

Integrating Spirituality and Psychology in Vocational Discernment:
Selected Psychospiritual Factors and Their Effect on the Career Decision-Making Process

by

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CHAPTER I

INTRODUCTION:

ISSUES, RATIONALE, AND RESEARCH QUESTIONS

Throughout its history as a formal discipline, many practitioners of psychology disdained or treated with indifference the embracing of spiritual or religious beliefs and values by their clients. There have been important exceptions, chief among them the approaches Alfred Adler, Carl Gustav Jung and Roberto Assagioli. Beginning in the late 1980s, interest in the potential positive effects of spirituality and religion began to be voiced by mental health professionals. Originally, this occurred in the context of enhancing healthcare outcomes in clinical settings. Much of the research literature focused on empirical studies of the efficacy of therapeutic interventions integrating spiritual beliefs and values and their potential for improving patient recovery rates and lowering institutional costs. Until the 1990s, very little was written regarding the influence of spirituality on important life decisions, such as choosing a career.

The genesis of this doctoral dissertation began with anecdotal observations of student client dissatisfaction with aspects of the career development program at a community college. A number of clients reported a strong desire to have their career decisions informed by their spiritual values and religious beliefs, but there often was little opportunity to do so in the career development setting they had used for career decision assistance. These clients voiced their concern that their spiritual values and religious beliefs were greeted with indifference or ignored in the career development process. To better serve clients, the counselors began incorporating general questions designed to elicit responses that describe

values and beliefs. The result was a gradual shift by staff toward measures incorporating values and beliefs in assessing client career concerns, but no definitive study of the connection of spiritual values and beliefs to actual career decisions was undertaken by staff members until this current dissertation study.

Intrinsically, we are aware on a daily basis of the power of spirituality to wield both positive and negative influences over major decisions in life. Interpersonal relationships, career choice and educational decisions are enormously influenced by one's personal spirituality system. The values and attitudes fostered by spirituality determine individual behaviors, including those occurring in the work setting. As a fundamental component of human experience, this aspect of personhood is far too often ignored or deemed irrelevant by many career development professionals.

Description of the Study's Setting

This dissertation addresses the place of spirituality in the lives of students presenting themselves for career development assessment and counseling at Sandhills Community College, a small comprehensive community college located in rural south-central North Carolina. The period of data collection was the 2000-2001, 2001-2002, and 2002-2003 academic years. This was a time of tremendous socioeconomic upheaval in the region following the aftermath of the imposition of the North American Free Trade Agreement (NAFTA). Manufacturing jobs quickly migrated to Mexico and China, leaving empty hulks of buildings where thousands of unskilled workers once labored. For the local community college, the impact was dramatic. Over those years some 600 first-time nontraditional age students came to the college to be educated for new careers in a new economy. Most of these

had not faced the issue of vocational discernment in decades. The plentiful textile, furniture and other manufacturing jobs that had formed the basis of the local economy and created social connections among the workers were gone. Replacing long-term gainful employment was rampant unemployment and disillusionment with institutions that had traditionally guaranteed economic security and social stability. The college counseling center assisted many of these displaced workers as well as those returning to academic studies to seek careers due to the death of a spouse, personal injury, or divorce.

Another significant segment of the counseling center's service population consists of college transfer students. Many of these students arrive at the doors of the local community college with little or no concept of how to explore potential career opportunities. They report little career preparation during their secondary studies prior to college matriculation. The diversity of the student population with regard to age, career history, socioeconomic grouping, marital status and spiritual/religious beliefs and values highlights the many factors creating both challenges and opportunities for the college's faculty and its counseling center professional staff.

Addressing Spirituality in the Counseling Context

Student clients in individual or group career counseling sessions continue to voice personal concerns that are deeply spiritual in nature. Examples include: "I'm trying to find what God wants me to be," "I wonder what plan God has for my life," "I'm trying to find something that fits in with my life values," and, "I want to make a difference in the world." Such statements give voice to such clients' own inherent sense of spirituality and how they seek ways to incorporate it into every aspect of their lives. This is especially true in those

areas of life where significant commitments of time and attention are focused, such as marriage, childrearing, and career choice.

Spirituality, regardless of how practiced, forms an integral component in overall wellness. This is especially true in times of psychological distress. Assisting students involved in career development counseling to utilize their personal spirituality as a resource for vocational choices and other major life decisions has an important place in any college's institutional ethos whether secular or religious in orientation. In the community college's secular academic environment, one must tread more carefully due to constitutional issues and institutional wariness of lawsuits for violating individual rights. Introducing spirituality into the career development process presents a formidable challenge in a public post-secondary institution, even in a cultural setting where religion and spirituality are not only acceptable but encouraged. In the case of the community college counseling center program of this study, a conscious decision was made by professional staff to integrate discussion of individual spirituality into career development in a manner that respects each client's integrity and the diversity of the campus population. To do otherwise would dismiss and omit a valuable resource for encouraging individual career development.

With the shift to a postmodern culture in the 1990s, the long-held traditional bias of the psychological professions against serious inquiry into the role of spirituality and religion in one's emotional life has been waning. Increasing numbers of practitioners in both mental health and vocational psychology have come to view spirituality and religion as indeed legitimate aspects of the human person worthy of intensive scholarly research for practical use in psychotherapy and career discernment. While certainly welcome by many clients and

professionals, this relatively meteoric rise to prominence of spirituality and religion in psychological circles creates a number of creative dilemmas for practitioners and researchers.

Research Issues

Prior to the creation of any research design, there is the daunting task of creating a working definition of the term “spirituality.” Given the wide diversity of spiritual and religious approaches within the United States, this is an important undertaking. After reviewing many definitions of spirituality, it was decided that this research project will utilize the definition adopted by the Association for Spiritual, Ethical, and Religious Values in Counseling, a division of the American Counseling Association (ASERVIC, 1990):

[Spirituality] is the animating life source, represented by such images as breath, wind, vigor, and courage. It is the drawing out and infusion of spirit in one’s life. It is experienced as an active and passive process, and is a capacity and tendency innate to all persons....Spirituality involves movement toward knowledge, love, meaning, peace, hope, transcendence, connectedness, compassion, wellness, and wholeness. It includes the capacity for creativity, growth, the development of a value system.

Secondly, there is the issue of applicability. How do spiritual beliefs and values influence the behaviors and decisions clients make each day? How efficacious are they as coping skills for the persons with whom counselors and other mental health practitioners meet for therapeutic sessions? Can spirituality be legitimately helpful in all areas of counseling? With a national resurgence of interest in traditional and nontraditional forms of

spirituality and religion, this dilemma of applicability becomes an important counseling issue.

Thirdly, what are the psychospiritual factors that aid or inhibit the use of spirituality in making vocational decisions? How influential are these factors for this process? Are they present or relevant in all cases? This is especially true in the particular focus of this doctoral project on the supposed role of spirituality and religion in making career decisions. If client belief and value systems are relevant for mental health practitioners, are they not equally relevant for career counseling interventions? What role (if any) does a client's spiritual wellness play in the career decision-making process?

Theoretical Assumptions

This study assumes that all human beings relate to themselves, other persons and "God" through the mental, physical and spiritual faculties they possess. Men, women and children all use cognitive faculties to reason and make sense of data received by the brain. They each have bodies through which they interface with the material world. All human beings experience moments of spiritual awareness in varying degrees. The purpose of this study is to examine the suspected influence of selected psychospiritual factors believed to be important to the vocational discernment and career selection process. If these factors significantly affect vocational decisions, there will likely be age and gender variations to ponder.

Rationale for this Research Project

After carefully reviewing the available literature, it was apparent that despite the increased interest of researchers over the past two decades in studying the impact of

spirituality and religion in the counseling process, relatively little had been done to specifically address the roles played by spirituality and religion in such non-pathological areas of life as career decision-making. Most of that research had been done in university settings involving large numbers of traditional age undergraduate students. This research project looks at a demographically different population to view how spirituality is or is not utilized by a rural college student population, composed of various social, economic, religious, and age variations. This leads to the relevant research questions that guide this study.

Research Questions

Spirituality has become a major driving force in the global workplace. Its presence is felt from loading docks to corporate boardrooms. Advocates of spirituality in the workplace have moved this issue to the forefront in the current debate over corporate ethics and environmental responsibility in the 21st century. Employers want to hire persons who can think ethically and behave morally. Persons who are solidly grounded in their spiritual beliefs and values would appear most likely to utilize those beliefs and values in making major life decisions, such as choosing marital partner, having children and discovering a life vocation. To clearly guide this study, research questions were formulated that focus on the nature of spiritual integration and its effect on the vocational decision process. The questions addressed are:

- (1) What is the self-perceived spiritual health of the students?
- (2) What gender and age variations exist in the data?

- (3) Does a self-perceived high level of spiritual health predict that a student's spiritual beliefs and values play an influential role in his or her vocational decision?
- (4) What role, if any, does personality type and selected various psychospiritual factors play in the vocational discernment process?

Summary

In order to more effectively respond to the needs of student clients wishing to include their spiritual beliefs and values in their vocational discernment process, community college counseling centers must have a broader vision of career development counseling. Therefore, assessments must be used and counseling approaches developed that address this perceived need by students and more effectively assist them in securing their vocational choices. Utilizing psychometric measures that provide information about client beliefs and values along with more traditional assessments of personality, interests and abilities will provide useful information for both counselors and clients. Helpful interventions can be made by the counselor to more elegantly facilitate the client's insights and listening for his or her inner voice which calls to us from the place that is our spiritual home, where we can simply be who and what we are. The purpose of this study is to evaluate how assessments might work more effectively in assisting clients to draw on all of their inner resources when entering vocational discernment in a very volatile economic environment.

CHAPTER II

LITERATURE REVIEW AND HYPOTHESES

Defining Spirituality and Religion

The concept behind this study is that spiritual resources can be of great value when entering into a time of vocational discernment. Choosing a career is a daunting task for most persons. Having the additional inner resources available provides deeper client insight and provides another tool to move the discernment process forward. The most difficult task in assimilating spirituality into this process is to actually define what is meant by the term “spirituality.” While most persons recognize moments in time, thoughts, places or actions that they would characterize as “spiritual” or “religious” in nature, they have great difficulty articulating operational definitions of the two terms that are agreeable to all. For some, the terms are synonymous. Current psychological and healthcare literature separate the terms as distinct realities that often overlap. Spirituality is viewed frequently in the literature as “a capacity and tendency that is innate.” It is an innate aspect of everyone’s ontological existence. The closely allied term “religion” refers to the institutionalization of spiritual concepts, experiences, and practices. While the two terms often apply to an individual person, one can be spiritual without being an adherent of a formal religion. (Helminiak, 2001; ASERVIC, 1996; Burke et al., 1999).

The definitional possibilities for the term “spirituality” are legion and vary widely. Spirituality is portrayed as the pursuit for an ethic of compassionate service (Mayes, 2001) and connectedness with others as a result of the search for personal meaning and purpose in

life (Ditzhazy & Tiao, 2003). It involves the discovery of a sense of personal wholeness, purpose of life, and the apprehension of self as an “animating essence” drawing all toward faith. This faith is expressed at four levels of operation: self, other, world, and God (Parks, 2000). Spirituality is a core characteristic of healthy people and the source of all other dimensions of wellness. It has the power to cognitively mediate life stressors through various spiritual and religious practices and rituals (Meyers, Sweeney, & Witmer, 2000).

Meyers et al. (2000) in researching wellness counseling offered this definition of spirituality:

[Spirituality is] an awareness of a being or force that transcends the material aspects of life and gives a deep sense of wholeness or connectedness to the universe. A distinction is made between spirituality, a broad concept representing one’s personal beliefs and values, and religiosity, a narrower concept that refers to institutional beliefs and behaviors and that is a part of the broader concept of spirituality.

Moberg (1984): provides this definition of spirituality crafted in 1975 by The National Interfaith Coalition on Aging:

Spiritual well-being is the affirmation of life in a relationships with God, self, community, and environment that nurtures and celebrates wholeness.

The key common element in all attempts to define spirituality is relationship, either to a deity, other human beings, or both, and evoking Buber’s (1923, 1970) “I – Thou” concept of human communication with others and with God.

The Role of Spirituality in Daily Life

Ware (1995) writes of spirituality as encompassing four types of experiences. Head Spirituality involves learning through written words and grappling with their context. Heart Spirituality values the individual's depth of feeling and encourages the seeking of experiences with the divine in the present moment. Mystic Spirituality desires to engage in a deep sort of knowing the divine; a mystic is more likely than others to explore silence as a way of hearing the divine speak. Kingdom Spirituality is the spirituality of an active visionary, one who seeks to use spiritual experience to transform the secular world. While writing largely for a religiously oriented audience, Ware offers these "types" of spirituality to counselors as opportunities to assist their clients in exploring spirituality as a language that expresses meaningful, purposeful and transcendent experiences shaping the individual's worldview and behavior.

Hughes (2001) speaks of spirituality's ability to serve as a powerful counteracting agent for negative messages from others about us. Writing of this regarding the views of disabled women, he notes that they draw power from both their personal selves and the transpersonal Self (Being beyond themselves). This relationship provides meaning and purpose as well as connection with a Reality that loves and accepts them as they are without qualifications. Spiritual transcendence is a dynamic evolving aspect of the human person in contradistinction to the static view of personality often held today. It is a place where deep growth can occur. The core component of spirituality is its meaning making, so significantly predictive of future client behaviors, especially concerning career choices and

career transitions (Lips-Wiersma, 2002). Providing meaning for life's persistent issues aids in moving through difficult, often unexpected, times in one's life.

Counseling and Spirituality as Well-Being

Many counselors conceptualize spirituality as a primary source of wellness. This view is well supported in the literature. American counseling clients overwhelmingly prefer counselors who incorporate client religious values and beliefs into the counseling process. A large majority of Americans report a preference for a counselor with spiritual values and beliefs similar to those of their clients (Kelly, 1995), yet many mental health practitioners have low ratings on measures of religiosity (Helminiak, 2001). Spiritual and religious concerns revealed in counseling settings are often ignored or inappropriately addressed by many care providers. Many of the factors responsible for the development of spiritual and religious beliefs in childhood (family, personality, developmental stage, life events, neighborhood environment, and peer influence) are the same factors with outcomes presenting in counseling settings. Spirituality is just as complex a construct as other aspects of the human person (Nierenberg & Sheldon, 2001; Coles, 1990).

Spirituality forms the lens through which people see their reality. Recent studies in medical settings (Koenig, 1997) indicate the value of spirituality in coping with significant stressors. A positive spiritual outlook can greatly aid coping and restructuring of life for persons with significant psychological or medical stressors. The converse is also indicated by research data, with a negative spiritual outlook adding to the stress load of one's considerable distress (Pargament, 1997). Advocates of the use of spirituality to promote well-being argue

that practitioners within the psychological disciplines must change their scientifically neutral stance and begin utilizing spirituality for the healing of the whole human person (Helminiak, 2001). This, of course, does not indicate that counselors must always utilize spiritual interventions with their clients. They must do so as necessary to supporting the well being of their clients.

Developmental approaches to spiritual growth and development may provide counselors with new perspectives on the place of spirituality in clients' lives. Fowler (1981, 1995) suggests a developmental approach to faith and spirituality that closely parallels Erikson's (1950, 1964, 1982, 1986) formulation of psychosocial stages of human growth and development. Like Erikson, Fowler also postulates that a person must accomplish the tasks of each stage before successfully moving on to the next stage of the life span. The non-completion of the tasks appropriate to each stage creates problems for the individual in adult life. Counselors using such a framework need not do so slavishly, but Fowler's ongoing work opens new possibilities for the counselor to practice appropriate spiritual interventions with both mental health and career development clients.

Counselor Concerns Regarding Spirituality

While an increasing number of counselors are open to using spiritual interventions with their clients, many express grave reservation or outright hostility to such an innovation within the psychological disciplines. Mental health practitioners from the Humanistic approaches may not be sympathetic toward traditional religious faiths or even toward the more generic concept of "spirituality" (Genia, 1994). Some of this antipathy likely is due to

ignorance of the subject material. A study of professional educators (Mayes, 2001) discovered that many of them avoid classroom discussions of spirituality and religion because they fear controversy, perceive themselves to lack competence to discuss such matters, and have never made connections between the topics and traditional academic matter. So they say nothing. Genia (1994) confirms this phenomenon for counselors as well, stating that religiously committed clients and their counselors may experience a religiosity gap, the counselor may feel incompetent to address spiritual or religious issues, or may possess a strong personal bias against them.

Freud's regard for religion as "comparable to a childhood neurosis" is often cited as the origin of psychology's historic opposition to the place of religion and spirituality as vital to creating mental well-being (Freud, 1927). Modern counselors tend to pursue with their clients one of four approaches to religion and spirituality in mental health or career counseling: rejectionist, exclusivist, constructivist, or pluralist (Zinnbauer & Pargament, 2000). Rejectionist counselors ignore or are openly hostile to the religious or spiritual views of their clients' situations, equating such a worldview with emotional disturbance (a-la Freud). Exclusivist counselors push their views of spiritual or religious views onto their clients, demanding the clients see the world from the counselor's viewpoint. Such rigidity often leads to rejection of such counselors by their clients. Constructivist counselors manipulate their client's sacred symbols and metaphors to a secular end, often seeming inauthentic and insincere to their clients in the process. Pluralist counselors look for ways to understand their clients' views as part of a larger collection of spiritual practices and beliefs. The counselor does not necessarily share the values and beliefs of clients, but seeks ways to see them on a more global spiritual basis.

Competent career counselors are aware of their own spiritual and religious values and beliefs. They are sensitive to the presence of those values and beliefs in each counseling session with their clients. They do not fear using client spirituality in counseling sessions, but they do not impose their values and beliefs on their clients (Burke et al., 1999). Neither are they fearful of entering into those psychospiritual realms blocking their clients' choice of a satisfying promising career path. This may take the path of challenging the self-images of both client and counselor, either of which may obstruct a successful resolution of the client's career dilemma (May, 1982). Helminiak (2001) encourages counselors and therapists in exploring their own spiritual and religious issues, concluding with the Scholastic axiom, "No one can give what he or she does not have." By the same token, not all clients will choose to integrate their spiritual/religious beliefs in their career development discernment process. Those who do may have unique nontraditional definitions of spiritually or religiousness. Competent counselors accept these definitions without imposing their own belief system on their clients (Duffy, 2007).

Work, Spirituality, and Faith Traditions

Americans consistently report a high level of faith in the existence of God. Morin (2000) quotes a 1999 CNN/Gallup Poll in which some 95% of Americans believe in God and a 1996 Gallup Poll with a belief level of 96%. Neither poll assumes that these results indicate that all Americans are from the Judaeo-Christian tradition. Quite the contrary, America grows more diverse spiritually each succeeding year. While Americans clearly are

overwhelmingly theistic in their spiritual beliefs, they approach the concept of God, life and work from many divergent perspectives. Counselors assisting clients in this American spiritual milieu will find it helpful to understand the perspectives to which these faith traditions adhere.

Definition of “Work”

Defining “work” is critical to understanding the many approaches to integrating work and spirituality in the workplace. Blustein et al. (2008) addresses work in terms of its outcomes. It is focused activity producing a means of survival and acquisition of power, providing social connection and enabling self-determination. The artificial division between mental health and career counseling does not aid counselors well in fostering client empowerment, promoting skill-building for the changing workforce, or creating “scaffolding” (multiple intervention sources) supporting choice and providing advocacy for clients. For modern counseling to truly assist workers, an inclusive approach must be encouraged that integrates mental health and career issues as facets of the whole person.

Adler viewed one’s work as the most important task for the maintenance of human life (Adler, 1954). To be satisfied with one’s work is one of the best predictors of longevity and perceived quality of life (Myers et al., 2000). Work can also be defined as “human activity that is goal directed, purposive, or instrumental and creates value to society or the processes by which humans transform resources into outputs” (National Research Council et al., 1999). It is this definition that will be used in addressing spirituality and work in this dissertation.

Spirituality and Work in Various Faith Traditions

Roman Catholicism

It is from western Christianity that the values and beliefs of most traditional American spiritual values originate. What are the contributions that some of these groups have made to understanding the psychospiritual factors of work? Perhaps first we should define “work.” The Roman Catholic Church addresses the spiritual nature of work in the papal encyclicals Rerum Novarum (1891) and Laborem Exercens (1981), and in the pastoral constitution of the Second Vatican Council, Gaudium et Spes (1965). These documents not only address work related issues current at the time of their composition, but also continue to be authoritative among Roman Catholics in addressing work and job-related issues today. The themes of injustice in the workplace, the nature of work and reintegration of spirituality and daily life activities remain relevant today.

Putting spirit back into human work led to the creation of a number of Catholic worker movements in the mid-twentieth century. In a post-World War II edition of “The Catholic Worker”, Catholic activist Dorothy Day (September 1946) challenges the Church and American Christians to decry the bifurcation between earning a living and the Catholic vision of work as action related to community and faith. Her liberal Catholic tradition reintroduced within American Catholicism a renewed emphasis on the earthy, yet spiritual nature of human work. Matthew Fox (1995), building upon Day’s work, speaks of work as a reintegration of life and livelihood within the context of a person or ecclesial community in relationship with the Divine.

Anglicanism

Anglican statements refer to the nature of work being not solely about financial security and gain, but as part of the religious community's "offering to God" and a human right (Anglican Communion Office, 1948). The Conference decried the de-spiritualization of human work, declaring its solidarity with workers seeking relief from the oppressive working conditions (Anglican Communion Office, 1920). Anglican teaching addresses the need to protect workers against unemployment, recognizing the psychospiritual and social ills brought on them and their families (Anglican Communion Office, 1920). The bishops also have stated their encouragement of work as an opportunity to uphold high standards for thoroughness and honor in what Anglican Christians offer to God through their labor (Anglican Communion Office, 1948).

Western Monasticism

Benedictine monastic communities emphasize within the Western Christian tradition the spiritual value of work as an offering to God and its connection to the survival and life of the particular community where the work occurs. Benedict of Nursia wrote in his famous Rule (Fry, ed., 1981): "Idleness is the enemy of the soul. Therefore, the brothers should have specified periods for manual labor as well as for prayerful reading." The concept and practice of work occupies a unique place in Benedictine communities worldwide. According to Benedict, work is the praying of the Opus Dei as well as physical labor. It is a way of glorifying God while providing sustenance for the entire religious community, binding the community together as a social and spiritual entity.

Kardong (1996) notes that contemporary Benedictines struggle as do most other persons with maintaining an appropriate balance of work and leisure in their lives. Due to the decreasing number of brothers and increasing use of complicated technology in community business ventures, many monks find stopping for appointed prayer offices or praying during work difficult to do. The chief gift of monastic communities to the modern conversation regarding the nature and place of work is their commitment to integrating work with spirituality as two aspects of one very human reality.

Protestantism

Historically, Protestants point to work as a divine duty to be offered to God daily. Like Benedictines, work is a divine calling, a “vocation.” The “Protestant work ethic” is the popular term for this particular spiritual community’s understanding of the nature of work. Drawing heavily on a sense of Pauline industriousness (2 Thessalonians 3:6-12), a publication (Lutheran Theological Southern Seminary, 2000) states a common Protestant understanding of vocation as involving these factors:

1. Christians know that they are doing God’s work in what they undertake.
2. Christians know their motivation, origin, and energy come from God.
3. Christians do their work to the glory of God.

Luther, Calvin, and other sixteenth century Reformers generally saw work as a Biblical mandate, a divine requirement and obligation due to the very nature of human being. It both glorifies God and helps in love of the neighbor. One works because God ordains it of every living person.

Some twenty-first century heirs of the Protestant Reformation have reappropriated the Biblical term “vocation” as much more rooted in the classical Christian tradition than the more commonly used term “career.” This more vocational approach to the concept of work is born of a rejection of the classical Reformation churches’ accommodation to culture and political climate. For reformers, reversion to the more ancient conceptual approach to Christians at work enables believers to begin the process of reconciling faith with practice. Several metaphors and psychospiritual constructs are used to describe this psychological, theological and ecclesiological movement.

Chapman (1998) conceives vocation as a journey in which all believers are pilgrims. This journey is replete with potential lifestyle and career options. The human task is to let go of inherited life scripts and abandon the safe comfortable place for the insecurity of not knowing where the journey will end. Mackenzie (1997) notes the democracy of vocation in the religious community. No calling is “higher” than another. All are equally important to the ongoing existence of the community, with each viewed as a different way to glorify God and love one’s neighbor. Bernbaum (2000) believes that the inherent diversity of gifts and abilities among the community’s members will result in a variety of calls to serve. One discerning a vocational call should not only value subjective self-examination but also the insights of more objective career oriented psychometric measures.

Mackenzie et al. (2004) address additional themes of this emergent largely evangelical-oriented literature. Chief among them are the reintegration of the holy with daily life, making a creative reconnection between God’s purposes and the needs of the world, less workaholic, more leisure to enjoy life and not permitting others to define one’s own values and priorities. The goal is the true reunification of the spiritual and material components of

human life. Re-embracing human being as a synthesis, a union of spirit and body, is essential to restoring balance to life, individual or communal. The secularization and materialization of American life since World War II has not well served working men and women, sowing the seeds of personal and societal angst at living in a world where employment is absolutely necessary and acceptable for true vocation and personal fulfillment. What does this say to the underemployed and the unemployed? Have they become less than fully human in our society? These are questions that persons of many spiritual paths and religions are called to explore.

Spirituality and Religion in the Workplace

Life for most American adults consists of time for family and friends, work, and leisure. During one twenty-four hour day, a typical adult will spend ten or more hours of the waking hours involved in work-related activities. Since the 1990s, American workers have seen a dramatic economic downturn, massive workforce downsizing by mega-corporations, bankrupt pension plans and 401K accounts loaded with worthless corporate stock, lost benefits, the clear movement from a technological to a service economy with less well-paying jobs, and an ever-widening pay gap between corporate officers and their workers. Workers no longer feel the high level of loyalty to employers that their parents' generation did. The marketplace and its values have profoundly changed for workers, not necessarily for the better.

Affluence and power no longer satisfy the new breed of workers, many of them Baby Boomers born in the post-World War II years. They search for meaning, satisfaction, and a

place for the human spirit in their work, important aspects of their lives lost long ago for many of them. They seek something more in their lives than merely income and success (McLaughlin, 1998). These modern workers are turning not to religion but to “spirituality” in order to find meaning and purpose in their daily work lives. This generation of workers sees work as a sacred action that reflects their yearning for meaning and purpose in every aspect of life. They want to know their co-workers as real people, to instill values of honesty and fairness into the workplace, and to see service to customers as one of respecting each person’s dignity (Booth, 1998).

Some call this new quasi-religious movement of interjecting spirituality and religion into the marketplace as “spiritual economics”, “soul in the workplace,” or “values-driven leadership”. Emphasizing morality over profitability and building loyalty among employees and customers, this movement is beginning to change the face of corporate America. The values-driven approach to business insists that workers are well-paid for their labor and find their jobs meaningful and purposeful, encourages the fair treatment of customers, and believes that business must demonstrate social responsibility in core operations and programs (Broadway, 2001). Compassion, right livelihood, selfless service, meditative work, and pluralism are the values that drive managers in this new vision of the workplace (McCormick, 1994).

Spiritual transformation is the ultimate goal for some corporate leaders. Neal et al. (1999) note that the “spirit at work” movement seeks nothing less than the complete transformation of corporations around the globe. They note that transformation’s core benefits are not always economic, yet are vitally important to the success of individuals, corporations and society. They further cite an interesting study (Collins & Porras, 1997) of

18 financially successful visionary companies in business over 50 years. Each of the companies outperformed its comparative competitors in its field by ratios as high as 16:1. Collins & Porras found that the core values of these companies were rooted in non-economic values and fostering an empowering culture for employees. Transformation occurred on both corporate and personal levels within the companies. Employees were encouraged to integrate personal development and everyday work. The result was a transformation in leadership approaches as spiritual values became priorities for both managers and the corporate culture.

Some writers in the counseling literature suggest that the way forward is to seek the introduction of a spirituality of work that is nonsectarian and nonreligious in scope.

McCormick (1994) advocates the infusion of workplace spirituality with concepts borrowed from non-traditional as well as traditional spiritual concepts in American life. This approach stresses the unity of many spiritual and religious traditions in honoring the need for workers to take their spirituality into the workplace. It also moves beyond that in constructing a syncretistic model of spirituality that borrows liberally from Christianity, Judaism, Buddhism, Hinduism, and Sufism. McCormick's managerial themes for corporate America attempt to take religion out of the workplace and substitute for it a type of modern non-religious corporate spirituality.

McCormick's (1994) concept of "compassion" is one common to Buddhism, Judaism and Christianity. It stresses the alleviation of suffering. A problem is that organizational culture often requires difficult decisions conflicting with this value. "Charles", a corporate executive, epitomizes this dilemma. When he discovers that many people are suffering health problems as the direct result of the production of pollutant by-products used in manufacturing his company's chief product, he reports feeling the pain caused by the

conflicts of his spiritual value with his corporate responsibility to maintain profitability. Yet, he chooses to obey his business instincts and refuses to shelve the polluting product. In the end, he reports that he simply had learned to live with the painful spiritual dissonance between his value and his corporate position and the lifestyle it afforded him and his family (Mitroff & Denton, 1999).

“Right livelihood” is a Buddhist concept. It involves choosing work that does no harm to humans or animals. At issue for many persons would be finding a career, company, or position that fits with a concept of the sacred. Given what many companies produce that have the potential for harm, some may question the viability of this value as a corporate norm. “Selfless service”, a Hindu and Christian concept, is synonymous with the term “servant leadership” heard in many quarters of America these days. It sees work as a vocation that serves others, not oneself as a manager. It becomes a path to God. One difficulty is that this concept can blur the distinction between selfless service and excessive work hours, inadvertently encouraging working out of fear and the need to control.

“Meditative work” is derived from Hinduism, Buddhism, and Sufism. It calls for losing oneself in the work and merging with it spiritually. Such work requires constant vigilance in maintaining the meditative state. Some types of work lend themselves better to this view than others. Lastly, there is “Pluralism”. This seeks the creation of a like-minded work environment that is productive and feeds the spirit of employees. This also can result in unfair demands on employees’ time by confusing spiritual commitment with managerial authority.

A potential danger of interjecting spirituality into the workplace is that it seeks the creation of spiritual communities of like-minded workers. It often obscures the difference

between spiritual and managerial authority, which serves business well at the expense of employees, especially dissenting ones (McCormick, 1994). A number of proponents of spirituality in the workplace are corporate level managers who welcome spirituality into the boardroom, offices and outlets of the company, but deny such an entry to religion. Activities involving the new spirituality of work are welcome, organized religious activities are not. Spirituality is seen as good, non-threatening, and conducive to the increased employee productivity; religion is seen as “dogmatic, close-minded, and generally intolerant of other points of view” (Mitroff & Denton, 1999).

Spirituality in Career Counseling

Lips-Wiersma (2002) found that one’s career is animated and interesting when the values of the workplace and personal spirituality are aligned. When unaligned, people tend to make career transitions to address the disconnection they perceive between the workplace and the spirit. Most workers want purpose, to work at a job that makes sense in light of their values, and to find coherence between the spiritual and the divine in their work activities (Savickas, 1997). Others see financial success as the only pertinent factor in making a career choice (Kelly, 1995; Burke et al., 1999). Counselors can assist clients to be alert to how spiritual and religious beliefs and values are interwoven into the career exploration process, a consideration they may have ignored.

At the community college, students’ spiritual reflections of commitment are especially important in helping them to identify and commit to future goals and career choices. This makes spirituality an important consideration when assessing the

long-range goals required of them in a postsecondary setting (Dalton, 2001). Fear, self-doubt, and a host of other negative psychospiritual factors prove all too often insurmountable for such students. Most who present for career counseling are already in serious distress, evidencing a sort of career paralysis that has psychospiritual roots. The career counseling setting has the potential to help them integrate their spiritual lives into the overall picture of their future career tracks.

A large number of students presenting for career counseling are in deep spiritual distress or crisis. This occurs when people are unable to discover sources of meaning, hope, love, peace, comfort, strength, and connection between their beliefs and what is occurring in their lives (Anandarajah & Hight, 2001). The past decade has seen a flood of displaced workers appearing on the doorsteps of community colleges across the nation who evidence incongruence between their basic beliefs and values and what has happened to them in the rough and tumble workplace of American corporate life. Many of them are in a state of spiritual shock.

Displaced workers coming to community colleges have seen their dream of a well-paying job with ample benefits for themselves and their families suddenly evaporate as jobs are redistributed to plants out of the United States. They are mistrustful of counselors, college faculty and staff, seeing them with the same jaundiced eye with which they now view many authority figures in their former workplaces. Because of the manner in which they became unemployed, many of them see careers only as means to financial success (or survival) rather than an outlet for spiritual needs (Burke et al., 1999). They are also fearful of academic failure, since many are financially dependent on federally financed retraining programs for workers displaced under international trade agreements. College counselors can help these

persons reconnect their spiritual beliefs and values with the career task of building new bridges to their future careers (Dalton, 2001). Any research, theory and practice regarding career development that ignores spirituality will result in an incomplete and potentially harmful assessment of each client's situation.

Lips-Wiersma's (2002) study underlined the profound effect that spirituality can have on career behavior. Four significant purposes were found to affect career behavior positively or negatively: developing and becoming self, unity with others, expressing self, and serving others. These occurred over a wide variety of occupational choices. Values underlie these purposes. People tend to choose careers having similar value content congruent with their own value orientations (Sharf, 1992; Judge & Bentz, 1992).

Work is a major way that human beings define themselves within society. It is an activity that is full of meaning and purpose. In social settings, one of the first topics broached as people begin to explore one another via light conversation regards the types of work each participant does. For persons with disabilities that restrict or forbid career choices, the outcomes can be spiritually disastrous. Counselors working with students suffering from physically or mental limiting disabilities have the unique opportunity to help such clients overcome the equally debilitating effects on such clients' sense of self-worth, self-confidence and the ability to accept a realistic outlook on life. Hunt (2003), addressing the needs of HIV/AIDS clients, advises counselors to consult readily with experts in establishing a plan of action for their clients. This will involve clergy and spiritual mentors as well as vocational rehabilitation counselors, mental health practitioners, and medical personnel.

Values, Spirituality and Career Indecision

“Whether one labors under the stern gaze of a supervisor, passionately pursues a career close to his or her heart, or labors simply to put food on the table, our work is value-laden” (Mcalester College, 2001). All work indeed is value-laden. Counselors can carefully assess their clients’ value system in the process of career choices. One important tool in this process is the “spiritual genogram,” borrowed from the field of marriage and family counseling (McGoldrick et al., 1999). This tool enables the counselor-client collaboration to explore the way in which family spiritual and religious values and history influence the client’s decisions and values today (Hodge, 2001). This creates a spiritual/values history of the client’s family, paralleling its use in family therapy for understanding generational transmission of psychological issues and conditions. It identifies positive attributions that assist crisis coping, detects healthy spiritually based substitute beliefs for the client’s own maladaptive beliefs, reconnects the client with the family’s spiritual roots, strengths and value system, and opens opportunities for the client to enlarge his or her support system.

Spiritual and religious issues are the source for powerful influences on career development. They create meaning in a person’s life, and from that meaning flow the values and principles that form the underlying structure for the person’s functioning in life (Burke et al., 1999). The human thirst for spirituality is universal, unaffected by whether one actively practices a religion (Ditzhazy & Tiao, 2003). Clients who are aware of their spiritual practices and values are better able to make career and other important life decisions that will prove positive and satisfying overall.

Some studies of the relationship of gender and values (Lewis & Hardon, 2002; Ryckman & Houston, 2003) indicate that the types of values underlying student career choices do vary by gender. Female college students pursue more collectivistic values (benevolence, universalism, security, and subordination of self to others) in life than individualistic ones (achievement, power, hedonism, stimulation, and self-direction). Male students preferred individualistic values to collectivistic ones. When ranking individualistic values, females and males did not differ significantly. Females consistently ranked achievement higher than did males. This may reflect the cultural expectation that women must overachieve in order to breach the largely male bastions of the corporate world. Since women remain the primary generational transmitters of societal and spiritual values (Hodge, 2001), the workplace may look very differently in the future as women infuse more spiritually related values into the marketplace and transform the face of American enterprise.

Spirituality and Career Indecision

Some career counseling clients experience paralysis in their exploration process. Whether generated by fear of the unknown or by other internal obstacles, the result is the inability to make a final choice. They are highly resistant in completing assigned tasks between counseling sessions or only appear with such assignments half-completed. This occurs even in those persons self-reporting as spiritually or religiously inclined. Counselors' efforts are frustrated, and many clients drop out of the career exploration process at this point.

While useful to counselors, client self-reports of spirituality's importance must be qualified. Allport (1950, 1966) first noted the different ways religion and spirituality are used in a person's life. One might be intrinsically religious or spiritual, viewing their religious or spiritual path as a way of life that informs all personal decisions, including career ones. The other possible path one might take is to be extrinsically religious or spiritual. Clients who take this view may use religious or spiritual language and imagery, but view this part of their lives as highly compartmentalized (Lewis & Hardin, 2002). Before utilizing spiritual or religious interventions in assisting the client's career exploration, the counselor may want to assess the intrinsic-extrinsic issues before proceeding down that path.

Psychosocial developmental stage may be a key factor in indecision, especially for younger student clients or for older student clients with unresolved tasks from previous developmental stages. Guerra & Rieker (1999) reported that while finding no significant racial or gender differences among younger students experiencing career indecision, there was a significant difference based upon college class. Freshmen students experienced far more career indecision than did seniors. In terms of support systems, fathers were far more likely than mothers to encourage independence in choosing careers. Psychospiritually, students who value experiential openness and an intuitive spirituality may be at higher risk for dropping out of academic life or seeking another more spiritually welcoming environment elsewhere (Barrineau & Thomas, 2003).

Career indecision can be an especially difficult obstacle to navigate where client disability is involved. A positive sense of self is necessary to overcome a whole range of mitigating factors which close doors to persons with disabilities, especially to women. Nosek (2001) associates an affirming spirituality with a strong sense of self in a study of women

with disabilities. In her study of disabled women, those with a strong sense of self in connection to others tended to have a well-formed spirituality that constantly reaffirmed their self-worth, encouraged the development of a personal locus of control over their lives, and reinforced positive self-esteem. This, in turn, led to a positive self-image and feeling of self-efficacy. Where these were absent, the women's spirituality and support systems fostered a sense of dependency and invalidated their sense of self in any positive frame of reference. Disabled persons with an affirming spirituality are less likely to experience career indecision than non-disabled persons (Enright, 1996). Career development for those with developmental disabilities clearly is mediated by individual beliefs, such as self-efficacy, self-concept, and culturally-based beliefs regarding work and work roles (Hanley-Maxwell, 1996)..

Integrating Spirituality into Counseling in Educational Settings

Elementary and Secondary Settings

Coles (1990) notes the presence of spirituality in the lives of young children. He writes that “[t]he child's 'house has many mansions' – including a spiritual life that grows, changes, responds constantly to the other lives, that in their sum, make up the individual we call by a name and know by a story that is all his.” Coles' research supports the inclusion of spirituality in counseling children because to do otherwise ignores the importance of their own attitudes and belief systems.

The national standards for school counselors in the United States (American Association of School Counselors, 2003) notes that student beliefs derive from their respective backgrounds and experiences. What one believes does influence personal

behavior. This rationale supports the introduction of meaning-making activities into the school counseling setting (Sinks, 2004; Richmond, 2004). Special attention is needed for minority religious and spiritual traditions, given the increased multicultural flavoring of American schools (Chope & Consoli, 2005).

Collegiate Settings

Colleges and universities are centers of learning and exploration for large groups of people. Students carry to the learning environment their psychospiritual issues as well as other aspects of their human identity. Campus counseling centers increasingly are aware of the need to utilize students' spiritual lives in assessments for mental health and career issues. A recent national study of spirituality and religion on America's campuses (Higher Education Institute, 2004) indicates that these aspects of students' lives are alive and well. Almost half of the students seek out opportunities to help themselves grow spiritually. Three-quarters search for meaning and purpose in life or have an interest in spirituality. Two-thirds see their spirituality as a source of joy in their lives. Clearly a large majority of today's college and university students see spiritual and religious issues and values as central.

Constantine et al (2006) found that most African American students perceived God had a unique plan for their lives and that it is important to help others through their vocation. More religious students tended to focus on careers in the helping professions, especially ordained ministry. VanOosting (2002) argues that it is just this openness to the concept of work as vocation that is critical for American colleges and universities to appropriate in counseling students about their future work. Vocation here evokes the sense of hearing an inner call that creates a personal passion for the work embraced and is firmly rooted in the

affirmation of the call by oneself and by one's community or a chosen mentor. A vocational choice need not lead to deprivation and impoverishment, but well may if circumstances so dictate. It requires a sense of going on an adventurous journey, self-sacrifice, obedience, accountability to one's community and faithfulness to the caller. Vocational discernment is not the same as career development, although both exhibit similar elements of process. The academy is the place where this manner of work discernment can be most effective. Offering less than this is unworthy of the name "higher education."

Vocational development ultimately is the intersection of faith development and identity development (Miller-Perrin & Thompson, 2007). The results of a five-year Lilly Endowment study of the vocational discernment process on denominationally affiliated campuses throughout the United States yielded other interesting results. On four-year campuses, it is the sophomore year that is pivotal in the twin processes of developing faith resources to assist in vocational discernment. Students in all four years of study perceived particular barriers to vocational development: emotional problems, selfishness, and the need for personal control of all aspects of their lives. The stronger a student's identity as a spiritual person, the more easily that spiritual perception was integrated into the vocational discernment process. Programmatic predictors of successful vocational development included mentoring program, assignment of selected readings in courses that addressed vocational issues, autobiographical reflection, participation in international programs, and successfully identifying personal vocational barriers and developing a plan to surmount them.

In addition to students, faculty members are the other key players in the acceptance and integration of spirituality into campus life. Research into spirituality and the professoriate (Higher education Research Institute, 2005) indicates that students clearly want

their professors to address issues of spirituality and religion in the context of the academy. Freshmen students surveyed were very interested in spiritual and religious matters and have high expectations for their academic institutions will play in student emotional and spiritual development. Half of the students want to explore their personal expression of spirituality and its connection to every aspect of their lives, especially to their vocational decisions.

Despite students' high interest level in spiritual matters, colleges and universities do little to aid their students in exploring spiritual and religious issues. In many situations, faculty members actively oppose such efforts, believing these areas constitutionally or educationally taboo in a modern higher education setting. The study of spirituality among college professors shows that many academicians are just as spiritually interested and active as are many of their students, yet almost two-thirds of students complain their professors never encourage discussion of spiritual or religious matters and their connection to larger life issues such as vocation.

There are student advantages to having a spiritually interested college professor, such as a greater emphasis on student personal development, addressing vocational issues as a meaning-making enterprise, and serving as a role model for healthy integration of work and personal life values. There is a significant difference among faculty in personal spirituality investment. Community college faculty (50%) lead all other professors in perceiving themselves as spiritual persons, followed by their public college (41%), private college (36%) and university confreres (33%). Educators in tune with their own spirituality can help their students find work that engages them at a deeper level than mere economic. They can assist students in creating spiritual networks to the human search for connection, understanding, and meaning in their personal and work lives (Hunter, 2002). Forging

spiritual networks can help them in adapting and surviving awkward difficult periods in their lives (Duffy, 2007).

Emergence of Work as “Vocation”

Recent literature stresses the vocational aspect of career exploration and choice, trend certainly supported by those wishing to introduce spirituality into the academy and marketplace. A “vocation” refers to a call to do something in life, without reference to economic, educational or social factors. It has strong spiritual and religious overtones, which stands in contradiction to the previous prevailing attitudes within the psychological professions.

As Americans move into a post-manufacturing economy, many workers are asking questions that beg engagement with spiritual and religious values and beliefs by career development and mental health counselors. Loyalty to corporations and to the traditional career selection process are being challenged by voices both within the workforce and among career development professionals who see joint personal/corporate transformation on the job as the state of things to come. The increased traditional use of the term “vocation” to describe the process by which workers choose their long-term daily work path is symbolic of this development.

Adult workers with higher levels of spiritual and religious well-being report higher job satisfaction levels (Robert et al., 2006). Viewing work as a vocational response predisposes workers to advocate social justice beliefs, and engenders greater job security and satisfaction on the job and in personal life (Davidson & Caddell, 1994; Wrzesniwwski et al., 1997). Workers who possess a strong spiritual relationship with a higher power and are

motivated by their internalized spiritual values tend to be more confident in career decision-making and more open to exploring a variety of career options (Duffy & Blustein, 2004; Anderson, 2005). Seeing work as spiritual elevates work to that of a contribution to the life of the world and gives it great value, regardless of salary level and socioeconomic status (Bloch, 2004). Anderson (2005) relates how female college faculty with highly integrated levels of intrinsic spirituality display increased psychosocial competence and see their work as a vocation. This conceptualization of work enables them to effectively manage personal role conflicts, especially with regard to academic and parenting roles.

Ancient spiritual practices, such as those from monasticism, are being utilized to assist twenty-first century workers re-think how they make vocational choices and function in the workplace. Tredget (2002) notes the relevance of the Rule of Saint Benedict in making the transformation from the concept of job or career to that of a vocation lived out within a community of workers. Benedict's ancient rule for monastics has modern applicability to a wide variety of vocational settings. These include discernment of leadership qualities, decision-making processes, finding a work/home balance in employees' lives, hospitality, employee relations, corporate politics, work attitudes and accepting others.

Persons in a number of traditional American professions requiring a graduate level academic degree for practice are now revisiting the concept of "vocation" to describe their work. With most Americans believing that their physicians should consider patient spiritual needs along with medical issues, medical schools now incorporate courses in patient spirituality. Building upon Koenig's groundbreaking work in the study of patient spirituality's positive on medical outcomes, these courses emphasize the importance of the physician's role in assessing spiritual distress and crisis. Doctors can help patients in making

meaning of illness, finding hope, and resolving the anxiety occurring when conflict occurs between their beliefs and what is happening in their lives (Anandarajah & Hight, 2001).

Increasingly, attorneys are incorporating spiritual concepts into their practice of law (Sullivan, (2001; Bahls, 2002). While those who do report being in the minority, attorneys who intentionally integrate spiritual values and beliefs into their practices experience several positive outcomes. These include greater closure of cases with integrity, losing legal battles with dignity, and seeing the larger picture in each client's situation. Additionally, such attorneys practice more intentionally their own personal and professional ethics and engage in greater caring and compassion for their clients. The key to avoiding attrition from the legal profession is creating a process of vocational reflection, assessment, vision, integrative thinking and reassessment. Critical self-examination of personal motivations for entering the legal profession, gifts for this work, better utilization of those gifts, integration of vocation with other life roles, and lifelong re-evaluating of vocational satisfaction leads ultimately greater vocational, spiritual, and psychological well-being.

Clergy, who in the past envisioned their work as a divine vocation, often see themselves today as religious/spiritual professionals on a par with secular professionals. The professionalization of the clergy may have led to the abandonment by religious institutions and the theological academy of assisting workers with integrating the claims of their faith with the demands of their daily work. Ironically, in today's public sector that task has now largely fallen to the visionary management professionals open to spirituality in the workplace. (Miller, 2007) In the post-modern era, many clergy are reclaiming their identity as the last generalist practitioners of vocation in America. Clergy may serve as parish pastors, teach in academia, or take secular positions in education, government, or private enterprise.

Clergy remaining in the active practice of religious leadership typically share a similar psychospiritual profile that creates a sense of vocational purpose, integrity, and personal adaptability. These clergy relate well to others, are sensitive and energetic. Those who substantially deviate from the above profile are much more likely to experience pessimism, sadness, worrying, isolation from others and less able to adapt to vocational requirements (Celeste et al., 1995). Over the past several years, higher education institutions such have called a number of seasoned clergy to serve on the staff of academic agencies exploring the relationship of vocation, religion and spirituality in the American marketplace.

Summary

Why is connecting one's spirituality to life in the workplace an increasing concern? The bottom line is that many people in the postmodern era are seeking a balanced home/work life that incorporates their beliefs and values. They are looking beyond benefits and salaries for an internal satisfaction in their lives. Work must now be congruent with who they are or they seek employment elsewhere. Nowhere is this truer than among members of the Millennial generation just entering the American workforce. There is much in the literature that commends the incorporation of client spiritual beliefs and values into the vocational discernment process. Spirituality provides a filter through which to live and make meaning of one's life, create healthy relationships with others and foster a healthy inner life that gives hope for the future and meaning for the present and past. Many workers now want this filter active on the work front, in the office or factory. It is revolutionizing how we come to both define and view work and the workplace in our lives.

The process of integrating one's personal spirituality into all areas of life is crucial to maximizing human achievement and improving life. This dissertation seeks to build upon previous contributions to the field and increase the understanding of the psychospiritual factors so important in each of our lives. In so doing, practitioners of career development counseling will be further enabled and encouraged to address the whole person when engaging clients in the career development process.

Hypotheses

Using the research questions discussed earlier, the following research hypotheses have been formulated to guide this study:

Hypothesis 1

Ho₁: There is no relationship between gender and perceived levels of spiritual health.

Hypothesis 2

Ho₂: There is no relationship between spiritual wellness and a life-goals orientation, an emphasis on interpersonal relationships, endurance in the face of adversity and a nurturing attitude.

Hypothesis 3

Ho₃: There is no relationship between gender and incorporation of spiritual beliefs and values more often than men in making vocational choices.

Hypothesis 4

Ho₄: There is no relationship between spiritual health and personality type.

CHAPTER III

METHODOLOGY

There are two purposes for this study. The first involves the investigation of how psychological and spiritual factors are integrated in making vocational choices. The second involves examining potential differences in the sample population across selected multiple variables. Because of the sheer numbers of potential psychospiritual factors involved in career decision-making, a selection of factors was chosen for this study. The ex-post facto correlational design model was chosen to better permit the presence of non-assigned groups in the study population and non-manipulated independent variables in analysis. Theoretical considerations also made this model the best choice.

Description of Participants in this Study

The participants in the smaller final sample were selected from a much larger pool of 252 persons who had completed a minimum of four career counseling sessions as well as the Myers-Briggs Type Indicator (Form M) and the Personality Research Form (Form E) assessments. This original pool (mean age = 32.3 years) had a slightly different composition than the actual research sample. A smaller sample group of 71 participants was selected out of this larger pool who had completed the above instruments in addition to the Spiritual Health and Career Questionnaire (SHCQ) designed for this study. The sample group was slightly older in mean age ($M=36.9$ years, $SD=12.3$) than the larger subjects pool. The previous mean age (28.0 years) for the college's overall student body had remained constant over the previous decade preceding 2001. Table 1 and Table 2 provide descriptive statistics for the subject pool and the final student sample group.

Table 1

Description of Potential and Actual Participant Populations

	<u>Actual</u>	<u>Potential</u>
Mean	36.761	32.303
Standard Error	1.460	0.791
Median	37.000	30.000
Standard Deviation	12.300	12.536
Sample Variance	151.299	157.14
Kurtosis	-0.627	-0.865
Skewness	0.145	0.447
Confidence Level (at 95%)	2.911	1.558
Minimum Age	17.000	17.000
Maximum Age	65.000	65.000
N	71.000	

Table 2

Age Variation by Gender: Potential Pool and Actual Sample of Subjects

	<u>Males</u>		<u>Females</u>	
	<u>Potential Pool</u>	<u>Actual Participants</u>	<u>Potential Pool</u>	<u>Actual Participants</u>
Mean	32.300	37.526	32.208	36.333
Standard Error	0.936	3.235	1.502	1.650
Median	31.000	39.000	28.000	36.000
Standard Deviation	12.308	14.100	13.176	11.781
Sample Variance	151.491	198.819	173.614	138.787
Kurtosis	-0.828	-0.667	-0.929	-0.605
Skewness	0.400	0.035	0.553	0.217
Confidence Level (95%)	1.847	6.796	2.991	3.313
N	79.000	20.000	173.000	51.000

Over the two-year time frame of this study, the mean age reflected the dramatic changes on campus in the wake of a troubled and changing local economy. During this period of rapid student population growth, the community college student body grew by an amazing 40% due to an influx of displaced workers from a variety of recently closed area manufacturing firms. Ranging in age from 35 to 50 years, these workers dramatically changed the face of the student body and seriously challenged campus physical plant and student services resources. These displaced workers, with traditional age college undergraduates and others, all participated during the 2001-2002 period in the career exploration program offered by the counseling center of the community college, located in rural south-central North Carolina. Of the participants, 28.2% (N = 20) were males, and 71.8% women (N = 51) were females. Ages within the sample group ranged from 17 years to 65 years. All participants were recruited by the community college's counseling center. Participants were either current or former students referred for career counseling at some time during 2001-2002 by faculty advisors or were self-referrals. At the time of seeking counseling, each was pursuing an associate degree in a technical field or a pre-professional transfer major. All were employed during their undergraduate studies. No incentives were offered by the researcher or the counseling center to participate in this study.

Assessment Measures Used

Personality Research Form

The Personality Research Form (PRF-E) is a 352-item designed to assess 22 factorial dimensions of normal personality, based on Murray's (1938, 2007) framework. The items are

answered as true or false. It requires approximately 30-45 minutes to complete. Like numerous other personality instruments, the PRF-E presents its findings in a graphic or tabular format with 22 scales (see Appendix II). The report profile presents results in t-score, raw score, and percentile score format. Ethical requirements for its use include a graduate degree in psychology or an allied discipline (such as counseling) with courses in psychological testing and initial training under the supervision of a licensed psychologist. Developed by Dr. Douglas N. Jackson, the PRF-E has been in continuous use since 1964 in clinical and career counseling settings in a wide variety of higher education settings.

The 1997 edition of the PRF-E has been used with career counseling clients at the community college counseling since early 2001. Its value in working with career counseling clients lies in its ability to note areas of concern that significantly interfere with successful career searches and selecting educational options. The instrument's validity correlates well with other trait-oriented measures of personality as do internal consistency ratings of reliability (.50-.91, $M = .70$) and test-retest reliabilities over a two-week period (.80-.96, $M = .91$). These are well documented in the PRF Manual and independent research literature. The PRF-E also correlates well in a number of similar constructs found in other instruments such as the Myers-Briggs Type Indicator (Form M) and the 16 Personality Factors (16PF).

Myers-Briggs Type Indicator

The Myers-Briggs Type Indicator (MBTI) is a psychometric questionnaire designed to identify specific psychological differences according to the typological personality theories of C.G. Jung (1921, 1923). The initial questionnaire was developed during World War II in the United States, first being published in 1962. Form M, the current version, was

released in 1998. The MBTI focuses on normal populations and emphasizes the value of naturally occurring differences in personality modes. It differs from other personality inventories and tests in that it sorts for personality type, not abilities or traits.

The MBTI's validity remains in dispute in some psychological quarters, although its reliability certainly meets or exceeds that of other psychological instruments. Test/retest outcomes are the same for 75-90% of adults who complete the instrument more than once. Strong external support exists for construct validity, internal consistency and test-retest reliability. The MBTI is owned by the Center for the Applications of Personality Type and licensed to users by CPP, Inc. Qualifications for purchase, administration and interpretation of the type indicator is restricted to persons with a baccalaureate or graduate degree and special training. Consisting of 93 items divided into three parts, the current MBTI is easily scored by hand or computer. Lengthy reports are available. The MBTI assesses preferences in the four Jungian areas of mental attitudes (Extraversion-Introversion), functions (Sensing-Intuition and Thinking-Feeling) and lifestyle approach (Judging-Perceiving). Indicator administrators ethically are obligated to interpret results for individuals completing it. The MBTI is regularly administered to career development counseling clients.

Spiritual Health and Career Questionnaire

The Spiritual Health and Career Questionnaire (SHCQ) is a 13-item instrument containing statements arranged on a five-point Likert scale (0 = never, 1 = rarely, 2 = sometimes, 3 = often and 4 = always; see Appendix I). It was developed exclusively for this doctoral research project. Participants responded to each of the item statements by selecting one of the categories that best described them. Statements are appropriately grouped by focus

under one of the following seven psychospiritual health constructs: Hopefulness, Resourcefulness, Changes and Losses, Family, Distress, Personal Control, and Faith/Philosophy of Life. A range of values was created to measure the degree to which the respondent exhibited spiritual health and incorporated personal spiritual values and beliefs into the career decision-making process. Mean values for individual item and total scores were established based on $M = 2$.

The items of the SHCQ were designed to address issues suggested by the literature review that seriously impact spiritual wellness. Hope is a key factor that contributes strongly to self-esteem. Resourcefulness is a measure of one's abilities to meet the challenges of life. This has particular significance on a community college campus where a large number of displaced workers now wonder if they have an economic future in life that students wonder impact worth embracing. Changes and Losses address the issue of forced career changes as well as other major life changes as death, divorce, disability, and homelessness. Family examines a major source of support for students. When absent, academic health as well as spiritual wellness suffer. Distress offers a means of indicating how anxious a student may be. Used with other assessment instruments, it can provide the career counselor with an valuable means of identifying the presence of anxiety in the recent past. Personal Control views whether the student's locus of control is external or internal. It addresses personal responsibility for success or failure. Faith and/or Philosophy of Life items speak to the intrinsic or extrinsic nature of spirituality or religion in a student's life.

Procedure

In November, 2002, the SHCQ and a cover letter explaining the nature and scope of this doctoral research project were mailed to each of the 252 counseling center clients meeting the minimum qualifications for inclusion in this study. Each form mailed bore a project identification number indexed to a master list of all students receiving the mailing. Only the researcher knew the identities of the participants. Each addressee was requested to complete the SHCQ and return it in the enclosed self-addressed stamped envelope by November 30, 2002. Each person who responded to this request returned the completed SHCQ and indicated if he or she wished to receive a summary of the final findings of the research. As a result of this mailing, 71 completed SHCQ forms were returned by the deadline date, a response rate of 28.2%. Five students returned their forms after the deadline, so that data was not considered in completing the research.

SHCQ participants were asked to respond to 13 statements arranged on a 5-point Likert scale. The statements addressed the importance of each participant's spiritual or religious beliefs and practices in various areas of life. Mean SHCQ scores for each age group and gender were then compiled. These were then variously correlated with PRF-E and MBTI variables to test for relationships potentially supportive of the research hypotheses of this project. Descriptive statistics, the Pearson product moment r value, and Analysis of Variance (ANOVA) were the statistical procedures performed on the data obtained. After examining all of the SHCQ items data, the participants' scores on items 7, 10, 11, and 12 were then examined for analysis of variance among these factors, using a one-tailed p method. The SHCQ results for items 7, 10, 11, and 12 were also compared to two Jungian function pairs

commonly occurring on college campuses: the NFs (Intuitive-Feeling) and their opposites, the STs (Sensing-Thinking).

Type data from the Myers-Briggs Type Indicator was compiled from the answer sheets for the sample group of 71 participants. The results were then entered into a Type table format, where the number of males and females could be entered according to reported personality type located on the grid. These results were then tabulated and compared with the reported Type frequencies of another community college as well as national Type data for American men and women. This was done by the Center for the Applications of Personality Type (CAPT) in Gainesville, Florida, using the Selected Ratio Type Table (SRTT) program. This method utilizes a ratio system of comparing two groups of MBTI data to determine if one's research data differs significantly from other related data group.

The factors included in this study involved client age, gender, and selected personality traits. Analysis was completed on these variables and is contained in the accompanying tables within the text as well as supporting computations in Appendix I. The SHCQ incorporates the additional component of client career choice and how it is influenced by spiritual/religious values and beliefs.

CHAPTER IV

RESULTS

Age Variations and Reliability of Results

Descriptive statistics for the subject pool and actual participants are provided in Table 1 (which presents the means and standard deviation for the potential and actual participants). Table 2 presents by gender the means and standard deviations for the combined groups of potential and actual participants in this study. Women had a slightly smaller variation in potential versus actual group scores (females, $\Delta = 4.125$; males, $\Delta = 5.226$). While the variation appears small, it indicates that women in the participant group more closely resemble the actual pool of female participants in this doctoral project. Men had a slightly higher differential, suggesting less potential congruence with the scores of the actual group of participants. With little actual variance between the original subjects pool and the final group of 71 participants, the results are representative of the larger pool who sought career development counseling services from the college counseling center.

SHCQ Data

Table 3 presents the means, standard deviations, and medians for all 13 items of the SHCQ plus total scores. Women exhibited a slightly higher Total score ($M = 40.216$, $SD = 6.127$) than their male counterparts ($M = 38.158$, $SD = 6.620$), $\Delta = 2.058$. The difference is only slightly significant. Major score differentials appear in items 4 (family support of career

choice), 9 (asks for God's help during the day), and 12 (faith/philosophy is a major influence on career decision). Item 4 assesses family support for the student's career choice. Women have more familial support ($M = 3.33$, $SD = 0.952$) for their career choices than men ($M = 2.947$), $SD = 0.963$). This is an interesting phenomenon, given the stressors often reported by men in the career counseling process. Culturally, men are not given as much support as women for changing career paths, even when those changes are required by the marketplace. Women ($M = 3.040$, $SD = 1.068$) report more integration of God/Higher Power into their daily lives (item 9) than men ($M = 2.474$, $SD = 1.136$).

Many of the women involved in this study self-report as highly religious or spiritual persons. The language of religion, particularly evangelical Protestant Christianity, is often reflected in their conversations regarding almost any topic. This is accepted socially in the southern United States as a cultural and linguistic phenomenon. Women, as the primary transmitters of spirituality, religion and their concomitant values and beliefs, might be expected to pray before meals, classes, examinations, or clinical practica, requesting divine help in these academic and social tasks. While it is axiomatic to state that students on a college campus pray unceasingly prior to examinations and class presentations, the gender scores differential points to potentially significant socialization factors that need further exploration.

In item 12, Males (2.789 , $SD = 1.000$) report less influence of spirituality and religion on their career decisions than do their female counterparts ($M = 3.040$, $SD = 0.903$) on campus. Women scored higher than the combined score for item 12 ($M = 2.986$, $SD = 1.000$). This trend also appears when SHCQ mean scores are categorized by age groupings of men and women (See Table 4).

Table 3

Spiritual Health and Career Questionnaire Gender Scores

SHCQ	<u>Mean</u>			<u>SD</u>			<u>Median</u>		
	<u>Male</u>	<u>Female</u>	<u>All</u>	<u>Male</u>	<u>Female</u>	<u>All</u>	<u>Male</u>	<u>Female</u>	<u>All</u>
1	2.947	3.078	3.056	0.809	0.744	0.809	3.000	3.000	3.000
2	3.158	3.020	3.070	0.762	0.735	0.762	3.000	3.000	3.000
3	2.526	2.412	2.437	0.9060	0.942	0.906	2.000	2.000	2.000
4	2.947	3.333	3.239	0.963	0.952	0.096	4.000	4.000	4.000
5	1.842	1.880	1.871	1.154	1.136	1.154	2.000	2.000	2.000
6	3.737	3.780	3.771	0.516	0.465	0.515	4.000	4.000	4.000
7	3.158	3.180	3.186	0.937	0.896	0.937	3.000	3.000	3.000
8	3.368	3.580	3.529	0.829	0.703	0.829	4.000	4.000	4.000
9	2.474	3.040	2.886	1.136	1.068	1.136	3.000	3.000	3.000
10	3.053	3.380	3.300	0.922	0.805	0.922	4.000	4.000	4.000
11	3.000	3.100	3.086	1.018	0.974	1.018	3.000	3.000	3.000
12	2.789	3.040	2.986	1.000	0.903	1.000	3.000	3.000	3.000
13	3.368	3.240	3.286	0.919	0.894	0.919	4.000	3.000	4.000
Total	38.158	40.216	39.761	6.620	6.127	6.620	40.000	41.000	40.000

Correlation of SHCQ and PRF-E Scores

Table 4 shows the correlation results by age for SHCQ Total scores (SHCQT) and PRF-E traits. SHCQ Total scores were correlated with PRF-E trait scores to produce the results. The results were tabulated independently for males and females to identify the presence of hypothesized psychospiritual factors that might predict higher spiritual wellness scores. While the correlations between SHCQT and PRF-E scores were only mildly significant, a number of surprises appeared. Coefficients for males exhibited curious correlations for Abasement (Ab, $r = .24$), Cognitive Structure (Cs, $r = .24$), Dominance (Do, $r = .21$), Impulsivity (Im, $r = -.40$), Nurturance (Nu, $r = .40$), Play (Pl, $r = -.40$), Sentience (Se, $r = .24$), and Succourance (Su, $r = .31$). Female results had only slight correlations for most traits, with only Endurance (En, $r = .35$), and Sentience (Se, $r = .23$) with scores over .20.

Male and female Ab scores differed significantly in both numerical value and direction. For males ($r = .24$), the results indicate that higher levels of spiritual wellness may influence a slightly corresponding increase in the presence of Abasement. This trait measures the degree to which one will engage in excessive self-humiliation and self-denial. The Aggression score ($r = .40$) was rather surprising. A higher sense of spiritual wellness could indicate a lowering of aggressive tendencies. Cognitive Structure ($r = .24$) opens the possibility for a constantly heightened spiritual state to engage the curiosity and learning aspects of the human mind. The Impulsivity score ($r = -.40$) hints at the power of a strong spirituality to reduce spontaneous behaviors without thinking of consequences. Nurturance (Nu) positively correlated with high SCHQ t-scores ($r = .40$); nurturing may be fostered by a higher spiritual wellness level.

Table 4
Correlation of SHCQT and PRF-E Scores by Gender

	Ab	Ac	Af	Ag	Au	Ch	Cs	De	Do	En	Ha	Im	Nu	Or	Pl	Se	Sr	Su	Un	Dy
Male	.24	.10	.12	-.48	-.34	.03	.24	.06	.21	.01	.17	-.40	.40	.12	-.40	.24	.49	.31	-.04	.19
Female	-.05	-.11	.03	-.04	.00	.08	.18	-.06	.00	.35	.14	-.17	.03	.05	-.12	.23	-.10	-.03	.13	.24

Significance of data:

Correlation of Male SHCQT and PRF-E scores:

Positive: Ab (.24), Ac (.10), Af (.12), Ch (.03), Cs (.24), Do (.21), En (.01), Ha (.17), Nu (.40), Or (.12), Se (.24), Sr (.49), Su (.31), Dy (.19).

Negative: Ag (-.48), Au (-.34), Im (-.40), Un (-.04).

No correlation ($r = .00$): None.

Correlation of Female SHCQT and PRF-E scores:

Positive: Af (.03), Ch (.08), Cs (.18), En (.35), Ha (.14), Nu (.03), Or (.05), Se (.23), Un (.13), Dy (.24).

Negative: Ab (-.05), Ac (-.11), Ag (-.04), De (-.06), Im (-.17), Pl (-.12), Sr (-.10), Su (-.03).

No correlation: Au (.00), Do (.00).

Female scores correlate positively for En ($r = .35$). Spiritual and religious resources are known to provide powerful coping abilities for individuals facing difficult circumstances in life, whether temporary or chronic. The trait of tenacity (endurance) enables the transformation of many impossible situations into personal successes. Se ($r = .23$) denotes the potential for spirituality to open individuals to a greater awareness of one's surrounding environment. A heightened state of awareness makes possible the perception of the aesthetical nature of the world in which one lives.

SHCQ Results by Gender and Age Cohorts

Table 5 provides information regarding score variations by gender and age cohort. Individual SHCQ results were first grouped by age cohort and then by gender. Among both male and female students, a number of issues emerge from the data.

Hopefulness scores (item 1) decrease for both men and women as they age. There is a slight increase in score during the middle-age period (45-54 years). Resourcefulness (Item 2) is lower for women than for men at most age periods. The frequency of major life changes reported is rather low for both genders across the life span (item 3). Family support (item 4) is more variable for men than for women. The lowest scores appear in the middle-aged years. Few persons report high levels of anxiety over the 6-months period preceding completing the SHCQ form (item 5). The locus of control and responsibility for academic success or failure (item 6) is rated higher by males than females.

Men report a higher sense than women of being guided by faith or personal philosophy in setting career and academic goals (item 7). Males consistently report a more

Table 5

Mean SHCQ Scores by Gender and Age Group

N = 71 (Males = 20, Females = 51)

SHCQ Items

<u>Age Groups</u>	<u>1</u>		<u>2</u>		<u>3</u>		<u>4</u>		<u>5</u>		<u>6</u>	
	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>
15-24	3.200	3.222	3.400	2.889	2.600	2.111	3.600	3.889	1.800	1.222	3.600	3.667
25-34	3.000	3.167	3.500	2.667	3.000	2.250	3.500	3.417	3.000	2.083	3.000	3.833
35-44	3.000	3.200	3.143	3.333	2.714	2.333	2.857	3.267	1.429	1.733	3.857	3.867
45-54	3.250	3.091	3.250	3.455	2.000	2.991	2.750	3.182	1.500	2.091	4.000	3.901
55-64	3.000	3.000	3.000	2.500	2.000	2.250	4.000	3.000	2.000	2.750	4.000	3.750
65 +	1.000	0.000	3.000	0.000	3.000	0.000	1.000	0.000	3.000	0.000	4.000	0.000

Table 5 (Continued)

Mean SHCQ Scores by Gender and Age Group

N = 71 (Males = 20, Females = 51)

SHCQ Items

<u>Age Groups</u>	<u>7</u>		<u>8</u>		<u>9</u>		<u>10</u>		<u>11</u>		<u>12</u>	
	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>	<u>Male</u>	<u>Female</u>
15-24	3.000	3.111	3.600	3.566	3.200	2.889	3.400	3.556	3.400	3.444	3.400	3.222
25-34	3.500	3.250	3.500	3.417	3.000	2.833	3.000	3.167	3.000	3.083	3.000	3.250
35-45	3.714	3.333	3.857	3.667	2.423	3.133	3.714	3.467	3.571	2.867	3.143	2.933
45-55	2.500	3.091	3.000	3.727	2.500	3.182	2.500	3.545	2.750	3.000	2.250	2.911
55-65	4.000	3.250	4.000	3.500	2.000	3.000	3.000	2.750	2.000	3.000	3.000	2.750
65 +	0.000	0.000	4.000	0.000	4.000	0.000	4.000	0.000	4.000	0.000	4.000	0.000

Table 5 (Continued)

Mean SHCQ Scores by Gender and Age Group

N = 71 (Males = 20, Females = 51)

SHCQ Items

<u>Age Groups</u>	13			<u>Total</u>
	<u>Male</u>	<u>Female</u>	<u>Male</u>	
15-24	3.600	3.556	41.800	39.625
25-34	3.000	2.917	41.000	39.417
35-46	3.857	3.333	41.833	40.467
45-56	3.250	3.455	35.500	41.545
55-66	4.000	3.500	40.000	39.250
65 +	3.000	0.000	42.000	0.000

pronounced sense of spirituality as an integral part of their self-identity as men (Item 8). Women appear more likely than men to ask God or a Higher Power for assistance during their daily activities (Item 9). Personal faith giving meaning and purpose to one's life (Item 10) found divergent responses from men and women. Men rated this area of their lives more highly than did women. A definite trend toward less dependence on personal faith to give life meaning and purpose is detected for both genders in the later years (over ages 55).

The level of perceived closeness with God (or Higher Power) is indicated by the results for Item 11. Men recorded lower scores during the later years, but with a sharp increase during the traditional child-rearing years (ages 35-44). Women's scores were considerably lower during this same period. Respondents from both genders rated their faith or philosophy of life as "often" a major influence in making career decisions (Item 12). Men and women consistently stated that affiliation with others is stressed by their spiritual or religious beliefs and values (item 13). The rating increased for respondents age 55 and older.

Total scores for the SHCQ were highest for both gender groups during the middle years (ages 35-54) and lowest for women in the earlier years (ages 15-34), the traditional years for marriage and child-rearing among women.

Myers-Briggs Type Indicator Data

As noted earlier, MBTI types reported by the participants in this study were compiled into a database and then compared against various national databases of reported personality types. The Selected Ratio Type Table (SRTT) format is ideal for

making these chi-square ratio comparisons, permitting the researcher to easily see if his or her type data group is atypical in some Jungian attitudes or functions from other groups of type data. The SRTT formats used in this data analysis are presented below and represent the following comparisons:

<u>Primary Sample</u>	<u>Comparison Sample</u>
Community College Career Clients Sandhills Community College Pinehurst, North Carolina	Community College Students Bunker Hill Community College Boston, Massachusetts
Community College Career Clients Males Sandhills Community College	U.S. National Representative Sample Females Sandhills Community College
U.S. National Representative Sample Males	U.S. National Representative Sample Females
Community College Career Clients Sandhills Community College	U.S. National Representative Sample
Community College Career Clients Females Sandhills Community College	U.S. National Representative Sample Females
Community College Career Clients Males Sandhills Community College	U.S. National Representative Sample Males
U.S. National Representative Sample Males	U.S. National Representative Sample Total

A copy of the U.S. National Sample is also included for cross-reference data.

The data indicates across the board a gross overrepresentation of the Intuitive-Feeling (NF) pair types, the recurring theme being an extreme overabundance of ENFP and INFP types on the Sandhills Community College campus. The INFP type is

particularly worrisome, since this type often has a high incidence of depression (Shelton, 1996). INFPs also experience difficulty verbalizing their thoughts about feelings, which are held very deeply, and their thoughts and aspirations for the future. They are highly resistant to sharing information with strangers, even faculty and counseling center staff. Among the 16 MBTI types, they are most associated with lower coping resources. Barrineau and Thomas (2005) well documented their impact on campus counseling and educational resources, as well as the difficult turns their vocational discernment path quite often takes. In their study of Jungian types on a small liberal arts campus, NF students were the modal group among the type pairs and experienced the highest noncompletion rate for degree work begun. ENFPs are very similar to their INFP cousins, except that their extraverted sociability makes them considerably more winsome and social. They also suffer from the NF tendency to passionately pursue many projects simultaneously, very frequently finishing none of them.

Table 6 below documents the comparison of the two community college populations and indicates a gross overrepresentation on the Sandhills Community College campus of INFJ (I=1.43), INFP (I=1.90, $p<.05$), ENFP (I=2.01, $p<.001$), and ENFJ (I=2.16, $p<.05$) types. Sandhills is attracting NFs at a rate ranging between approximately 1.5 and 2.0 times greater than Bunker Hill Community College in its much larger urban setting. These NF types, who typically are attracted to vocations that seek to make meaning of life, create problems for a campus where technical academic programs often do not appeal to this rather large cohort of students. Sensing-Thinking types, who are grossly underrepresented on the Sandhills campus, are the target of so much of the college's recruitment efforts. They often gravitate toward the technical fields of study

offered by community colleges, especially those programs focusing on mathematics and the sciences.

In viewing SHCQ data from this research project, NF students had a mean score of 3.000 on items 11 and 12, which measure self-perceptions of closeness to God (item 11) and impact of spirituality on vocational decisions (item 12). When a chi-square procedure was undertaken on these two items, the results were statistically significant ($\chi^2=52.919$, $r=.604$, $p<.001$). The NF male mean score for item 11 is 3.4; that for NF females is 3.444. Mean scores for item 12 are 3.000 (males) and 3.222 (females). The mean for ENFPs (males was and females) was just slightly higher than for other type groups. There was an insignificant difference of mean scores between ENFPs and INFPs on both items. STs and NFs showed no appreciable mean score difference on item 11 or 12. This tends to challenge the null hypothesis for Hypothesis 4, pointing to the possibility that those students who report a strong faith in a higher being (whether God or a Higher Power) also tend to incorporate their spiritual beliefs and values into their vocational decision making. NFs tend to be passionately spiritual people whose beliefs are held passionately and absolutely.

Hirsh and Kise (1998) note that where NFs are present, there is a need for them to intentionally focus on self-care. Signs that they are overwhelmed vary, but typically include a sense of depression, frustration with the details of daily living, preoccupation with health issues, and becoming too objective. Often premature closure in decision-making can signal that too much stress is present due to life challenges. The antidote is time for self-reflection, possibly talking through the dilemmas with another person,

Table 7 Descriptive Statistics for NF and ST Responses to SHCQ Items

NFs	SHCQ Items			
	7	10	11	SHCQ12
N Valid:	27	27	27	27
N Missing:	3	3	3	3
Mean:	3.296	3.407	3.185	3.185
Median:	3.000	4.000	3.000	3.000
Mode:	4.000	4.000	4.000	3.000
Std. Dev:	.823	.888	.921	.834
Range:	3.000	3.000	3.000	3.000
Minimum Value:	1.000	1.000	1.000	1.000
Maximum Value:	4.000	4.000	4.000	4.000

STs	SHCQ Items			
	7	10	11	12
N Valid:	27	27	27	27
N Missing:	3	3	3	3
Mean:	3.296	3.407	3.185	3.185
Median:	3.000	4.000	3.000	3.000
Mode:	4.000	4.000	4.000	3.000
Std. Dev:	.823	.888	.921	.834
Range:	3.000	3.000	3.000	3.000
Minimum Value:	1.000	1.000	1.000	1.000
Maximum Value:	4.000	4.000	4.000	4.000

moving away from isolation from others (for INFPs) and setting clear limits and taking time for physical needs (ENFP). Adopting realistic expectations works for all NF types.

Among Sandhills Community College students, males tend to be more prevalent among the NT grouping (represented on campus by science and mathematics related programs) than female students. Male NTs appear at a rate almost two times what would be statistically expected, yet male students are in a distinct minority on the Sandhills campus in most disciplines of study. Clearly, they gravitate toward vocational decisions that require logical thinking in a creative environment. The question for future inquiry might well be, “Where are all the NT and ST female students?”

CHAPTER V

DISCUSSION

This project produced a number of surprises. First, the hypotheses were all at least partially supported by the data. For Hypothesis 1, an extensive literature review and counseling experience led to the formulation of the hypothesis that women in the community college population would experience higher levels of spiritual health than their male counterparts. An ANOVA of this population by gender did not support the contention of this hypothesis ($F = 0.85417$, $df = 1, 69$, $p = 0.358596$). In fact, results were surprisingly the same overall, with only a number of interesting differences. There were some slight variations in the data that hinted at deeper variations by gender than currently suggested by statistical analysis. Clearly, more research is needed in this area of spirituality concerning the differences between female and male perceptions of spirituality and gender related needs in this important dimension of life.

Hypotheses 2 addressed the predictability of certain personality traits if spiritual levels were high for an individual. The PRF-E scales of Achievement, Affiliation, Endurance and Nurturance were considered the positive traits present in persons who experienced high levels of spiritual health. Abasement, Aggression, Defence, and Succourance were considered the negative traits exhibited by persons with low levels of spiritual health. The resulting correlational matrices indicated only a few strong correlations between the factors. A number of the factors were strong for one gender and very weak for the opposite gender. For instance, Male Achievement scores correlate positively for Age ($r = 0.623353$), but not for women ($r = 0.037662$). This suggests the

difficulty in examining such constructs. There is reason for further analysis in this area. As with the data for Hypothesis 1, there is reason for further research, perhaps with more powerful analytical tools and a refined research model.

Hypothesis 3 addresses the issue of gender variation in the level of incorporating spiritual beliefs and values in vocational discernment. As with the above two hypotheses, the data certainly points in that direction, but does not conclusively support it. It is obvious that what clients in the counseling center say and what they actually do when pondering such matters is not always congruent with the data they provide. Data in this study indicates that there clearly is a degree of response variation by gender, but not at a significant level. The mean total SHCQ scores by gender had a variance of only 0.455. In the sample studied, females were more likely to resort to prayer during their daily activities than their male counterparts. Both genders then exhibited virtually no significant differences in feeling close to God and incorporating their spiritual values and belief into vocational discernment. The mitigating factor was not gender but age.

Hypothesis 4 explores the relationship between overall perceived spiritual health and Jungian personality type. Due to the limited scope of this research project, two Jungian function pairs frequently occurring in the data were studied. NFs and STs were chosen to reflect opposite mental function preferences and provide a stark contrast. NFs are the group most represented in the MBTI data collected for this study, and they by far are most likely to present vocational and psychological problems on campus. STs more often than not occur in the science and mathematical disciplines and often describe student leaders on campus. They are not as numerous as their fellow NF students, but form a group needing more recruiting in order to better balance the types in the academic

community. Statistical procedures resulted in significant results, indicating that both Jungian pair groups support the contention that there is a positive relationship between their respective groups in integrating belief in God and incorporating spiritual values and beliefs into the vocational discernment process. This opens the door for more in-depth studies using the MBTI and a refinement of the SHCQ instrument for further exploration of this area.

Implications from this project were many. Statistical reliability can be problematic for researchers with new constructs such as “spirituality.” Standardizing this and other such terms must be done if researchers are to reproduce current research and do more in this area in the future. A second learning involves a counselor-practitioner approach to spirituality within the context of counseling. The counseling community, especially those who work in mental health and career development settings, need to do research in this area that is more praxis oriented and less theoretical. More work needs to be done with regard to how psychosocial , which presented developmental stages impact spirituality, especially in mid-life career transitions and personal crises.

The Spiritual Health and Careers Questionnaire needs refinement and expansion. At times, the constructs contained in the document did not match the constructs of the PRF-E. This made generalizing the findings to other community college populations problematic. For future use, the Questionnaire needs more validity and item construction research. The entire purpose in its development was to provide an instrument for easy use by pastors and pastoral counselors to address some of the important spiritual issues raised by sudden forced career transitions by parishioners or clients.

Another helpful change in further study of psychospiritual factors would be to enlarge the population being studied while simultaneously reducing the scope of the study. Enlargement of the study population to include one or more other community colleges would make the options more interesting for the researcher and more elegant for the counseling community. Decreasing the number of hypotheses would permit greater focus and more generalizing of useful data for practitioners of vocational counseling.

Like most, this doctoral project raises more questions than it answers. For all of us who pursue scholarship in the name of aiding others and enhancing their quality of life, this research study is offered in hope that it may be a helpful contribution to the discipline of counseling. People come to counselors expecting to leave transformed and better able to cope with their lives. We who are scientist-practitioners of the art of counseling owe them our best practices and support as they attempt to make meaning of all aspects of their lives – self, family, relationships, spirituality, and vocation. It is in this spirit of aiding them that this research is offered to the pastoral counseling community for examination, reflection, and criticism.

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APPENDIX I

ADDITIONAL TABLES AND FIGURES

Table 8 CHI SQUARE RESULTS: SHCQ11 and SHCQ12

SHCQ12	SHCQ11				Row Total	Incremental Chi Square
	0	1	2	3		
<i>expected</i>	0	1	0	0	1	19.000
	.050	.050	.150	.300	.450	
<i>expected</i>	1	0	0	0	1	19.000
	.050	.050	.150	.300	.450	
<i>expected</i>	2	0	2	4	7	4.746
	.350	.350	1.050	2.100	3.150	
<i>expected</i>	3	0	1	1	2	3.000
	.100	.100	.300	.600	.900	
<i>expected</i>	4	0	0	1	9	7.173
	.450	.450	1.350	2.700	4.050	
Columns Total	1	1	3	6	20	52.919
					Grand Total	Chi Square Total
					DF	16
					P	.000

Table 9

Bivariate Pearson Product-Moment Correlations for Male Student Clients: SHCQT and PRF-E Scores

	GENDER	AGE	AB	AC	AF	AG	CH	DE	DO	EN	NU	SU	SHCQT
GENDER	1												
AGE	#DIV/0!	1											
AB	#DIV/0!	-0.0822	1										
AC	#DIV/0!	0.623353	0.172483	1									
AF	#DIV/0!	-0.2444	-0.01433	-0.64552	1								
AG	#DIV/0!	-0.21385	-0.61283	-0.35816	0.18965	1							
CH	#DIV/0!	0.177389	-0.17861	0.345591	-0.228	-0.02308	1						
DE	#DIV/0!	-0.04064	-0.56216	-0.20287	0.16198	0.529095	0.042923	1					
DO	#DIV/0!	0.365859	-0.29252	0.020965	0.238607	-0.02783	-0.20539	0.097156	1				
EN	#DIV/0!	0.43484	0.297087	0.661469	-0.4753	-0.26833	0.249982	-0.26245	-0.08966	1			
NU	#DIV/0!	-0.08934	0.454579	-0.15346	0.286442	-0.30721	-0.14908	-0.14517	0.20292	0.201703	1		
SU	#DIV/0!	0.121421	0.214634	-0.12081	0.191859	-0.16604	-0.36392	0.150795	0.077649	-0.11378	-0.03193	1	
SHCQT	#DIV/0!	0.087054	0.242116	0.096542	0.123423	-0.48385	0.034853	0.057333	0.212509	0.010082	0.404026	0.312099	1

Table 10

Bivariate Pearson Product-Moment Correlations for Female Student Clients: SHCQT and PRF-E Scores

	GENDER	AGE	AB	AC	AF	AG	CH	DE	DO	EN	NU	SU	SHCQT
GENDER	1												
AGE	#DIV/0!	1											
AB	#DIV/0!	0.041321	1										
AC	#DIV/0!	0.037662	0.050773	1									
AF	#DIV/0!	-0.08705	0.002152	-0.04126	1								
AG	#DIV/0!	-0.35737	-0.54265	0.052811	0.0298	1							
CH	#DIV/0!	-0.10677	-0.23391	-0.03182	0.210161	0.106484	1						
DE	#DIV/0!	-0.41332	-0.45087	-0.09101	0.033388	0.503263	0.005661	1					
DO	#DIV/0!	-0.2277	-0.1219	0.25711	-0.04196	0.463681	0.112874	0.250239	1				
EN	#DIV/0!	0.353811	0.229709	0.480635	-0.10758	-0.24088	-0.05982	-0.40395	0.058455	1			
NU	#DIV/0!	-0.21645	0.230145	0.164739	0.265032	0.025239	0.089325	-0.10238	-0.09162	-0.01611	1		
SU	#DIV/0!	-0.20978	0.032883	-0.31439	0.407135	0.051944	0.223654	0.251485	-0.20346	-0.24795	0.37147	1	
SHCQT	#DIV/0!	0.131088	-0.052	-0.11294	0.027443	-0.04409	0.079359	-0.05691	0.00474	0.352833	0.030522	-0.02502	1

Table 11

Bivariate Pearson Product-Moment Correlations for All Student Clients: SHCQT and PRF-E Scores:

	GENDER	AGE	AB	AC	AF	AG	CH	DE	DO	EN	NU	SU	SHCQT
GENDER	1												
AGE	-0.04333	1											
AB	0.034592	-0.0089	1										
AC	-0.03001	0.246398	0.099502	1									
AF	-0.03599	-0.13203	-0.00484	-0.22905	1								
AG	-0.2826	-0.28502	-0.55046	-0.07656	0.083117	1							
CH	-0.00929	-0.01427	-0.21073	0.096649	0.084787	0.065717	1						
DE	-0.08719	-0.29628	-0.48037	-0.12188	0.069838	0.511589	0.016951	1					
DO	-0.34537	-0.0454	-0.16711	0.183566	0.029464	0.396111	0.026812	0.230469	1				
EN	-0.16989	0.379304	0.239953	0.533153	-0.19765	-0.18715	0.032016	-0.34453	0.087936	1			
NU	0.445539	-0.16808	0.310963	0.018696	0.223599	-0.21107	-0.00358	-0.14136	-0.15433	-0.02281	1		
SU	0.373951	-0.12039	0.099506	-0.24539	0.312565	-0.11432	0.051753	0.176075	-0.25095	-0.25782	0.357964	1	
SHCQT	0.11058	0.109555	0.073826	-0.03721	0.053286	-0.21911	0.062433	-0.03001	0.02318	0.215797	0.212142	0.114377	1

Table 12

ANOVA of Male-Female SHCQ Total Scores

ANOVA: Single Factor

SUMMARY

Groups	Count	Sum	Average	Variance
SHCQT	51	2051	40.21569	37.53255
SHCQT	20	772	38.6	60.67368

ANOVA

Source of Variation	SS	df	MS	F	P-value	F crit
Between Groups	37.50213	1	37.50213	0.85417	0.358596	3.979807
Within Groups	3029.427	69	43.90475			
Total	3066.93	70				

APPENDIX I

RESEARCH DOCUMENTS

STATISTICAL DATA

APPENDIX II

SPIRITUAL HEALTH AND CAREER QUESTIONNAIRE

LETTER TO QUESTIONNAIRE PARTICIPANTS

APPENDIX III

PERSONALITY RESEARCH FORM (FORM E)

SAMPLE PROFILE SHEET

SAMPLE ANSWER SHEET

APPENDIX IV

THE MYERS-BRIGGS TYPE INDICATOR

ANSWER SHEET

PROFILE REPORT FORM