EXPLORING THE RELATIONSHIP BETWEEN EMOTIONAL INTELLIGENCE

AND RELIGIOSITY AND THE EXPERIENCE OF EMOTIONAL LABOR IN

WORKING WOMEN

by

Jane Naa Koshie Acquah-Bailey

Liberty University

A Dissertation [Proposal] Presented in Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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APPROVED BY:

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Dr. Sarah Jo Spiridigliozzi, Committee Chair

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Dr. Jerry Green, Committee Member

Abstract

Women serve crucial roles within the home as caregivers and outside the home in the workforce, where they often fill many essential support positions such as service industry workers, teachers, social workers, nurses, and human service workers. In these roles, women must often mitigate the psychosocial issues of those whom they serve, resulting in high emotional labor with subsequent deleterious effects for them. Religiosity and emotional intelligence have been demonstrated to alleviate psychosocial stressors. Current research identified on emotional intelligence and emotional labor in diverse workspaces shows ongoing development. Biblical references to emotional intelligence and religiosity in emotional management highlight the need of addressing this issue for employed women. However, no research was identified that explored the connections between religiosity, emotional intelligence, and the experience of emotional labor among working women. This study sought to fill this research gap. Working women aged 18 years and older, living in Canada and the United States were surveyed via Amazon mTurk regarding their emotional intelligence, religiosity, and their emotional labor at home, and at work. The findings revealed a significant relationship between emotional intelligence and religiosity, as well as between religiosity and emotional labor. Furthermore, it identified a marked difference in emotional labor experienced between home and work environments. These findings offer benefits for future research, for psychological practice and consulting, as well as for organizations in improving the work-life balance of employed women.

Keywords: women, work, religiosity, emotional labor, emotional intelligence, burnout, roles, Amazon mTurk

Dedication

I dedicate all my research and this dissertation first and foremost to my Lord and Savior

Jesus Christ. It is He Who girded me with strength and made it possible. Then, secondly,

I dedicate this to my husband and seven beautiful children. Thank you, fam for your love,

prayers, encouragement, and support, throughout this process. I am eternally grateful.

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CHAPTER 1: INTRODUCTION TO THE STUDY

Introduction

Women have served crucial roles in societies and their communities since the beginning of human history. Their roles within the home in families include serving as caregivers of offspring and or parents; being the partial or sole contributors to a family's finances; and being bookkeepers, housekeepers, cooks, nurses, chauffeurs, and organizers. They also increasingly, in our contemporary times, serve in roles outside the home in the workforce, even in the most conservative of cultures. Often, even in these roles outside the home, many women will be found in caring or support professions (Taylor et al., 2022), such as the following: hospitality workers, customer service/customer service-oriented roles, teachers, childcare workers, social workers, nurses, allied health care workers, human service workers, and public service workers. In almost all their work roles, women are expected to be psychosocial and occupational first-line responders who bring caring and support to the work they perform for those around them, just like they do for those at home (Taylor et al., 2022).

This crucial role women play in the various domains they work in is not without cost (Adams et al.*,* 2016; Lee, 2019). Research has shown that many women suffer emotional labor because many of the professions in which they find themselves are those that are subject to excessive emotional labor (EL) (Adams et al.*,* 2016). Excessive EL in these professions has been consistently linked with poor physical, emotional, psychosocial, and professional outcomes for working individuals. The resultant high cost to employers in terms of increased turnover (Lee, 2019) and to the workers including women themselves in terms of high levels of burnout and depression rates (Adams et al.,

2017; Boucher, 2016; Kinman et al., 2011) has generated numerous studies on tools to ameliorate or mitigate these effects.

These studies on variables that may reduce EL have investigated the effects of variables such as autonomy (Goswami & Mahanta, 2021). Other studies have focused on national and organizational culture and their effects on reducing EL (Mastracci & Adams, 2019). Within the organizational setting, other studies have focused on perceived organizational support and delegation (Ellison, 2019; Ngasura, 2012), as well as on leadership styles (Lu et al., 2019) and how they affect EL. Finally, many studies were found that focused on intelligence: cultural intelligence and emotional intelligence and how these also affect EL (Lu et al., 2020; Rafiq et al., 2020; Szczygiel & Bazinska, 2021).

Studies on several of these variables, however, have yielded conflicting conclusions. For instance, delegation, as illustrated by the example of Moses in the wilderness (*King James Bible*, 1769/2010, Exodus 18:14–23) has been cited as a tool to combat the EL by authors such as Ellison (2019). However, this view stands in conflict with the studies carried out by Edwards et al. (2018), and Tran et al. (2021), which concluded that EL persists even when work is delegated. Despite conflicting conclusions for some of the variables mentioned, one variable continues to consistently be linked to reduced emotional labor in numerous studies. This is the variable of emotional intelligence (Hurley et al., 2020; Kozlowski et al., 2018). For instance, a 2018 study by Kozlowski et al. (2018) with nurses provided the insight that increased EI was associated with decreased EL (Kozlowski, 2018). This was corroborated by research that showed that higher levels of EI in professionals in other fields (hospitality staff, sales agents,

clergy, etc.) were associated with a decrease in the negative effects of EL and resulted in better EL management strategies (Foster & McCloughen, 2020; Szczygiel & Bazinska, 2021). Thus, it appears that the EI of working women will have a bearing on the EL they experience in both their field of work and their work in the home. Although EL is not necessarily gender specific (Goleman 1998), most studies indicate that women provide more EL and are subject to expectations that they will do so (Meier et al., 2006; Webb, 2001). So, it appears that EI may provide a protective buffer against EL for women workers. Thus, a review of recent studies provides support for EI as a variable to mitigate the effects of EL.

The effect of religiosity on ameliorating life's stressors has been brought to the forefront of many studies in the wake of the COVID-19 pandemic of 2020. (Agbaria & Mokh, 2022; Bentzen, 2021; Rahimi et al., 2021). This is because the COVID-19 global pandemic increased the number of personal and professional stressors affecting many individuals (Spiridigliozzi, 2022). In several of the studies reviewed religiosity has been linked to better coping behaviors in times of stress (Mahmood et al., 2021; Roth-Cohen et al., 2022; Pirutinsky et al., 2020). This coping advantage conferred by religiosity has been studied to apply to positive coping in the face of chronic ailments and mental disease, even mitigating depression (Arbinaga et al., 2021; Braun et al., 2022). Other studies also found that religiosity was linked to better psychosocial well-being (Abdek-Khalek et al., 2019; Vitorion et al., 2022). The literature review on the benefits of religiosity found only scant research on the relationship between religiosity and EL (two articles), as well as on the relationship between religiosity and EI (less than 1,000 articles). Additionally, a search of current literature found no research on the relationship

between EI and religiosity in the experience of EL in working women. This study will seek to fill the research gap identified by studying the relationship between EI and religiosity in the experience of EL by women employed in the workforce (i.e., women workers).

Background

Scientific Background and Concepts of EL

EL has been defined in different ways since Hochschild (1983) created the term: she referred to it as the intentional effort employees put into producing and expressing job-required emotions in their dealings with consumers per their organizational policies and goals. Brotheridge & Lee (2003) referred to it as a process by which workplace emotions were regulated and managed by employees in accordance with organizational goals that mandated the expression of only socially desirable emotions. Morris and Feldman (1996) stated that it is the amount of work (effort, planning, and control) expended to express organizationally desired emotions in social interactions. Ashforth and Humphrey (1993) stated it is the demonstration of the type of acceptable social emotions that people engaged in service work are expected to always display. In summary, EL focuses on the labor performed in the regulation of emotions in the workplace.

The components of EL have been conceptualized in different ways, including a two-dimensional model involving the components of deep acting and surface acting developed by Hochschild (1983). This was followed by the development of a four-dimensional model of frequency of display of emotions, intensity, and duration of required emotional displays, diversity of emotions conveyed, and emotional dissonance

by Morris and Feldman in 1996. Then the development of a three-dimensional model of surface acting, deep acting, and genuine acting by Brotheridge and Grandey (2002).

The instruments used to measure EL in other studies have included personalized scales such as the one developed by Brotheridge and Lee (2003) which is a six-item scale. Additionally, burnout scales such Maslach et al.'s (1996) burnout inventory, and Francis et al.'s (2019) burnout inventory are utilized in EL measurement. The commonality these different EL scales possess is that they assess EL by measuring either burnout, depersonalization, or emotional exhaustion.

Biblical Background on EL

In studying the Bible, the effects of the emotional toll of ministerial work are found in both the Old and New Testaments. There is the well-known example of the man of God Moses in sitting with the people of Israel from dawn to dusk (*King James Bible*, 1769/2010, Exodus 18:14–23). Other verses highlight the great emotional toll that Moses was under that led him to ask God to kill him (Numbers 11:11–15): when he admonished the Israelites before they entered Canaan (Deuteronomy 1:9–12), his confrontation with Korah and company (Numbers 16:15), and at the quarrel at Meribah (Numbers 20:10–13). The prophet Jeremiah was another minister who suffered an emotional toll from his ministry to the children of Israel: cursing the day of his birth (Jeremiah 20:14–18), lamenting about his reputation (Jeremiah 15:10), and elucidating his internal anguish (Jeremiah 15:18).

In the New Testament, we see the twelve disciples of Jesus under intense emotional pressure both during the days when Jesus was with them (*King James Bible*, 1769/2010, Mark 6:31–32) and after He ascended into heaven (Acts 6:1–6). Apostle Paul

also talked about despairing of life (2 Corinthians 1:8) and carrying the sentence of death in his body (2 Corinthians 4:10) in describing his ministerial stripes. Our Lord Jesus Himself suffered the emotional labor that comes with ministry seen in how he could not commit Himself fully to man (John 2:24–25), being the Lord's suffering servant (Isaiah 53:3–4) and being a High Priest who is familiar with the travails of ministry work (Hebrews 4:15). These biblical examples point to the degree and depth of EL that those engaged in ministerial work experience or are bound to experience and to the need for mitigating factors for this.

Scientific Background and Concepts of EI

EI has been defined in many ways since its inception. Salovey and Mayer (1990) referred to it as being able to identify, express, comprehend, and regulate one's own emotions as well as the emotions of others. Goleman referred to it as a mix of proficiencies which include the traits of self-awareness, self-management, social awareness, and social skills that can be appropriately utilized in different settings and at different times to engender effective interactions (Goleman, 1995). Finally, it has been expressed to be a person's capabilities in recognizing, managing, and enhancing their behavior through emotional processing and regulation (Kozlowski et al., 2018). The summary of EI therefore can be stated to be an awareness of emotion in a person and an awareness of emotion in others.

EI has been conceptualized via a 110-item self-report emotional competence inventory (ECI Version 2) measuring 20 competencies within the four domains of self-awareness, self-management, social awareness, and relationship management (Goleman, 1995); an emotional quotient inventory (EQ-I) measuring five broad dimensions

(intrapersonal, interpersonal, adaptability, stress management, and general mood; (Bar-On, 1997); a composition of appraisal and expression of emotion, the regulations of emotion, and the utilization of emotion (the Schutte emotional intelligence scale [SEIS]; Schutte et al., 1998); a cognitive ability measured via the Mayer–Salovey–Caruso emotional intelligence test (MSCEIT; Mayer et al., 2000); and a four-dimensional scale measuring self-perceptions (Wong–Law emotional intelligence scale [WEIS]; Wong & Law, 2002).

Biblical Background on EI

The occurrence and mention of emotions are found woven throughout the 66 books of the Bible. From the book of beginnings (Genesis) to the end of the inspired written Word of God (Revelation), we find explicit and implicit references to God's emotions, as well as that of the human beings He created in His image and likeness (*King James Bible,* 1769/2010, Genesis 1:26; 5:1). We see expressions of God's satisfaction (Genesis 1:31), His grief (Genesis 6:6), His anger (Exodus 32:10–11; Deuteronomy 9:8), His patience (2 Peter 3:9), His derision (Psalm 2:4) His joy (Nehemiah 8:10; 1 Chronicles 16:27), His empathy (Isaiah 41:4; Ezekiel 16:1–10) and His unfailing love (1 John 4:19; Psalm 108:4, John 3:16). We see a similar range of emotion in men from the first Adam to the last Adam (our Lord Jesus Christ). We also see references to emotional management, for instance, in the life of King David, through self-awareness (Psalm 42:11; 43:5) and through recognizing the emotions of others (1 Samuel 18:11, 1 Samuel 19:10; 1 Samuel 22:22) and are given instructions for emotional management for success in our relations with others, such as being uncontentious (Proverbs 3:30), walking in love (Proverbs 10:12), being careful in speech, (Proverbs 10:19, 11:12; 12:18; 17:28), being

kind (Proverbs 11:17), practicing anger management (Proverbs 14:29; 17:14; 17:27; 20:3), being peaceful (Proverbs 14:30; 15:1), and practicing self-control (Proverbs 15:28; 17:27; 29:11).

Scientific Background and Concepts of Religiosity

Religiosity has been defined in different ways. Bergan and McConatha (2000), referred to religiosity as the various dimensions associated with religious beliefs and involvement. Religiosity has been described as distinctly different from the trait of spirituality (Iggadoda & Opatha, 2017), and has been operationalized as a variable that has to do with three components: piety, practice, and participation in activities. Thus, religiosity is defined as the extent to which "individuals believe in and venerate the founder, gods, or goddesses of a relevant religion, practice the relevant teaching, and participate in the relevant activities" (Iggadoda & Opatha, 2017, p. 62).

Biblical Background on Religiosity

In the book of James, religion, pure religion, is defined as "visiting the fatherless and widows in their affliction, keeping oneself unspotted from the world" (*King James Bible,* 1769/2010, James 1:27). Further references to religion include James 1: 26, where those who consider themselves religious are admonished to demonstrate their religiosity by controlling their tongues/words. Then, in the book of Romans, individuals are told how one enters the Christian faith (religion): confession must be made with the mouth, and then there must be belief in the heart about God's saving power (Romans 10:9–11).

Finally, there is this discourse that underscores the importance of both beliefs and actions in being religious or possessing the trait of religiosity:

> 14 What good is it, my brothers and sisters, if someone claims to have faith but has no deeds? Can such faith save them?

15 Suppose a brother or a sister is without clothes and daily food.
16 If one of you says to them, "Go in peace; keep warm and well fed," but does nothing about their physical needs, what good is it?
17 In the same way, faith by itself, if it is not accompanied by action, is dead.
18 But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by my deeds.
19 You believe that there is one God. Good! Even the demons believe that—and shudder.
20 You foolish person, do you want evidence that faith without deeds is useless?
21 Was not our father Abraham considered righteous for what he did when he offered his son Isaac on the altar?
22 You see that his faith and his actions were working together, and his faith was made complete by what he did.
23 And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend.
24 You see that a person is considered righteous by what they do and not by faith alone.
25 In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?
26 As the body without the spirit is dead, so faith without deeds is dead. (*King James Bible*, 1769/2023, James 2:14–26)

James demonstrates how religiosity in scripture is described as a combination of both belief and practice. Religiosity, just in belief without practice, is not deemed to be true religion. This provides the biblical background for the definition of religiosity as one which requires both belief and practice.

Problem Statement

The balancing of work in and out of the home for women workers is associated with a high degree of stress and EL (Dunbar et al., 2020; Frederick et al., 2018). Additionally, EL has been associated with emotional exhaustion, psychological distress, burnout, and higher depression rates in individuals (Frederick et al., 2018). Organizational-wise EL has been linked to decreased job satisfaction, decreased employee performance, and high turnover (Goswami & Mahanta, 2021; Kamassi, 2019).

Finally, in the realm of relationships, EL has been linked to a higher incidence of family issues and marital difficulties (Chan & Wong, 2018; Rafiq et al., 2020).

One theory that has been successful in ameliorating the effects of EL is EI. Since this theory was introduced over 25 years ago, its application has been associated with improved outcomes on several fronts. In terms of individual or personal outcomes, EI has been linked with decreased burnout improved physical health as well as emotional resilience (Vincente-Galindo et al., 2017). In terms of organizational outcomes, EI has been linked with positive workplace performance due to decreased exhaustion. Per Foster and McCloughen (2020) this is because EI improves emotional resilience which decreases occupational stress, resulting in better interactions in the workplace. This is like what has been found by Szczygiel and Bazinska, (2021). Per Foster and McCloughen (2020), another organizational benefit of EI is how it affects organizational leadership in terms of better interactions between leaders and their employees. Additionally, leaders manage conflict in the workplace when it arises (Cartwright & Pappas, 2008). These beneficial effects of the presence of EI in situations that are less than ideal have promoted its usefulness as a predictor of better outcomes in such situations.

Religiosity has been analyzed in a variety of studies with numerous benefits uncovered in these analyses. For instance, religiosity has been found to affect individuals' ability to cope under different circumstances. Agbariaand Mokh (2022) found that individuals with high religiosity coped better in times of stress (both internal and external). Ferreira-Valente et al. (2022) found that this coping benefit conferred by religiosity allowed individuals to stay hopeful and positive even when they suffered chronic ailments resulting in better health outcomes for them. People with high religiosity

were also found to have the ability to cope well with mental disease, manage depression better, as well as heal better from trauma, resulting in better psychosocial well-being (Cetty et al., 2022; Rahimi et al., 2021; Vitorion et al., 2022). During the search, no studies were identified that analyzed or examined the relationship between religiosity and the experience of EL in the presence of EI in any population.

This study seeks to fill this research gap by providing data to understand the relationship between EI and religiosity in the experience of EL in women workers in the workplace and in the home. The perceived benefits of this study include an increase in the body of knowledge on this subject, generation of further research on this subject, and the perceived benefits of application of the results of this study in designing EL reduction interventions for women workers in the workplace and in the home.

Purpose of the Study

The purpose of this quantitative study is to examine how EI is related to religiosity in the experience of EL in women workers in their workplaces and in their homes. Furthermore, this study will seek to identify if differences exist in the EL experienced at home and at work.

Research Question(s) and Hypotheses

Research Questions

RQ1: Is there a significant relationship between EI and the level of EL experienced by women working in the home?

RQ2: Is there a significant relationship between EI and the level of EL experienced by women working in the work environment?

RQ3: Is there a significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace?

RQ4: Is there a significant relationship between religiosity and EI in women workers?

RQ5: Is there a significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.?

Hypotheses

The following hypotheses will be tested during the research project.

$H1_0$: There is no significant relationship between EI and the level of EL experienced by women working in the home.

$H1_a$: There is a significant relationship between EI and the level of EL experienced by women working in the home.

$H2_0$: There is no significant relationship between EI and the level of EL experienced by women working in the work environment.

$H2_a$: There is a significant relationship between EI and the level of EL experienced by women working in the work environment.

$H3_0$: There is no significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace.

$H3_a$: There is a significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace.

$H4_0$: There is no significant relationship between religiosity and EI in women workers.

H4$_a$: There is a significant relationship between religiosity and EI in women workers

H5$_0$: There is no significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.

H5$_a$: There is a significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.

Assumptions and Limitations of the Study

The perceived major challenge envisioned is being able to gather a significant pool of participants. Funding and time limitations are also secondary and tertiary concerns. The final challenge envisaged is that of participants' self-reported bias.

The key assumptions are that the foundation of previous studies carried out on the effects of EL in the general work populace applies to women workers. Another assumption is that the effects of EI on EL in previous studies, which were present in the workplace, will translate to EL experienced in the home. Another assumption is that participants will be honest. They will be the ones completing the course themselves as they will be in a virtual environment and cannot be monitored to ensure they are the actual participants of the study. This is envisioned to be mitigated by putting a note requesting participant's cooperation with this on the consent form.

The first perceived limitation is not being able to determine the influence of confounding factors such as occupation type, religious denomination, or family size on the relationship between EI and religiosity and their effects on the EL of the participants. Because participants will be from different sections of society, the influence of these factors will have to be considered. Another limitation will be the self-reported bias/

response bias (Kreitchman, et. al, 2019) inherent in a quantitative study targeting a peculiar population (in this case, working women). This has been shown to affect the fairness and validity of quantitative assessments as well as reliability estimates (Kreitchman et. al, 2019). After the invitation email is sent out, likely, those responding favorably to the invitation will only be those participants who are interested in a study of this kind. The final limitation will be being able to verify if the participants completing the survey are the actual study participants. This is a limitation of studies carried out via emailed surveys, and a workaround to this would be to provide an incentive to those who complete the study. It can also be overcome by having participants complete an attestation as part of their consent that they will be the ones participating in completing the survey.

Theoretical Foundations of the Study

Emotional Labor Theory

The first theoretical framework utilized for this study is the EL theory developed by Hochschild (1983). This theory was developed by Hochschild to describe the work involved when individuals must intentionally express emotions required by their organizations to attain organization-specific goals in relation to customers or consumers served by the organizations. According to Hochschild (1983), when individuals are performing EL, they are required to display socially acceptable behaviors that are deemed so according to their organizational standards. In regulating the expression of display emotion, Hochschild identifies two mechanisms by which EL is performed: surface acting and deep acting. Surface acting involves expressing the required emotions without modifying one's internal emotions. So, the emotion expression is only superficial. The

individual holds on to their true feelings while displaying or expressing the required emotion. Deep acting occurs when individuals express the required emotions, but they do so by modifying their internal emotions to match the emotion that is required to be displayed.

A second EL theoretical framework utilized is Brotheridge and Lee's (2003) theory, which referred to it as the automatic process through which employees regulate workplace emotions to only express socially desirable emotions. The negative outcomes of emotional labor include emotional exhaustion (Grandey, 2003; Rafiq et al., 2020), psychological distress (Adams et al., 2017; Boucher, 2016), high turnover intention (Lee, 2019), decreased job satisfaction, and decreased employee performance (Goswami & Mahanta, 2021; Kamassi, 2019).

Emotional Intelligence Theory

The first EI theory utilized is Salovey and Mayer's (1990) EI theory. They utilized the phrase *emotional intelligence* first in 1983, but their theory had been built on the work of social intelligence theories carried out by the likes of Thorndike (1920) and Wechsler (1943) and work on multiple intelligences carried out by Gardner and Hatch (1989), according to Dulewicz and Higgs (2000) and Wood (2020). Salovey and Mayer (1990) focused on EI as an intelligence/ability that enabled people to use their ability to understand their own emotions and that of others to guide their behavior and expression of emotion. In current times, Salovey and Mayer's work has evolved to separate the initial EI ability into ability, trait, and mixed EI. Studies on the benefits of high EI have been carried out on individuals in a variety of professions over the years. A literature review carried out on studies limited to the past 5 years revealed an array of studies in

different professions. These professions spanned the traditional service professions and caring professions; however, in addition to these, there were a variety of studies with new populations such as adolescents and seniors. The outcome of many of the studies showed the beneficial effects of EI. These benefits could be categorized as those relating to individual personal outcomes, those relating to organizational outcomes, then those relating to individual interpersonal outcomes outside the occupational context.

In looking at benefits conferred to individuals, the studies could be separated into those that helped individuals to overcome negative events, as well as those that strengthened the individuals. Megias-Robles (2022) found that EI prevented relapse in individuals who had given up smoking: it conferred a protective benefit against relapse. EI was also found to help Japanese teens with behavioral problems overcome some of those problems in a 2021 study by Tetsuya et al., 2021. Additionally, Delhom et al., 2020 found that the resilience and life satisfaction of Spanish senior citizens was improved by EI. These studies provide support for the benefits that EI confers on personal outcomes for individuals.

In looking at the effects that affected organizational outcomes, EI was found to confer benefits. These effects could be categorized into those affecting behaviors at work, and those affecting the climate of the organization. Studies involving behaviors at work include the Hou et al. (2020) study which found that EI was correlated with innovative behavior in Chinese workers. Additionally, the study by Hjalmarsson and Daderman (2022), where EI was found to improve self-perceived individual work performance in Swedish workers. Finally, is the study by Pozo-Rico et al. (2023), where EI was found to enhance the well-being of teachers when it was utilized as a training competence. In

affecting the climate at work studies such as Merida-Lopez et al., 2020 showed that teachers' intention to quit was moderated by EI resulting in a more cohesive work environment. In addition to this study, Wei-Yuan et al. (2023) corroborated the effect of EI on organizational climate by showing that EI was positively correlated with nurses' job satisfaction and negatively correlated with turnover intention. Nisha (2021) also concluded that EI was a significant predictor of call center agents' exhaustion and the resultant workplace stress and tension this produced. These studies provide support for the benefits that EI confers to individuals as related to organizational outcomes, as well as the organizations themselves.

In terms of EI and its relationship with individual interpersonal outcomes outside the occupational context, a few studies were identified for providing frameworks on the moderating effects of EI. Parker et al. (2021) found that high EI was significantly linked with better interpersonal relationships in a 5-year longitudinal study they performed (Parker et al., 2021. Pan et al., found that EI was a predictor of family balance in the home of kindergarten teachers (Pan et al., 2022). Finally, EI was found to affect parents in terms of moderating parental burnout by Lin et al. (2022) and also served to predict the quality of the relationship between parents and their offspring by Cabello et al., (2021). These studies provide support for the benefits that EI confers to individual interpersonal outcomes outside the occupational setting.

Religiosity Theory

The framework that will be used for religiosity is the original work carried out by Bergan and McConatha (2000). They identified two dimensions associated with religiosity, religious beliefs and involvement. Drawing on the biblical text from James

2:14–26 (*King James Bible,* 1769/2010, James 2:14–26), the Biblical foundation for the two dimensions is observed to be a faith that not only believes but a faith that works out its belief. Building upon the work of Bergan and McConatha (2000), Iddagoda and Opatha (2018) further extrapolated that the belief should not only be in a deity but should be expanded to include belief and veneration in the founder of a particular religion. Furthermore, Iddagoda and Opatha stated that the works associated with being religious should not just be participating in relevant activities but should include practicing the teachings of the religion. The level of belief and veneration that an adherent of the religion possesses is measured by their level of participation in religious activities, but that is not sufficient in and of itself. This is because, utilizing religious attendance as a sole measure of religiosity may lead to incorrect conclusions. A better measure would be to include participation in other social activities tied to the relevant religion. So a working definition of religiosity would not just be someone who states they are religious but also be made up of the following components: (a) belief in and reverence for the founder(s) and deity of that religion, defined as piety; (b) practicing what the religion and or the founders preach, defined as practice; and (c) participating in activities observing the religion and participating in other social activities with the aligned religious community, defined as participation in activities.

Definition of Terms

The following is a list of definitions of terms that are used in this study.

Domestic Labor— is defined as work performed in or for a household or households. (International Labour Office, n.d.).

Domestic Work— is defined as work performed in or for a household or households.

(International Labour Office, n.d.).

Domestic Workers— are defined as any person engaged in domestic work within an employment relationship. Work may include tasks such as cleaning the house, cooking, washing and ironing clothes, taking care of children, or elderly or sick members of a family, gardening, guarding the house, driving for the family, and even taking care of household pets (International Labour Office, n.d.).

Emotional Intelligence (EI)— is defined as the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions, and to regulate emotions to promote personal growth (Mayer & Salovey, 1997).

Emotional Labor—is defined as the process of regulating both feelings and expressions for organizational goals (Grandey, 2003).

Employee— is defined as a person aged 15 or over who has done at least one hour's paid work in a given week, or who is absent from work for certain reasons (annual leave, sickness, maternity, etc.) and for a certain period (International Labour Office, 2023).

Employee— is defined as a person in the service of another under any contract of hire, express or implied, oral or written, where the employer has the power or right to control and direct the employee in the material details of how the work is to be performed (Black, 1991, p. 363)

Gender Roles—is defined as sociocultural expectations that apply to individuals based on their assignment to a sex category (male or female; Tong, 2012).

Religiosity—is defined as the extent to which an individual believes in and venerates the founder, gods, or goddesses of the relevant religion, practices the relevant teaching, and participates in the relevant activities (Iddagoda, & Opatha, 2017).

Remote Worker—is defined as an employee who completes work at home using information and communication technologies to aid flexible working practices. (Marinho et. al., 2021).

Working in the Home—is defined as unpaid tasks people do to maintain their homes. (Lachance-Grzela & Bouchard, 2010)

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Significance of the Study

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The first perceived significance of this study is that it will provide data for more studies to be carried out to improve the EL of working women concerning their EI and religiosity. Women form the bulk of employees in many of the caring professions that are essential to our modern societies. These professions are often subject to high EL (Meier et al., 2006), with the resultant detrimental effects of this EL. Studies have also found that even when women work in professions that are not traditionally caring professions, they are subjected to expectations that lead them to provide more EL than their male counterparts (Meier et al., 2006). This occurrence is like the gendered differences in family care responsibilities as relates to caring for children and elders (ten Brummelhuis, 2018). Although there is no physiological justification that precludes men from taking on these duties of childcare and elder care, it often falls to women to provide the bulk of such family care (Meier et al., 2006; ten Brummelhuis, 2021), the provision of which is often accompanied with high EL, thereby compounding the EL demands from their work outside the home. For example, a 2022 study of married women in Korea provided evidence of the compounding effect of EL at work and home and the work-family conflict that these demands bring (Jeon et al., 2022). Thus, if this study can produce evidence that points to a positive correlation between EI and religiosity and lower EL for

both work and home–life demands in working women, then it can be used for further studies to provide information that can practically help working women in their roles.

A second perceived significance for this study is that it could provide information on the EL demands experienced at home and at work in working women by examining the difference in home emotional labor scores, and work emotional labor scores. The information provided by this could be used for targeted interventions based on the marital status, and age of working women. For example, such information could be utilized by organizations to provide targeted interventions on promoting religiosity in their women employees to reduce the effect of stress from their work-family life emotional labor overload. In addition, it could serve as a foundation for further studies.

A final benefit of this study is that its results could serve as the foundation to advocate for promoting religiosity and or EI interventions targeting women workers generally. This could be done by their places of employment, social service organizations, or their places of worship to improve the quality of life of women workers. These organizations are often full of women or provide many of their services to women, so having this information could help them provide better quality of life for women.

Summary

Women form a large percentage of employees in caring professions that are often associated with high levels of EL (Meier et al., 2006). Additionally, even when they work in professions that are not traditionally considered caring professions, women are often expected to carry out behaviors of caring for their customers and other employees, which also results in EL (Jeon et al., 2022). In addition to this, women are also often tasked with the duty of providing most family care activities in the home (ten Brummelhuis, 2018).

This often results in a high EL overload on women who work outside the home. High EL overload has been linked to physical, physiological, mental, emotional, interpersonal, and social problems in people in many studies, in addition to increased work turnover and poor employee performance (Dunbar et al., 2020).

The relationship between religiosity and EI is considered as an avenue to help working women deal with EL. This study is being conducted because high levels of EI have been shown to be linked with lower levels of EL in many professions. In addition, religiosity has also been shown to infer coping benefits for individuals facing physical, physiological, mental, emotional, interpersonal, and social problems. However, the combination of EI and religiosity in providing a protective benefit against EL in general, and specifically in working women, has not been studied. It is expected that there will be a significant correlation between religiosity and EI in buffering the effects of EL on working women both in their roles at work and home.

Chapter Two will offer an extensive literature review on emotional labor, emotional intelligence, and religiosity with a particular emphasis on addressing the existing research gap related to their interactions with working women in the home and the workplace. Chapter Two will also explain how this study aims to fill the identified research gap.

CHAPTER 2: LITERATURE REVIEW

Overview

This chapter will seek to provide a comprehensive, integrative review of the relevant research literature on the state of religiosity, EI, and EL. This will be reviewed as it relates to women who work outside the home to provide clarity on this research topic. In addition to a review of relevant research, the Biblical Foundations of the Study section will review a biblical understanding of the constructs being explored in this study.

This study is focusing on women because of the pivotal role they play in the home and in the workforce. In the home they provide the bulk of family care; in the workforce, they serve as the greater percentage of employees in service-oriented and caring professions. In addition, they are the employees who provide the most EL in other nonservice-oriented or noncaring professions (Jeon et al., 2022; ten Brummelhuis, 2018). The physical, physiological, mental, emotional, interpersonal, and social problems produced by high EL overload will be reviewed. Additionally, the effects and benefits of both religiosity and EI will be reviewed. Furthermore, the interactions and relationships between these three variables will be reviewed. Finally, the biblical foundations for these concepts will be reviewed.

Description of Search Strategy

Searches for relevant literature were made in the online databases of Liberty University's Jerry Falwell Online Library. Searches were conducted for the relevant keywords limiting articles to peer-reviewed journal articles written in English between the years 2018 and 2023. The top search phrases utilized were "emotional labor women," "systematic reviews: emotional labor," "systematic reviews: emotional intelligence,"

"emotional intelligence gender," "systematic reviews: religiosity," "emotional intelligence emotional labor," "emotional intelligence religiosity," "emotional labor religiosity," "emotional intelligence religiosity women," "emotional labor religiosity women," "emotional labor working women," "emotional intelligence working women," and "religiosity working women." Some search terms such as "emotional labor women" yielded over 30,000 articles. Evaluation of the results ensured that the articles addressed EI. Then this was narrowed down to articles that included women; then to articles including religiosity.

The search approach for the Biblical review was conducted through a word study for emotions, religion, labor, and fatigue. The Blue Letter Bible website and the Open Bible website were used to find cross-references to the verses identified in the word study, and these cross-references were also studied.

Review of Literature

Existing studies on EL have come a long way from when this theory was first introduced by Hochschild (1983). Since that time research has been carried out on this theory in numerous fields as successive researchers have built on and modified the theory. Researchers initially studied the presence and effects of EL in the service industries. Then research in that field was expanded to other occupational industries as well. Research has also focused on the effects of EL on employment factors such as participants' job satisfaction, turnover intent, employment commitment, and psychosocial factors such as depression, coping behaviors, and physical factors such as health problems and fatigue (Goswami & Mahanta, 2021; Wei-Yuan, 2023). Studies from the past five years have not specifically focused on EL in women but have focused on

studying the effects of EL in various fields and settings. These previous studies and the scope of their findings will be reviewed in this section.

Current studies on EI have also encompassed numerous fields since the introduction of this concept by Salovey and Meyer (1990) and its popularization by Goleman (1995). EI is increasingly being studied for the perceived benefits it confers to individuals and organizations in numerous sectors in society. Studies have looked at EI in business world, in the health care sectors, in education, in pastoral work, and in first responders, and in women in terms of their professions. Due to the young nature of research on EI, it keeps growing with different relationships being studied and different models of EI being developed. These previous studies and the scope of their findings will be reviewed in this section.

Researchers have studied religiosity in different sections of society since the definition and selection of this as a trait in understanding human behavior and function. Most studies have focused on how religiosity is often a predictor of better mental, physical, and emotional health outcomes. Additional studies have also looked at how it affects coping behaviors and stress management behaviors (Agbariaand Mokh, 2022). Other researchers have studied its effect on life satisfaction and how it may be used to predict other indices of satisfaction. These previous studies and the scope of their findings will be reviewed in this section.

Emotional Labor (EL)

EL was originally formulated by Hochschild after she studied flight attendants and bill collectors. She defined EL as the intentional effort employees put into producing and expressing job-required emotions in their dealings with consumers per their

organizational policies and goals (Hochschild, 1983). Although this original formulation addressed the regulation of emotions in service occupations, EL has been studied in other settings since then. These include studies in fields such as academia, sports, and healthcare.

Emotional Labor Models

EL was conceptualized as a two-dimensional model involving the components of deep acting and surface acting by Hochschild (1983). Building on this earlier definition, Morris and Feldman (1996) defined it as a four-dimensional model of frequency of display of emotions, intensity, and duration of required emotional displays, diversity of emotions conveyed, and emotional dissonance. Later studies defined it as a three-dimensional model of surface acting, deep acting, and genuine acting (Brotheridge & Grandey, 2002).

Hochschild's Conceptualization. As stated earlier, Hochschild (1983) conceptualized EL as the intentional effort employees put into producing and expressing job-required emotions in their dealings with consumers per their organizational policies and goals. Per this definition, EL involves emotional management used by members of service industries to allow them to follow the emotional display rules required by their organizations. They act out the required emotions either via surface acting or deep acting. The labor expended in either surface acting, or deep acting is the EL performed. Depending on the chosen method of acting, there are resultant negative effects on the actor, such as emotional problems, physical maladies, and work problems.

Hochschild (1983) indicated that these negative effects occurred because, in acting out required emotions, employers had to dissociate from any true or real emotions

they were experiencing. The resultant emotional dissonance led to the psychological and physical ills. However, the emotional problems associated with surface acting seemed to be more than those associated with deep acting. Based on her initial work with bill collectors and flight attendants, Hochschild was able to classify several occupations that involved a high degree of EL including service workers, sales workers, and clerical workers. Her work formed the foundation for other conceptualizations of EL.

Morris & Feldman's (1996) Conceptualization of Emotional Labor. Morris and Feldman (1996) conceptualized emotional labor via a four-dimensional model of frequency of display of emotions, intensity, and duration of required emotional displays, diversity of emotions conveyed, and emotional dissonance. This model allows for factoring in different degrees of EL that may be present in the same job role. This also allows for accounting for individual as well as environmental factors in studying EL. This is because EL becomes dependent on the employee and the environment, and they find themselves facing the demands of that environment at any given point in time.

Current Studies on Emotional Labor

Current studies on EL have focused on these main areas in studying emotional labor in work environments: the theoretical frameworks of emotional labor; the antecedents of emotional labor; the outcomes of emotional labor; the mediators of emotional labor; moderators of the links between the antecedents and outcomes of emotional labor; and studies outlining gaps and limitations of emotional labor (Lee & Madera, 2019). In the context of this study, current studies on the antecedents and outcomes were analyzed for the literature review.

Antecedents of emotional labor. Studies on the antecedents of emotional labor classified them into either individual or organizational antecedents. In studying the individual antecedents of emotional labor, the most common studies were on emotional labor and personality, and emotional labor and emotional intelligence (Lee & Madera, 2019). Numerous studies in different disciplines have focused on the mediating effect of emotional intelligence on emotional labor on individual or organizational outcomes. The individual outcomes that emotional intelligence has been found to mediate emotional labor include burnout and its three components (Newnham, 2017; Rafiq et al., 2020). Other studies have examined emotional intelligence and its mediating effect on emotional labor and employee well-being (Sandiford & Seymour, 2002). Another category within the individual outcomes of emotional intelligence have focused on the mediating effects of emotional intelligence on emotional labor and employee stress (Geng et al., 2014). Finally, studies in these categories have also focused on the mediating effect of emotional intelligence on emotional labor and burnout (Silbaugh et al., 2013).

Outcomes of emotional labor. Current studies on the outcomes of emotional labor have classified them as personal or organizational outcomes (Hu et al., 2023). Studies on the personal outcomes of emotional labor have focused on burnout caused by emotional labor; and its resultant physical and mental health effects (Jeung et. al., 2018; Rafiq et al., 2020). Some physical health effects have included adverse health outcomes such as hypertension, heart disease, the exacerbation of cancer, increased anxiety, and poor mental health outcomes (Jeung et al., 2018; Reynolds, 2010). Those focusing mainly on the mental health effects, have examined the psychological distress caused by emotional labor (Adams et al., 2017; Boucher, 2016), how it affects personality in terms

of self-esteem (Barnard & Curry, 2012), and how it is linked to higher rates of depression (Frederick et al., 2018). Studies on the personal outcomes of EL have also focused on negative interpersonal effects leading to family issues (Chan & Wong, 2018; Luedtke & Sneed, 2018), and on the marital difficulties that EL often leads to (Barna, 2009; Krejcir, 2011). For example, EL has been linked to family issues where pastors' wives complained of loneliness and subsequent marital distress because of the demands of ministry work (Chan & Wong, 2018; Luedtke & Sneed, 2018). Finally West (2016) found that clergy complained that EL resulted in interpersonal difficulties at home.

Since this study seeks to study emotional labor of working women when they are at home, previous research on EL within the family context were searched for. Studies on EL in families appear to be limited. This is because only a handful of studies were found that were conducted in the last five years even though there is interest in studying emotion in families (O'Mara & Schrodt, 2017; Woszidlo & Kunkel, 2018)

Studies on the organizational/work-related outcomes of emotional labor have focused on different aspects. However, they have largely corroborated the significance of EL in both positive and negative organizational outcomes. Some studies focused on postcedents such as job autonomy, job satisfaction, emotional dissonance, and exhaustion associated with emotional labor (Goswami & Mahanta, 2021; Sahin, 2018). Other studies have focused on the expression of this in cognitions such as high turnover intention discussed by Lee (2019). In that study, high EL was found to be correlated with high turnover intention in the teaching profession. Several studies have focused on EL in performance-related measures such as decreased employee performance, as well as absenteeism (Goswami & Mahanta, 2021; Kamassi, 2019). A related measure of job

insecurity and workplace mistreatment was also found to be significantly linked to high workplace EL by Woo-Chui et al. (2017). Thus, in the studies reviewed, EL has been associated positively with negative organizational outcomes, and negatively with positive organizational outcomes.

The studies reviewed have been in occupations ranging from the service industry e.g., with hotel service workers to healthcare e.g., studies with nurses and doctors. Despite the differences in the industries, in many of these studies, EL has still been found to be negatively associated with positive individual occupational outcomes and positively with negative individual occupational outcomes (Goswami & Mahanta, 2021; Sahin, 2018). For instance, Lee (2019) found that EL is linked to high turnover intention in higher education teachers, a finding similar to other studies where EL has been found to be linked to burnout, increased turnover intention, and decreased sense of personal accomplishment in the hospitality and tourism industry (Lindsey & Madera, 2018). Lee (2019) indicated it was because teachers are expected to display socially acceptable behaviors in their interactions with their pupils and their parents whereas Lindsey & Madera (2018) state that it was because of the organizational expectations in the hospitality industry. Thus, regardless of the industry it is studied in, EL is significantly linked positively to negative outcomes, and negatively linked to positive outcomes.

Further Examination of Contemporary Studies. In reviewing recent research on emotional labor and burnout, several studies explored this relationship in different disciplines. The key findings of these studies were that regardless of discipline emotional labor was positively related to burnout. The findings of the research reviewed also linked higher incidences of emotional labor with high burnout and vice versa. The recent studies

did not primarily study women but included both male and female participants. However, within the studies reviewed differences between the male and female participants were often discussed and highlighted. An extrapolation of the research located on emotional labor in the past five years reveals that working women's experience of emotional labor comes in a variety of ways. This is because even though emotional labor affects both men and women, research shows that it affects women more (Youn et. al., 2019). Youn et al. (2019) studied gendered organizational cultures in public service organizations in Korea. In their study, they found that women are more likely to engage in emotional labor at work than their male counterparts and are expected to perform emotional labor consistent with their traditional gender roles. They postulated that while women engage in more emotional labor than men do, men may engage in different types of emotional labor. This is because women are expected to display gendered behaviors such as being non-threatening, nurturing, or caring. Additionally, women in the workplace are expected to manage the emotions of the people they work with as well as the people they provide service (Raymo & Park, 2020; Youn et al., 2019). The research reviewed has been consistent in concluding that the emotional labor women experience comes in a variety of ways. This is because in addition to the burnout, emotional exhaustion, and reduced job satisfaction they experience at work because of emotional labor, women also suffer in their non-occupational personal relationships because of the emotional labor they carry home from work. This is separate from the emotional labor they experience in their non-occupational work in the home. This results in a compounding effect of emotional labor and a struggle to balance their work and personal lives (ten Brummelhuis, & Greenhaus,

2018). Thus, working women's experience of emotional labor is complicated by the different avenues through which they experience it.

Before proposing emotional intelligence as a moderator, several studies were reviewed for coping strategies working women utilized to deal with emotional labor. Kariou et al. (2021) study of elementary and high school teachers found a consistent relationship between emotional labor (the surface-acting portion) and burnout but found these effects were moderated by historical and cultural factors. However, they could not conclusively point to the utility of this as a coping strategy and suggested further study in this regard: on the moderating and mediating effects of historical and cultural factors on emotional labor and burnout. Other studies reviewed revealed some of the following common coping strategies that workers (women and men) employed against emotional labor: seeking social support from their co-workers or friends at work, engaging in activities such as moderated breathing exercises (deep breathing, etc.), engaging in mindfulness activities (such as yoga, thankfulness, etc.) as well as in activities outside work to ease the emotional labor experienced at work (Han et. al., 2023). The research reviewed did not locate any research on coping strategies that working women employ to deal with emotional labor at home. The research reviewed also did not locate any studies that delve into the effectiveness of these coping strategies or compare the strengths of these different coping strategies. Understanding the effectiveness of these strategies will help in the development of new and more effective strategies. This is important for the creation of more supportive workplaces for all workers, and for women specifically since this study focuses on women. Thus, the results of the research reviewed provided support

for proposing emotional intelligence as a coping strategy for working women for the emotional labor they experience at work, and home.

Emotional Intelligence

Definitions of EI include the ability to identify, express, comprehend, and regulate one's own emotions as well as the emotions of others (Salovey & Mayer, 1990); a mix of the proficiencies that include the traits of self-awareness, self-management, social awareness, and social skills, which can be appropriately utilized in different settings and at different times to engender effective interactions (Goleman, 1995); and a person's capabilities in recognizing, managing, and enhancing their behavior by means of emotional processing and regulation (Kozlowski et al., 2018). These concepts will be explored more in the sections below.

Emotional Intelligence Models

Classifications of EI Models. EI models are typically grouped into two main classifications in research. These classifications are trait EI and ability EI. Ability EI models refer to EI as being composed of definite emotional abilities. They include some of the first EI models developed (e.g., Salovey & Mayer, 1990) and some of the most well-known EI models (e.g., Mayer et al., 2004). These models focus on specific emotional abilities such as emotion perception, thought facilitation, understanding emotions, and management of emotions. Thus, EI is viewed as a set of abilities/skills that can measured and developed.

EI models in the trait EI classification consider EI as trait-like but at a lower level than other personality traits (e.g., the Big Five personality traits), which affects people's behavior in emotional situations (Hodzic et al., 2018; Petrides et al., 2007). In this

context, EI is classified as an emotion-related trait/disposition that may influence behavior in emotional situations. It may also be used to predict behavior in emotional situations because it is a stable part of an individual just like personality is. In addition to the two main classifications of ability EI and trait EI, EI may also be classified as a mixed EI model. These consider that EI is a composition of cognitive and noncognitive aspects such as personality aspects, social skills, self-esteem, and motivation. Models within this classification include the Goleman (1995) EI competencies model and the Bar-On (2006) emotional-social intelligence (ESI) model.

An additional classification is the integrative model which is utilized for the emerging EI models that endeavor to combine and resolve the different theoretical approaches to EI. These include Mikolajczak et al.'s (2009) tripartite model of EI; here EI is composed of ability EI, trait EI, and emotion regulation. Then there is Fiori's (2009) dual-process approach to EI where EI is considered to comprise cognitive and affective processes. Finally, there is Joseph and Newman's (2010) cascading model of EI, where EI is studied as an internal trait (trait EI) which influences the ability EI, (the capacity to develop EI) which then influences emotion regulation. Regardless of the different classifications of EI, the consensus is that EI refers to the ability to experience, recognize, and use emotions and emotion-related intelligence and that EI is a fundamental or foundational skill that affects the different aspects of individuals' lives, such as the intrapersonal, interpersonal, and organizational aspects of people's lives.

Current Studies on Emotional Intelligence in the Workplace

Current studies on EI in working individuals have been numerous due to the emerging popularity of EI in the occupational setting (Thompson, et. al, 2020). However,

an analysis performed revealed that these studies can be placed within these categories: the occupational benefits EI provides; EI's effects on workplace leadership; EI's effects on workplace relationships, EI's effect on management of workplace stressors, and EI's effect on work-family conflict. The key studies located in the research review will be analyzed according to the categories identified.

Researchers studying the occupational benefits that EI provides found EI is linked to better job performance in various settings. This was found to result in increased job satisfaction in the workplace. These effects have been found to extend to occupations ranging from academia (elementary teachers, professors) to warehouse workers among both men and women (Blaik Hourani et al., 2020; Jimenez-Picon et al., 2021; Vogel et al., 2020). Additional studies have found EI integral to improving mindfulness which aids job performance, and better decision-making at work (Hutchinson et al., 2018; Xie et al., 2020). For instance, in his 2017 study, Beydler linked EI to reduced work absenteeism; a measure that improves occupational outcomes (Beydler (2017). Thus, EI's role in providing occupational benefits has been well-established by many recent studies.

Regarding EI and leadership, EI has been found to improve leadership effectiveness by aiding leadership development and by leaders' performance. In aiding leadership development, EI coaching through improving the emotional and social competencies of leaders has been found to result in better leadership performance (Du Plessis et al., 2020; Mansel & Einion, 2019). This finding has made the case for many organizations to prioritize EI development for their leadership teams (Dippenaar & Schaap, 2017). Thus, EI's role in providing benefits to an organization's leadership team is well supported by recent studies.

EI has been found to be linked to better conflict management in workplace relationships. This is beneficial because workplace conflict is inevitable. Thus, EI serves as a valuable tool in managing this eventuality (Foster, & McCloughen, 2020). Additionally, EI has been linked to better interactions between leaders and employees, as well as between employees and each other, resulting in better workplace relationships (Cartwright & Pappas, 2008; Foster & McCloughen, 2020). So, these findings from recent studies establish support for EI being beneficial to workplace relationships.

EI has been found to be linked to better stress management in the workplace, as well as a reduction in burnout which leads to lowered stress in occupational settings (Jimenez-Picon et al., 2021; Kotsou et al., 2019). In terms of EI's effect on work-family conflict, EI has been found to provide a moderating effect on work-family conflict (Garavan et al., 2022). Current studies have found that it leads to decreased exhaustion, improved emotional resilience, and mental and physical health benefits which confer advantages for the work-life balance. This is because workers can have the mental and physical health, as well as the energy needed to balance the needs of their work and family lives. (Hurley et al., 2020; Kotsou et al., 2019; Szczygiel & Bazinska, 2021; Vincente-Galindo et al., 2017). Thus, recent research supports EI being beneficial to the management of workplace stressors.

Current Studies on Emotional Intelligence in the Home /Family Setting

A review of current studies on EI in the home/family home settings did not locate many studies. However, those that were located could be categorized in the following areas: the impact of EI on familial relationships; the impact of EI on romantic relationships; and the impact of EI on the work/family balance. Across these categories, it

has been found that EI in providing a better perception, understanding, and management of emotions, leads to better relationships (Karney & Bradbury, 1995; Parker et al., 2021).

EI has been positively associated with good communication in marriage, satisfying interpersonal relationships in families, and quality in those interpersonal familial relationships. Parker's et al. (2021) found these results, which was supported by a subsequent study by Piekarska (2022). Parker et al. (2021) postulated that these findings occurred because of the ability of individuals high in EI to better manage their own emotions, and because of their ability to better perceive, respond, and manage the emotions of their friends, significant others, and families. Thus, the case for EI improving interpersonal familial relationships is supported by the findings of recent research.

Trait EI is significantly associated with satisfaction in romantic relationships, with those with higher EI found to be more satisfied in their romantic relationships (Malouff et al., 2014). Current studies have built on some of these findings and have revealed that EI can also serve as a predictor of satisfaction in romantic relationships, as well as serve as a tool to aid in the development of satisfying romantic relationships (Parker et al., 2021; Wollny et al., 2020). Furthermore, EI has also been positively associated with the quality of these romantic relationships (Piekarska, 2022). Thus, current studies offer support for the significance of EI in romantic relationships.

EI has been found to confer advantages for the work-life balance in the context of work-family conflict. These benefits arise from it being able to mitigate exhaustion and therefore its ability to improve emotional resilience and improve mental and physical health (Garavan et al., 2022). Additionally, it enables working individuals to maintain the energy needed to balance the needs of their work and family lives. (Hurley et al., 2020;

Kotsou et al., 2019; Szczygiel & Bazinska, 2021). Researchers have argued that the basis of work-family conflict is due to the demands of one role challenging the performance of the other role and the need of working individuals to manage a finite set of resources (time, energy, etc.) to fulfill the needs of both roles (Garavan et al., 2022). Individuals high in EI have been found to use the stress management and resource conservation ability their EI levels confer to better balance their work and family lives to meet the demands of both roles. Thus, they are able to reduce conflict in those areas and balance those areas more effectively (Hurley et al., 2020). Therefore, current studies support the significant association between EI and the ability of working individuals to better manage the work-family conflict.

The review of current studies of EI in the family/home did not locate many studies in this area. Additionally, the studies located did not focus exclusively on women. However, the findings of the studies reviewed: in finding that EI does significantly affect workers' relationships at home and work provide an important foundation for this current study in testing the hypothesis of determining a correlation between EI and EL and religiosity in working women at work and in the home.

Current Studies on the Interactions of Emotional labor and Emotional intelligence in Workers

A review of current studies about emotional labor and emotional intelligence in working women did not locate studies that focused specifically on gender. However, several of the key studies focused on industries that tend to have more female employees. Industries such as hospitality, teaching, and healthcare (Taylor et al., 2022). These studies had different objectives and different participant pools but concluded with similar key

findings; emotional intelligence moderates the relationship between emotional labor and burnout.

Choi et al. (2019) studied emotional intelligence's effect on emotional labor, job stress, coping strategies, and burnout in hotel frontline workers. They found that high emotional intelligence buffered the negative effects of emotional labor by directly and indirectly leading to reduced burnout. The workers who had high emotional intelligence reported lower burnout. Thus, they made the argument for hotel management to hire employees with high EI, and or to develop EI of their employees with EI training.

Tafjord (2021) suggested that healthcare professionals involved in cancer care dealt better with the emotional labor demands of their profession when they were emotionally intelligent. He attributed this to the fact that emotional intelligence is important for nurses in forming therapeutic nurse-patient and nurse-family relationships. Furthermore, he found that nurses with high levels of EI were not only better able to understand the needs of their patients and their families but were better able to manage their own emotions. This is because they were more emotionally healthy. Thus, EI played a key role in maintaining the emotional well-being of these healthcare workers, and that of the patients and families they cared for.

Wen et al. (2019) found that emotional intelligence played a role in Chinese hotel employees' perception of the amount of organizational support they received. This perception of organizational support influenced the job satisfaction of these female employees and buffered the amount of emotional labor they experienced. Thus, emotional intelligence, in allowing the employees to better perceive the amount of

support their organizations provided, served as a mitigating factor on the emotional labor these employees (including the female employees) experienced.

Nguyen et al. (2022) also found that emotional intelligence, emotional regulation, and emotional labor are closely intertwined in their research with Vietnamese hotel workers. They found that EI serves as a resource which enables the hotel workers to interact with their customers even when performing emotional labor. Additionally, they found that EI boosted the job performance of these workers in moderating the effect of emotional labor.

The moderating effects of emotional intelligence on the emotional exhaustion aspect of emotional labor is also supported by Charoensukmongkol & Puyod (2022). In this study, they found that call center workers in the Philippines who exhibited high degrees of mindfulness (a component of emotional intelligence) had lower levels of emotional exhaustion despite experiencing a high degree of emotional labor at work. The findings were particularly significant for the call center agents who were single and younger, as well as for those who had a supervisory role (Charoensukmongkol & Puyod, 2022).

Lee and Ok (2015)'s study of hotel employees in guest-facing positions in the United States found that the employees' burnout was moderated by their emotional intelligence. Employees high in EI were found to be less likely to experience emotional dissonance and burnout. This positively impacted emotional exhaustion which resulted in higher job satisfaction.

The studies examined above are unanimous in their findings that emotional intelligence serves to moderate emotional labor and the emotional well-being of workers

in various industries. These findings indicate that when employees have high levels of emotional intelligence, they more successfully handle their own emotions, resulting in a reduction of the negative effects of emotional labor, such as emotional exhaustion and burnout. The key implications of these findings are that they offer support for organizations to invest in the emotional intelligence development of their employees especially female employees who perform and are expected to perform more emotional labor. Such development would better support these female employees and reduce the negative effects of emotional labor on their emotional well-being. These findings also serve to provide support for this current study in examining the effects of emotional intelligence on the emotional labor of working women both at home and in the workplace.

Religiosity

Research in the arena of religiosity revealed a history of scholarly reluctance to mix religion with academic research (David & Iliescu, 2022). A review of articles found that this initial reluctance was overcome when a few brave researchers ventured into researching religion/religiosity and their study findings proved beneficial. The benefit of their studies' findings was that they provided knowledge that helped address important research questions in different disciplines. Thus. the study of religion and religiosity by academic scholars has been on the increase (Elhag et al., 2022; Phillips et al., 2022). Despite this, however, it remains a relatively young area in terms of the volume of research in that area.

Religiosity Definitions

The oldest definition of religiosity located in the research reviewed was that of Johnstone (1975), where religiosity was concerned with denominational affiliation (organizational religiosity) and religious affiliation, religious knowledge, and commitment to obey religion-related rules. A review of recent definitions includes Koenig's (2018) definition of it being "beliefs, practices, and rituals related to the 'transcendent,' where the transcendent relates to the mystical, supernatural, or God in Western religious traditions" (p. 13). Additionally, Yaghoobzadeh et al.'s (2018), definition of it being "an individual's belief toward a divinity" (p. 940). Finally, according to the definition provided by David and Illiescu (2022), religiosity is defined as "beliefs, knowledge, attitudes, and the perceived importance of religion in the individual's life" (p. 6197).

Based on these definitions, conceptually, religiosity may be defined as adherence to a set of religious beliefs combined with organized practices, rituals, and doctrines, which are shared with a community of people who hold to the same beliefs and practices (Taylor et al., 2011a; Parker, 2023). Thus, religiosity is comprised of three components, organizational religiosity, nonorganizational religiosity, and intrinsic religiosity (personal religious commitment and motivation). In this study, the focus was on the effect of nonorganizational, organizational, and intrinsic aspects of religiosity and how they relate to EL and EI in working women.

Studies of Religiosity in the Organizational/Workplace Setting

Although a review of research did not locate a high volume of studies, per the studies reviewed this area of research is increasing (David et al., 2022; Lynn et al., 2011). Thus, a review of studies on religiosity and how it intersects with workplace behaviors

did not locate many studies. The studies reviewed indicate that religiosity has a positive impact on workplace behaviors.

The research reviewed on religiosity in the workplace was categorized into three main areas. The first categorization was that of studies that focus on workplace ethics, that is the Protestant work ethic (Benefiel et al., 2014; David & Iliescu, 2020). The second categorization is the studies that focus on workplace spirituality (with spirituality seen as a function of religious belief) such as those by David & Iliescu (2020). The final categorization is the studies that focus on workplace faith (Benefiel et al., 2014). The first two categories focus on religious belief's impact on global socio-economic development while the third category focuses on an individual's personal religious influences on work (David & Iliescu, 2020).

The studies focusing on workplace ethics have concentrated on how religiosity is linked to better job performance. These have found a positive correlation between religiosity and organizational citizenship behavior (Awuni & Tanko, 2019). These authors have postulated that the religious value systems associated with religiosity, such as consideration, kindness, and responsibility towards others, are those that motivate employees with high religiosity to go beyond their prescribed job requirements and to contribute positively to their organizations. Positive organizational citizenship behavior, in turn, is positively linked to work performance, work orientation, and work engagement. Thus, studies reviewed showed that religiosity is linked to better job performance.

For the studies that focused on workplace spirituality, religiosity has been found to be linked to employee engagement and empowerment in this dimension of the

workplace (Iqbal et al., 2021). In their study, they found a positive impact of workplace spirituality on employee attitudes and engagement. Employees who were allowed to express their religious beliefs and allowed to live out their religious value systems were found to exhibit more positive attitudes toward their work. Additionally, they had higher employee engagement which fostered higher employee empowerment. This finding by Iqbal et al., had been concluded by previous studies by Iqbal et al. (2018) and Iqbal et al. (2020). Thus, these studies emphasize the significance of religiosity and workplace spirituality in influencing employee attitudes, engagement, and empowerment.

Religiosity is positively linked to organizational trust, and this has been linked to improved workplace happiness in the context of workplace faith (Mousa, & Chaouali, 2022). David and Illiescu (2022) provided evidence to support the hypothesis that religious employees are better employees due to their religion. This study added support to the body of knowledge that religiosity is related to positive outcomes at work when it is incorporated and expressed in work contexts (David & Illiescu, 2022). Additionally, religiosity in the work context has been linked to negative correlations with work-related stress and burnout. So, religiosity not only promotes positive behaviors but mitigates detrimental effects in the workplace. Since the effects of work stress expand to employee's personal lives, by mitigating work stress, religiosity has benefit for the personal lives of employees including those of women workers. Thus, the consensus of the studies of religiosity and workplace faith show that workplace faith religiosity is linked to improved workplace outcomes.

Studies of Religiosity and Individual Outcomes

Studies on the individual outcomes of religiosity have been more common than studies on religiosity in the workplace. These studies have focused on health outcomes in individuals. Additionally, they have also focused on the benefits that religiosity confers in terms of coping outcomes. Finally, they have also focused on the benefits that religiosity confers to individuals in the home.

People with high religiosity have been found to have lower prevalence of certain diseases (cardiovascular diseases, cerebrovascular diseases, and certain types of cancers) when religiosity is studied in the context of individual outcomes. Additionally, they have been found to have lower rates of functional impairment and disability, and even lower mortality rates (Elhag et al., 2022; Fernández Lorca, 2022). For instance, when Fernández Lorca studied older adults in Chile, he found those with higher levels of religiosity had better physical health outcomes. Physical outcomes which included a lower prevalence of chronic diseases and as well as of disabilities. Additionally, he found those individuals with higher religiosity showed better functional health and had greater independence in performing their activities of daily living. So, religiosity has been found to offer benefits for individual's physical health outcomes.

The positive individual health outcomes produced by religiosity have been found to extend beyond physical health to mental health. Studies have also shown that greater religiosity is associated with a decrease in depression in adulthood and a decline in anxious symptomatology. In their study with participants associated with the 'Black Church' (an important religious and social institution within African American communities), Davenport and McClintock (2021) found that religiosity offered a protective effect against depressive symptoms. It appeared the disposition of individuals

in the Black Church with higher levels of religiosity, to "Let Go, and let God", as well as the social and support provided by the Black Church reduced depressive symptoms. This led them to conclude that active religious involvement and belief systems seen in highly religious individuals provides emotional support, coping mechanisms, and purpose, which appear to contribute to improved mental well-being. Thus, current research links religiosity significantly with improved mental health.

In addition to the physical and mental individual health outcomes that current research has shown religiosity to confer, high religiosity has also been found to be negatively linked to risky health-related behaviors such as alcohol use, drug abuse, and smoking. Individuals high in religiosity tend to avoid risky health-related behaviors or participate in them at a lower rate. This correlation may explain the association between religiosity and the lower incidences of certain diseases. It may also account for positive relationship between religiosity and lower mortality rate (Fernández Lorca, 2022). Recent research by Sanaeinasab et al. (2021) found that many pregnant women employ religiosity to help them to refrain from risky behaviors such as smoking or drinking, which may have adverse effects on the fetus and themselves (Sanaeinasab et al., 2021). They also found that religiosity was linked to improved pregnancy outcomes (helped reduce stress, blood pressure, etc.) and enhanced postdelivery outcomes (delivery type, duration of pregnancy, and newborn anthropometrical measures). Thus, recent research shows religiosity's benefits in promoting beneficial health-related behavior.

In the context of researchers examining the association of religiosity and age, several interesting associations have been found. For example, Fernández Lorca (2022) in his study of older adults found a positive association with religiosity and psychological

well-being in older adults. (Fernández Lorca, 2022). Furthermore, this was also associated with successful aging and inversely linked to a lower likelihood of functional dependency in these older adults. Due to these findings, he called for promoting elderly people's participation in religious activities to better protect them against aging. On the other end of the spectrum religiosity has also been found to be a positive predictor of well-being in younger adults (Phillips et al., 2022). Religious attendance, such as frequent church attendance, has been associated with lower rates of depression, lower likelihood of suicide attempts, and decreased risk of dying by suicide among college students and young adults in foundational studies such as those by Kleiman and Liu, (2014) and by Robinson et al. (2012). Building on these studies and the study by Kang and Romo (2011) found that organizational religious activities, such as participation in church activities, was indirectly linked to less depressive symptoms among Korean American adolescents, Philips et al. (2022) found that young adults and college students who identify as religious often report higher levels of happiness, life satisfaction, and general well-being. Echoing the work by Parker et al. (2023), where significant relationships were found between religiosity and increased self-esteem, mastery, life satisfaction, and fewer psychopathological symptoms in African American adolescent girls. With young African American adults exposed to community violence reporting less substance abuse and deviant behavior when they participated in public and private religiosity. Thus, current studies point to religiosity affecting both ends of the spectrum of individuals in terms of age, with this effect being primarily positive.

Researchers studying religiosity and gender have found that women are generally more religious than men across all cultures, faiths, and societies. Women have been

found to have higher organizational religiosity (church attendance) and higher

nonorganizational religiosity (pray daily, read Bible daily) than men (Robinson et al.,

2019). This has been found true across all cultures, faiths, and societies (Martins et al.,

2020). Additionally, studies on workplace faith have found different effects of religiosity

by gender. It appears religiosity motivates women to engage more at work, compared to

men, where high religiosity is found to lead to a reduction in work engagement

(Rożnowski & Zarzycka, 2020). Thus, a review of research reveals that the effect of

religiosity appears to differ by gender.

Studies of Religiosity and Coping Outcomes

The nonorganizational religious activity of Bible reading has been found to be

positively related to hope; and negatively related to stress among those who engaged in

between these activities (DeAngelis et al., 2019; Krause & Pargament, 2018) in the

context of coping outcomes and stress management. Religiosity has been noted to serve

as a beneficial coping strategy for adverse life events, as well as reinforcing psychosocial

resources such as resilience, self-esteem, self-efficacy, and mastery (Fernández & Rosell,

2022). Several studies have found that individuals who rely on their strong intrinsic

religiosity (i.e., a deep personal connection to their faith) tend to experience lower levels

of stress and more positive outcomes in the face of life crises or challenges such as the

COVID-19 pandemic (Bentzen, 2021; Agbaria & Mokh, 2022; Roth-Cohen et al., 2022).

These coping and stress management benefits have been found in studies with diverse

populations. For example, Johnson & Carter (2020) found that adults and young adults of

African descent living in violent inner-city areas reported lower suicidal ideation, lower

suicide attempts, and lower substance abuse among when they had high levels of

religiosity. They were able to cope with the stresses and violence of their surroundings without turning to harmful behaviors such as drug abuse, and they were less likely to despair of life resulting in suicidal ideation and hopelessness, or suicide attempts (Johnson & Carter, 2020). Similarly recent studies by Sanaeinasab et al. (2021) and Martins et al. (2020) with populations of pregnant women also confirm religiosity's benefit in stress management and healthy coping strategies. They found that higher levels of religiosity are linked to better outcomes in reducing stress, anxiety, and depression for pregnant women coping with difficult pregnancies as well as in pregnant women dealing with fetal abnormalities. Thus, a review of research in terms of religiosity and coping outcomes and stress management shows that religiosity is positively related to hope; and negatively related to stress.

In populations of those with chronic diseases, religiosity also helped those individuals to cope better with the chronicity and prognosis of their diseases. Gomes et al., study found that patients with sickle cell disease were enabled to cope better with the chronicity of their disease and had hope to wait for miracles (Gomes et al., 2019). This finding was replicated in populations of participants with other chronic diseases such as COPD, fibromyalgia, and cancer (Mesquita et al., 2022; Mendes et al., 2022; Ferreira-Valente, 2022). Recent research on Christian parents of infants with congenital heart disease found that participation in both organizational religious activities (attending religious services or participating in religious groups) and in nonorganizational religious activities (personal prayer, scripture meditation) were linked with reduced care burden and improved quality of life. This added to the body of research that suggests higher levels of religious activity, whether organized or personal, provides positive benefits for

parents and caregivers of children and individuals with chronic or terminal illnesses, parents of children with congenital heart diseases, parents of children with Thalassemia, caregivers of mentally ill patients, caregivers of those with spinal cord injuries, and women with malformed fetuses (Asadi et al., 2019; Chong et al., 2019; Hatefi et al., 2020; Liu et al., 2022; Martins et al., 2020). Thus, religiosity offers benefits to those faced with chronic illness.

Regarding mental health issues and religiosity, existing studies found organizational religiosity was linked to better coping and decreased distress for several mental health outcomes. For instance, in the study by Cetty et al., (2022), religiosity was linked with improved coping for outpatient individuals with psychosis and with reduced depressive symptoms or disorders (Smith et al., 2003; Cetty et al., 2022). These studies suggests that religiosity plays a protective role against stressful events and helps in better coping for individual's mental health.

Summary of Review of Studies on Religiosity

The studies reviewed indicate that religiosity has a positive impact on workplace behaviors. This is because religiosity has been found to be linked to better job performance. Additionally, studies reviewed emphasize the significance of religiosity and workplace spirituality in positively influencing employee attitudes, engagement, and empowerment. Furthermore, the consensus of the studies of religiosity and workplace faith show that workplace faith religiosity is positively linked to improved workplace outcomes (David & Illiescu, 2022). These were the findings of studies on religiosity as related to the workplace. In terms of religiosity and individual outcomes research reviewed on religiosity shows religiosity has been found to offer benefits for individual's

physical health outcomes, as well as significantly improving mental health (Fernández Lorca, 2022). Recent research also shows religiosity's benefits in promoting beneficial health-related behavior. These studies point to religiosity affecting both ends of the spectrum of individuals in terms of age, with its effect being primarily positive (Parker et al., 2023). Additionally, a review of research in terms of religiosity and coping outcomes and stress management shows that religiosity is positively related to hope; and negatively related to stress. With religiosity playing a protective role against stressful events and helping in better coping for individual's including even their mental health (Cetty et al., 2022). Religiosity has also been shown to offer benefits to those faced with chronic illness. Finally, a review of research reveals that the effect of religiosity appears to differ by gender. The findings from this review of research provide a foundation for the current study being proposed to examine the effects of religiosity and emotional intelligence in women workers in terms of the emotional labor experienced in the home and in the workplace.

Previous Studies on EI and EL and Religiosity

In examining current research on EL, EI, and religiosity in the workplace and the home, there has not been research exploring interactions between EI, EL, and religiosity. Previous researchers have examined the relationship between EI and EL as has been described in the preceding sections on EL. However, currently, a gap exists in the literature pertaining to the relationship of religiosity as a potential mediator between EI and EL among working women at work and at home. Specifically, research on EI, EL and religiosity has not considered these constructs in combination for working women.

That will be the focus of this current study; the biblical foundations of these constructs will be addressed in the sections below.

<div align="center">**Biblical Foundations of this Study**</div>

Emotional Intelligence Through a Biblical Lens

The Emotional Intelligence of the Godhead

The Bible is full of displays of emotion right from the very first chapter of the first book. In Genesis Chapter 1 we read about how God (the Father) looks on the work He has created and finds that it is good (*King James Bible;* 1769/2010; Genesis 1:4, 9, 12, 18, 21, 25, 31). As we read these words, we can almost see God's joy when He surveys His creation. In Genesis 2:18 we see God's empathy when He declares that "it is not good for man to be alone" (Genesis 2:18). God recognizes Adam's emotion of loneliness and takes action to do something about it. From there we see demonstrations of God's emotions of joy (1 Chronicles 16:27; Nehemiah 8:10; Zephaniah 3:17; Isaiah 62:5; Jeremiah 32:41), great pleasure (1 Kings 10:9; Psalm 18:19; 2 Samuel 22:20), compassion (Psalm 135:14; Judges 2:18; Deuteronomy 32:36), anger (Deuteronomy 9:8; Exodus 32:10–11; Numbers 11:1–2), and grief (Genesis 6:5–7; Psalm 78:40). God also demonstrates the emotions of love (1 John 4:8; John 3:16; Jeremiah 31:3), hatred (Proverbs 6:16; Psalm 5:5; 11:5; Isaiah 1:14), jealousy (Exodus 20:5; Joshua 24:19), and laughter (Psalm 2:4; 37:13: Proverbs 1:26). In addition to experiencing and being aware of His own emotion, God the Father is also shown to be aware of the emotions of others beginning in Genesis and running through Revelation. In Genesis 4:6, He asks Cain, "Why art thou angry? and why is thy countenance fallen?" in recognizing the emotion of anger in Cain. In Revelation 21:4 we are told that God shall wipe away every tear from

the eyes of His people, and there will be no mourning, nor crying, nor pain anymore (Revelation 21:4). The sentences above demonstrate God's ability to perceive and understand emotion in Himself and others. Scripture also shows us that God the Father is able to regulate His own emotion ("The LORD, the LORD, . . . , slow to anger" [Exodus 34:6–7]), and that He is known for His patience and restraint and for relenting in His anger ("Or do you presume on the riches of his kindness and forbearance and patience" [Romans 2:4]; " slow to anger and abounding in steadfast love. He will not always chide, nor will he keep his anger forever" [Psalm 103:8–13]; "He does not retain his anger forever, because he delights in steadfast love" [Micah 7:18]). In Scripture we also find that God utilizes emotion to produce certain outcomes. We read of how, in His anger, God rebukes those who oppose Him, and how He terrifies them in his wrath (Psalm 2:5); how His joy gives us strength (Nehemiah 8:10); how, in His pleasure, He adorns His people with salvation (Psalm 149:4); and how He holds His enemies in derision while laughing at them (Psalm 59:8).

God the Holy Spirit is also shown to experience and express emotion throughout the pages of the Bible. In Genesis we read of Him brooding over the dark void of the formless earth (*King James Bible*; 1769/2010; Genesis 1:2). This is reminiscent of a mother hen brooding carefully over her eggs to hatch them and bring new life to Earth. The Holy Spirit of God is said to be someone who can be grieved (Isaiah 63:10; Ephesians 4:30). He is also said to be able to be provoked to anger and to have His wrath kindled (2 Kings 22:17; Job 42:7). He can be resisted (Acts 7:51); He can be quenched (1 Thessalonians 5:19). He regulates His own emotion (James 4:5), as well as that of others (Galatians 5:22–23; Romans 8:6).n He also utilizes emotions to direct actions: the Holy

Spirit assists us in prayer with "groanings which cannot be uttered" (Romans 8:26; John 16:7).

Then God the Son, the Lord Jesus Christ is also shown to display emotion ("A man of sorrows and acquainted with grief" [Isaiah 53:3]; "A man who could cry because of grief" [John 11:33]; "cry because of the hardness of the heart of others" [Luke 19:41]; "cry in deep emotion in prayer" [Hebrews 5:7]; "crying in despair at being forsaken by God" [Matthew 27:46]). He experienced deep agony in the Garden of Gethsemane at the thought of the suffering He was going to endure ("being in agony, He prayed more earnestly" [Luke 22:44]) (*King James Bible;* 1769/2010). He was also one who knew joy ("For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God" [John 15:10–11]; "joy at the will of God being done" [Luke 10:21]). At that time Jesus, full of joy through the Holy Spirit, said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things" (Hebrews 12:2). He experienced exhaustion (Matthew 14:13, Mark 6:31, Luke 5:16, John 6:15). He also displayed anger (Matthew 23:33, Psalm 69:9) and the emotion of compassion (Matthew 9:20–22; John 8:1–11; Mark 15:32). He displayed frustration (with his disciples' lack of faith, slowness to learn, etc.; (Matthew 17:14–20; Mark 4:35–41). In addition to this, Jesus recognized emotions in others (Luke 8:50–58) and used this understanding to sympathize and intercede for us (Hebrews 4:15).

The summary above has shown that God in all three persons experiences emotions and is aware of the experience of these emotions. This aligns with the two aspects of EI where one is aware of emotion within themselves and in others. We also see

the Godhead's ability to regulate emotions and use them to direct the actions of itself and others.

Biblical Examples of Emotional Intelligence of Humankind as a Whole

In making man in His image (*King James Bible*; 1769/2010; Genesis 1:27), this means God created man with the same ability and capacity as His to experience emotions. Therefore, in the pages of scripture we read about men and women experiencing many of the same emotions that God expresses and displays. We read about the emotions of men and women right from the beginning of the Bible in the book of Genesis. In Genesis 3 we see Eve displaying the emotions of lust (Genesis 3:6; James 1:14–15; 1 John 2:16), which leads to the fall of man in the garden. Immediately after the fall Adam and Eve are implied to experience shame because of their nakedness (Genesis 3:7), when initially they did not experience any shame (Genesis 2:25). Then they display the emotions of fear in hiding themselves from God and engage in blame-shifting when questioned by God (Genesis 3: 10–19). This is followed by the emotion of jealousy, which finds expression in a murderous hatred that results in Cain taking the life of his brother Abel (Genesis 4:9), a case study of EI gone wrong (in Cain, who is unable to recognize that his emotion of jealousy has turned into a murderous rage, and in Abel, who is unable to discern from his brother's countenance that that time was not a good time to be out in a field, alone, with his brother). We see several examples of perception of emotion in self and others, regulation of emotion, and emotions directing actions in other Biblical passages. For instance, we find several instructions that pertain to developing EI in the book of Proverbs, detailing how to perceive emotions (Proverbs 7:7; 12:25; 14:7; 14:8; 18:2, 23:1–3; 27:12), regulate emotions (Proverbs 3:30; 12:18; 13:10;

16:32; 20:3; 29:11), and use emotions to direct actions (Proverbs 15:18; 15:30; 17:9). This is in addition to other passages where we find emotional regulation (Ecclesiastes 3:4; Philippians 4:6; 2 Timothy 1:7) and the use of emotions to direct favorable results (Joshua 1:9; Romans 12:2).

Biblical Examples of Emotional Intelligence in Women

There are several examples of women in the Bible who exhibit EI or a lack of EI. The Shunammite woman was able to regulate her emotion of grief when her son who was a miraculous birth died suddenly. She maintained her composure on her way to see the Prophet Elisha until she was right before him and then used her sorrow to propel the man of God into action, resulting in the resurrection of her dead son (*King James Bible*, 1769/2010, 2 Kings 4:18–37). Jael the wife of Heber utilized EI to lure the frazzled Sisera into her tent. It is possible that she was aware of his reputation of pillaging, but she maintained her composure and even gave him milk to drink. When he was lulled to sleep by the milk, she acted quickly and killed him, ending the tyranny of his attacks against the Israelite children (Judges 4:17–19).

Another example of an emotionally intelligent Biblical woman is Queen Esther. In the face of great emotional pressure and uncertainty, she masked her fear with hospitality and patience. Then, after waiting for two dinners to elapse and for King Xerxes' mood to be right, she presented her pressing request for salvation for her people and herself (*King James Bible*, 1769/2010, Esther 7–8). Her EI saved her life as well as that of her people. Abigail was another example of a woman who used EI to save her life and the lives of those around her. She was astute in her assessment of her husband's nature as a foolish man, quick to respond to her servant's information of impending

doom, and wise enough to use her need for survival to appeal to the better side of David in showing him what he stood to lose if he did not restrain his anger against Nabal. Beyond this, she was able to hold her peace on the disaster her actions had averted on her return home until her husband was emotionally stable enough to process her news (1 Samuel 25).

In addition to the examples of women who displayed high EI, we also have examples of other women who failed to utilize EI and ended up harming themselves. One such example is Tamar. She failed to recognize the emotion of strong lust in her half-brother Amnon in his feigned illness and allowed him to send the servants out of the room. This placed her in the terrible position of being alone with him, after which he tragically overpowered her and raped her, forever destroying her beautiful young life (*King James Bible,* 1769/2010, 2 Samuel 13). Thus, the ability to use EI appears to be a critical life skill that enables individuals to be successful in their interactions with other people. For many Biblical women, this ability was a critical determinant of their very survival and that of their families, and sometimes even their very nations.

Emotional Labor Through a Biblical Lens

Emotional Labor of Jesus Christ

Isaiah prophesied that the Messiah would be "a man of sorrows and acquainted with grief" (*King James Bible,* 1769/2010, Isaiah 53:3). In the verses preceding this he talks about how Jesus would not break a bruised reed or snuff out a smoldering wick. This would be inferred to show that the sorrow and grief Jesus experienced was linked to the emotional toll of His salvation work among mankind. We see glimpses of the EL of His ministry in His drawing his disciples away so they could recharge "and he said unto

them, Come ye yourselves apart into a desert place, and rest a while: for there were many

coming and going, and they had no leisure so much as to eat" (Mark 6:31) and in His

sitting down to rest because of being wearied by his work (John 4:6). Toward the end of

his physical earthly ministry in the Garden of Gethsemane, Jesus experienced deep agony

at the thought of his impending sacrificial death (Luke 22:44). The sorrow was linked to

the burden of the weight of the sin He was carrying to the cross as the Passover sacrificial

lamb of God. Additionally, as He hung on the cross and experienced rejection by God the

Father, He cried out, "My God, my God why hast thou forsaken me?" (Matthew 27:46).

This was the ultimate burden, the breaking point of his emotions as He died to reconcile

man to God. In these passages, we see the burnout and emotional exhaustion aspects of

Jesus' labor in His work to "seek and save the lost" (Luke 19:10).

Biblical Examples of Emotional Labor of Humankind as a Whole

Scripture provides several examples of EL in the lives of Biblical characters

besides the experience of the EL of Jesus Christ. The Old Testament displays the man

Moses as a prime example of a biblical character who suffered emotional exhaustion

from the burnout of the emotional demands of his work as a judge and mediator for the

wandering Israelites. The Bible records that he sat from morning until evening each day,

judging matters for the people until the wise counsel from his father-in-law provided a

timely intervention that prevented his total breakdown (*King James Bible*; 1769/2010,

Exodus 18:13–24). It appears the prophet Elijah was also subject to EL in his work as a

prophet to the idolatrous northern kingdom of Israel. After a tremendous victory over the

400 false prophets, he was so worn out that a short message from the reigning queen was

able to send him spiraling into a scattered dash for his life. In addition, he was so broken

down that he believed erroneously that he was the sole worshipper of God in the land. In addition to this, the emotional burnout he experienced resulted in the termination of his prophetic ministry and his replacement with Elisha (1 Kings 18:16–19:18). These two Bible figures were men of God who knew and walked in the power of God. This did not insulate them from the negative effects of the EL associated with their work of caring for God's people. The power and anointing of God did not make them immune to the ravages of EL. What enabled one of them (Moses) to overcome, and what prevented a complete breakdown, was the timely application of an intervention. For Elijah, however, there was no such timely intervention, and he had to bow out of his prophetic ministry because of burnout.

In the New Testament, EL is demonstrated in the lives of the disciples of Jesus Christ. In Mark 6:31 the Bible records that the disciples were so harried by the demands of the work they were doing in dealing with the masses that they did not even have time to sit to eat (*King James Bible,* 1769/2010). Jesus had to intervene and draw them away to a solitary place so they could rest and be preserved from total emotional burnout. Again, these were men who had been called to do the work of the Lord and were doing the work of the Lord with the Lord, but they still needed protection from the emotional demands of the work they carried out. This would indicate that working women who have to balance family life with their work lives will most definitely need a protective factor against the EL they are sure to endure. If those walking with Christ when He was physically present on Earth needed help dealing with the emotional demands of their labor, so too will working women.

Biblical Examples of Emotional Labor in Women

The Bible also records the occurrence of EL in the lives of women. In the Old Testament, we read about Sarah's servant girl Hagar running away from her mistress because of what was most likely emotional exhaustion. She had found herself being given to her Master Abraham to be a surrogate mother for Sarah. The Bible does not record if she consented to this, but it is most likely that as a servant she had no say in the matter. After this, she found herself being subjected to harsh treatment by Sarah in retaliation for her deriding Sarah's childlessness when she (Hagar) became pregnant. Sarah's treatment of the pregnant Hagar is so harsh that Hagar flees into the wilderness until an encounter with an angel of the Lord brings her back in submission to her mistress (*King James Bible*; 1769/2010, Genesis 16:1–13). In this account, the demands of her work as a servant coupled with the emotions brought on in pregnancy and adding to the interpersonal domestic tensions may have worn down the pregnant Hagar. She may have found herself not consulted in the decision that put her in a union with Abraham, on top of which she was still expected to work as a servant in her pregnancy, resulting in her insolence toward her Madam Sarah and culminating in her receiving harsh treatment and tensions in the home. She may have so broken down by these events that she preferred the unknown dangers in the wilderness to remaining in her work position as a servant and family position as a concubine of Abraham. Her example shows how a woman can be subject to pressures in the home in carrying out their job functions and in dealing with interpersonal domestic conflict. Some women may not have the ability to walk out of their homes physically, but they can check out mentally, resulting in dire long-term consequences.

In the New Testament, an example is shown of EL in the life of the woman Martha. The Bible records in Luke 10:38–42 that Jesus was invited into her home when he traveled to a certain village (*King James Bible*; 1769/2010). In the verses preceding this, Jesus sent out 70 men who returned giving a joyful account of the work they had accomplished in His name (Luke 10: 1–9, 17). So, it may be possible that Jesus went into Martha's home with all 70 disciples. Or He may have just been with the 12 disciples. Either way, this meant Martha had a lot of mouths of feed. What she was doing was needful, in seeing to the hospitality of her guests, but it was so much that at a point she became frustrated and complained to Jesus. Her goodwill in inviting Jesus into her home had been eclipsed by her being stretched thin by her responsibilities. She may have become emotionally frustrated, so she complained to Jesus about her perception of his lack of interest in her well-being and tried to draw him into a sibling squabble with her sister Mary. Jesus lovingly rebukes her about prioritizing her responsibilities. He does not tell her that serving and hospitality are bad or unimportant, but He invites her to focus on the most important thing, which can be inferred from Mary's behavior to be drawing from His presence before diving into duties. In this we see that one intervention for EL is a focus on the presence of the Lord, as one would do in having strong religiosity. So, it appears from this example of Mary and Martha that a women's practice of devotion and spending time in the presence of the Lord (religiosity) is needful before engaging in activities to and for the Lord. It may also be crucial in enabling her to fulfill her roles and responsibilities without complaining and without creating interpersonal family conflict. This present study will look to investigate if this Biblical example is borne out in the lives

of modern-day women in examining the relationship between their EL levels at work and at home regarding their level of religiosity.

Religiosity Through the Bible's Lens

Jesus's Examples of Religiosity

Jesus was shown in scripture to exhibit religiosity that encompassed public and private practices that expressed His personal belief in God. When it comes to His belief in God, Jesus talked about how zeal for the Lord's house had consumed Him. When it comes to public practices of his faith and belief, scripture talks about how as a young boy of 12 years old He was found in the synagogue discussing matters of the law with the teachers of the law in the temple in Jerusalem (*King James Bible,* 1769/2010, Luke 2:41–52). In Luke 4:16, it is shown how it was the custom of Jesus Christ to go into the synagogue weekly. In the synagogue, He is shown reading a scroll, showing His active participation in there beyond just attending (Luke 4:16–17). Scripture speaks to Jesus praying publicly to God several times (Luke 3:21). Regarding His personal practices of faith, scripture recounts several places where Jesus is shown retreating to solitary places to commune with God (Luke 6:12; Matthew 14:19; 23; Mark 6:46; Mark 1:35; Luke 5:16). He spent 40 days in the wilderness to fast and pray before beginning His earthly ministry and spent His last hours here on Earth before His crucifixion praying in the Garden of Gethsemane (Matthew 26:36; Mark 14:32). Hebrews 5:7–10 also states of Jesus that ". . . in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard in that he feared; though he were a Son yet learned he obedience by the things which he suffered; and being made perfect." Even though He was fully God and fully man, Jesus

turned to God in His times of distress and practiced the discipline of prayer. He used prayer to deal with the things that confronted Him, and as a result, God saved Him from eternal death, in that, even though He was crucified, He was resurrected on the third day.

Experience of Religiosity of Female Biblical Characters

In looking through the Bible, several instances of religiosity in women are recorded with details of how their religiosity helped them to cope better with the stressors in their lives. An example is found in the book of Genesis in the life of Rebekah, the wife of the patriarch Isaac. Scripture notes how she overcame her challenge of barrenness when her husband Isaac prayed for her (*King James Bible,* 1769/2010, Genesis 25:21). Then when pregnant with her twins and suffering greatly with the pregnancy, Rebekah went to inquire of the Lord (Genesis 25:22). She showed her belief in God by this act. This contrasts with her descendant Rachel who when faced with barrenness, nagged her husband Jacob to the point of his frustration. After this nagging fails, she resorts to fighting with her sister Leah and engaging in a tug-of-war involving her concubine and Leah's concubine (Genesis 30:1–24). There is no mention of her turning to the Lord for help with the problem, but rather scripture documents her attempts to use her own strength to solve her issue.

In the case of Hanna, scriptural accounts show her religiosity at play right from the beginning of the passages that tell of her story. When she is initially introduced, scripture mentions that she has an issue with barrenness, an issue that led to her husband marrying another woman and one that causes her a great deal of grief. Scripture then documents her religiosity in detailing how she and her husband go yearly to Shiloh to worship the Lord. Scripture notes that she does this year after year despite still facing

barrenness (*King James Bible,* 1769/2010, 1 Samuel 1:1–7). Later, scripture details that one year in response to the relentless mocking of her marriage rival Peninnah, she bares it all out to God, and submissively asks him for a son who she will give back to Him in service. God hears her and answers her prayer and a year later she gives birth to a baby boy whom she lends to the Lord (1 Samuel 1: 9–28). Hanna's religiosity is seen in how she uses her private and public devotion to God, in not missing gatherings, and in helping her deal with the bitterness of her affliction. This is evidenced by her continuing to rely on God in her yearly visits regardless of the cost to her. This is demonstrated again when God answers her prayer in that she returns to Him and in the presence of her family and the priests offers her son Samuel to Him for all His life.

Two other biblical women will be examined in looking at how women in the pages of scripture dealt with the issues of life by employing religiosity. The first is the prophetess Huldah from the Old Testament. Scripture teaches that she was the wife of Shallum and that the High Priest Hilkiah sought her for advice when King Josiah asked him for guidance in a time of national emergency. The Book of Law, which had been missing from the lives of the Kings before, had been found and read to King Josiah. On hearing the words of the Book of Law, he tore his robes in distress at how far the kings and people of God had strayed from God's plan. He sent for the High Priest Hilkiah for guidance on what to do. Hilkiah in turn reached out to Huldah for counsel, and she provided counsel that brought about a solution to King Josiah's request (*King James Bible,* 1769/2010, 2 Kings 22:8–13; 2 Kings 22:15–20; 2 Chronicles 34:28). From this it is inferred that she was a woman who had great spiritual knowledge and understanding, someone with a deep intimate relationship and knowledge of God and His word. This

would be the only reason to explain why the High Priest himself would come to her for counsel when the king needed guidance. Thus, her reputation for a deep and spiritual relationship with God was able to help not only herself but also the King of Judah and by extension the entire nation.

The other example of a Biblical woman who provided an example of religiosity dealing with the issues of life was the prophetess Anna in the New Testament. In Luke 2:36–38, we are told:

> And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. (*King James Bible,* 1769/2010)

This details that Anna was a prophetess, an unusual calling for a woman of her day. Besides her, (and Huldah, who was just examined), scripture only documents seven other true female prophetesses in the Bible: Miriam (Exodus 15:20); Deborah (Judges 4:4); the wife of the prophet Isaiah (Isaiah 8:3), and the four daughters of Philip (Acts 21:8–9). There were two additional female prophetesses listed in the pages of scripture, but these two were false prophetesses: Noadiah (Nehemiah 6:14) and Jezebel (Revelation 2:20). The scripture passage on Anna shows that she was elderly, having been widowed for eighty-four years after seven years of marriage. Some biblical sources believe that this would have made her about 105 years old (if the assumption was made that she got married at fourteen years of age, like most Jewish women of her day did). She lived the

years after her husband's death living in the temple, in fastings and prayers, night and day. This was a woman who had been widowed at the age of 21 or 22 per some Biblical scholars. It is probable that she could have been so crushed by this death that her life should have gone off on a negative tangent. However, scripture demonstrates that she uses her personal belief and practices of faith to turn this tragedy around. She devotes her life to service and worship and becomes one of the two people who highlight the arrival of the promised Messiah. She used her level of religiosity to overcome her personal tragedy and to be an asset to many generations.

Summary

The benefits of EI have been well-studied and documented in many professions and settings in several research studies. As mentioned above, EI research has demonstrated benefits such as reduction of occupational tension, increased performance and success, and satisfaction (Jiménez-Picón et al., 2021; Makkar & Basu, 2019). These benefits of EI have made the World Health Organization (WHO) refer to EI as a foundational life skill supporting adaptable and positive behavior (Ruiz, 2014). EI has been determined to deliver several benefits including. However, this has not been applied within the setting of religiosity and EL for women who work outside the home, nor has it been studied in terms of comparing the differences in EL experienced in the home and at work in working women in the setting of EI and religiosity. Studying this little-researched area could provide information that would be of benefit for many women everywhere, considering the pivotal role that women play in our societies. Additionally, it would benefit women because it could provide information that could be used to mitigate the increased amounts of stress, they experience due to bearing the brunt of EL both at

work and at home. Finally, the information provided by this study could highlight any effects of age and marital status on the relationship between religiosity, EL, and EI.

In Chapter Three, the research design of the study will be discussed. A description and justification will be provided for the choice of research methodology and specific design. Furthermore, elaboration will be provided for the appropriateness of the choices for research in this subject area and in relation to the study problem, purpose, and research questions. Additionally, the specific details of how the study is to be conducted will be explained.

CHAPTER 3: RESEARCH METHOD

Overview

The purpose of this quantitative study was to examine how EI is related to religiosity in the experience of EL in women workers in their workplaces and in their homes. Furthermore, this study sought to identify if differences existed between emotional labor scores at home, and emotional labor scores at work. This chapter will provide an outline of the research design of the study, the study's participants' characteristics, the justification for the sample size utilized, the study's procedures and its instrumentation and measurements, the study's operationalization of variables, the data analysis performed, and the limitations or weaknesses of this study.

Research Questions and Hypotheses

The purpose of this quantitative study was to examine how EI is related to religiosity in the experience of EL in women workers in their workplaces and in their homes. Furthermore, this study sought to identify if differences existed between emotional labor scores at home, and emotional labor scores at work.

Research Questions and Hypotheses

Research Questions

RQ1: Is there a significant relationship between EI and the level of EL experienced by women working in the home?

RQ2: Is there a significant relationship between EI and the level of EL experienced by women working in the work environment?

RQ3: Is there a significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace?

RQ4: Is there a significant relationship between religiosity and EI in women workers.?

RQ5: Is there a significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.?

Hypotheses

The following hypotheses were tested during the research project.

$H1_0$: There is no significant relationship between EI and the level of EL experienced by women working in the home.

$H1_a$: There is a significant relationship between EI and the level of EL experienced by women working in the home.

$H2_0$: There is no significant relationship between EI and the level of EL experienced by women working in the work environment.

$H2_a$: There is a significant relationship between EI and the level of EL experienced by women working in the work environment.

$H3_0$: There is no significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace.

$H3_a$: There is a significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace.

$H4_0$: There is no significant relationship between religiosity and EI in women workers.

$H4_a$: There is a significant relationship between religiosity and EI in women workers

H5$_0$: There is no significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.

H5$_a$: There is a significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.

Research Design

This study had a nonexperimental quantitative correlational research design for four of the five research questions. The remaining research question was comparative in seeking to find a difference in EL at home and in the workplace. The correlational aspects of the study examined how EI is related to religiosity in the experience of EL in women workers in their workplaces and in their homes. Additionally, this study sought to ascertain if other demographic factors (age, marital status, work industry, etc.) affected this relationship. Per Creswell and Creswell (2018), utilizing correlational research designs allows for the measurement of relationships between two or more variables (Creswell & Creswell, 2018). An independent samples t-test was utilized to examine the differences between the mean scores for EL$_h$, and EL$_w$. Although an analysis of variance (ANOVA) test would have been suitable in this context, per Leavy (2017), ANOVA tests are useful when examining possible differences in means of discrete groups, and because only two groups were being analyzed, a t-test was utilized.

Participants

Participants in this study were recruited from Amazon's Mechanical Turk (MTurk). MTurk is a digital forum that allows people to complete human intelligence tasks (HITs) online (Peer et al., 2014) for monetary compensation. Individuals completed assigned HITs and on completion of the study and verification of their completion,

payment was made to their MTurk accounts. Amazon MTurk was utilized for recruitment of participants because it possesses a large database of participants vis-à-vis organizational or university students' sample pools (Aguinis & Lawal, 2012; Landers & Behrend, 2015). In addition, MTurk has been shown to possess strong external validity (Behrend et al., 2011; Buhrmester et al., 2018). Additionally, this researcher believed that employing MTurk would inspire greater participation and enable recruitment of a heterogenous sample spanning a wide geographic area because of the incentive provided of paying participants for their participation.

A consolidation of evidence-based best-practices by Aguinis, Villamor, and Ramani, (2021) provided solid direction for the utilization of MTurk for this research project. These steps were executed during the different phases of the research project to safeguard the validity of the study (Aguinis et. al, 2021). During the planning stage, the following required qualifications were built into the MTurk HIT to screen MTurkers: i) study being limited only to users with English language fluency, ii) the study being limited only to female users iii) the study being limited only to users with US and Canada IP addresses, and iv) the study being limited only to those above the age 18. Additionally, the criterion was set for the HIT to be displayed only to "Master Workers" i.e., highly qualified MTurkers who had consistently demonstrated accuracy in performing a wide range of HITs with approval ratings of 95% or greater. Additionally, clear rules were established regarding the compensation which was based on the U.S. minimum wage for the time that the survey was expected to take (15 minutes = $1.80). Additionally, the criteria applied to decline payment to MTurkers were clearly outlined in the survey description together with the time commitment necessary (Aguinis et. al, 2021).

A minimum of 45 participant responses were required to establish a correlation between the two independent variables for the desired large effect size at a power of 0.95, per Jim Grange's table (Grange, n.d.). Additionally, when utilizing G*Power analyses under the *t*-tests for statistical test type, for a priori for a two-tailed model with a large effect size of 0.8 (Cohen's *d* small effect size = 0.2, medium = 0.5, and large = 0.8 or greater), a power of 0.8, and an alpha of 0.05, a minimum of 15 participants were required. For a medium effect size at the same power a minimum of 34 participants were required, and for a small effect size, a minimum of 199 participants was required. In determining sample size for a Pearson's *r* (utilizing .10 for a small effect size, .30 for a moderate effect size, and .50 for a large effect size) in G*Power using the exact under test family, correlation bivariate normal model under statistical test type, and a priori under type of power analysis for a two-tailed model with a large effect size (H1, $p = 0.5$) at an alpha of 0.05, power of 0.8, and correlation p H0 of 0, the minimum required sample size was 29 participants. When the same parameters were run for a medium effect size (H1, $p = 0.30$), the required minimum sample size was 84 participants (Faul et al., 2009). This size signified that for responses of at least 84 participants, there would be an 80% chance of correctly rejecting the null hypotheses. There was an additional 25% of participants added to the minimum number to account for non-responses per the IRB's requirement. Therefore, a final sample size of 105 participants was selected, accounting for 25% of the minimum recommended sample size of 84 per the IRB requirement for attrition rates.

This sample size of 105 participants was expected to provide adequate power (.80) for both medium effect sizes (d = .50, r = 0.3) and large effect sizes (d =.80, r = 0.5).

Additionally, in the implementation stage of the study, Aguinis et al.'s (2021) recommended actions were applied. These included responding promptly to the concerns raised by participants: two participants failed to input the identification code as required and reached out requesting their studies be approved irrespective of this. These requests were declined as outlined in the study's rules. Finally, approvals or denial of compensation were completed within 24 to 48 hours of MTurkers completing the study. For studies that were rejected, the cause for the rejection was specified.

The study survey was built with the Survey Monkey online platform, which was formatted into a HIT task to be completed by participants in the MTurk pool who met the specified requirements: MTurk workers with a high and accurate rate of study completion. Attention-check questions and inclusion of random identification numbers (these were numbers created with an online randomizer, which were provided to participants as a unique identifier on the last page of the survey and which was required to be entered into the MTurk HIT form before submission) were tools employed to ensure the survey was accurately completed by the MTurk participants who had volunteered for the study (Peer et al., 2014). This study recruited female participants aged 18 and older who were employed either part time or full time, working on site, hybrid or remotely. Based on the work of other researchers who have utilized MTurk, the study was designed to only accept participants residing in Canada and North America. Clearance was sought from the IRB at the Liberty University and after this IRB approval was obtained, data collection began. Participants were paid $1.80 per hour for completing the study. This

was based on the current federal minimum wage of $7.25 per hour and the assumption that the survey was estimated to take 15 minutes to complete.

Study Procedures

Participants for this study were recruited utilizing Amazon's MTurk software and participants with approved survey responses were compensated $1.80 after completion of the survey. Participants were required to complete an informed consent form prior to completing the study. Qualified participants were females, aged 18 years and older, residing within Canada or the United States, and employed either part time or full time as remote, hybrid, or on-site workers. Participants were provided the link to the survey via an Amazon MTurk HIT. This directed them to the survey housed in Survey Monkey. The survey included standard demographic data, the English version of the Dutch Questionnaire on Emotional Labor (D-QEL), the Wong and Law Emotional Intelligence Scale (WLEIS), and the Duke University Religion Index (DUREL).

Participants were required to complete all the survey measures, including the demographic information, the D-QEL, the WLEIS, and the DUREL. Additionally, they were required to copy a unique random PIN from the survey form to their Amazon MTurk HIT. The required number of participants survey was met in two days. No personally identifying information beyond the MTurk worker ID (which is an anonymous ID) was gathered from the participants. Once the surveys were completed, they were reviewed for approval, and for payment to be made into the participant's MTurk accounts. The completed survey data was exported to SPSS from Survey Monkey for analysis.

Instrumentation and Measurement

This study utilized three scales for measurement: the D-QEL (Näring et al., 2007) which was modified to measure EL at work and home, the WLEIS (Wong & Law, 2002) which measured EI, and the DUREL (Koenig et al., 1997) which measured religiosity. The Amazon MTurk HIT was designed to screen individuals so that only individuals who fit the required criteria could participate in the study. The demographic section of the survey was used to elicit information utilized to analyze the correlations between EL, EI, and religiosity in working women.

Screening Questions

Being an adult woman (age 18 and older) who resides in the United States or Canada and who works at least part-time was a screening criterion for participation in the study. A close-ended screening question was placed before the consent statement to re-verify that the right participants were completing the study. If participants answered no to any of these questions, Survey Monkey kicked them out of the study and excluded them from participating in the study.

1. Are you 18 years of age or older?

2. Are you a woman?

3. Do you work at least part-time? (either onsite, hybrid or fully remote)

The rejected respondents who failed to meet the criteria for participation were thanked for their time and provided with a message stating the reason for their disqualification based on the requirements for the study.

Those individuals who qualified to participate in the study based on the initial screening were required to complete each of the four sections of the survey. This consisted of the following: (a) demographics, (b) EL experience, (c) EI levels, and (d)

degree of religiosity. Participants were provided instructions for completion of each of the four sections of the survey. These instructions are attached as labeled in the Appendixes below. The subsequent three sub-sections described the design of the survey parts, as well as the validation and reliability of the utilized study instruments.

Demographic Information

The first section of the survey contained questions on demographic information (see the Appendix D). The demographic information included a commitment question (an attention question that asked participants to commit to providing thoughtful answers) questions on participants' age range, race, ethnicity, marital status, parental status, education, religious identification, employment industry, employment industry, a textual attention check question, gender (a question used to ensure validity as a selection of 'male' would end the survey for the participant), employment working hours, employment setting, employee supervisory level, country of residence (a final attention check question), residence area type, a question that asked participant to provide their MTurk ID, and a question that asked participants to confirm they had entered the Survey Monkey code into their MTurk survey. The age choices provided for participants were the commonly used age bands of 18-24; 25-30; 31-35; 36-40; 41-45; 46-50; 51-55; 55 and up. The race and ethnicity selections were based on the delineations provided by the U. S. Census Bureau (2020). Participants had a choice to answer a close-ended question whether they were of Latino or Hispanic ethnicity. This was followed by selections for race (White or Caucasian, Black or African American, Native Hawaiian or Pacific Islander, American Indian or Alaska Native, Asian, Other). Participants had the option to decline to answer these questions. On the next question regarding marital status,

participants had the option to identify as single, married, widowed, or divorced.

Following this, participants selected their parental status by identifying whether given

whether they had no child, one child, two children, or three or more children. Next

participants answered a question on their education level and were given the following

choices to select from high school, some college, undergraduate, graduate,

postgraduate/doctoral, or other. Then, participants had to choose their religious

identification, of options of Christian (with selection required for denomination of

Protestant, Catholic, Mormon, Orthodox Christian, or Jehovah Witness), non-Christian

(with options for selecting Jewish, Muslim, or Other [to include Hindus, Buddhists, and

adherents of any other world religions]), other faiths (to include Unitarian Universalists

and new age and Native American Religions), or unaffiliated (to include atheists,

agnostics, do not know). Next, the questionnaire evaluated participant's employment

industry, providing the options of agriculture; utilities; computer and electronics

manufacturing; wholesale; transportation and warehousing; software; broadcasting; other

information industry; real estate, rental and leasing; primary/secondary (K–12) education;

health care and social assistance; hotel and food services; legal services; religious;

mining; construction; other manufacturing; retail; publishing; telecommunications;

information services and data processing; finance and insurance; college, university, and

adult education; other education industry; arts entertainment and recreation; government

and public administration; scientific or technical services; military; other; or prefer not to

say. The next question was a textual attention check which required participants to type

in the word 'purple'. Then, participants answered the question on their gender: the study

was limited to women, so the gender question was included to ensure that participants

truly fit the criteria for the study. The choices of male and female were provided, and an answer of 'male' ended the study for the participant. Next, the participate had to disclose their employment working hours, from selections of employed working more than 40 hours a week, employed working 30 to 40 hours a week, employed working 16 -29 hours a week, or employed working 1 – 15 hours a week. The next question was on participant's employment setting with the options of onsite (working 4 -5 days in the office/workplace), hybrid (working 1-3 days in the office/workplace and working the rest from home), and fully virtual (zero days in the office/workplace, fully remote working from home all days). After, participants had the option to identify their level of supervisory responsibility, as no supervisory responsibility, team leader, first-line supervisor, manager, or executive. Next, participants had to select their country of residence as Canada, the United States, or Other; selecting Other invalidated the survey since the survey was being limited only to people residing in Canada and the United States. Next, for description of living area, participants were provided with the option to select urban, suburban, or rural. Participants were asked for their MTurk ID number (which is their Worker ID#), this was used for verification of the authenticity of the participants and for ensuring that the same participants were not completing the study multiple times. Finally, participants were asked if they had entered the survey completion code generated by Survey Monkey into the survey code field in MTurk; they will be given the option of selecting yes or no for that question.

D-QEL

Once the screening process and the demographic sections were complete, participants completed the Dutch Questionnaire on Emotional Labor scale (D-QEL)

which was used to measure emotional labor. It was developed in 2005 (Näring et al., 2005) and was developed in Dutch. It was adapted to English in 2007 by the scale's developers. (Näring et al., 2007). The scale was built to measure the known traits of EL developed by Hochschild (1983)—surface acting and deep acting—as well as the added measures of EL from the Grandey theory of completed emotional regulation by addressing emotional consonance and emotional suppression.

Background

Per the authors of the initial study of the scale, they designed the scale because they wanted to measure the individual aspects of emotional labor found in both internal states and external displays. Surface acting was defined as the display of emotions not felt but deemed appropriate; deep acting was defined as the regulation of internal emotion to display required emotion; suppression was defined as hiding emotions to be effective on the job; and emotional consonance was defined as the emotional management that allowed the genuine expressions of emotions required for the occasion.

Psychometric Properties

The format of the scale is a Likert-type scale of thirteen questions with responses ranging from 1 (*never*) to 5 (*always*). Five of the thirteen questions address surface acting (questions 5, 7, 8, 9, and 11), three address deep acting (questions 3, 20, 13), two address emotional consonance (questions 1 and 2), and the remaining three address emotional suppression (questions 4, 6, 12). Thus, the D-QEL has a total score range from 13 to 65. An example of a surface acting item is: "I pretend to be in a good mood". An example of a deep acting item is: "I make an effort to actually feel the emotions I need to display towards others". An example of a suppression item is: "I hide my anger about something

a student does". An example of an emotional consonance item is: "I react to students' emotions naturally and easily".

The first version of the scale had 20 questions and the CFA for the four factors showed indices between .90 and 0.93, with adequate levels of internal consistency (.63 to .85) and item-total correlations of .56 or greater for most of the questions. Based on this, the second version of the scale omitted items with item-total correlations below .40, so the second version of the scale consisted of only 13 items. Additionally, the order of the items was changed to counteract response tendencies: the items were no longer grouped in dimensions. This version had an internal consistency of .61 with a Cronbach's alpha from .70 to .81 and demonstrated convergent, discriminant, and criterion validity. Cronbach's α was .74 for surface acting ($n = 390$), $\alpha = .73$ for deep acting ($n = 389$), $\alpha = .40$ for suppression ($n = 390$) and $\alpha = .63$ for emotional consonance ($n = 398$). Discriminant validity is demonstrated because there is no significant correlation between emotional consonance and surface acting; and deep acting and suppression. Surface acting, deep acting and suppression were found related to each other and correlated significantly with the scales of the CECS, which supports convergent validity.

Population Norms

The initial study for the development of the D-QEL was carried out with secondary school teachers who were part of the Dutch Association of Mathematics Teachers in 2005. This study emphasized the factor structure. There were 3 times as many male participants as were female participants for this study. The second study elaborated on the first study focused on the improvement of the factor structure, and examined evidence of its convergent, discriminant, and criterion validity. The

participants were nurses from two hospitals in the Netherlands with seven times as many females as males. On completion of this validation, the Dutch version of the scale was released in 2005. The English version of the scale was designed in 2007 by the same authors (Naring, et. al., 2007).

Scoring and Analysis

The D-QEL has a total score range from 13 to 65 for the thirteen questions. Higher scores indicate higher emotional labor. The EL score for each factor is obtained by summing up the factor and dividing it by the number of items in the factor. The overall emotional labor score is obtained by summing the total score and dividing it by the total number of items in the scale. The instructions directed that this scale could be adapted to suit whatever environment EL was being measured in, so the word "patients" could be replaced with "pupils" if measuring EL in the teaching environment ("guests" for those working in the hospitality industry, etc.) (Naring, 2007). In the case of this present study, participants completed two modifications of the scale back-to-back, completing twenty-six questions in total instead of thirteen questions. The first modification was utilized to measure EL in the work setting. The questions remained the same as on the original scale, except for the word "customers" replacing the word "patients" to represent whatever clients the participants served in their employment. In the second modification, as with the first, the questions remained the same with the only change being the word "patients" being replaced by the word pair "family members" because EL was being measured in the home setting. So, the first set (questions 1-13) in this section assessed EL at the workplace, and the second set (questions 17-26) assessed EL experience in the workplace. Participants were scored for questions 1-13 between 16

to 65 points for EL experienced in the workplace, and 16-65 points for questions 17-26

for EL experienced at home.

Limitations

Per the authors the scale was designed with a focus on "service jobs" so it does

not account for emotional labor constructs such as authentic expressions of anger or fear,

nor the hiding of positive emotions. Additionally, per the authors they had to exclude

certain items, so this made the scale short and led to one concept (emotional consonance)

having less than three items.

Conclusion

The D-QEL, a 13-item self-report questionnaire was utilized to measure EL

regarding surface acting, deep acting, suppression, and emotional consonance. It has been

found to have convergent, discriminant, and criterion validity, as well as strong internal

reliability.

WLEIS

Next, participants were required to complete the Wong Law Emotional

Intelligence Scale (WLEIS) to measure their emotional intelligence. This scale was first

published in 2002 (Wong & Law, 2002). It is a 16-item scale that measures EI by

measuring the four dimensions of EI.

Background

The authors of the original study of the WLEIS, tested various models to

determine the structural composition of the instrument. They found the greatest empirical

support for the model with four first-order factors and one second-order factor as this was

in line with the Salovey and Mayer theory. Thus, the WLEIS was developed based on

Salovey and Mayer's (1990) conceptualization of EI (Wong & Law, 2002). It comprises

these four dimensions : (a) self-emotional appraisal (SEA), which is ability to appraise

and express emotions in oneself; (b) others' emotional appraisal (OEA), which is the

ability to appraise and recognize emotions in others; (c) regulation of emotion (ROE),

which is the regulation of emotion in oneself; and (d) use of emotion (UOE), which is the

use of emotion to facilitate performance. When the WELIS was developed it was

proposed for leadership and management studies but has since been extended to other

organizational, educational, and clinical areas.

Psychometric Properties

The WLEIS consists of sixteen questions that measure EI by measuring the four

dimensions of EI. Responses are recorded on the 7-point Likert scale with 1 = strongly

disagree and 7 = strongly agree for all 16 questions. Thus, the WLEIS has a total score

range from 16 to 112 for the four factors of emotional intelligence, measured on four

subscales.

The scale has been shown to have high acceptable reliability and validity (ranging

from .83 to .90 for the four sub-scales with a Cronbach's alpha higher than 0.81 (SEA =

0.83; OEA = 0.82; ROE = 0.85; UOE = 0.89)) and has been found to have good

intersectionality with some previous EI measures such as the EQ-I scale and the trait

meta-mood scale. Unlike these scales, however, the WLEIS provides better prediction of

external dependent variables such as job satisfaction and life satisfaction. Additionally, the WLEIS has an internal reliability range of .76-.89 between the four factors.

Population Norms

When the WLEIS developed it was proposed for leadership and management studies, but since been extended to other organizational, educational, and clinical areas. It has been validated by different authors including Aslan and Erkus (2008), who concluded that this instrument could be used in leadership, management, and organizational behavior. Furthermore, WLEIS scores are comparable across gender and ethnic groups (Whitman et. al., 2009). Construct validity and reliability of the WLEIS have been studied in several countries (Canada, Chile, Hungary, Italy, Morocco, Nepal, and the USA) since its development in 2002 to the present time. The WLEIS has been translated into at least 7 languages, including Portuguese, Moroccan Arabic, Italian, Chinese, Korean, Japanese, and Spanish (Pacheco, & Sanchez-Alvarez, 2019) and has been used in several published studies to date.

Scoring and Analysis

The WLEIS has a total score range from 16 to 112 for the four factors of emotional intelligence, measured by sixteen questions on the four subscales. Higher scores indicate a higher level of EI. Questions 1 through 4 address 'self-emotional appraisal' with a sample question being "I have good understanding of my own emotions.". Questions 5 through 8 address 'others' emotional appraisal' with a sample question being "I am a good observer of others' emotions". Questions 9 through 12 address the 'regulation of emotion' with a sample question being "I am a self-motivated person". Questions 13 through 16 address the 'use of emotion' with a sample question

being "I can always calm down quickly when I am very angry". The routine for scoring this scale requires summing the items for each of the four emotional intelligence factors (SEA, OEA, ROE, and UOE) in the scale and then dividing this score by the number of items in that factor to provide a factor score. A high score in a particular factor would indicate that a participant had a high ability on this factor. Summing the scores for all sixteen items and dividing them by the total number of items (16) provided the total emotional intelligence score.

Limitations

The limitations found refer to knowledge about the scale itself. Although the WLEIS has been utilized since 2002 in several studies and several countries, the literature reviewed could not provide a definite number of published studies that have utilized the WLEIS. Additionally, the literature reviewed did not provide a definitive list of languages the study has been translated into.

Conclusion

The WLEIS is a powerful self-reported scale, which was developed by Wong and Law in 2002 based on the four traits of EI identified by Salovey and Meyer in 1990. It has strong validity and reliability with strong internal consistency. It has been translated into at least seven languages and has been used in several published studies to date.

DUREL

Then, participants were asked to complete the Duke University Religion Index (DUREL) which measured their level of religiosity. This scale was first published in 1997 and was designed to be used for large-scale epidemiological studies (Koenig et. al.,

1997). It measures religiosity on three subscales: organizational religiosity, nonorganizational religiosity, and intrinsic religiosity.

Background

The Duke University Religion Index (DUREL) was developed in 1997, to meet the scientific need for a comprehensive, concise, and unoffending measure of religiosity that could be easily utilized in large cross-sectional and longitudinal studies on religion and health. It is a

5-item scale which assesses the three main dimensions of religiosity that were identified at a National Institute on Aging conference in 1997. The dimensions are organizational, non-organizational, and intrinsic religiosity. Organizational religious activity (ORA) consists of public religious activities such as the attendance of religious services or participation in group-related activities such as group prayer meetings, Bible study groups, *etc*.). Non-organizational religious activity (NORA) entails private religious activities, such as personal prayer, personal study of the Bible, watching religious television programs or listening to religious radio by oneself. Intrinsic religiosity (IR) considers an individual's degree of personal religious dedication. It is concerned with an internal drive which makes the pursuit of religion the end goal for the individual.

Psychometric Properties

The DUREL consists of questions that measure participation in public religious activities (organizational religiosity) evaluated on scores that range from 1 (*low*) to 6 (*high*) assessed on one question; religious activities performed in private (nonorganizational religious activities) scored from 1 (*low*) to 6 (*high*) assessed on one question; and subjective beliefs and motivation (intrinsic religiosity) assessed in three

items (questions) that are scored from 1 (*low*) to 5 (*high*) for each three with scores for

that subscale ranging from either 3(*low*) to 15 *(high)* Lower scores indicate firmer

religiosity, but for the purpose of this study, the items were scored in the reverse with

lower scores being indicative of lower levels of religiosity. Thus, the DUREL has a total

score range from 5 to 27 for the three dimensions of religiosity, measured on the three

subscales. The three-item IR subscale has a Cronbach's alpha of 0.75 and is moderately

correlated with the first single items of the DUREL, ORA (r = 0.40), and NORA (r =

0.42). The one item on the IR subscale that best predicts the total IR subscale score is

"My religious beliefs are what really lie behind my whole approach to life". Researchers

have found the DUREL to be a reliable and valid measure of religiosity with a high two-

week test-retest reliability with an intra-class correlation coefficient of 0.91, an internal

consistency (Cronbach's alpha between 0.78 and 0.91), and convergent validity with

other established measures of religiosity (r's = 0.71–0.86). The reliability of the scale is

supported by high test-retest reliability, with an intraclass correlation of 0.91.

Population Norms

This short and easy-to-use instrument has been utilized in diverse populations and

in diverse settings since its creation. (Todd et al., 2020). The DUREL has also been

modified for use in multiple languages (Malay, Chinese, etc.) and has been used

internationally in over 100 published studies (Francis et al., 2019). The DUREL was

designed to assess religiosity in Western religions (e.g., Christianity, Judaism, and Islam).

So, when utilizing it to assess religiosity in Eastern religions (e.g., Hinduism or

Buddhism) some of the wording will need to be modified to those religious traditions.

For example, the term "Bible" could be replaced by the word "Koran" or "writings of

Buddha", and "church" would have to be replaced by "mosque" or "temple" for non-Christian samples. Likewise, the word "Bible" could be replaced by "Torah" "Koran" or "writings of Buddha." These modifications were not made for this study.

Scoring and Analysis

The DUREL has a total score range from 5 to 27 for the three dimensions of religiosity, measured on the three subscales. `Subscale´ #1 is the initial question on the DUREL and it asks about the frequency of attendance at religious services (ORA). Scores range from 1 to 6. `Subscale´ #2 is the second question on the scale and it asks about the frequency of private religious activities (NORA) Scores range from 1 to 6. Subscale #3 consists of the final three items and are questions that assess intrinsic religiosity (IR). Scores range from 1 to 5 for each of the three questions. The scale's developers recommend examining each subscale score independently instead of totaling all three `subscales´ into a total overall religiosity. This is recommended to prevent possible interference from multiple collinearities between subscale scores affecting the accuracy of effects for each subscale. Additionally, the scale's developers indicated that combining all three subscales in a single analysis could result in subscale scores canceling out the effects of each other. For example, in studying a variable such as depression ORA may be inversely related to it, while NORA may be positively related to it. This is because a person engaging in ORA may have lower depression due to increased social interaction whereas a person with higher depression may engage in more NORA which will lead to a

positive correlation. In this study, the different religiosity subscale scores and a single religiosity score were calculated and utilized for data analysis.

Limitations

The DUREL, despite being comprehensive, is not an in-depth measure of religiosity. Therefore, researchers seeking a more detailed measure of religiosity may need to use other measures. Since this study does not analyze religiosity in an in-depth manner, the DUREL is suitable for the study's purposes. Another limitation is that religiosity is a complex construct with ongoing debate about aspects regardless of the scale that is utilized.

Conclusion

The DUREL is a brief, easily used and reliable measure of religiosity that is designed for use in large studies. It measures three main dimensions of religiosity. In utilizing it attention needs to be paid to its scoring and analysis, and whether it will be used for Western or non-Western religions. It has been reliably used in over 100 published studies to date and is available in at least 10 languages. In this study it will be useful in providing a comprehensive measurement of the religious domain with only a few questions.

Operationalization of Variables

Emotional Labor—this variable is an interval variable and will be measured by the total score on the D-QEL (Naring et al., 2007). It is operationally defined as hiding or faking

felt emotions or attempting to experience expected emotions to express socially desirable emotions (Naring, 2007).

Emotional Intelligence—this variable is an interval variable and will be measured by the total score on the WLEIS. It is operationally defined as being aware of one's own emotions and the emotions of others and being able to regulate emotions as required to enhance behavior (Salovey & Mayer, 1990).

Religiosity—this variable is an interval variable and will be measured by the total score on the DUREL. It is operationally defined as the extent to which an individual believes in and venerates the founder, gods, or goddesses of their relevant religion, practices the relevant teaching, and participates in the relevant activities (Iddagoda & Opatha, 2018).

Age—Age is a nominal variable that will be measured by the researcher's created demographic questionnaire asking participants to select the category they fall within.

Marital Status—Marital status is a nominal variable that will be measured by the researcher's created demographic questionnaire asking participants to select the category they fall within.

Data Analysis

Data for this study originated from the self-reported information provided by the study participants. Nonnumerical demographic data such as marital status, etc. were assigned numerical values as part of the analysis. EI, EL, and religiosity data collected on the questionnaire was classified as ordinal and continuous data. Data collected on age and marital status was classified as ratio and discrete.

The variables studied included EI, EL_w, EL_h and religiosity. Five research questions were investigated in this study; 4 of the 5 questions examined the relationship

between the variables, and the remaining 1 question examined the difference between two variables.

Two EL scores (EL_w, EL_h) one EI score, and one religiosity score will be employed to answer the research questions. The EL scores measured surface acting, deep acting, emotional consonance, and emotional suppression of participants in their work settings and in their family life settings. The religiosity score measured religiosity through the display pf organizational religiosity, nonorganizational, and intrinsic religiosity. The EI scores measured self-emotional appraisal, others' emotional appraisal, regulation of emotion, and use of emotion.

Statistical Procedures

This study utilized correlational statistics for the analysis of four of the research questions. This analysis was performed to investigate the presence and direction of relationships between the four variables— EL_w, EL_h, EI, and religiosity—as well as with the other demographic variables factors (age, marital status, work industry, etc.) and relationships discovered. Correlational statistical analyses are useful for determining the presence and nature of relationships between variables (Creswell & Creswell, 2018). As such, Pearson's product–moment correlation (Pearson's r) will be used to analyze the data for the correlational aspects of the study (Creswell & Creswell, 2018). An independent samples t-test was utilized for one research question. It was utilized to examine the differences between the mean scores for EL_h, and EL_w.

Delimitations, Assumptions, and Limitations

This study sought to examine how EI is related to religiosity in the experience of EL in women workers in their workplaces and in their homes. Furthermore, this study

sought to identify if differences existed between emotional labor at home, and emotional labor at work scores. After participants' scores for EL, EI, and religiosity were derived from the participant's answers, the relationships between these variables were examined for statistical significance. The effects of other variables such as age and marital status were also explored.

Research Assumptions

The key assumptions were that that the foundation of previous studies carried out on the effects of emotional labor in the general work populace also applied to women workers. Another assumption was the belief that the effects of EI on EL in previous studies which were present in the workplace translated to EL experienced in the home. Another assumption was that participants were honest in answering the survey questions. Furthermore, that they were the ones who completed the survey themselves (because participants completed the study in a virtual environment and could not be monitored to ensure they completed the study). This was accounted for with the inclusion of a note on the consent form which requested participant's cooperation. Finally, this study assumed that religiosity influenced EL, that such an influence was measurable, and that this effect manifested in similar ways in both the workplaces and homes of the participants.

Delimitations of the Research Design

This study's design was quantitative and correlational (for four of the research questions), in studying whether a relationship existed between the variables of EI, EL_w, EL_h, and religiosity in women and how these manifested in their work and home lives. Due to the correlational nature of a majority of these questions, causality inferences were not made. So, this study did not seek to determine whether religiosity causes more EL or

whether EI is caused by religiosity, for example. This study only sought to determine if a relationship existed between these variables and in what direction the relationship lay (Creswell & Creswell, 2018). This was one of the delimiting factors of the study's design. For the research question which sought a difference, causal homogeneity and data driven bias were limitations.

The second delimiting factor was that the study sought to determine correlations in the absence of an experimental group due to the study's sample being a one-group sample. Thus, the only comparisons which could be made were those made between the demographically delineated groups based on the participants' responses.

Another limitation of this study was due to the sample chosen for the study, which placed the following limits on the application of the results of this study:

1. This research was delimited to women in the United States and Canada.

2. This research was delimited to working women.

3. This research was delimited to participants above the age of 18.

This sample was selected due to the important roles' women play at home and in many work organizations. The Northern American sample of the United States and Canada was selected to minimize the confounding effects of culture on the results of the study. Limitations also include the effect of confounding factors such as occupation type, religious denomination, socioeconomic background, and family size on the relationship between the variables of EL_w, EL_h, EI, and religiosity. Other limitations included self-reported biases and the honesty of participants. Another limitation was that the research studies which formed the foundation of this study were not limited only to female participants but included both male and female participants. Their results were

extrapolated to women workers assuming that what was found generally would also apply when participation in the study was limited only to women workers.

Summary

This study contributed to the field of knowledge in industrial organizational psychology by examining the relationship between EL, EI, and religiosity in working women in their home lives and work lives. It also sought to understand if this relationship was affected by demographic factors such as age and marital status. The intended research population were working women above the age of 18 living in the United States and Canada.

This study's design was that of a quantitative and nonexperimental correlational study for four of the research questions, and comparative for one of the research questions. Surveys were provided to a sample pool recruited from Amazon's MTurk. Participants were compensated for their participation. Results from the study were analyzed with IBMM SPSS software utilizing correlational, descriptive, regression, and variance statistical tests. The study variables were EI, EL, and religiosity experienced by working women in the context of their home and work lives. The main research questions dealt with the relationships between these four variables. One research question dealt with the differences in two of these variables. Assumptions of participant honesty, among other things, were supposed. Limitations included the type of study design chosen and the sample type chosen.

CHAPTER 4: RESULTS

Overview

The purpose of this quantitative study was to examine how EI is related to religiosity in the experience of EL in women workers in their workplaces and their homes. Furthermore, this study sought to identify if differences existed in the emotional labor scores at home, and at work. Finally, this study sought to determine if demographic factors such as age and marital status affected the relationship between EI and religiosity on the EL of working women. This chapter recaps some aspects of the study discussed in previous chapters such as the research questions and hypothesis. Afterward, a description of the study's measures and demographics will be discussed. Next, a discussion of the analysis of the study's data will ensue and findings of significance will be examined. Finally, this chapter will conclude with a summary of the study's results as well as an assessment of the research design.

Research Purpose

The purpose of this quantitative study was to examine how EI related to religiosity in the experience of EL in women workers in their workplaces and in their homes. Furthermore, this study sought to identify if differences existed between emotional labor at home, at work, and if age or marital status affected these relationships.

Research Questions and Hypotheses

Research Questions

RQ1: Is there a significant relationship between EI and the level of EL experienced by women working in the home?

RQ2: Is there a significant relationship between EI and the level of EL experienced by women working in the work environment?

RQ3: Is there a significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace?

RQ4: Is there a significant relationship between religiosity and EI in women workers.?

RQ5: Is there a significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.?

Hypotheses

The following hypotheses were tested during the research project.

$H1_0$: There is no significant relationship between EI and the level of EL experienced by women working in the home.

$H1_a$: There is a significant relationship between EI and the level of EL experienced by women working in the home.

$H2_0$: There is no significant relationship between EI and the level of EL experienced by women working in the work environment.

$H2_a$: There is a significant relationship between EI and the level of EL experienced by women working in the work environment.

$H3_0$: There is no significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace.

$H3_a$: There is a significant relationship for working women between religiosity and the level of EL experienced at home and EL experienced in the workplace.

H4$_0$: There is no significant relationship between religiosity and EI in women workers.

H4$_a$: There is a significant relationship between religiosity and EI in women workers.

H5$_0$: There is no significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.

H5$_a$: There is a significant difference in EL experienced for working women at home and EL experienced for working women in the workplace.

Protocol

The Amazon MTurk platform was utilized for the recruitment of a target sample of 105. Data was obtained from participants who had responded to the Human Intelligence Task placed on the MTurk website which directed them to the online survey on the Survey Monkey platform. Next, the data was exported into the IBM SPSS Statistics (Version 29) software package for data analysis. Data was then encoded into the appropriate scales and applicable subscales in accordance with their respective scoring sheets. Priori power analysis had recommended a minimum sample size of 84 for a medium effect size to be revealed. This goal was successfully reached with 98 survey responses that met the necessary criteria. A sample size of 84 would have indicated the likelihood of about 80% (0.813) of correctly rejecting the null hypothesis. For this completed sample size of 98 participants, a post-hoc analysis revealed the likelihood of correctly rejecting the null hypothesis was close to 86% (0.858) for a medium effect size.

Descriptive Results

This screening portion of the study in Survey Monkey automatically rejected those who did not meet the survey criteria. Of the total of one hundred and five complete responses that were collected, seven were rejected for including incorrect codes from Survey Monkey on their MTurk forms. The remaining ninety-eight responses met the required criteria. Table 1 shows the frequency per the age groupings for this sample. 40% of the sample population reported ages between the range of 25 and 30 years, with less than 5% between the age ranges 18 and 24 years and between the age ranges of 46 and 50.

Table 1

Age of Participants

Age Range	Frequency	Percent
18-24	1	1.0
25-30	40	40.8
31-35	22	22.4
36-40	11	11.2
41-45	7	7.1
46-50	1	1.0
51-55	6	6.1
55 and up	10	10.2
Total	98	100.0

Table 2 shows the breakdown of the ethnicity of the study participants. Participants had the option to identify as either Latino or Hispanic ethnicity, non-Hispanic or Latino or Spanish origin, Hispanic or Latino or Spanish origin, Unknown, or they could choose not to respond to this question. The Non-Hispanic or Latino or Spanish origin ethnicity had the highest representation.

Table 2

Ethnicity of Participants

Ethnicity	Frequency	Percent
Not Hispanic or Latino or Spanish origin	88	89.8
Hispanic or Latino or Spanish origin	8	8.2
Unknown	1	1.0
Do not wish to respond	1	1.0
Total	98	100.0

The marital status of participants was a demographic question of key interest for analyzing whether there might be differences in the variables looked at. Participants had the option to select single, married, widowed, or divorced. Table 3 shows that nearly 83% of the participants identified as being married, with about 12% identifying as single, and 5% identifying as divorced.

Table 3

Marital Status of Participants

Marital Status	Frequency	Percent
Married	81	82.7
Single	12	12.2
Divorced	5	5.1
Total	98	100.0

Table 4 shows the employment setting of participants. Participants selected from the options of onsite (working 4 -5 days in the office/workplace), hybrid (working 1-3 days in the office/workplace and working the rest from home), and fully virtual (zero days in the office/workplace, fully remote working from home all days). Almost 60% of the participants (58.2%) worked in a hybrid setting. Then, 32.7% of participants reported that they worked onsite, with the remaining 9% working fully virtual.

Table 4

Participants' Employment Setting

Employment Setting	Frequency	Percent
Hybrid (in office/workplace 1-3 days a week and working the rest from home)	57	58.2
Onsite (working in office/workplace 4-5 days a week)	32	32.7
Fully virtual (zero days in office/workplace; fully remote working from home all days)	9	9.2
Total	98	100.0

Study Findings

Correlational statistical analyses are useful for determining the presence and nature of relationships between variables (Creswell & Creswell, 2018). Pearson's r correlational statistics were utilized to investigate if a relationship existed between the principal variables of emotional labor (at work and home), emotional intelligence, and religiosity. Then a t test was utilized to examine the difference in the emotional labor scores in the two different settings of home and work.

The variable emotional labor at work was represented by the total score on the DQEL (Emotional_Labor_Work), and emotional labor at home was represented by the score on the DQEL for home (Emotional_Labor_Home). The variable emotional intelligence was represented by the total score on the WLEIS (Emotional_Intelligence). The variable religiosity was represented by the total score on the DUREL (Religiosity).

This researcher also analyzed the data for the means, minimum, and maximums of the scores on the three variables tested: emotional labor (at work and home), emotional intelligence, and religiosity. Then the data was analyzed with the demographic factors of age, race, ethnicity, parental status, education, religious identification, employment industry, employment work hours, employment setting, employment supervisory history, country of residence, and residence type, being compared with the participants' scores for
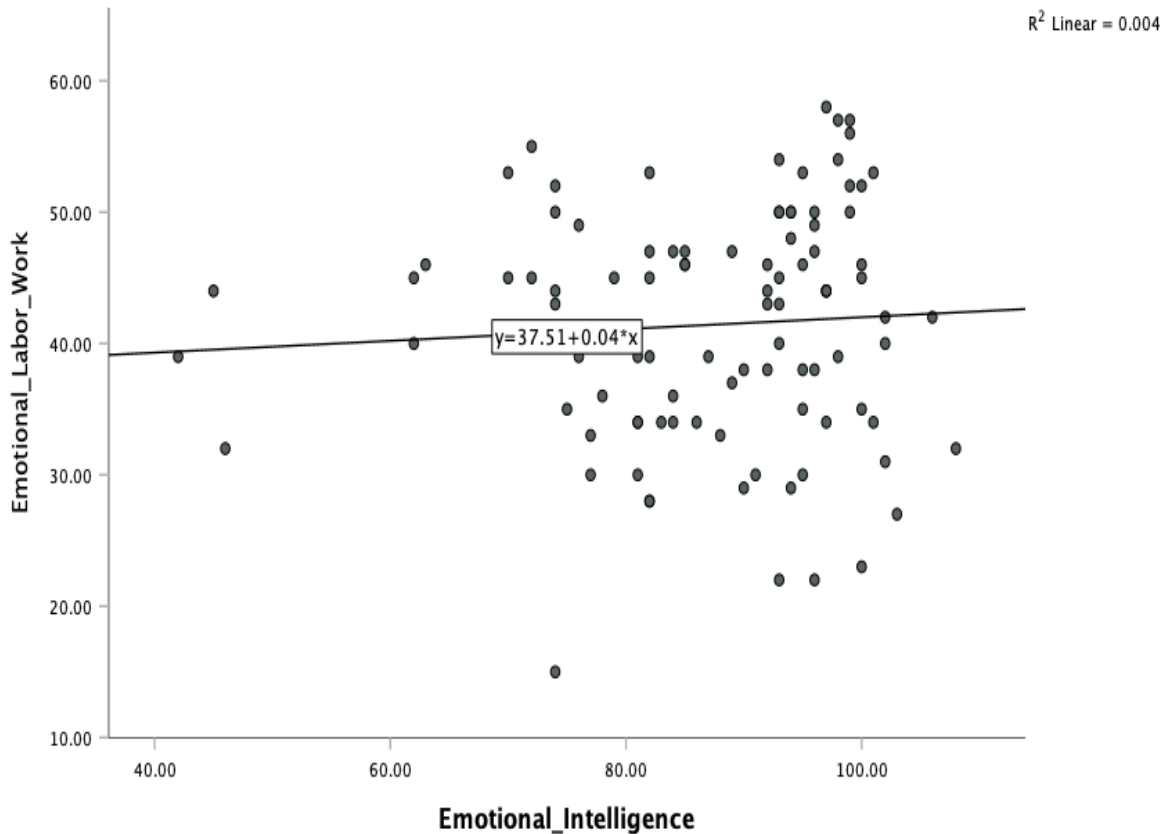
emotional labor, emotional intelligence, and religiosity to determine if there were any significant associations. This was completed via means of GLM analysis. This information was obtained for use in future research.

Research Question 1

For research question 1, a Pearson r analysis was conducted to determine the significance of the relationship between emotional intelligence and the level of emotional labor experienced at home in working women; if emotional intelligence can predict the level of emotional labor experienced at home in working women (see Figure 1). The results indicate there is no significant relationship between the variables, $r(98) = .130$, $p = .202$. The equation for the regression line is $Y = 30.18 + 0.09$, or emotional labor experienced at home $= 30.18 + 0.09$ (emotional intelligence score). The standard error of the estimate provided for the regression line is 9.18, indicating that the data points are not relatively close to the regression line. The confidence interval of the slope ranged from -.051 to .237, an interval which contains the value of 0. The r-square value $= .017$, indicating that 1.7% of the variance in emotional labor experienced at home was explained by emotional intelligence and because the results were not statistically significant ($p = .202$), the null hypothesis was not rejected, and the alternate hypothesis was not accepted. No statistically significant relationship was observed between emotional intelligence and the level of emotional labor experienced at home in working women. Emotional intelligence cannot predict levels of emotional labor experienced at home in working women.

Figure 1

Scatter Plot Showing the Relationship Between Emotional Intelligence and Emotional Labor at Home

Research Question 2

For research question 2, a Pearson r analysis was conducted to determine the significance of the relationship between emotional intelligence and the level of emotional labor experienced at work in working women; if emotional intelligence predicts the level of emotional labor experienced at work in working women (see Figure 2). The results indicate there is no significant relationship between the variables, r (98) =.065, p=.527. The equation for the regression line is Y = 37.51 + 0.05, or emotional labor experienced at work = 37.51+ 0.05 (emotional intelligence score). The standard error of the estimate

provided for the regression line is 8.96 indicating that the data points are not relatively close to the regression line. The confidence interval of the slope ranged from -0.095 to 0.185, an interval which contains the value of 0. The r-square value = .004, indicating that 0.4% of the variance in emotional labor experienced at work was explained by emotional intelligence and because the results were not statistically significant (p =.065), the null hypothesis was not rejected, and the alternate hypothesis was not accepted. No statistically significant relationship was observed between emotional intelligence and the level of emotional labor experienced at work in working women. Emotional intelligence cannot predict levels of emotional labor experienced at work in working women.

Figure 2

Scatter Plot Showing the Relationship Between Emotional Intelligence and Emotional Labor at Work
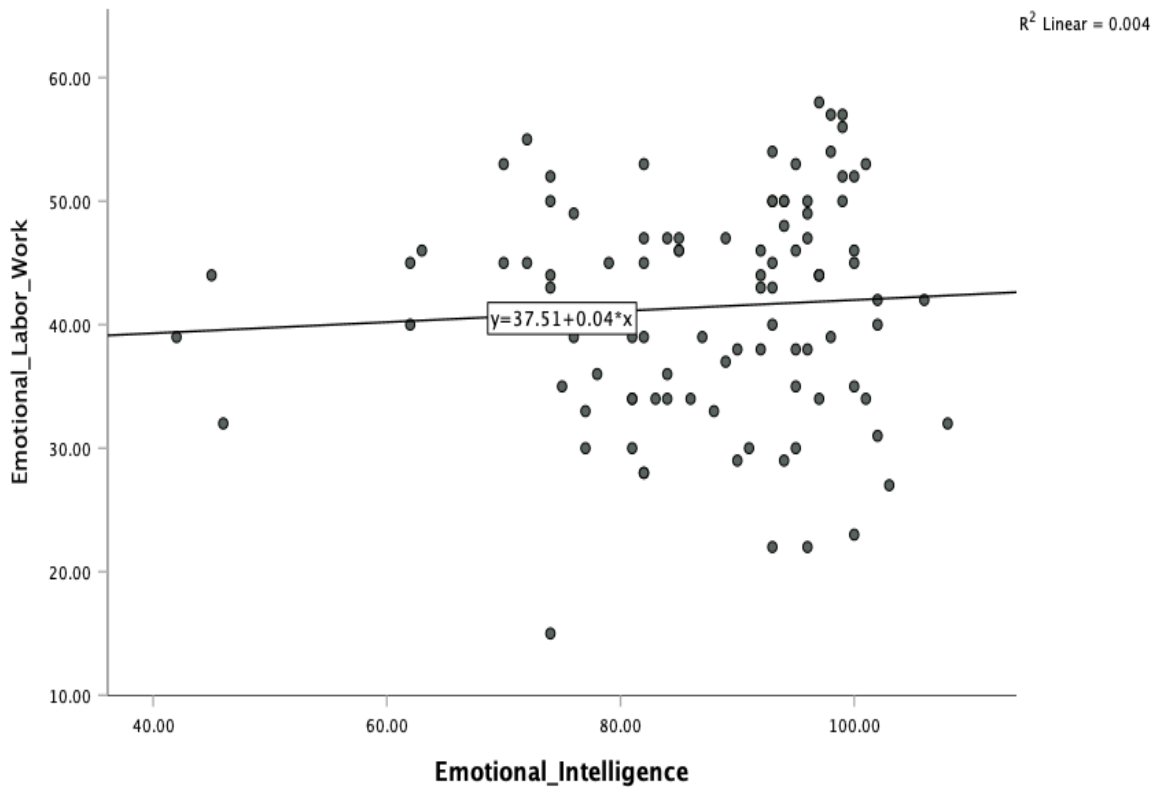

Research Question 3

For research question 3, a Pearson r analysis was conducted to determine if there is a significant relationship between religiosity and the emotional labor levels at home, at work in working women; if religiosity predicts emotional labor levels at home, and at work in working women (see Figure 3). The results indicate a significant positive relationship between religiosity and working women's emotional labor levels at home, r (98) = .367, p <.001; and a positive significant relationship between religiosity and working women's emotional labor levels at work, r(98)=.226, p=.025. The equation for

the regression line for emotional labor at home is $Y = 26.41 + 0.65$, or emotional labor experienced at home $= 26.41 + 0.65$ (religiosity). The equation for the regression line for emotional labor at work is $Y = 34.35 + 0.39$, or emotional labor experienced at work $= 34.35 + 0.39$ (religiosity). The standard error of the estimate provided for the regression line for emotional labor at home is 8.62, indicating that the data points do not lie close to the regression line. Then the confidence interval of the slope for emotional labor at home ranged from .316 to .981, an interval which does not contain the value of 0. The r-square value $= .135$, indicating that 13.5% of the variance in emotional labor at home levels was explained by religiosity. For emotional labor experienced at work, the standard error of the estimate provided for the regression line is 8.74 indicating that the data points do not lie close to the regression line. Then confidence interval of the slope ranged from .049 to .724, an interval which does not contain the value of 0. The r-square value $= .051$, indicating that 5.1% of the variance in emotional labor at work levels was explained by religiosity. The results were statistically significant for working women's emotional labor at home and their emotional labor at work ($p < .001$, and $p=.025$), so the null hypothesis was rejected. There was a statistically significant positive relationship between religiosity and working women's emotional labor levels at home and at work. Religiosity can predict working women's emotional labor levels at home, and their emotional labor levels at work.

Figure 3

Scatter Plot Showing the Relationship Between Religiosity and Emotional Labor at Home and Emotional Labor at Work
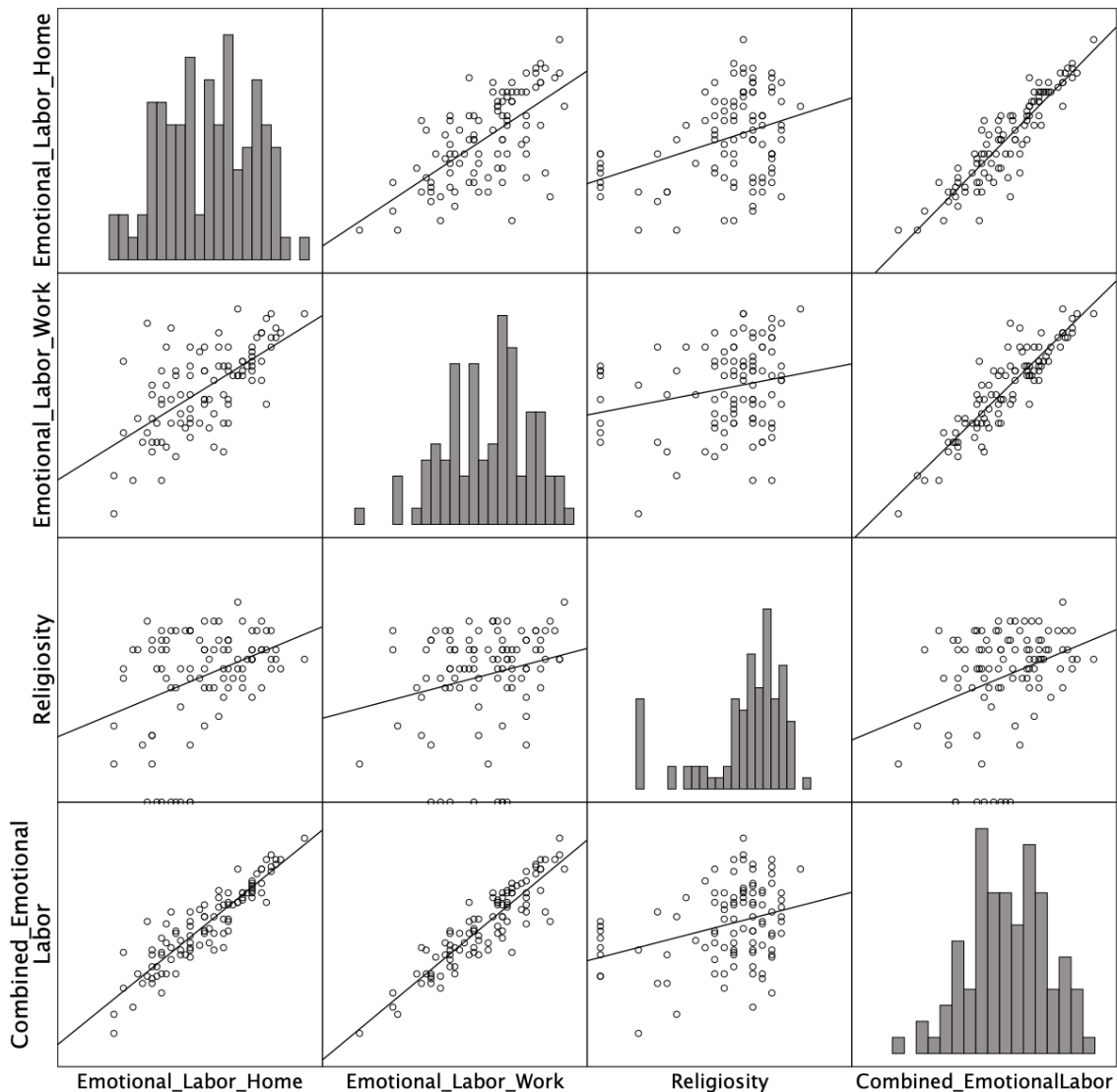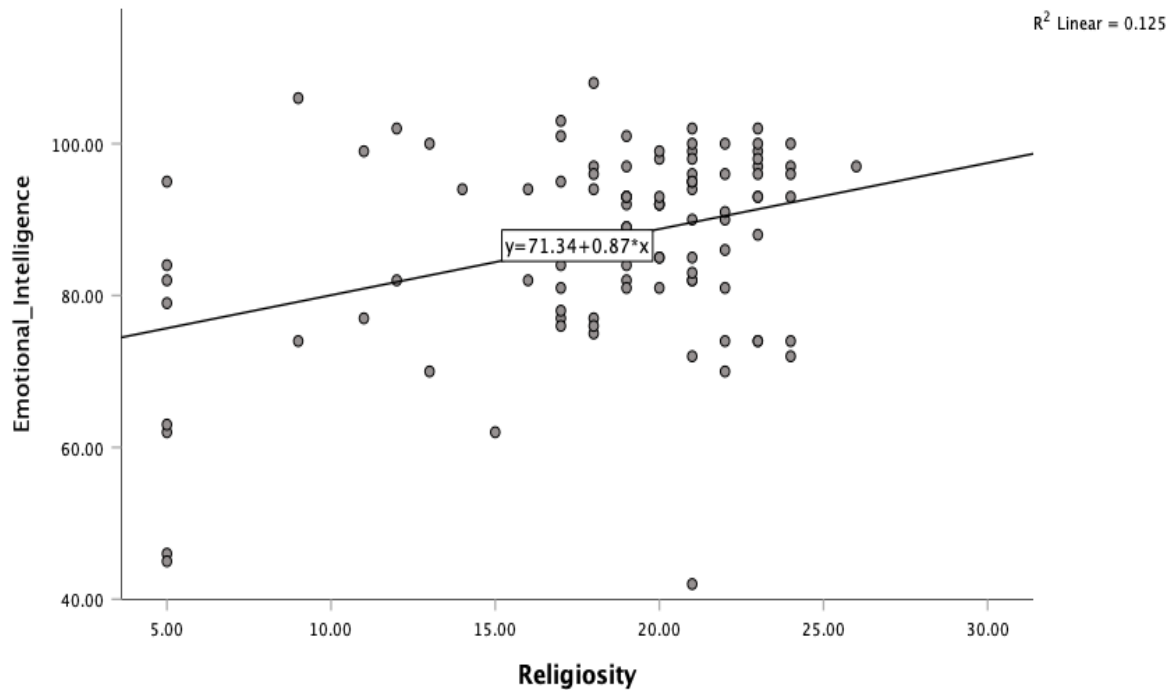

Research Question 4

For research question 4, a Pearson r analysis was conducted to determine if a significant relationship exists between religiosity and the level of emotional intelligence of working women; if religiosity predicts the level of emotional intelligence of working

women (see Figure 4). The results indicate there is a significant positive relationship between the variables, r (98) =.353, p<.001. The equation for the regression line is Y = 71.34 + 0.87, or emotional intelligence= 71.34 + 0.87 (religiosity score). The standard error of the estimate provided for the regression line is 12.10, indicating that the data points are not relatively close to the regression line. The confidence interval of the slope ranged from .403 to 1.338, an interval which does not contain the value of 0. The r-square value = .125, indicating that 12.5% of the variance in emotional intelligence in working women was explained by religiosity and because the results were statistically significant (p <.001), the null hypothesis was rejected. Results show that higher religiosity levels are associated with higher emotional intelligence levels in working women. Religiosity can predict levels of emotional intelligence in working women.

Figure 4

Scatter Plot Showing the Relationship Between Emotional Intelligence and Religiosity

R^2 Linear = 0.125

y=71.34+0.87*x

Research Question 5

For research question 5, an independent samples t-test was performed to evaluate whether there was a difference between the emotional labor scores of working women in their home setting and in their work setting. The results indicated that emotional labor scores in the home setting (M = [38.30], SD = [9.21]) were significantly lower than emotional labor scores in the work setting (M = [41.43], SD = [8.91]), t ([194]) = [2.42], p = [.017] (see Figure 5). The results demonstrated that home emotional labor scores were 3.1 points lower than work emotional labor scores. The results were statistically significant (p=.017), so the null hypothesis was rejected. There is a significant difference in the emotional labor scores at home, and the emotional labor scores at work in working

women. These results suggest that setting does effect emotional labor experienced by working women. Specifically, these results suggest that working women experience less emotional labor at home than they do at work.

Figure 5

Boxplot Comparing the Differences Between Emotional Labor at Home and Emotional Labor at Work

Summary

A notable discovery from the data analysis was the discovery of a significant positive relationship between religiosity and emotional labor experienced by women at work as well as between religiosity and emotional labor experienced by women at home. In addition, this study found a significant positive relationship between religiosity and emotional intelligence. Data analysis of the relationship between emotional intelligence and emotional labor at work, as well as between emotional intelligence and emotional labor at home did not reveal any significant correlations. Finally, the study revealed a

significant difference between the scores for emotional labor at work and the scores for emotional labor at home for working women.

The next chapter will begin by summarizing the discoveries made in this study. It will then analyze the significance of these findings and compare them with previous research. Afterward, the discussion will explore how this study contributes to our understanding of the concepts of emotional intelligence, emotional labor, and religiosity among female workers and their relation to the biblical principles discussed in Chapter Two. Additionally, it will examine the implications of the findings on theoretical frameworks and practical applications. Finally, the chapter will conclude by addressing the limitations of this research and suggesting recommendations for future studies focusing on emotional intelligence, emotional labor, and religiosity among female workers.

CHAPTER 5: DISCUSSION

Overview

The purpose of this quantitative study was to examine how EI is related to religiosity in the experience of EL in women workers in their home settings and in their work settings. The topic was of interest because of the significant role women play in society by being primary caregivers in homes, as well as forming the bulk of employees in many of the caring professions that are essential to our modern societies. This study was also carried out to address the existing research gap related to the interactions of emotional labor, emotional intelligence, and religiosity in working women in the home and the workplace.

The study's design entailed the recruitment of participants from the Amazon MTurk, a crowd-sourced pool of research participants. Participants with approved survey responses were compensated $1.80 after the completion of the study. Qualified participants were females, aged 18 years and older, residing within Canada or the United States, and employed either part-time or full-time as remote, hybrid, or on-site workers. Data was collected from them on their emotional labor at work, emotional labor at home, emotional intelligence, and religiosity. Data was analyzed with Pearson's correlations, and Paired Sample T-tests.

This chapter begins with a summary of the study's results. Subsequently, a discussion section will highlight the significant findings of the study. Next, a discussion of the implications and findings of the study's results will shed light on the impact it has on working women. Finally, the chapter will conclude with a discussion of the limitations

of this study, along with recommendations for future research on emotional intelligence, emotional labor, and religiosity among women workers.

Summary of Findings

A review of literature on emotional labor prior to the formulation of this study did not identify any published research on the interactions of emotional labor, and religiosity. Neither on emotional intelligence nor religiosity in working women. There were 5 research questions with associated hypotheses which directed this research study:

Pearson's correlation analysis addressed Research Questions (RQ) 1-4, while an independent samples t-test was utilized for RQ 5. The results of these analyses revealed significant relationships between emotional intelligence and religiosity, as well as between religiosity and emotional labor. Another notable finding was the significant difference in emotional labor experienced between home and work environments among working women. The remainder of this chapter will provide a summary of the study's findings, the conclusions drawn, their implications, and recommendations for future research.

Discussion of Findings

In this discussion, the results and interpretation of the five research questions and corresponding hypotheses will be addressed, in terms of rejecting or accepting the null hypotheses. These study findings were analyzed within the framework provided by the literature review presented in Chapter Two of this document. Following the analysis, this section will conclude with a discussion of the significance of this study.

Research Questions and Hypotheses

Research Question 1

Research question 1 examined whether a significant relationship existed between emotional intelligence, and the emotional labor experienced by working women in their home environment (see Figure 1). The results indicate there is no significant relationship between emotional intelligence scores and emotional labor experienced at home. Therefore, emotional intelligence cannot predict levels of emotional labor experienced at home in working women.

This finding did not align with the literature presented in Chapter 2, particularly that of Tafjord (2021) who suggested that healthcare professionals involved in cancer care dealt better with the emotional labor demands of their profession when they were emotionally intelligent. It also contradicted Nguyen et al. (2022), which found EI moderated the effect of emotional labor. The cause of this divergence from what was found in the literature reviewed could be attributed to the sample surveyed. Most previous studies focused on specific industries such as the healthcare industry, human and social services, and the hospitality industry. This study however focused on a general population of working women and did not restrict the sample to a particular industry.

This finding was also not supported by the Biblical foundation utilized for this study which seemed to support emotional intelligence being able to predict levels of emotional labor. In the book of Proverbs, passages such as Proverbs 15:18 and 17:9 (*King James Bible*; 1769/2010) encourage individuals to exercise emotional intelligence. They advise regulating emotions by advocating for patience in avoiding anger to calm conflicts and promoting forgiveness by choosing to cover offenses rather than dwelling on past issues. These are useful traits in allowing individuals to overcome the emotional labor in the work they perform. Additionally this finding contradicted the finding of emotional

intelligence in the form of emotional regulation found in the first chapter of the book of Joshua. There we read of God encouraging Joshua after the death of Moses and instructing him to regulate his emotions (assumed to be those of grief and despair after the death of Moses, and of anxiety at the task of leading a nation that had shown themselves to be difficult to manage). The instruction in Joshua 1:9-11 was this

> 9 Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.
>
> 10 Then Joshua commanded the officers of the people, saying,
>
> 11 Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.
>
> (*King James Bible,* 1769/2023, Joshua 1:9–11).

Additionally in Hebrews 4:15 we study how Jesus utilized emotional intelligence to go beyond Himself to sympathize and intercede for sinful man, in the days of His flesh. A time period where scripture shows us He was subjected to many sorrows and griefs. Isaiah 53:3. Thus the finding in response to this research question was contrary to what was expected in the review of scripture used as a biblical foundation for this study.

Research Question 2

Research question 2, examined the relationship between emotional intelligence emotional labor experienced at work in working women (see Figure 2). The results indicate there is no significant relationship between emotional intelligence and emotional

labor experienced at work. Therefore, emotional intelligence cannot predict working women's levels of emotional labor experienced at work.

This contradicts the findings of Nguyen et al. (2022), which suggested emotional intelligence controlled the effect of emotional labor. The cause of this finding being divergent from what was found in the literature reviewed could be attributed to the sample surveyed. As previously stated, most of the earlier studies focused on specific industries such as the healthcare industry, human and social services, and the hospitality industry. This study focused on a general population of working women, and this could account for the contradictory findings.

Additionally this finding contradicts what was expected based on the study of the relationship between emotional intelligence and emotional labor in the lives of Biblical women. In the example of Queen Esther (found in Esther 7–8), we read of how Esther utilized emotional intelligence in a time of great danger (*King James Bible,* 1769/2023). She was able to rein in her emotions of fear, and her aversion for Haman the Agagite. She acted as the perfect hostess until the time was right for her to entreat King Ahasuerus for her life, and that of the Jewish people. If she had acted hastily and failed to conceal her true emotions of fear and aversion, she would probably have provoked the displeasure of her impulsive husband. An outcome that might probably have resulted in the annihilation of the Jewish people, and the death of Queen Esther herself. Therefore, in that example, emotional intelligence was linked to emotional labor and, to some extent, served to moderate it. Hence, the finding from this research question also contradicts the expected outcomes derived from the biblical principles utilized in this study.

Research Question 3

For research question 3, a strength of relationship test was conducted to determine if religiosity predicts emotional labor levels at home, and at work, in working women (see Figure 3). The results revealed a significant positive relationship between religiosity and emotional labor experienced by working women in their home environment, and between religiosity and emotional labor experienced by working women in their work environment. With 13.5% of the changes in home emotional labor scores being explained by religiosity and 5.1% of changes in work emotional labor scores being explained by religiosity.

This finding aligned with the literature presented in Chapter 2 from studies such as those of David and Illiescu (2022) and Cetty et al. (2022), which found religiosity positively linked to improved workplace and individual outcomes. This implies that higher religiosity would be found to be associated with higher emotional labor on all fronts. This finding aligned with the Biblical foundations utilized which demonstrate the benefits of religiosity in the totality of individuals' lives.

This finding aligned with the Biblical foundations utilized which demonstrate the benefits of religiosity in the totality of individuals' lives. In the disciples ministry with Jesus while He was physically on earth, we study in Mark 6:31 how they were so burdened by the demands of the ministry that they did not have time to even sit to eat. (*King James Bible*, 1769/2010, Mark 6:31). Jesus had to call them away to Himself to rest, so they could be preserved from the emotional burnout of the ministry's demands. Their time alone with Him revived and energized them and gave them strength to continue. Similarly, the prophet Elijah needed time apart, engaged in spiritual activity to

overcome the burnout he experienced in his work to turn the hearts of the children of Israel back to God. His time of spiritual activity in receiving ministration from angels as directed by God, enabled him to obtain the strength needed to journey to the mountaintop to meet with God, and to obtain the direction needed for his future. (1 Kings 18:16–19:18). Hence, the findings concerning research question three corresponded with the biblical principles employed in this study.

Research Question 4

Research question 4 examines the relationship between religiosity and emotional intelligence in working women. The test revealed a significant positive relationship between religiosity and emotional intelligence. With 12.5% of the changes found in emotional intelligence in working women being explained by religiosity. Therefore, religiosity can predict levels of emotional intelligence in working women.

Although this finding indicates a correlation between emotional intelligence and religiosity, it does not prove causation. A review of the literature before the implementation of this study did not identify previous research on the association of between religiosity and emotional intelligence. So, this finding contributed to the field of study for religiosity and emotional intelligence.

This finding could be said to be consistent with the Biblical foundations presented in Chapter 2, where religiosity together with emotional intelligence enabled many women to overcome difficult situations. In the example of Hannah, her religiosity together with her emotional intelligence enabled her to receive the empowerment needed to come out of childlessness (*King James Bible*, 1769/2010, 1 Samuel 1:1–7). She had been a faithful pilgrim to Shiloh for years despite an issue with childlessness and relentless taunting by

her rival Peninnah. During one of these pilgrimages she was found by the priest Eli in a moment of desperate praying, and falsely accused and reviled for being a drunken fool. She utilized the power of her religiosity and emotional intelligence in refusing to respond in anger or insolence to his mischaracterization of her grief. Her measured and humble response enabled her to succor a blessing which brought an answer to her desperate prayers, and ended her childlessness. She had persisted in her faith (religiosity) despite the years of childlessness, and her ability to regulate and direct her actions with her emotions (emotional intelligence) secured a blessing for her. Consequently, this discovery aligns with the Biblical principles outlined in Chapter 2, where the combination of religiosity and emotional intelligence empowered numerous women to navigate challenging circumstances.

Research Question 5

Research question 5 examined the difference in working women's emotional labor scores in their home setting and in their work setting. The results of a t test demonstrated that emotional labor experienced at home is significantly lower than the emotional labor experienced at work. This difference was such that on average, home emotional labor scores were 3.1 points lower than work emotional labor scores. These results suggest that setting does effect emotional labor experienced by working women. Specifically, these results suggest that working women experience less emotional labor at home than they do at work.

A review of the literature before the implementation of this study did not identify previous research testing for the difference in home emotional labor scores and work emotional labor scores in any group of individuals. Therefore, with the lack of

information available during the literature review, this study contributes a novel perspective on this topic. This should serve to provide a foundation for future studies exploring this relationship.

The biblical perspective of a difference in home emotional labor scores, and work emotional labor scores appear to neither support nor oppose this finding. In Luke 10:38–42 (*King James Bible;* 1769/2010), we learn of how Martha who is wearied with much serving complains to the Lord Jesus Christ about the burden of her duties. She is lovingly but firmly redirected by the Lord, to refocus her priorities on Him. This would be a biblical example of emotional labor being experienced in the home setting. Other biblical examples drawn upon were the emotional labor experienced by men such as Moses, Elijah, and the Lord Jesus Christ Himself (Exodus 18:13–24; 1 Kings 18:16–19:18; Isaiah 53:3). The evidence of emotional labor experienced in the performance of their work duties (their ministries) was easy to find. However, there were really no examples in scripture comparing emotional labor at home for these individuals studied. Thus, the biblical foundations utilized neither supported nor opposed the findings obtained from research question 5.

Implications

Theoretical Implications

The theoretical frameworks utilized for emotional labor were Hochschild (1983) and Brotheridge and Lee's (2003). They described the negative outcomes of emotional labor but did not address differences in emotional labor. The finding of a significant difference in home emotional labor scores and work emotional labor scores is a result which had not previously been identified in research reviewed. Therefore, this finding

fills a gap in research. Additionally, it may be utilized to develop an emotional labor theory which address the expression of emotional labor in different contexts for the same individuals.

The EI theory utilized for this study was Salovey and Mayer's (1990) EI theory. It focused on how emotional intelligence enables people to use their ability to understand their own emotions and those of others to guide their behavior and expression of emotion. The outcome of this study contributed to this theory because it added to studies showing the beneficial effects of emotional intelligence in that it is associated with higher levels of emotional intelligence.

The religiosity theory utilized for this study was Bergan and McConatha's theory (2000). It defined religiosity as a faith that not only believes but also faith that works out its belief. The finding of a significant correlation between religiosity and home emotional labor scores and work emotional labor scores is a result which had not previously been identified in research reviewed. Therefore, this finding fills a gap in research. Additionally, it may be utilized to develop a theory of religiosity that addresses the expression of emotional labor.

Practical Implications

Psychological practitioners can utilize the findings of this study in their practice with working women of all ages. The statistically significant difference in home emotional labor scores and work emotional labor scores experienced is useful in designing counseling therapies and interventions. For consulting practice, it informs the need to factor this in organizational assessments that employ a large percentage of women. Additionally, because religiosity was found to be significantly associated with

emotional intelligence and emotional labor, organizations can implement programs to promote religiosity in working women. Churches can also facilitate programs that will equip women with tools to increase their religiosity and their self-care at home.

Limitations

A significant limitation of this study was the fact that it focused solely on working women, meaning that the findings could only be generalized to women. Another significant limitation of this study was that the self-reported measures relied on the participants being truthful in their responses. It is possible that some of the answers reported by participants were incorrect, leading to the occurrence of self-reported biases. Althubaiti (2016), and Yang et. al (2024) identified self-reported biases as one of common sources of bias that affects the validity of research. The inclusion of only participants who lived in either Canada or the United States was also a limiting factor of this study. This is because the cultural factors prevalent in the United States and Canada may have influenced the study in ways that may not be present when the study is replicated in other cultures.

Recommendations for Future Research

This study found that religiosity was significantly positively associated with emotional labor. Future research could explore this relationship for causality by designing a study where participants had their religiosity and emotional labor measured prior to, and after interventions targeted at increasing religiosity. Second, this study found a significant positive association between emotional intelligence and religiosity. Since previous studies were not identified that focused on the relationship between these variables, this finding could be utilized as the basis for future studies that explore this

association more. Finally, this study found that there were significant differences between home emotional labor scores and work emotional labor scores. Future research could focus on trying to explore why this difference exists.

Summary

This study uncovered notable associations among emotional intelligence, religiosity, and emotional labor. Particularly, it revealed significant relationships between emotional intelligence and religiosity, as well as between religiosity and emotional labor. Moreover, it identified a marked difference in emotional labor experienced between home and work environments among working women. Additionally, interesting trends were revealed in the mean scores of emotional labor, emotional intelligence, and religiosity across various demographic categories (see Appendix G (tables of demographic analyses); and Appendix H (figures of demographic analyses). However, a significant limitation of this study related to its exclusive focus on working women, thereby limiting the generalizability of its findings. Furthermore, reliance on self-reported measures assumed participants' honesty in their responses, presenting another significant limitation. Subsequent research endeavors could delve into establishing causality in the relationship between religiosity and emotional labor by devising studies where participants' religiosity and emotional labor are measured before and after interventions aimed at bolstering religiosity. Lastly, future investigations could probe the factors contributing to the observed disparity in emotional labor between home and work environments in working women.

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APPENDIX A: CONSENT

Consent

Title of the Project: Exploring the Relationship Between Emotional Intelligence and Religiosity and The Experience of Emotional Labor In Working Women
Principal Investigator: Jane Naa Acquah-Bailey, MSc, Doctoral Student, 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, be a woman, be working at least once a week (either as a remote, hybrid, or onsite worker), and live within the United States or Canada.

Please take time to read this entire form and ask questions before deciding whether to take part in this research project.

What is the study about, and why is it being done?

The purpose of the study is to examine the relationship between emotional intelligence and religiosity on the emotional labor experienced by women working in the workforce

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 things:
1. Complete an anonymous survey including pertinent demographic information to assess your emotional labor levels, emotional intelligence levels, and religiosity. This questionnaire should take less than 15 minutes to complete.

How could you or others benefit from this study?

Participants should not expect to receive a direct benefit from taking part in this study. Benefits to society may include increased knowledge and understanding of how emotional intelligence and religiosity affect the emotional labor working women face in the workplace and in the home. Additional benefits may include understanding if age and marital status influence this effect. Additionally, the knowledge provided from this study may be utilized to advocate for interventions to be developed to reduce emotional labor and enable working women to continue to thrive in the different roles they perform.

What risks might you experience from being in this study?

The risks involved 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 and may be used in future presentations. After three years, all electronic records will be deleted.

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 questions 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 close the exit the survey and close your internet browser. Your responses will not be recorded or included in the study.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Jane Naa Acquah-Bailey, MSc. If you have questions later, **you are encouraged** to contact her at ███████████
███████████████████. You may also contact the researcher's faculty sponsor, Dr. Sarah Jo Spiridigliozzi, at █████████████████

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 Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA 24515 or email at irb@liberty.edu

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.

I have read and understand the above information. I have asked questions and have received answers. I consent to participate in the study.

APPENDIX B: THANK YOU MESSAGE

Thank you for your interest in participating in this study. Unfortunately, one of

answers provided indicate that you do not meet the necessary criteria for participating the

study.

APPENDIX C: INSTRUCTIONS

Demographic Information

For this portion of the survey, please choose the option that describes you best. You may only choose one option.

D-QEL

This portion of the survey will evaluate how you deal with emotions at work and at home. The first part of the survey (1-13) refers to this experience at work, and the second portion (14-26) refers to this experience at home. Please indicate how often each expression applies to you by filling in the number that best fits from 1 - Neve'; 2 - Sometimes; 3- -Regularly; 4 – Often; 5 – Always

WLEIS

This portion of the survey will evaluate your level of emotional intelligence. It will do so by asking you several questions. Please choose the answer that is the most accurate and honest answer. Please mark the extent to which you agree or disagree with each of the statements. (1 – Strongly disagree; 2 – Disagree; 3 – Slightly disagree; 4 – Neither Agree nor Disagree; 5 – Slightly agree 6- Agree; 7- Strongly agree).

DUREL

This portion of the survey will evaluate your level of religiosity. It will do so by asking you five questions. Please choose the answer that is the most accurate and honest answer. For questions 1 and 2 the number you select indicates frequency (1 - Never; 2 - Once a year or less; 3 - A few times a year; 4 - A few times a month; 5 - Once a week); For questions 3 – 5 mark the extent to which each statement is true or not true for you. (1 - Definitely not true; 2 - Tends not to be true; 3 - Unsure; 4 - Tends to be true; 5 - Definitely true of me)

APPENDIX D: MEASURES

DEMOGRAPHIC INFORMATION

1.We care about the quality of this survey. To get the most accurate measures of your opinion, it is important that you provide thoughtful answers to each question in this survey.

Do you commit to provide thoughtful answers to the questions in this survey?

   a. I can't promise either way
   b. Yes, I will
   c. No, I will not

2.Age Range

   a. 18-24
   b. 25-30
   c. 31-35
   d. 36-40
   e. 41-45
   f. 46-50
   g. 51-55
   h. 55 and up

3.Race

   a. White
   b. Black or African American
   c. American Indian or Alaska Native
   d. Asian
   e. Native Hawaiian or Other Pacific Islander
   f. Two or more races

4.Ethnicity

   a. Hispanic or Latino or Spanish origin
   b. Not Hispanic or Latino or Spanish origin
   c. Unknown

   d. Do not wish to respond

5.Marital Status

   a. Single
   b. Married
   c. Widowed
   d. Divorced

6.Parental Status

   a. No children
   b. 1 child
   c. 2 children
   d. 3 or more children

7.Education

   a. High School Graduate
   b. Some College
   c. Undergraduate
   d. Graduate
   e. Post-Graduate/Doctoral
   f. Other

8.Religiosity Identification

   a. Christian : Protestant
   b. Christian : Catholic
   c. Christian : Mormon
   d. Christian : Orthodox Christian
   e. Christian :Jehovah Witness
   f. Non-Christian : Jewish
   g. Non-Christian : Muslim
   h. Non-Christian : Other (Hindu, Buddhist, Other World religions)
   i. Other Faith : Unitarian Universalists, New age, Native American Religions
   j. Unaffiliated : Atheists, Agnostics, Don't know

9. Employment Industry

    a. Agriculture
    b. Utilities
    c. Computer and Electronics Manufacturing
    d. Wholesale
    e. Transportation and Warehousing
    f. Software
    g. Broadcasting
    h. Other Information Industry
    i. Real Estate, Rental and Leasing
    j. Primary/Secondary (K-12) Education
    k. Health Care and Social Assistance
    l. Hotel And Food Services
    m. Legal Services
    n. Religious; Mining; Construction
    o. Other Manufacturing
    p. Retail; Publishing
    q. Telecommunication
    r. Information Services and Data Processing
    s. Finance And Insurance
    t. College, University, And Adult Education
    u. Other Education Industry
    v. Arts Entertainment, And Recreation
    w. Government And Public Administration
    x. Scientific Or Technical Services
    y. Military
    z. Other
    aa. Prefer Not To Say

10. To ensure you are a real person, please type the word 'purple' into the box below

_____

11. Gender

    a. Male
    b. Female

12. Employment Working Hours

    a. Employed working more than 40 hours a week
    b. Employed working 30 to 40 hours a week
    c. Employed working 16 to 29 hours a week
    d. Employed working 1 to 15 hours a week

13. Employment Setting

    a. Onsite (working in office/workplace 4-5 days a week)
    b. Hybrid (in office/workplace 1-3 days a week and working the rest from home)
    c. Fully virtual (zero days in office/workplace; fully remote working from home all days)

14. Employment Supervisory Level

    a. No Supervisory Responsibility
    b. Team Leader
    c. First Line Supervisor
    d. Manager
    e. Executive

15. Country of Residence

    a. Canada
    b. United States
    c. Other

16. Residence Area Type

    a. Urban
    b. Suburban
    c. Rural

17. MTurk Worker ID#_____

The Dutch Questionnaire on Emotional Labor-English version (D-QEL-English version)

"Removed to comply with copyright"

Briët, M., Näring, G.W., Brouwers, A., & Droffelaar, A.V. (2005). English version of the

Dutch Questionnaire on Emotional Labor.(D-QEL). *Behavior and Health*, 33:

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Wong and Law Emotional Intelligence (WLEIS)

"Removed to comply with copyright"

Wong, C.-S., & Law, K. S. (2002). Wong and Law Emotional Intelligence Scale

(WLEIS) [Database record]. APA PsycTests. https://doi.org/10.1037/t07398-000

Duke University Religion Index (DUREL)

"Removed to comply with copyright"

Koenig H. G, & Büssing A. (2010). The Duke University Religion Index (DUREL): A

Five-Item Measure for Use in Epidemological Studies. *Religions*. 1(1):78-85.

https://doi.org/10.3390/rel1010078

Completion Question

Have you typed in the Survey Monkey code displayed here into your MTurK survey?

a. Yes, I have entered that code on the MTurk website.

b. No, I have not

APPENDIX E: IRB APPROVAL LETTER

LIBERTY UNIVERSITY.
INSTITUTIONAL REVIEW BOARD

September 8, 2023

Jane Acquah-Bailey
Sarah Jo Spiridigliozzi

Re: IRB Exemption - IRB-FY23-24-226 Exploring The Relationship Between Emotional Intelligence and Religiosity and The Experience Of Emotional Labor In Working Women

Dear Jane Acquah-Bailey, Sarah Jo Spiridigliozzi,

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) if at least one of the following criteria is met:
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;

For a PDF of your exemption letter, click on your study number in the My Studies card on your Cayuse dashboard. Next, click the Submissions bar beside the Study Details bar on the Study details page. Finally, click Initial under Submission Type and choose the Letters tab toward the bottom of the Submission Details page. Your information sheet and final versions of your study documents can also be found on the same page under the Attachments tab.

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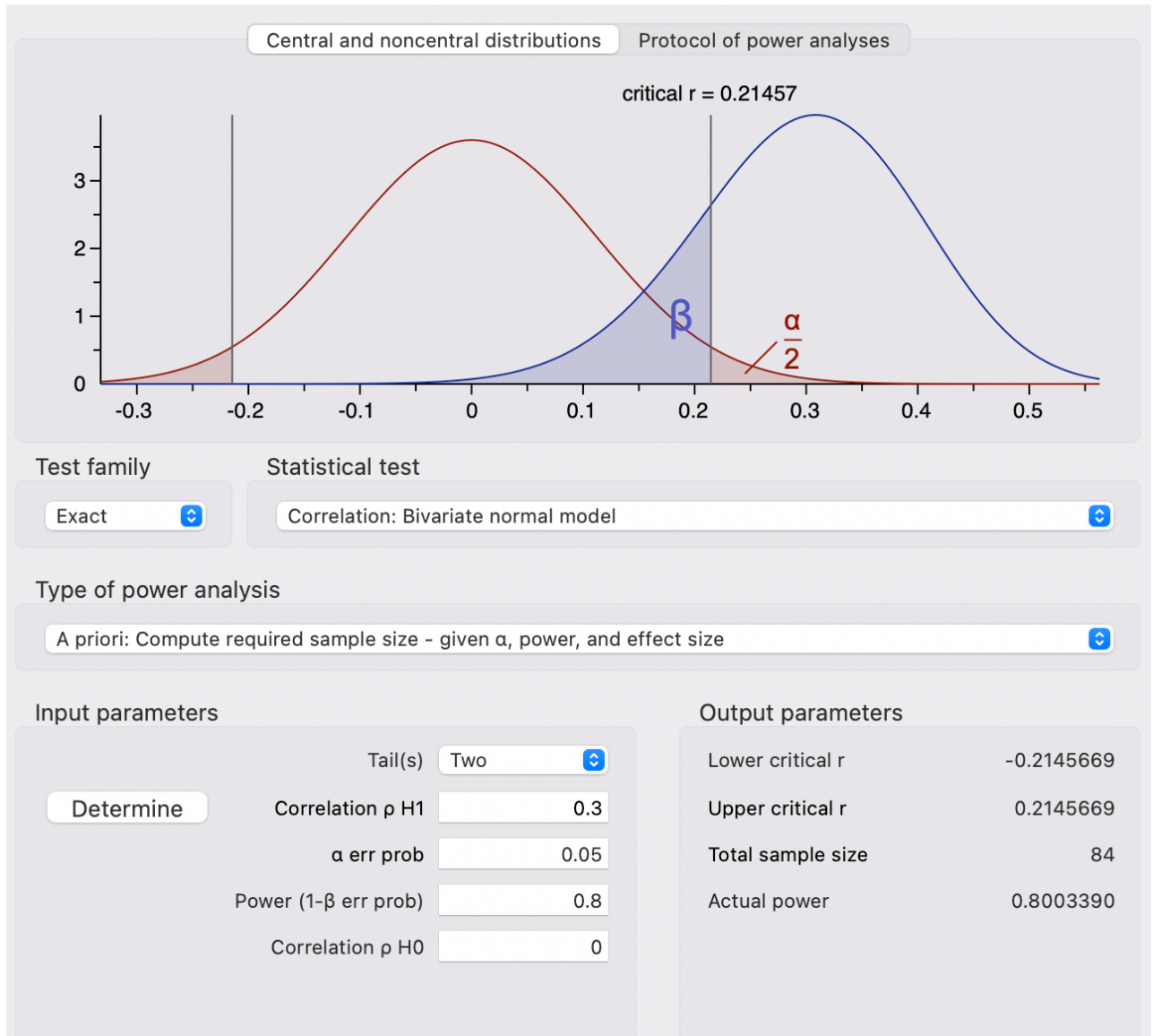
If you have any questions about this exemption or need assistance in determining whether possible modifications to your protocol would change your exemption status, please email us at irb@liberty.edu.

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

APPENDIX F: POWER ANALYSES

*G*Power Analysis*

A-Prior

Post-hoc

critical r = 0.19856

Test family	Statistical test
Exact	Correlation: Bivariate normal model

Type of power analysis

Post hoc: Compute achieved power – given α, sample size, and effect size

Input parameters

Tail(s)	Two	
Determine	Correlation ρ H1	0.3
	α err prob	0.05
	Total sample size	98
	Correlation ρ H0	0

Output parameters

Lower critical r	-0.1985578
Upper critical r	0.1985578
Power (1-β err prob)	0.8583065

APPENDIX G: TABLES

Table G5

Regression Analysis for Emotional Labor at Home and Emotional Intelligence

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.065[a]	.004	-.006	8.95684

a. Predictors: (Constant), Emotional_Intelligence

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	32.407	1	32.407	.404	.527[b]
	Residual	7701.593	96	80.225		
	Total	7734.000	97			

a. Dependent Variable: Emotional_Labor_Work
b. Predictors: (Constant), Emotional_Intelligence

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	37.508	6.235		6.016	<.001	25.132	49.884
	Emotional_Intelligence	.045	.071	.065	.636	.527	-.095	.185

a. Dependent Variable: Emotional_Labor_Work

Table G6

Regression Analysis for Emotional Labor at Work and Emotional Intelligence

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.065[a]	.004	-.006	8.95684

a. Predictors: (Constant), Emotional_Intelligence

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	32.407	1	32.407	.404	.527[b]
	Residual	7701.593	96	80.225		
	Total	7734.000	97			

a. Dependent Variable: Emotional_Labor_Work
b. Predictors: (Constant), Emotional_Intelligence

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	37.508	6.235		6.016	<.001	25.132	49.884
	Emotional_Intelligence	.045	.071	.065	.636	.527	-.095	.185

a. Dependent Variable: Emotional_Labor_Work

Table G7

Regression Analysis for Emotional Labor at Home and Religiosity

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.367[a]	.135	.126	8.61602

a. Predictors: (Constant), Religiosity

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1109.786	1	1109.786	14.949	<.001[b]
	Residual	7126.632	96	74.236		
	Total	8236.418	97			

a. Dependent Variable: Emotional_Labor_Home
b. Predictors: (Constant), Religiosity

Coefficients[a]

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	95.0% Confidence Interval for B Lower Bound	Upper Bound
1	(Constant)	26.413	3.194		8.269	<.001	20.072	32.753
	Religiosity	.648	.168	.367	3.866	<.001	.316	.981

a. Dependent Variable: Emotional_Labor_Home

Table G8

Regression Analysis for Emotional Labor at Work and Religiosity

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.226[a]	.051	.041	8.74382

a. Predictors: (Constant), Religiosity

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	394.379	1	394.379	5.158	.025[b]
	Residual	7339.621	96	76.454		
	Total	7734.000	97			

a. Dependent Variable: Emotional_Labor_Work
b. Predictors: (Constant), Religiosity

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	34.345	3.242		10.595	<.001	27.910	40.779
	Religiosity	.387	.170	.226	2.271	.025	.049	.724

a. Dependent Variable: Emotional_Labor_Work

Table G9

Regression Analysis for Emotional Intelligence and Religiosity

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.353[a]	.125	.115	12.10408

a. Predictors: (Constant), Religiosity

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	2001.569	1	2001.569	13.662	<.001[b]
	Residual	14064.850	96	146.509		
	Total	16066.418	97			

a. Dependent Variable: Emotional_Intelligence
b. Predictors: (Constant), Religiosity

Coefficients[a]

		Unstandardized Coefficients		Standardized Coefficients			95.0% Confidence Interval for B	
Model		B	Std. Error	Beta	t	Sig.	Lower Bound	Upper Bound
1	(Constant)	71.337	4.487		15.897	<.001	62.430	80.245
	Religiosity	.871	.236	.353	3.696	<.001	.403	1.338

a. Dependent Variable: Emotional_Intelligence

Table G10

Independent Samples Test for Home and Work Emotional Labor Scores

		Levene's Test for Equality of Variances		t-test for Equality of Means							
						Significance		Mean Differe nce	Std. Error Differe nce	95% Confidence Interval of the Difference	
						One-Sided p	Two-Sided p				
		F	Sig.	t	df					Lower	Upper
Emotional_ Labor_Sco res	Equal variances assumed	.289	.592	-2.41 7	194	.008	.017	-3.1326 5	1.29616	-5.68903	-.57628
	Equal variances not assumed			-2.41 7	193. 808	.008	.017	-3.1326 5	1.29616	-5.68905	-.57626

APPENDIX H: FIGURES

Table H6

Box Plot for Home Emotional Labor by Age
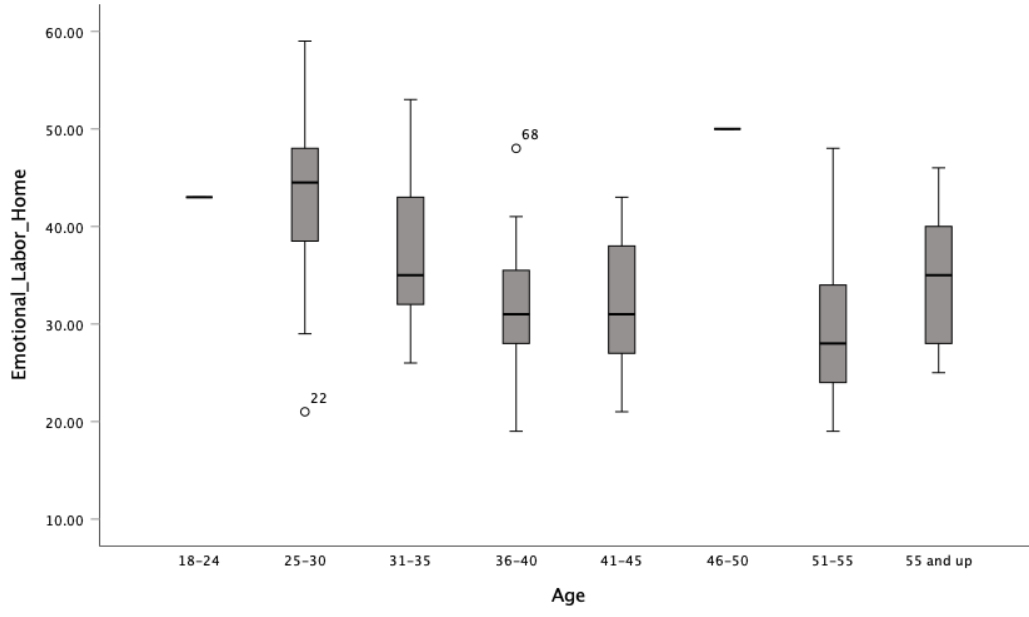
Table H7

Box Plot for Work Emotional Labor by Age
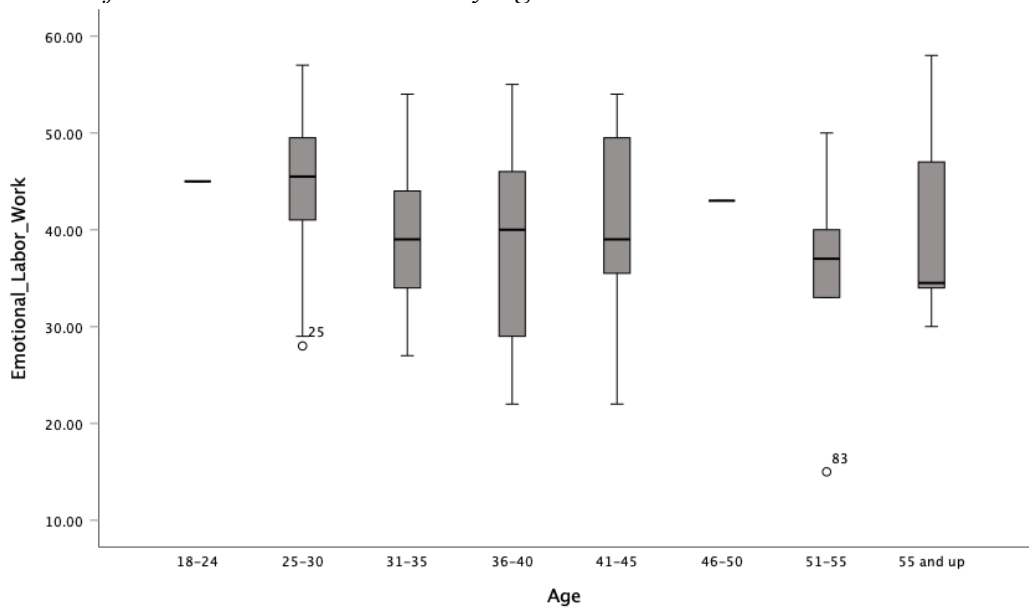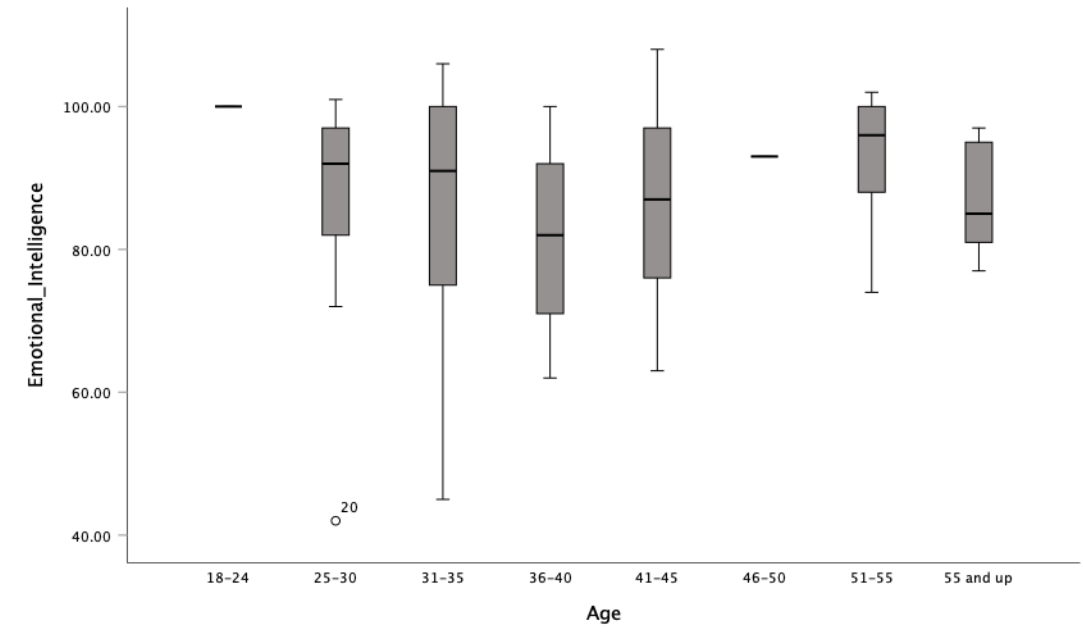
Table H8

Box Plot for Emotional Intelligence by Age

Table H9
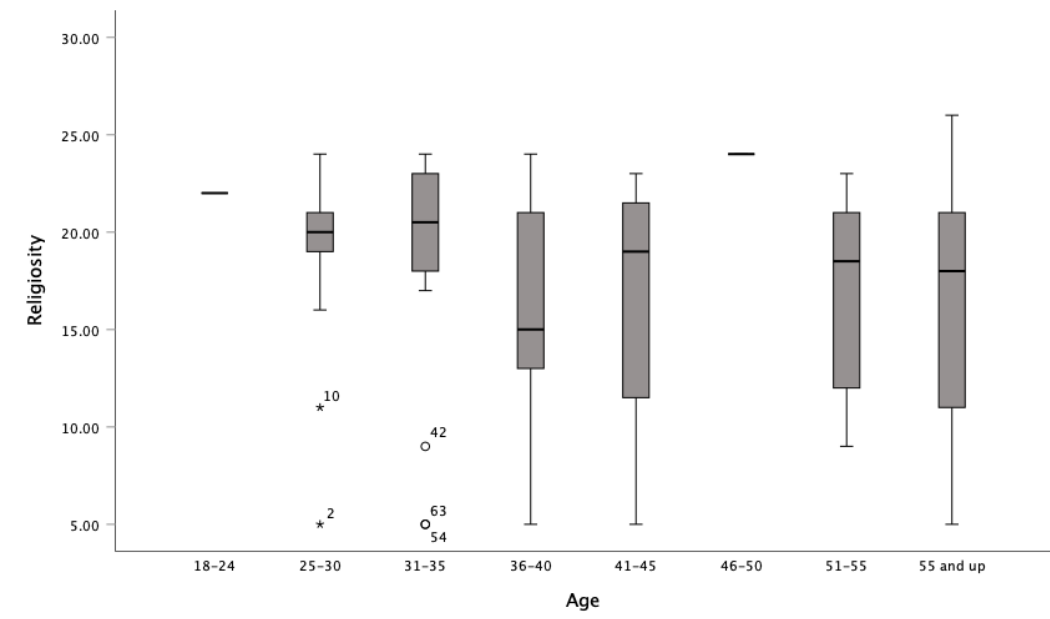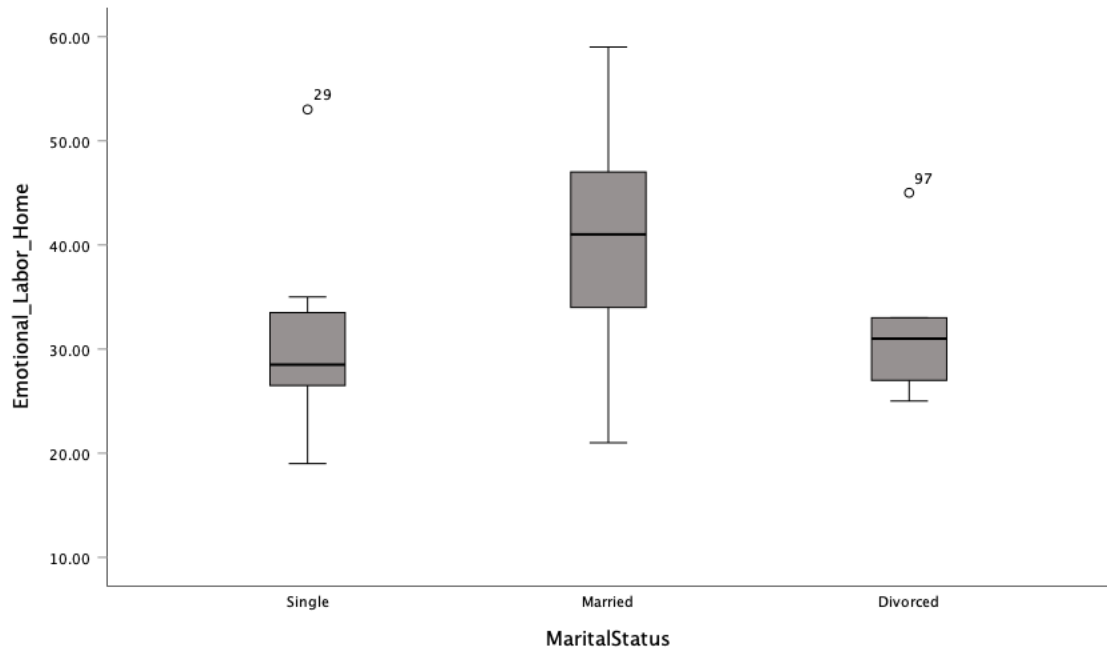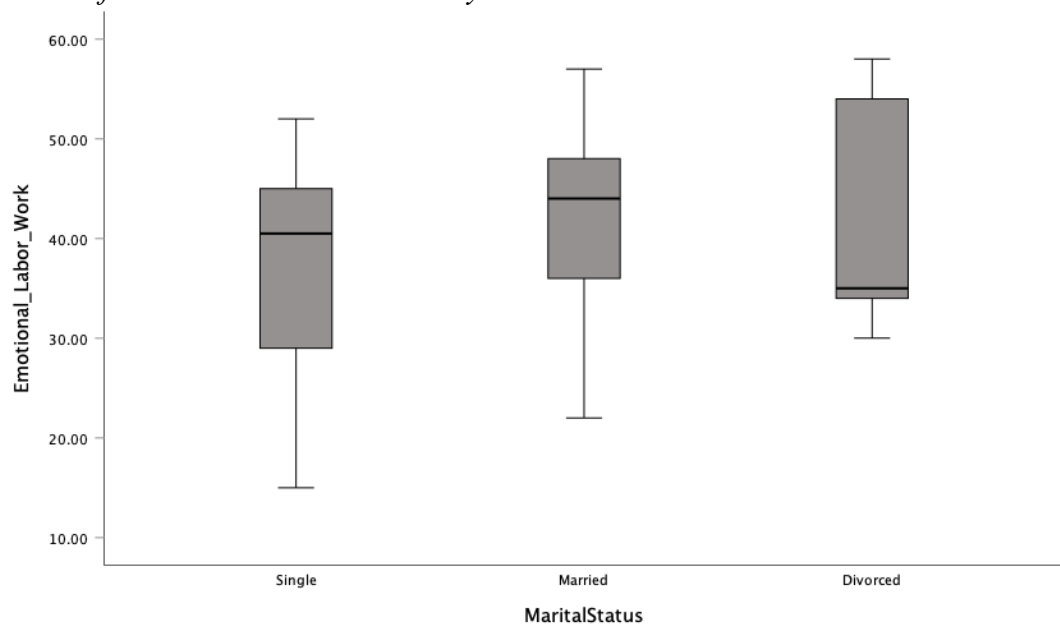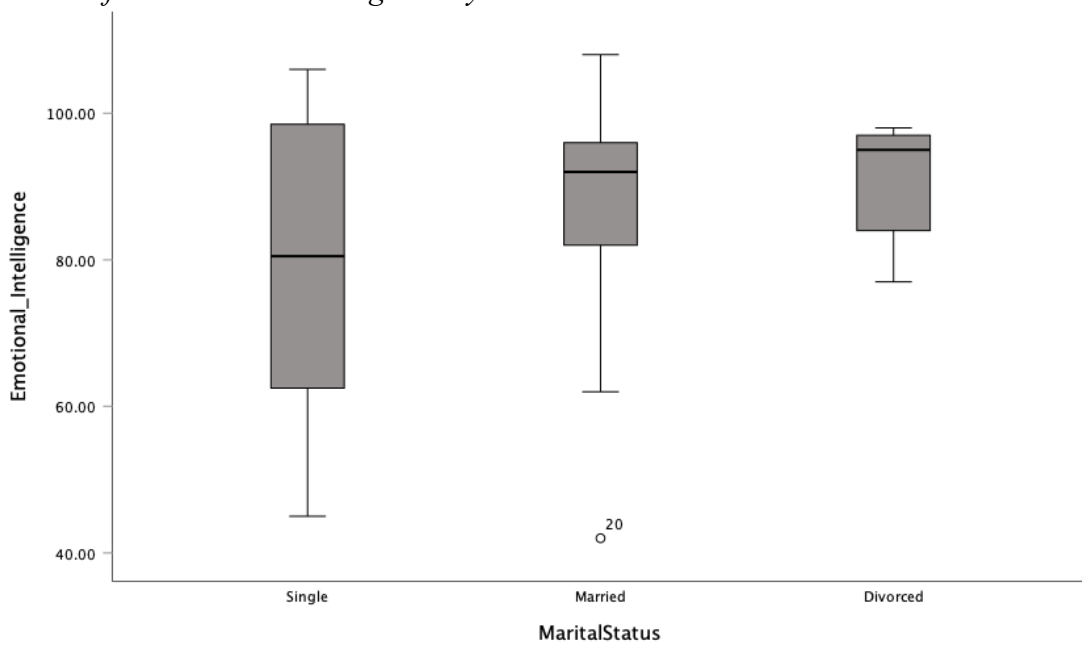
Box Plot for Religiosity by Age

Table H10

Box Plot for Home Emotional Labor by Marital Status

Table H11

Box Plot for Work Emotional Labor by Marital Status

Table H12

Box Plot for Emotional Intelligence by Marital Status

Table H13

Box Plot for Religiosity by Marital Status