Muslim men in Australia than Muslim women and that the Muslim population in Australia had grown 40 percent since 2006.

Other findings indicating that religiosity moderated between job demands and work-life conflict (work-life balance) are also available, with most noting a connection among job/life satisfaction, a higher power, and one's purpose in life (Hirschi et al., 2019; Saini, 2017; Sav, 2019; Scheitle et al., 2021; Vu, 2020; Weathers, 2018). Roznowski and Zarzycka (2020) examine religiosity to predict work engagement, given the positive correlation between religiosity and work engagement.

Jeon and Choi (2021) found that workplace spirituality does not exist in a vacuum. They developed a moderated mediation model in which workplace spirituality can lead to life fulfillment through organizational commitment, moderated by the

'employees' religious affiliation. Moreover, the authors identified three subdimensions of workplace spirituality: meaning at work, membership, and inner life. The authors also assumed (then verified with local data) that organizational leadership related to the sample population in South Korea was very aware of the core value of spirituality for its employees.

Chinomona (2017) sampled 250 South African employees in managerial and non-managerial positions. The specific group in the sample, long-term careerists, provided data showing that when employers meet their employees' expectations at work, employees generally gain a clear and precise understanding of their job and pursue them. Workplace spirituality is becoming a more essential yet often overlooked component of job satisfaction, engagement, performance, and longevity.

According to the author, workplace spirituality recognizes that meaningful work and a sense of community are crucial for employees' spiritual growth. In sum, when employees view work as a spiritual path and not just a secular one, they have opportunities to grow as an individual and help others. Finally, the author posits that expectations toward work, workplace spirituality, and quality of work life are essential components that catalyze a commitment to a long-term career.

Other researchers studied the role of faith on a host of work-related constructs. Mayer and Viviers (2018), in an 18-month-long case study of a woman in a leadership role in a male-dominated field (engineering), found that faith and vocation were critical for the achievement of the participant in their study and similar studies. The literature on religiosity and spirituality presents faith as a cornerstone for success and satisfaction at work.

Alshehri et al. (2021) discussed the relationship among religiosity, spirituality, and ethical judgment. The authors conducted focus groups for over 400 Saudi executives and managers. They found that religiosity, particularly among the primarily Muslim sample population, influences ethical judgment when it mediates fear and hope and is not mainly hope-focused. The authors noted that choice and consequence were at play and that tenants of spirituality and religiosity should address both choice and consequences in developing ethical judgment among employees.

On the other hand, Anderson and Burchell (2019) interviewed 17 workers in the southeastern United States. The authors found that those participants who rated themselves as more than moderately spiritual made less ethical decisions than those who rated themselves lower in terms of spirituality. Likewise, for this self-report-based study, the researcher makes no assumptions that those who perceive themselves as effective in work-life choice also consider themselves religious, spiritual, or vice-versa.

Spirituality and Religiosity in the Workplace and Legalities

Gerdeman (2018) provided a view of religion in the workplace from a legal perspective in the United States. The author refers to Supreme Court of the United States (SCOTUS) cases and the underlying assumptions that most businesses do not have a religion in the workplace policy on the books—mainly for fear of litigation. That strategy is short-sided; however, it leaves organizations and businesses flying in the wind when an incident occurs. One recent SCOTUS case involved whether companies had to change their dress rules to accommodate religious garb. The other asked the SCOTUS to rule on whether owners of small, private businesses can reject customers based on religious convictions.

More importantly, the author stresses that not all religious requests are reasonable, but companies must prioritize reasonable accommodation for religious reasons. Even though the court has ruled in favor of the plaintiffs in the above cases—both a Muslim woman applying for a job at Abercrombie and Fitch and a private bakery owner, translating high-profile court cases into policies that reflect an ' 'organization's culture is a different story. The author also alluded to the notion that organizations that discriminate against religious preferences are in danger of losing business while ignoring the fact that the bakery in question tripled its business when it refused to bake a cake for the wedding of a gay couple.

The approach to dealing with religious issues in the workplace is often a legal issue in the United States and not a workplace spirituality issue, as in South Korea, per research by Jeon and Choi (2021). As a result, there is a gap in studies in the United States on how religiosity and spirituality affect job attitudes, such as making decisions between work and nonwork.

The literature review established sufficient grounds for reviewing religious commitment (religiosity), spiritual intelligence (spirituality), and work-life choice. These three constructs comprise the foundation for the methodology of this study.

Biblical Foundations of the Study

Stewardship

In terms of a Biblical perspective for this study, the Christian principle of being a good steward or caretaker of what the Lord has given provides a biblical foundation to choose between our work and nonwork. Several scriptures refer to followers of Christ as stewards, connoting a responsibility or stewardship given to Christians: “And the Lord

said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season?" (*King James Version*, 1769/2021, Luke 12:42). Stewards have responsibilities to their assignments (work) and their charge to build the Kingdom of God, starting at home and beyond.

The Apostol Paul adds: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, *so let him give*; not grudgingly, or of necessity: for God loveth a cheerful giver" (*King James Version*, 1769/2021, 2 Corinthians 9: 6-7).

Serving Others

James teaches Christians how to live their religion as God intended: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (*King James Version*, 1769/2021, James 1: 27). Choosing to spend our time on meeting the needs of others is a Christian doctrine or principle that also requires adherents to them to choose how and on whom to spend time.

Because all that we have comes from God, our gifts and talents should be used wisely to glorify His name:

> "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen" (*King James Version*, 1769/2021, Hebrews 13: 20-21).

In other words, that which God has given us includes time spent at work and away from work. Christianity assumes the responsibility of its devotees for others and not oneself alone. A New Testament scripture by the Apostle James defines this precept in more detail: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world" (*King James Version*, 1769/2021, James 1:27).

As a result, a Biblical foundation related to decision-making and how one chooses between two or several options will provide a Christian psychology perspective to studying work-life choice, where faith in God or a Higher Power is vital to understanding psychological phenomena. This study's literature review showcased several decision-making theories and ample space for religious and spiritual precepts when examining how people spend their time on work and nonwork activities. This study's theoretical attention comprised prospect theory, rational choice theory, and normative decision-making.

Becoming Selfless

A biblical foundation that runs counter to most choice theories is the prolific teaching in the Bible to become more selfless as a Christian versus the proposed innate need to make self-interest one's primary motivator in making decisions. A New Testament scripture summarizes Jesus Christ's teaching to think beyond oneself toward the edification of others, serving them and bringing others to Him: "Look not every man on his own things, but every man also on the things of others" (*King James Version*, 1769/2021, Philippians 2: 4).

The Christian doctrine of caring for others has its roots from the beginning of man, recounted in the Old Testament, in which Cain audaciously and ironically asks God if he is his brother's keeper. In one of the first recorded murders, Cain, the son of Adam, responded to God's question concerning the whereabouts of his brother Able, having already murdered (and attempted to conceal that murder from an Omniscient God) Able out of jealously, spite, and hate (*King James Version*, 1769/2021, Genesis 4: 9).

The Apostle Paul further admonished: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (*King James Version*, 1769/2021, 1 Timothy 6: 17-19).

Making good choices in caring for others (family members, the poor widow, and strangers) is often "Gospel" for followers of many world religions (Boyd, 2019). The author looks closely at the Abrahamic religions, Christianity, Judaism, and Islam, and finds an Abrahamic link to the three that calls for caring for others, at least in one's family, faith, and community. Christianity further defines a "neighbor" as any person we meet.

Boyd (2019) calls for continued comparative religious studies, given the sometimes-acrimonious climate among religions and a misunderstanding or misimpression by members of one of the Abrahamic religions toward one or both other two religions. According to the author, shared values and systems disappear in today's

growing mistrust and reduced respect for others outside one's religious communities and theological schools of thought.

Spiritual Tools: Wisdom and Time

Additionally, this study will highlight what religious and spiritual tools are available to help all of God's children make better work-life choices with the time God has provided them on the earth (*King James Version*, 1769/2021, Ecclesiastes 3:1-13). Wisdom and admonitions for making the most of our time also appear in the scriptures. For example, Paul admonishes the Romans: "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed." (*King James Version*, 1769/2021, Romans 13: 11). Furthermore, James touches on the limited time we have in this life in the following scripture: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away" (*King James Version*, 1769/2021, James 4: 14).

The Power of Prayer

The power of prayer or communication with God is vital in the Believer's toolbox to receive guidance, direction, inspiration, and revelation from God in making choices, no matter how seemingly inconsequential they might be. A cherished Old Testament verse admonishes all who read it to: "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (*King James Version*, 1769/2021, Proverbs 3: 5-6). Another Old Testament scripture is an admonition to ask the Lord for guidance: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (*King James Version*, 1769/2021, Jeremiah 33: 3).

The New Testament teaches all who read it to tap into the divine power of prayer: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (*King James Version*, 1769/2021, Mark 11:24). Another New Testament scripture is an admonishment by the Apostle Paul on the importance of praying always: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (*King James Version*, 1769/2021, Philippians 4: 6-7). Prayer is the means to gain wisdom in this life from God and to make better choices.

The Consequences of Choice

In line with choice theory (Glasser, 1999), the Bible also teaches explicitly that all are free to make choices for themselves in this life, but there are temptations and consequences for those actions either in the short or long term. The Lord admonishes all of His children to make good decisions and avoid temptations: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (*King James Version*, 1769/2021, 1 Corinthians 10:13). For those who work, the temptation to put work activities ahead of nonwork activities is accurate.

Choice Consequences and Work

At the same time, when employees genuinely attempt to choose nonwork above work, their supervisors might not agree with employees who do not consistently put work first. In other words, one individual could have decision-making power over another,

potentially conflicting with choice theory, especially in a supervisor/subordinate role. Ju et al. (2020) found that construction workers in China with abusive (bullies) supervisors experienced more work-family conflict, higher burnout, and higher anxiety, stress, and other health issues. More critically, workers with abusive bosses generally spent more time on work issues outside of work than those with non-abusive bosses.

Summary

Given the Lord's admonition to be "Ministers of Christ and stewards of the mysteries of God," finding tools to make better choices between work and nonwork is in line with the Gospel of Christ (*King James Version*, 1769/2021, 1 Corinthians 4:1). The scriptures also teach the importance of valuing all God has given us on this earth and not squandering it: "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (*King James Version*, 1769/2021, 2 Corinthians 9: 6-7).

A review of operationalized definitions for the constructs of religiosity, spirituality, and work-life choice creates a segway to the methodology of this study. This study's central theme and quest is describing how one perceives one's religiosity and spirituality against the construct of work-life choice. The literature review includes previous literature on this study's three constructs of interest (religiosity, spirituality, and work-life choice) with a theoretical foundation derived from normative decision theory, rational choice theory, and choice theory.

Foucreault et al. (2018) refute the widely-accepted premise that most work and nonwork integration issues lie at the feet of the employees. The authors assert that organizations can either foster or impede work-life integration through frequent

communication with the employees via supervisors and mentors to make changes that facilitate work-life integration. Traditionally, organizations have bet that employees would be solely responsible for integrating work and nonwork on favorable terms.

Many recent studies on these constructs have an eastern, southeastern, and Middle East backdrop. In contrast, this study focuses on online graduate students in U.S. programs, filling a gap in the literature. Given the generally busy nature of online graduate students, recruiting respondents from religious and secular universities seems prudent to provide a more unbiased sample population to the extent possible.

CHAPTER 3: RESEARCH METHOD

Overview

To assess potential correlations among religiosity, spirituality, and work-life balance, a doctoral dissertation by Moore (2017) included the use of three previously validated instruments to evaluate his constructs. He used the Spiritual Well-Being Scale (SWBS), the Minnesota Satisfaction Questionnaire (MSQ) Short Form, and the Spiritual Intelligence Self-Report Inventory (SISRI-24). His respondent sample comprised full-time, permanent, non-supervisory U.S. federal government employees who worked within the Washington, D.C. area for at least one calendar year, were eighteen years of age and over, either male or female, and of any race or nationality.

In this study, the methodology includes the use of previously-validated instruments to examine potential relationships among religiosity, spirituality, and work-life choice. The IVs religiosity and spirituality are separate variables in this study, examined collectively.

To assess spirituality (spiritual intelligence), this study comprises the Spiritual Intelligence Self-Report Inventory, the SISRI-24 (King & DeCicco, 2008). To gauge religiosity, this study uses the Religious Commitment Inventory (RCI-10) (Worthington et al., 2003). Kumar et al. (2021) developed the Work-Life Integration (WLI) survey, referred to as the WLI, and this instrument gauges work-life integration (or choice) in this study. The authors preferred the term work-life integration over work-life balance, given the elusiveness of balance and the efforts workers make to combine or "integrate" both work and nonwork in an effective way. The authors also studied determinants and their potential effects on employee work-life integration.

A literature review did not result in an existing instrument that used the term work-life choice. Still, for this study, the term refers to the processes one uses to choose between work and nonwork, without an obligation to count hours at work and nonwork. In this study, work-life choice is a synonym for work-life integration, which does not advocate for balance in decision-making. Given God's gift to all His children to choose, the term work-life choice also connotes the Christian belief that there are choices and consequences in this life, and not necessarily balance. The three instruments are surveys that use Likert-scale questions to evaluate respondent attitudes toward the three constructs.

Research Questions and Hypotheses

RQ1: Do religiosity and spirituality influence online graduate students' perception that they choose effectively between work and nonwork (work-life choice)?

RQ2: Do the variables age and gender affect work-life choice?

RQ3: Do work status (part-time, full-time, gig, or other), online graduate student status (master's, Ph.D., combined, graduate certificate, and parental/caretaker responsibilities) influence work-life choice?

RQ4: Are there statistically significant differences in work-life choice among respondents from private/religious universities and private/non-religious and public universities?

The following null and alternate hypotheses derive from the research questions and the literature review.

H*o*1: Higher scores on religiosity do not result in effective work-life choice.

H*o*2: Higher scores on spirituality do not result in effective work-life choice.

H*o*3: The demographic variables age and gender do not affect online graduate students' work-life choice.

H*o*4: Work and nonwork responsibilities: work status (part-time, full-time, gig, or other), online graduate student status (master's, Ph.D., combined, graduate certificate, and parental/caretaker responsibilities do not affect work-life choice.

H*o*5: There are no statistically significant differences in responses among respondents from private/religious universities and private/nonreligious and public universities.

H*a*1: Higher scores on religiosity will result in effective work-life choice.

H*a*2: Higher scores on spirituality will result in effective work-life choice.

H*a*3: The demographic variables age and gender will affect work-life choice.

H*a*4: Work and nonwork responsibilities: work status (part-time, full-time, gig, or other), online graduate student status (master's Ph.D., combined, graduate certificate, and parental/caretaker responsibilities) will affect work-life choice.

H*a*5: There are statistically significant differences in work-life choice among respondents from religious universities and nonreligious universities.

Research Design

The research design for this study is quantitative, with descriptive and correlational data derived from Likert-scale surveys on scales of agreement. Data analysis includes multiple regression tests for the three constructs: religiosity, spirituality, and work-life choice/integration, as well as correlation and t-tests for demographic variables.

Participants

Participants were at least 18 years old. To increase the diversity of the sample population, online university graduate psychology students at religious and nonreligious universities received letters of invitation. No students from in-person graduate programs in psychology participated.

A G*Power calculation for multiple regression analysis (effect size = 0.15, α error of probability = 0.05, Power = [1-β error of probability] = 0.95, and the number of predictors = 2), resulting in a minimal sample size of 107. In line with best practices, a respondent sample size goal of 200 has been set for this study (Memon et al., 2020).

Table 1

*A Priori Power Generated by G*Power*

Test Family	Statistical test	Type of power analysis
F tests	Linear multiple regression: Fixed model, R^2 deviation from zero	A priori: Compute required sample size – given α, power, and effect size

Input Parameters

Determine =>	Effect Size f^2	0.15
	α err prob	0.05
	Power (1-β err prob)	0.95
	Number of predictors	2

Output Parameters

Noncentrality parameter λ	16.0500000
Critical F	3.0837059
Numerator df.	2
Denominator df	104
Total sample size	107
Actual power	0.9518556

Study Procedures

Participants accessed a link for the survey hosted on SurveyMonkey.com (Appendix D). Participants received invitations via their online graduate psychology departments at both secular and religious institutions and social media groups for online graduate psychology students.

The survey took an average of 8-10 minutes to complete. Participants answered three screening statements affirmatively (the respondent was at least 18 years of age, was a current graduate online psychology student, and consented to participate in the study). Respondents then answered 44 survey questions (10 from each instrument) found on SurveyMonkey.com (Appendix D). Finally, respondents answered eight demographic questions: employment status, age, parental/caretaker responsibilities, and student status. (SurveyMonkey allows for the option to require the respondent to answer a biographic item before allowing the respondent to continue with the survey). Appendix D comprises all survey items.

Instrumentation and Measurement

This study's respondents answered 44 total questions from the RCI-10, SISRI-24, and WLI. The authors of the three instruments received letters requesting permission and they granted permission to use all three (Appendices A-C). Reliability and validity measures for each instrument are below:

RCI-10

The 3-week test-retest reliability coefficients for the full-scale RCI–10, Intrapersonal Religious Commitment, and Interpersonal Religious Commitment

were .87, .86, and .83, respectively (Worthington et al., 2003). For content validity, scores on the RCI–10 were significantly higher for religious individuals by the ranking of salvation among the top 5 values (M = 31.1) than for nonreligious individuals (M = 19.1), $F(1, 152) = 60.93$, $p < .0001$. Significant differences existed between the religious groups for both Intrapersonal Religious Commitment, $F(1, 152) = 56.34$, $p < .0001$, and Interpersonal Religious Commitment, $F(1,152) = 43.02$, $p < .0001$ (Worthington et al., 2003).

SISRI-24

Moore (2017) review the reliability and validity of the SISRI-24, noting that the original authors King and DeCicco (2008) found that the 24 items report good reliability and validity. Moore (2017) also notes that Hildebrant (2011) and Moosa and Ali (2011) were able to replicate the high reliability of the SISRI-24, with the internal consistency and test-retest reliability as acceptable (Moosa & Ali, 2011). Regarding validity, the SISRI-24 exceeds the recommended minimum Cronbach alpha of .70 (Cohen, West, Cohen, & Aiken, 2013; Kane, 2012). King and DeCicco (2008) found that the Cronbach alpha ranged from .81 to .96 on test and retest reliability and is reliable. According to the authors, Cronbach's alpha test for reliability achieved a .928 for n = 24.

WLI Survey

Kumar and Sakar (2021) validated their questionnaire targeting work-life integration (WLI) via four constructs (i.e., work-family interference [WFI], family-work interference [FWI], work-family strain [WFS], and work-family enrichment [WFE]). The authors' data indicated a Cronbach's alpha of < .6, where WFI: $\alpha = 0.868$, FWI: $\alpha = 0.853$, WFS: $\alpha = 0.930$, and WFE: $\alpha = 0.877$. The authors achieved convergent and

discriminant validity for the questionnaire via Cronbach alpha scores for each construct > 0.70.

Data Collection

Following IRB approval from Liberty University (received on April 28, 2023) and dissertation committee approval for the questionnaire, potential respondents from select secular and religious online graduate programs at U.S. – based institutions received invitations to participate. The questionnaire remained active on SurveyMonkey.com until at least 107 respondents completed the questionnaires, which occurred in two days. Yet, the questionnaire remained open for three weeks, generating 143 completed surveys--well above the G*Power recommended sample size of 107. During the first two weeks of data collection, potential respondents received follow-up correspondence - via email and social media.

Operationalization of Variables

Independent Variable – Religiosity is the personal and communal expression of "someone's ties to a particular religion" (Lipnicka & Peciakowski, 2021; Jones, 2018). Religiosity is a numeric IV measured by the religious commitment inventory (RCI-10). It asks respondents for their level of agreement or disagreement on ten items on a Likert scale (Worthington et al., 2003).

Independent Variable – Spirituality is a holistic notion primarily concerned with the sacred or belief in a higher, fluid, and spiritual power (Jastrzębski, 2017). Spirituality is a numeric IV measured by the Spiritual Intelligence Self-Report Inventory (SISRI-24),

which asks respondents for their agreement or disagreement on ten items on a Likert scale (King & DeCicco, 2008).

Dependent Variable – Work-life Choice/Integration (WLCH/I), or the ability to make effective choices between work and nonwork in a way that does not separate work and nonwork by hours worked versus hours away from work to achieve balance (Summit, 2017). Instead, WLCH/I integrates them based on the needs of the individual. WLCH/I is a numeric DV measured by questions formulated and validated previously as the Work-Life Integration survey or WLI (Kumar et al., 2021).

Data Analyses

Given the two IVs and one DV, multiple linear regression was a statistical test. Multiple linear regression allows one to observe the effects of more than one IV on one continuous DV. Multilinear regression allows one to interpret the individual results of the IV controlling for the other IV.

Delimitations, Assumptions, and Limitations

A critical assumption in this study is that the term work-life balance will suffice as an adequate descriptor of the construct under review (work-life choice). Even though WLB is myriad in the literature, it might need to accurately describe the rub between work and nonwork decisions for many workers with busy work and nonwork lives (Simon Sinek, 2021; Summit, 2017). The term work-life choice is not prolific in the literature; thus, many studies in the literature review defer to work-life balance, even if they describe the decision-making process in nonpolarized terms.

Self-report data always have limitations because respondents might not accurately answer questions. Nevertheless, this study examines self-perceptions of religiosity,

spirituality, and work-life choice prowess, so survey research will provide appropriate data. Although participants from secular and nonsecular universities for this study received participation invitations, the number of participants from each category was unequal.

Summary

This quantitative study examines the potential nexus among religiosity, spirituality, and work-life choice/balance. The reliable and valid instruments RCI-10, SISRI-24, and WLI provided valuable data (derived from three 10-question, Likert-scale questionnaires) and ideas for subsequent analyses of any relationships among the three constructs. Participants were online graduate psychology students from secular and religious universities in the United States. The sample population and the instruments employed in this study should help fill gaps in the literature concerning an absence of U.S. studies on work-life choice/integration, religiosity, and spirituality.

Data and analyses formed the basis for answering the four research questions and five null and alternate hypotheses in chapters one and three of this study. Furthermore, the quantitative analysis provides results that inform the Biblical perspective of this study, which has sanctity for the gift of life and time given to each of God's children, as well as divine stewardship, as Christian doctrinal underpinnings.

CHAPTER 4: RESULTS

Overview

The primary goal of this study is to examine potential relationships among spirituality, religiosity, and work-life choice (WLCH). The term work-life balance (WLB), and the attempts by people worldwide to achieve it, served as a primer for WLCH, which does not inherently create unrealistic assumptions that quantify balance (number of hours at work and nonwork, for example). Instead, WLCH, like the similar term work-life integration (WLI), is a term that emphasizes both the decision-making process and the inevitable consequences of choosing work or nonwork in various circumstances (Silverman, 2009).

Furthermore, existing research on work and nonwork choices, religiosity, and spirituality (primarily outside the United States) informs the methodology for this study and places justified emphasis on religiosity and spirituality as variables that also explain human behavior and the human experience (Rathee & Rajain, 2020). Another aim of this study is to fill a gap in the literature on a potential nexus among religiosity, spirituality, and work-life choice within a United States educational institution context.

Data Collection Process

Potential respondents received recruitment letters through their online graduate psychology programs in the United States and through social media and smartphone groups such as Facebook and WhatsApp. Participants first completed two eligibility screening questions:

- Are you at least 18 years of age?
- Are you an online graduate psychology student at a U.S. – based university?

After consenting to participate in the study, participants answered 44 Likert-scale questions, corresponding to the RCI-10 (10 questions), the SISRI-24 (24 questions), and the WLI (10 questions) described in chapter three. Finally, respondents answered nine demographic questions. Of the 188 respondents, 143 fully completed the survey, resulting in 45 respondents needing to answer the demographic questions. As a result, all analyses performed included only the 143 completed surveys. The sample size of 143 far exceeded the calculated a priori power for this study of 107.

Research Questions and Hypotheses

The following research questions guide this study and aid the collection and analysis of the data:

RQ1: Do religiosity and spirituality influence online graduate students' perception that they choose effectively between work and nonwork (work-life choice)?

RQ2: Do the variables age and gender affect work-life choice?

RQ3: Do work status (part-time, full-time, gig, or other), online graduate student status (master's, Ph.D., combined, graduate certificate, and parental/caretaker responsibilities) influence work-life choice?

RQ4: Are there statistically significant differences in work-life choice among respondents from private/religious universities and private/non-religious and public universities?

The following null and alternate hypotheses derive from the research questions and the literature review.

H*o*1: Higher scores on religiosity do not result in effective work-life choice.

H*o*2: Higher scores on spirituality do not result in effective work-life choice.

H*o*3: The demographic variables age and gender do not affect online graduate students' work-life choice.

H*o*4: Work and nonwork responsibilities: work status (part-time, full-time, gig, or other), online graduate student status (master's, Ph.D., combined, graduate certificate, and parental/caretaker responsibilities do not affect work-life choice.

H*o*5: There are no statistically significant differences in responses among respondents from private/religious universities and private/nonreligious and public universities.

H*a*1: Higher scores on religiosity will result in effective work-life choice.

H*a*2: Higher scores on spirituality will result in effective work-life choice.

H*a*3: The demographic variables age and gender will affect work-life choice.

H*a*4: Work and nonwork responsibilities: work status (part-time, full-time, gig, or other), online graduate student status (master's Ph.D., combined, graduate certificate, and parental/caretaker responsibilities) will affect work-life choice.

H*a*5: There are statistically significant differences in work-life choice among respondents from religious universities and nonreligious universities.

Descriptive Results

Descriptive results for this study comprise Table 2 and include demographic data from respondents. Of note, nearly 80 percent of respondents were women. About fifty-two percent were either child or parent caregivers. Seventy-two percent were full-time students. Seventy-five percent of respondents were psychology Ph.D. students. Nearly seventy-seven percent of respondents worked full-time and studied. Almost 75 percent

of respondents were online graduate psychology students at Liberty University, while close to 22 percent were online graduate psychology students at the Harvard Extension School. The remaining 3 percent (6 respondents) represented Adler University, Bellevue University, Purdue Global University, Regent University, and the University of Hartford.

Table 2
Demographic Statistics

		N	*%*
Age			
	18 to 24	1	0.7
	25 to 34	26	18.2
	35 to 44	22	15.4
	45 to 54	37	25.9
	55 to 64	2	1.4
	65 to 74	52	36.4
	75 or Older	3	2.1
Gender			
	Female	114	79.7
	Male	29	20.3
Parent or Child Caretaker			
	No	69	48.3
	Yes	74	51.7
Caretaker of Parent(s)			
	No	120	83.9
	Yes	23	16.1
Online Graduate Student Status			
	Full-Time	103	72.0
	Part-Time	40	28.0
Graduate Degree Program			
	Doctoral Degree	107	74.8
	Master's Degree	1	0.7
	Graduate Certificate	35	24.5
Name of online university			
	Liberty University	106	74.1
	Harvard Extension School	31	21.7
	Bellevue University	1	0.7
	Regent	1	0.7
	Adler University	1	0.7
	School of Behavioral Science	1	0.7

	Purdue University Global	1	0.7
	University of Hartford	1	0.7
Name of discipline or major			
	Industrial/Organizational Psychology	55	38.5
	Developmental Psychology	17	11.9
	Psychology	48	33.6
	Social Psychology	13	9.1
	I/O Psychology	1	0.7
	Ph.D. General Psychology	4	2.8
	DSL	1	0.7
	General Psychology	3	2.1
	Liberal Arts (PSYC)	1	0.7
Work & Study			
	Works Part-time & Studies	7	4.9
	Works Full-time & Studies	110	76.9
	No Work; Only Studies	26	18.2

Table 3 shows the descriptive statistics for the dependent variable (work-life choice). The total score for the independent variable spirituality (M = 74.52, SD = 16.79) is considerably higher than that of the independent variable religiosity (M = 32.03, SD = 7.64) and work-life choice (M = 29.54, SD = 5.17).

Table 3

Descriptive Statistics

	N	Minimum	Maximum	*M*	*SD*
R_total	143	15.00	50.00	32.03	7.64
S_total	143	30.00	119.00	74.52	16.79
WLI_total	143	16.00	43.00	29.54	5.17
Valid N (listwise)	143				

Table 4

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.198[a]	.039	.026	5.09954	.039	2.861	2	140	.061

a. Predictors: (Constant), S_total, R_total

A multilinear regression analysis of work-life choice analyzed scores on (a) spirituality and (b) religiosity. The model was not statistically significant, F (2, 140) = 2.861 (p = 0.061), with only 2.6% of the variance explained by the model (See Table 5).

Table 5

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	148.790	2	74.395	2.861	.061[b]
	Residual	3640.749	140	26.005		
	Total	3789.538	142			

a. Dependent Variable: WLI_total

b. Predictors: (Constant), S_total, R_total

Study Findings

The researcher's findings address the four specific research questions listed in chapters two-four. The first research question: Do religiosity and spirituality influence online graduate students' perception that they choose effectively between work and nonwork (work-life choice)?

According to the results in Table 6, religiosity does not moderate work-life choice, given that p = 0.994 with $\alpha < 0.05$ is insignificant. At the same time, according to

the results in Table 6, spirituality moderates work-life choice, given that $p = 0.034$ with $\alpha < 0.05$ is significant.

Table 6

Coefficients[a]

Source		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	*β*	*t*	Sig.	Lower Bound	Upper Bound
1	(Constant)	24.989	2.220		11.258	.000	20.600	29.377
	R_total	.000	.062	.001	.007	.994	-.123	.124
	S_total	.061	.028	.198	2.144	.034	.005	.117

a. Dependent Variable: WLI total

The second research question: Do the variables age and gender affect work-life choice? There were no significant relationships between demographic variables and work-life choice. Although there were some significant relationships among the demographic variables, they were not the focus of this study.

Table 7

Demographic Correlations

	Religiosity	Spirituality	Work-life	Age	Gender	Parent or Child Caretaker	Caretaker of Parent(s)	Graduate Online Degree Status	Graduate Degree Program	Name of online university where you study	Name of discipline or major you are studying	Work or study
Religiosity	1.00											
Spirituality	.440**	1.00										.
Work-life	.088	.198*	1.00									
Age	.128	.182*	-.002	1.00								.
Gender	-.068	.082	.042	.158	1.00							
Parent or Child Caretaker	.050	.045	-.081	-.049	.000	1.00						
Caretaker of Parent(s)	.031	.055	-.005	.057	.016	.080	1.00					
Online Graduate Degree Status	-.021	-.048	.053	-.072	-.004	-.178*	-.061	1.00				
Graduate Degree Program	.021	-.025	-.079	-.238**	-.170*	-028.	-.076	.474**	1.00			
Name of online university where you study	-.052	-.107	.003	-.088	.092	-.166*	.041	.173*	.194*	1.00		
Name of discipline or major you are studying	.011	-.047	.065	.127	.141	.096	.004	-.015	-.090	-.074	1.00	
Work and Study	.019	.053	.126	.145	-.145	.035	.039	.124	-.096	-.041	.104	1.00

**. Correlation is significant at the 0.01 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).

The third research question: Do work status (part-time, full-time, gig, or other), online graduate student status (master's, Ph.D., combined, graduate certificate, and parental/caretaker responsibilities) influence work-life choice? According to the results in Table 7 above, none of these variables affect work-life choice.

The fourth research question: Are there statistically significant differences in work-life choice among respondents from private/religious universities and private/non-religious and public universities? Liberty University and Regent University students comprise students from religious universities. In contrast, students from Adler University, Bellevue University, the Harvard Extension School, Purdue Global University, and the University of Hartford comprise students who attend nonreligious universities (See Table 8).

Regarding the null and alternate hypotheses in the study, only alternate hypothesis b (H*b*) is valid: Higher scores on spirituality will result in effective work-life choice. Indeed, the statistical analysis leads to the finding that when the level of spirituality increases by one unit, it results in a rise in work-life choice by 0.061. The results call for the rejection of the remainder of the alternate hypotheses and the acceptance of the corresponding null hypotheses listed in chapters two-four.

Table 8

Independent Samples Test

Independent Samples Test

		Levene's Test for Equality of Variances		t-test for Equality of Means						
									95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
WLI_total	Equal variances assumed	.203	.653	1.392	130	.166	1.59551	1.14631	-.67232	3.86335
	Equal variances not assumed			1.377	35.653	.177	1.59551	1.15854	-.75492	3.94594

To assess the differences between the two types of online universities, this study includes an independent samples *t* test, with work-life choice scores as the dependent variable. The average score for religious school (M = 29.64, SD =5.14) is greater than the non-religious school score (M = 28.04, SD = 5.23). This difference is not statistically significant, $t(130) = 1.392$, $p = .653$, $\eta^2 = 0.309$, with 30.9% of the variance in work-life choice scores explained by the type of school respondents attended (See Table 8 above). The 95% confidence interval for the mean difference is (-0.672, 3.863).

Summary

The aim of this study is to examine the relationship between spirituality, religiosity, and work-life choice. The multilinear regression analysis results show a positive and significant relationship between work-life and spirituality. As a result, increasing the total spirituality score should increase the participant's work-life choice. When the level of spirituality increases by one unit, it results in a rise in work-life choice by 0.061.

Conversely, according to the multilinear regression analysis, religiosity does not significantly affect work-life. Thus, religiosity does not predict a participant’s work-life

choice. As a result, only the IV spirituality predicts work-life choice in this study. In addition, potential correlations among the demographic variables (age, gender, graduate program, student status, work status, parent/caretaker status, discipline/major, and religious or nonreligious university) were insignificant.

CHAPTER 5: DISCUSSION

Overview

The purpose of this study is to examine any potential relationships among religiosity, spirituality, and work-life choice. Respondents are online graduate psychology students from religious and secular universities, who arguably make frequent choices between work and nonwork, and deal with the consequences of these choices (Silverman, 2009).

A Christian perspective for this study comprises the concept of stewardship or the responsibilities we have been given in this life by the Lord (caring for the poor, the orphan, and the widow) and using this life to glorify the Lord by tending to the vineyard to which God has called us (*King James Version*, 1769/2021, Luke 12:42). In this vein, the 90,000 hours the average American spends working in a lifetime (Pryce-Jones, 2010) can be grounded in the New Testament scripture: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (*King James Version,* 1769/2021, Romans 8: 28).

In line with previous studies on the positive effects of religiosity and spirituality on physical and mental health, life satisfaction, and longevity (Roberts, 2019), this study is a means to uncover any effects of religiosity and spirituality on one's ability to choose effectively between work and nonwork. The study also serves as additional literature on the nexus of religiosity, spirituality, and work-life (choice, balance, integration, and harmony) with a U.S. online graduate psychology program context. As noted in chapter two of this study, much of the research on religiosity, spirituality, and work-life decision-making hails from other countries.

Summary of Findings

The primary findings in the study answer the four research questions outlined in chapters two through four. The multilinear regression analyses reveal that the independent variable spirituality moderated work-life choice, with a *p-value* of .036. The second independent variable, religiosity, did not moderate work-life choice, with an insignificant *p-value* of .994. This finding provides additional rationale for treating spirituality and religiosity as separate variables and not combining them in terms of examining their potential effects on work-life choice.

Moreover, demographic variables (age, gender, graduate program, student status, work status, parent/caretaker status, and discipline/major) do not significantly affect work-life choice among respondents. Although the demographic variables provide descriptive information about respondents, they do not have a significant influence on work-life choice. Finally, whether a respondent attended an online religious university does not have a significant influence on work-life choice, despite the religiosity variable in this research and a sample population which included three-quarters of the respondents attending a Christian online university.

Discussion of Findings

The IV spirituality (and not the IV religiosity) had a significant effect in predicting work-life choice (or the ability to choose effectively between work and nonwork). At the same time, nearly 75 percent of respondents study in a Christian online graduate psychology program. Despite the Christian majority among respondents, religiosity did not predict higher work-life choice. Moreover, demographic variables, including age, gender, graduate program, student status, work status, parent/caretaker

status, discipline/major, and religious or nonreligious university were insignificant when correlated with work-life choice.

Spirituality and Religiosity

When comparing this study's findings to the literature review in chapter two, it is necessary to stipulate that in this study the variables religiosity and spirituality are separate variables, with both examined in terms of work-life choice. Much of the research comprises studies of either religiosity or spirituality but not both. Studies cited in chapter two provide for a review of the impact of both religiosity and spirituality on work-family conflict, resilience, health, and ethical judgment (Selvarajan et al., 2020; Dos Reis & De Oliva Menezes, 2017; Villani et al., 2019; Silva Mendez et al., 2021; Alshehri et al., 2021).

Spirituality

Pertinent to the findings in this study, Jones (2018) asserts that spirituality is a larger umbrella than religiosity and that participants in her research have a difficult time differentiating spirituality from religiosity, noting that both play separate and overlapping roles in healthcare and society writ large. It stands to reason that participants in this study could have seen spirituality as more encompassing and more flexible than religiosity and, as a result, more helpful in informing decisions between work and nonwork.

Other researchers review spirituality's role and describe the benefits of combining spirituality with the workplace (Dal Corso et al., 2020; Chinomona, 2017; Hasan et al., 2020; Jones, 2018;). Additionally, Hunsaker (2020) notes that spirituality helps moderate work-family conflict. Anderson and Burchell (2019) recount that their qualitative study

of 17 employees, who consider themselves spiritual, resulted in many of the respondents making unethical hypothetical decisions.

Religiosity

Although the variable religiosity in this study did not significantly affect respondents' work-life choice, religiosity remains a key subject of research in the literature. Scheitle et al. (2021) emphasize the role of religion in leading graduate students in the sciences toward more teaching and academic positions versus research and medicine, given that family is an essential religious value for many participants. Likewise, Vu (2020), while performing a metanalysis of Asian research on work-life balance, religiosity, and employee engagement, finds religiosity to be an effective moderator between work-life balance and employee engagement. The author calls on organizations to leverage religiosity to increase work-life balance and productivity, and job satisfaction.

At the same time, Abdala et al. (2021) survey over 300 participants across the United States of various religious denominations. The researchers conclude that religiosity positively predicts physical and mental health across age, education, and lifestyle, although that finding did not appear in this study on work-life choice.

Decision-Making Theories

The findings in this study indicate that respondents turned to spirituality to facilitate work-life choice. Moreover, there are germane extrapolations of theories of decision-making, including Normative Decision Theory (NDT), Rational Choice Theory (RCT), and Choice Theory (CT) that are related to this study’s findings. In the aggregate,

the three theories provide the basis for examining how one chooses between work and nonwork while potentially using tools such as spirituality and religiosity.

In chapter two of this study, a there is a description of the evolution of decision-making theories among philosophers, which goes back centuries to psychologists, often dating back several decades to a century or more. Even the early decision-making theories originated in religious or spiritual doctrine or themes. In the case of Pascal's Wager, one participates in a bet as to whether belief in God is more advantageous than not. In the famous bet, Pascal explains that it is better to believe in God as there is nothing to lose (McKenzie, 2020). Since Pascal, other foundational theories include prospect theory (the ultimatum game), expected utility theory, and game theory (Małecka, 2019).

Normative Decision Theory (NDT)

Elliott (2019) explains the goal of NDT as the "how" and "when" one responds to a decision problem. Further, an NDT hallmark is adherence to or rejection of social norms (Feng et al., 2015). The human dilemma created when choosing between social norms and enforcement (rules, laws, consequences, punishments for violations) creates a gray area for choosing. The ultimatum game discussed in chapter two, in which players must decide how to choose money, sheds light on a human tendency to focus on what one might gain versus lose.

Is it possible that respondents in this study felt spirituality allowed for more flexibility in choice than religiosity's sometimes strict confines and consequences for "poor" choices? Of primary importance, the data in this study show that spirituality assisted respondents in their work-life choices. At the same time, respondents might

have conflated religiosity and spirituality, given the literature contains studies that treat the two variables collectively.

Rational Choice Theory (RCT)

In this study, the demographic variables did not correlate with work-life choice, but further studies could delve deeper into any potential effects familial upbringing might have on work-life choice. To further illustrate the human dilemma, Rational Choice Theory (RCT), also known as public choice theory, presents a model of assumptions in which people are rational and self-interested (Hindmoor & Taylor, 2015). A significant flaw in RCT where spirituality comes in is the notion that humans are always rational. If this were the case, spirituality, and religiosity, for that matter, would be obsolete in the decision-making process. Lupu et al. (2018) refute one of the pillars of RCT, the premise that self-interest directs choices, as RCT fails to acknowledge other critical factors, such as familial upbringing, when determining an action to be rational

Choice Theory (CT)

Lastly Choice Theory (CT), developed by psychiatrist William Glasser takes decision-making in a polar direction from NRT and RCT. Glasser (1999), unlike supporters of NDT and RCT, openly supports that faith and spirituality are behaviors individuals choose to help satisfy their needs. Glasser contends that the fundamental premises are true: 1) actions people take are behaviors, 2) nearly all behaviors result from personal choice, and 3) humans are genetically driven to seek out five basic needs: survival, freedom, fun, power, and love. It is love for oneself, others, God, or a higher spiritual power that is evident through the findings in this study in which spirituality predicts the construct of work-life choice.

Biblical Foundations

Stewardship

A biblical perspective in this study serves as a foundation for subsequent premises and assertions. The first component of the biblical foundation for this study is the concept of stewardship, or being an effective steward or caretaker of what God provides. A New Testament scripture on stewardship reads: "And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? (*King James Version*, 1769/2021, Luke 12: 42). Stewards are responsible for building the Kingdom of God on earth, starting at home and at work.

Service to Others

The second biblical foundation for this study is service. The Bible is myriad with scriptures describing the importance of putting others' needs above the needs of the self. James teaches Christians how to live their religion as God intended: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (*King James Version*, 1769/2021, James 1: 27). How one chooses to spend one's time in this life and whether time spent reflects caring for others over oneself fits into a spiritual category as far as the findings of this study. Increasing one's spirituality increases one's ability to choose between work and nonwork.

Prayer and Meditation

The third biblical foundation for this study is communication with God or a Higher Power. Through supplication toward the heavens, one receives guidance,

direction, and inspiration, and at the same time, adheres to the principles taught in the Old Testament: "Blessed be God, which hath not turned away my prayer, nor his mercy from me" (*King James Version*, 1769/2021, Psalms 66: 20). The Gospel according to Matthew contains this wisdom on prayer: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (*King James Version*, 1769/2021, Matthew 21: 22). Whether it be prayer or meditation, respondents in this study report that spirituality related directly to their decision-making process.

Implications

This study's implications immediately point to spirituality's role in helping busy people (online graduate psychology students) choose more effectively between work and nonwork. Industrial and Organizational psychologists advise employers, develop programs for employees, and validate the effectiveness of programs that facilitate work-life choice (Landy & Conte, 2019; Spector, 2021). Given that this study focuses on employee attitudes to phenomena (work-life choice, religiosity, and spirituality), this study falls under the O portion of I/O psychology. Results from this study can inform I/O psychologists as they find creative ways to incorporate best practices and standards for building workplace spirituality to increase work-life choice and possibly other work attitudes, such as job satisfaction and employee engagement (Utama et al., 2021)

Like research on the physiological effects of spirituality on health and overall wellbeing, this study's finding that spirituality predicts work-life choice is more evidence of the value of spirituality in the decision-making process (Dos Reis & De Oliva Menezes, 2017). At the same time, religiosity did not predict work-life choice, even though -more than 75 percent of the participants are - online graduate psychology

students at religious universities. The implications of a preference for spirituality over religiosity could assist Church leaders as they review national studies on religious decline (Brauer, 2018).

Studies on diminishing membership and affiliation with religious denominations in the United States are not new. Brauer (2018) posits that data from the United States indicate the United States is on a similar trajectory of religious decline as European countries, which could be a standard demographic shift in lieu of a paradigm shift specifically away from religion. The author suggests that predicting religious decline in younger generational strata is a product of correctly identifying trends in older generations, which were not previously examined closely due to the widely held belief that older generations remain religious.

Although religiosity did not significantly predict work-life choice and spirituality did, over 32 percent of respondents were between the ages 65-74 (this data point arguably warrants study on students in pursuit of an online graduate degree in psychology at or after the age of 65 at a private religious university). Religious decline in the United States is especially prevalent among Generation Z (Gen Z) or those born between 1997-2012. Manalang (2021) notes a rising trend of unbelief among Gen Z and minority millennials. Hardy et al. (2023) analyze data from the National Study of Youth and Religion, finding declines across adolescence in church attendance, prayer, scripture study, religious importance, and spirituality, while doubt in religion remains stable across time. In this study, only one respondent from Gen Z, or 0.07 percent of the sample population. As a result, in this study, it is challenging to determine whether semantic differences between what it means to be spiritual versus religious affected the results.

Limitations

Limitations in this study, previewed in chapter three, include the decision to use self-report instruments and subsequent data. Respondents might not accurately answer questions, and no researcher is available to clarify ambiguous questions or errors in the online questionnaire hosted by SurveyMonkey.

The methodology in this study is quantitative. A mixed methods methodology could have generated additional data from interviewing respondents and delving into unanswered questions, such as how respondents operationalize *religiosity* and *spirituality* as they answered survey items from the three previously validated instruments (RCI-10, SISRI-24, WLI Survey).

The sample population comprised -eight U.S.-based online universities that offer graduate psychology degree programs. Seventy-five percent of the sample population listed Liberty University as their institution. Months-long efforts to recruit more respondents from dozens of religious and nonreligious online universities only resulted in 25 percent of the sample population from institutions other than Liberty University. Of the 25 percent, nearly 22 percent are students at the Harvard Extension School.

In addition, 45 respondents did not complete this survey, and the reasons for their incompletion are unknown. Although 143 completed surveys exceed the a priori power sample size of 107, a larger sample population could have produced different results and conclusions. A more diverse sample population could also enhance the generalizability of findings and conclusions.

Recommendations for Future Research

First, this study utilizes a quantitative methodology to examine two IVs (religiosity and spirituality) and 1 DV (work-life choice). Building upon the findings in this study, future research should include a study that incorporates a mixed methods approach to examining the three variables. -Qualitative methodologies such as case studies, ethnography, phenomenology, and narratives could shed more light on the respondents' preference for spirituality over religiosity when choosing between work and nonwork (Creswell, 2018). Rich data from structured interviews with questionnaire respondents could yield findings that shed light on the influence of religiosity and spirituality on work-life choice. There were no incentives to gain respondents for this study, but a monetary incentive with future studies might result in a larger sample population and more generalizable findings.

Second, this study lays the groundwork for subsequent studies to examine the nexus among religiosity, spirituality, and work-life constructs, including work-life choice, work-life integration, and work-life conflict. By changing the sample population and employing a mixed methods approach, valuable findings on the nexus of the three variables from this study could be repeated, expanded, and generalized beyond the specific sample populations in this study.

Finally, potential respondents were online graduate students of psychology. Still, future studies could expand the sample population to include other social science disciplines or online graduate students at U.S.- based universities writ large. Online graduate students represent a slice of the general population that faces work-life decisions

regularly. In this study, for example, 77 percent of the respondents work full-time and study.

Summary

This study is an example of research to examine a critical construct reviewed regularly by Industrial and Organizational psychologists, other social scientists, and professionals—choosing effectively between work and nonwork. Determining if the constructs of religiosity and spirituality could predict work-life choice, or the perceived ability of an employee to choose effectively between work and life activities while acknowledging there are consequences for each choice, guides this study(Silverman, 2019).

The primary finding was that spirituality significantly and positively affects work-life choice. Moreover, when the level of spirituality increases by one unit, it results in a rise in work-life choice by 6 percent. As a result, employers, employees, and I/O psychologists should consider the role of spirituality in assisting employees with goals to increase their work-life choice. Finally, this study also serves to introduce a term that might better describe the push and pull between work and nonwork responsibilities felt by employees than the traditional term work-life balance that presumes a balance in time spent on work and nonwork without adequate inclusion for the consequences of those choices.

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APPENDIX A IRB APPROVAL

From: do-not-reply@cayuse.com <do-not-reply@cayuse.com>
Sent: Friday, April 28, 2023 8:55 AM
To: Guy, James C (Psychology) <jcguy@liberty.edu>; Slowinski, Patrick Thomas (Psychology) <ptslowinski@liberty.edu>
Subject: [External] IRB-FY22-23-998 - Initial: Initial - Exempt

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

April 28, 2023

Patrick Slowinski
James Guy

Re: IRB Exemption - IRB-FY22-23-998 EXAMINING RELIGIOSITY, SPIRITUALITY, AND WORK-LIFE CHOICE AMONG GRADUATE PSYCHOLOGY STUDENTS IN U.S. PROGRAMS

Dear Patrick Slowinski, James Guy,

The Liberty University Institutional Review Board (IRB) has reviewed your application in accordance with the Office for Human Research Protections (OHRP) and Food and Drug Administration (FDA) regulations and finds your study to be exempt from further IRB review. This means you may begin your research with the data safeguarding methods mentioned in your approved application, and no further IRB oversight is required.

Your study falls under the following exemption category, which identifies specific situations in which human participants research is exempt from the policy set forth in 45 CFR 46:104(d):

Category 2.(i). Research that only includes interactions involving educational tests (cognitive, diagnostic, aptitude, achievement), survey procedures, interview procedures, or observation of public behavior (including visual or auditory recording).
The information obtained is recorded by the investigator in such a manner that the identity of the human subjects cannot readily be ascertained, directly or through identifiers linked to the subjects.

Your stamped consent form(s) and final versions of your study documents can be found under the Attachments tab within the Submission Details section of your study on Cayuse

IRB. Your stamped consent form(s) should be copied and used to gain the consent of your research participants. If you plan to provide your consent information electronically, the contents of the attached consent document(s) should be made available without alteration.

Please note that this exemption only applies to your current research application, and any modifications to your protocol must be reported to the Liberty University IRB for verification of continued exemption status. You may report these changes by completing a modification submission through your Cayuse IRB account.

If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

Sincerely,
G. Michele Baker, PhD, CIP
Administrative Chair
Research Ethics Office

APPENDIX B: INSTRUMENT USAGE PERMISSION RCI

From: Everett Worthington <eworth@vcu.edu>
Sent: Saturday, December 10, 2022 6:48 AM
To: Slowinski, Patrick Thomas (Psychology) <ptslowinski@liberty.edu>
Subject: [External] Re: Dissertation and RCI-10

Sure, I'd be happy to help. Feel free to use the RCI 10. I'll send you some files you might find useful when I get on my computer later.
Ev

On Fri, Dec 9, 2022, 8:02 PM Slowinski, Patrick Thomas (Psychology) <ptslowinski@liberty.edu> wrote:
Dr. Worthington,

I am working on a dissertation for my I/O Psychology Ph.D. at Liberty University. I have an Ed.D. from 20 years ago in education and am coming back to academia after a 20-year break as a U.S. diplomat.

I came across your RCI-10 and hope you would permit me to use it for my dissertation research. I plan on examining a potential nexus among work-life balance, religiosity, and spirituality. I will send you a copy of my work, which I think you might find interesting.

With gratitude,

Patrick Slowinski

Patrick T. Slowinski, Ed.D.
Adjunct Instructor **Department of Psychology**

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APPENDIX C: INSTRUMENT USAGE PERMISSION SISRI-24

Hi Patrick,

You are welcome to use the scale. It is free to use for research and educational purposes.

Best of luck,
David

David King, MSc, PhD
Instructor, Department of Psychology
University of British Columbia - *located on the traditional, ancestral, and unceded territory of the xʷməθkʷəy̓əm (Musqueam) people.*

Visit my website: davidbking.net / blog:thestateofus.net

On Dec 9, 2022, at 4:27 PM, Slowinski, Patrick Thomas (Psychology) <ptslowinski@liberty.edu> wrote:

David,

I am a Ph.D. student at Liberty University, planning to look at a possible nexus among work-life balance, religiosity, and spirituality for a dissertation, using survey research data from online graduate psychology students in U.S.-based university degree programs. I found your study by viewing a dissertation by Moore (2017) from Walden U. If you have a link to the most current SISRI-24, I would be most grateful.

With gratitude,

Patrick

Patrick T. Slowinski, Ed.D.
Adjunct Instructor **Department of Psychology**

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APPENDIX D: INSTRUMENT USAGE PERMISSION WORK-LIFE INTEGRATION SURVEY

Dr. Sourabh Munjal<hr.sourabhmunjal@gmail.com>

To:Slowinski, Patrick Thomas (Psychology)Thu 12/22/2022 5:45 AM

Dear Prof. Patrick Thanks for your message. Thanks for your appreciation. The scale is validated and we (me and other authors) have no objection to using this scale freely for academic purposes. Please let me know if this message is enough or if you require mail also. I have seen your profile and believe with your experience you can provide a remarkable contribution to academia. I have sent you the connection request and would appreciate it if you accept it. Please reach me at hr.sourabhmunjal@gmail.com +91-8739994960. Regards Sourabh

Dr. Munjal, Greetings from Arlington, Virginia. I was able to access your excellent article in 2021 that you wrote with Sakar and Chakar. I also have a copy of your questionnaire. Could you tell me if you validated the survey? Also, would you mind giving me permission to use your questionnaire for my PhD work on religiosity, spirituality, and what I term work-life choice (Second doctoral degree is a long story--took a 20-year break to be a diplomat and upon returning had a keen interest in I/O psychology over educational psychology). I will send you copies of my work with your work cited and referenced as well. If you agree, please send a brief email with your permission to my work address:

ptslowinski@liberty.edu

With gratitude,

Patrick Slowinski, Ed.D.
Sourabh Munjal 1:16 PM

Dear Prof. Patrick Thanks for your message. Thanks for your appreciation. The scale is validated and we (me and other authors) have no objection to using this scale freely for academic purposes. Please let me know if this message is enough or if you require mail also. I have seen your profile and believe with your experience you can provide a remarkable contribution to academia. I have sent you the connection request and would appreciate it if you accept it. Please reach me at hr.sourabhmunjal@gmail.com +91-8739994960. Regards Sourabh

APPENDIX E RCI-10, SISRI-24, WLI ITEMS

Screening Questions

1. Are you at least 18 years of age?
2. Are you an online graduate psychology student in a U.S. – based university?
3. Do you consent to participate in this study?

4. My job reduces the time I want to spend on nonwork (including family). **(WLI)**
5. I spend time in trying to grow in understanding of my faith. **R**
6. I enjoy spending time with others of my religious affiliation. **R**
7. It is important to me to spend periods of time in private, religious thought and reflection. **R**
8. I enjoy working on the activities of my religious affiliation. **R**
9. I keep well informed about my local religious group and have some influence on its decisions. **R**
10. I have often questioned or pondered the nature of reality. **S**
11. I recognize aspects of myself that are deeper than my physical body. **S**
12. I have spent time contemplating the purpose or reason for my existence. **S**
13. I am able to enter higher states of consciousness or awareness. **S**
14. I am able to deeply contemplate what happens after death. **S**
15. I often read books, magazines, or online articles about my faith. **R**
16. My ability to find meaning and purpose in life helps me adapt to stressful situations. **S**
17. It is difficult for me to sense anything other than the physical and material. **S**
18. I can control when I enter higher states of consciousness or awareness. **S**
19. I am able to define a purpose or reason for my life. **S**
20. I frequently contemplate the meaning of events in my life. **S**
21. I define myself by my deeper, non-physical self. **S**
22. I am able to move freely between levels of consciousness or awareness. **S**
23. Religion is especially important to me because it answers many questions about the meaning of life. **R**
24. I often see issues and choices more clearly while in higher states of consciousness/awareness. **S**
25. I have developed my own theories about such things as life, death, reality, and existence. **S**
26. I am highly aware of the nonmaterial aspects of life. **S**
27. I make financial contributions to my religious organization. **R**
28. My religious beliefs lie behind my whole approach to life. **R**
29. I am able to make decisions according to my purpose in life. **S**
30. I recognize qualities in people which are more meaningful than their body, personality, or emotions. **S**
31. I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.). **S**

32. Recognizing the nonmaterial aspects of life helps me feel centered. **S**
33. I am aware of a deeper connection between myself and other people. **S**
34. I am able to find meaning and purpose in my everyday experiences. **S**
35. I have developed my own techniques for entering higher states of consciousness or awareness. **S**
36.When I experience a failure, I am still able to find meaning in it. **S**
37. I have often contemplated the relationship between human beings and the rest of the universe. **S**
38. Overall, I am able to integrate my work and my life outside of work (nonwork). **WLI**
39. Nonwork obligations (including family) reduce the time I want to spend at work. **WLI**
40. Nonwork issues (including family) distract me from my work. **WLI**
41. Nonwork (including family) activities negatively impact my sleep, which spills over to my work performance. **WLI**
42. Nonwork obligations (including family) cut into my personal or self-care time. **WLI**
43. Problems at work (or while working remotely) make me irritable at home. **WLI**
44. My work requires a lot of time away from home. **WLI**
45. My job takes so much time that I am often too tired to contribute effectively at home. **WLI**
46. Religious beliefs influence all my dealings in life. **R**
47. My organization helps its employees effectively integrate work with nonwork obligations/activities. **WLI**
48. What is your age?

- ○ 18 to 24
- ○ 25 to 34
- ○ 35 to 44
- ○ 45 to 54
- ○ 55 to 64
- ○ 65 to 74
- ○ 75 or older

49. What is your gender?

- ○ Female
- ○ Male
- ○ Other (specify)

50. Are you a parent or caretaker of children (ages 1-18)?

- Yes
- No

51. Are you a caretaker of a parent/parents?

- Yes
- No

52. What is your online graduate student status?

- Full-time
- Part-time

53. Graduate Online Degree Sought

- Master's Degree
- Doctoral Degree
- Graduate Certificate

54. Name of online university where you study

55. Name of discipline or major you are studying

56. Do you work and study?

- I work full-time and study.
- I work part-time and study.
- I do not work; I study.

APPENDIX F RECRUITMENT EMAIL

May 1, 2023

Dear Recipient:

As a graduate student in the Psychology Department of the School of Behavioral Sciences at Liberty University, I am conducting research as part of the requirements for a doctoral degree. I received approval from Liberty University's IRB to conduct my research on April 28, 2023. The purpose of my research is to examine potential correlations among religiosity, spirituality, and work-life choice, and I am writing to invite eligible participants to join my study.

Participants must be 18 years of age or older and current online graduate psychology students in U.S. - based university programs. Participants, if willing, will be asked to answer 44 survey questions online. It should take approximately 8-10 minutes to complete the survey. Participation will be completely anonymous, and no personal, identifying information will be collected.

To participate, please click here to complete the survey.

A consent document is provided on the second and third pages of the survey, following two screening questions. The consent document contains additional information about my research. Because participation is anonymous, you do not need to sign and return the consent document unless you would prefer to do so.

Sincerely,

Patrick T. Slowinski, Ed.D.,
Ph.D. Candidate at Liberty University
571-276-5894
ptslowinski@liberty.edu

APPENDIX G CONSENT FORM

Title of the Project: Examining Religiosity, Spirituality, and Work-Life Choice among Online Graduate Students in U.S. Programs

Principal Investigator: Patrick T. Slowinski, Ed.D., Doctoral Student School of Behavioral Sciences, Psychology Department, Liberty University

Invitation to be Part of a Research Study
You are invited to participate in a research study. To participate, you must be 18 years of age or older and must be current online graduate psychology students in U.S. - based university programs. Taking part in this research project is voluntary.
Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?
The purpose of the study is to examine the constructs of religiosity, spirituality, and work-life balance. Respondent data will help answer questions regarding any potential correlations among the three constructs/variables.

What will happen if you take part in this study?
If you agree to be in this study, I will ask you to do the following:
• •Participate in an online survey with 44 questions that will take no more than 8-10minutes.

How could you or others benefit from this study?
Participants should not expect to receive a direct benefit from participating in this study. Benefits to society include providing more information for companies and psychologist to improve work environments.

What risks might you experience from being in this study?
The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?
The records of this study will be kept private. Research records will be stored securely and only the researcher will have access to the records.

- Participant responses will be anonymous.
- Data will be stored on a password-locked computer indefinitely.

How will you be compensated for being part of the study?
Participants will not be compensated for participating in this study.

Is the researcher in a position of authority over participants, or does the researcher have a financial conflict of interest?
The researcher serves as an adjunct instructor at Liberty University. To limit potential or perceived conflicts, data collection will be anonymous, so the researcher will not know who participated.

Is study participation voluntary?
Participation in this study is voluntary. Your decision whether to participate will not affect your current or future relations with Liberty University. If you decide to participate, you are free to not answer any question or withdraw at any time prior to submitting the survey without affecting those relationships.

What should you do if you decide to withdraw from the study?
If you choose to withdraw from the study, please exit the survey and close your internet browser.

Whom do you contact if you have questions or concerns about the study?
The researcher is Patrick T. Slowinski. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact him at 571-276-5894 and ptslowinski@liberty.edu You may also contact the researcher's faculty sponsor, Dr. James Guy at jcguy@liberty.edu.

Whom do you contact if you have questions about your rights as a research participant?
If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434-592-5530, and our email address is irb@liberty.edu.
Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Your Consent
Before agreeing to be part of the research, please be sure that you understand what the study is about. You can print a copy of the document for your records. If you have any questions about the study later, you can contact the researcher using the information provided above.

Liberty University IRB-FY22-23-998 Approved on 4-28-2023

APPENDIX H: LU PSYCHOLOGY DEPARTMENT PERMISSSION

From: Knapp, Kenyon Christian (School of Behavioral Sciences Admin) <kcknapp@liberty.edu>
Sent: Saturday, April 15, 2023 11:20 PM
To: Slowinski, Patrick Thomas (Psychology) <ptslowinski@liberty.edu>
Cc: Piferi, Rachel (Psychology) <rpiferi@liberty.edu>; Guy, James C (Psychology) <jcguy@liberty.edu>
Subject: RE: Permission to Survey LU Online Graduate Psychology Students,

Dear Dr. Slowinski,

I approve your dissertation work of surveying LU online graduate psychology students for your dissertation. I wish you the best with your dissertation.

In Christ,

Kenyon Knapp, Ph.D., LPC
Dean
School of Behavioral Sciences
Health Professions
(434) 582-2697

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From: Slowinski, Patrick Thomas (Psychology) <ptslowinski@liberty.edu>
Sent: Tuesday, April 11, 2023 9:03 PM
To: Knapp, Kenyon Christian (School of Behavioral Sciences Admin) <kcknapp@liberty.edu>
Cc: Piferi, Rachel (Psychology) <rpiferi@liberty.edu>; Guy, James C (Psychology) <jcguy@liberty.edu>
Subject: Permission to Survey LU Online Graduate Psychology Students,

Dr. Knapp,

I am an I/O Psychology Ph.D. candidate and an LU online Psychology Department adjunct instructor. I would like permission to survey LU online graduate psychology students for my dissertation research entitled: "Examining Religiosity, Spirituality, and Work-Life Choice."

I have submitted my IRB proposal and received direction from IRB to request your permission. I have also attached my IRB-approved recruitment letter.

Please let me know if you require anything else from me.

BTW: I am immensely enjoying my Ph.D. program and the students I am blessed to instruct.

God Bless,

Patrick

Patrick T. Slowinski, Ed.D.
Adjunct Faculty Member **Department of Psychology**
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