

# Workplace Spirituality in State Universities and Colleges: Its Relation to the Work Well-Being and Job Satisfaction of Faculty Members

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## ABSTRACT

This study determined the relationship of workplace spirituality, work well-being, and job satisfaction among faculty members in state universities and colleges (SUCs) in Region XII, Philippines. The descriptive survey and correlational design were used employing quantitative data. The data were gathered through the questionnaire and administered to the 234 respondents. The gathered data were analyzed through frequency, percentage, weighted mean, and Pearson (r) Coefficient Correlation. The findings of the study revealed that faculty members agreed that their workplace spirituality has a “very high” positive correlation to work well-being (Ho<sub>1</sub>). It was also found out that faculty members agreed that their workplace spirituality has a “very high” correlation to job satisfaction (Ho<sub>2</sub>). Given the overall results, the study recommends sustaining the workplace spirituality of the faculty members to remain high in their work well-being and job satisfaction.

**Keywords--** Faculty Members, Job Satisfaction, State Universities and Colleges, Workplace Spirituality, Work Well-being

## I. INTRODUCTION

One of the main thrusts of every learning institution either public or private is holistic education (Miller, et. al, 2005). There is no doubt that holistic education exists as a widespread institutionalized endeavor (Mahmoudi, et. al, 2012).

Holistic education is concerned with the growth of every person's intellectual, emotional, social, physical, autistic, creative, and spiritual potentials. It actively engages students in the teaching/learning process and encourages personal and collective responsibility (Miller, 1996). It even encourages learners to critically approach the cultural, moral, and political contexts of their lives. Moreover, holistic education values spiritual literacy (Lakes, 2000; Tisdell, 2007).

Spirituality is a state of connectedness to all life, honoring diversity is unity. It is an experience of being,

belonging, and caring. It is sensitivity and compassion, joy, and hope. It is the harmony between inner life and outer life (Schreiner, Banev & Oxley, 2005). It is a sense of wonder and reverence for the mysteries of the universe and a feeling of the purposefulness of life (Bennet & Bennet, 2007). It is moving towards the highest aspirations of the human spirit.

Right education respects students for who they really are (Kirkness & Barnhardt, 1991) – spiritual begins with the potential of becoming integrated, intelligent in their efforts to resolve human problems (Nieto, 1999). This is their natural human right. Consequently, learning institutions and teachers must provide universal education which fosters the complete development of the person as a whole, a holistic human education where it engages the psychological value of motivation by spiritual needs or meta- motivation. It is very clear that spirituality is not left out to an institution that holds on holistic education. It vital and plays an important role in the total and holistic development of every person in an institution.

The State Universities and Colleges or SUCs adhere to the thrust of having holistic education (Howard-Hamilton, Richardson & Shuford, 1998) wherein spirituality is foremost recognized. It is evident when one learns their mission and vision statements as well as their core values where it was stated to produce God-fearing citizens. By doing so, the role of human resources is indispensable.

The faculty is an important human capital in an educational institution because they are the transmitters of knowledge and molders of the total and holistic development of the students (Juevesa, 2020). Without them, any learning institution will not be able to operate. They are the change agents to produce excellent and globally competitive graduates. Aside from that, since teaching is a ministry and teachers are called to this noble profession (Su, 1997); they are also instruments to inculcate spiritual values to their students, thus, producing God-fearing citizens.

Teaching is living. What a teacher teaches, he must mean and live it. He is a living aid that everyone sees

and emulates (Sumara & Luce-Kapler, 1996). In other words, teachers must be a model in everything. When he teaches his subjects, he also integrates human or spiritual values in his teaching. When he teaches the students to be a loving citizen, caring, God-fearing, he must be a loving, caring, and God-fearing person. When he teaches integrity, he too must be a person of integrity. These things are by nature spirituality and when everyone does live spirituality in the workplace, we can expect the school as not only the student-friendly university but most all a spirit-friendly work unit or institution.

Work is an expression of our soul and inner being and that our work is the expression of our spirituality (Fox, 2001). In fact, Elmes & Smith (2001) have claimed that spirituality includes our perception of ourselves, and adherence to the value of being ethical, and being connected with others. Too, they claimed that empowering employees to participate in fulfilling the mission and vision of the organization has distinct spiritual overtones.

Workplace spirituality has been widely taken by several authors as a desirable means to deal with turbulence and pressure of modern organizational life to improve worker's well-being and to promote organizational performance (Garcia-Zamor, 2003). However, despite the wide interest and optimism regarding the topic, the stream of research is still in its "infancy" and empirical studies are scarce (Moore & Casper, 2006).

Not surprisingly, workplace spirituality has been the dimension that has been studied the least empirically and it has been the most difficult to openly discuss in the context of work and its relationship to both work and the workplace. Considering spirituality is prominent in well-being at work (Neal, 2000), and that work well-being may affect job satisfaction which in turn may influence job performance and workplace spirituality. In the State Universities and Colleges, a government higher educational institution where religion is not included in the programs thus necessitates investigation. Since information on this aspect of faculty members in SUCs is limited; hence this study was conducted in Region XII.

## II. THEORETICAL AND CONCEPTUAL FRAMEWORK

In the workplace spirituality study of Mitroff & Denton (1999) they found that: people want to realize their full potential as whole human beings, either on or off the

job; they want to perform meaningful work; although making money is important, it is not the most important goal for most people; and organizations perceived "more spiritual" were also viewed as more profitable. Similarly, Duchon & Plowman (2005) found that medical units' performance is associated with work-unit spirituality. In addition, Fry, Vitucci & Cedillo (2005) uncovered positive relationships between the qualities of spiritual leadership, spiritual survival, and organizational productivity and commitment.

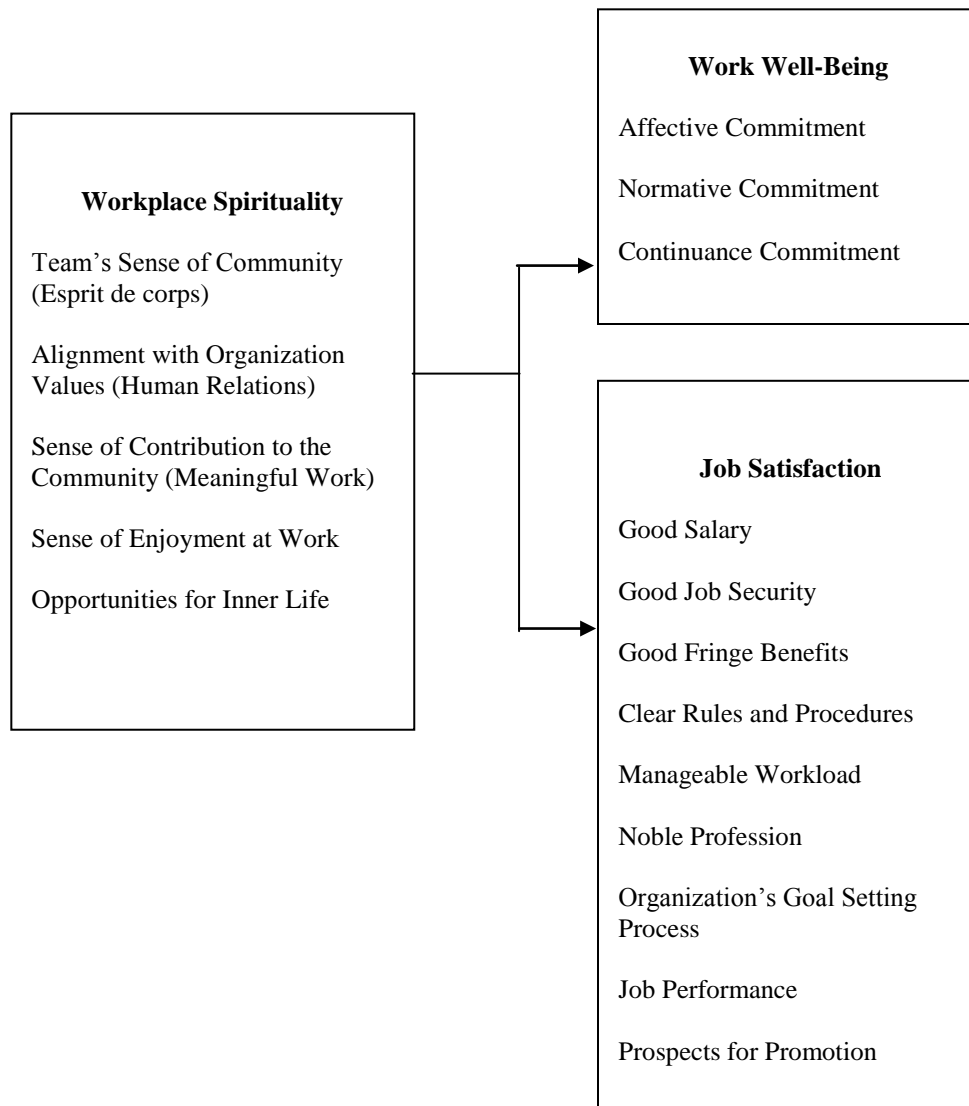
Milliman, Czaplewski & Ferguson (2003) selected three dimensions of spirituality proposed by Ashmos & Duchon (2000) and showed empirically the following: (1) the meaningful work dimension explains affective commitment, intrinsic job satisfaction, job involvement, and self-esteem; (2) the sense of community dimensions explains all attitudes; and (3) the value alignment dimension explains commitment and intention to quit.

Likewise, Rego & Cunha (2008) found that the employees' perceptions about five dimensions of workplace spirituality, namely: team's sense of community, alignment with organization values, sense of contribution to society, enjoyment at work, and opportunities for the inner life, explain unique variances of affective, normative, and continuance commitment. It showed a positive relationship between workplace spirituality and work well-being of individual measures in terms of their commitment. People will develop a commitment to work if they are usually contented, happy, and satisfied with their work (Medina, 2011).

Hence, in this study, workplace spirituality serves as the independent variable, while the work well-being and job satisfaction as dependent variables.

The workplace spirituality (independent variable) is composed of the following dimensions: the team's sense of community, alignment with organization values, sense of contribution to the community, sense of enjoyment at work, and opportunities for the inner life.

On the other hand, work well-being (dependent variable), is measured along with affective commitment, continuance commitment, and normative commitment, while job satisfaction (dependent variable), is measured along with good salary, good job security, good fringe benefits, clear rules and procedures manageable workload, a noble profession, organization's goal-setting process, job performance, and prospects for promotion.



**Figure 1:** The Conceptual Framework of the Study

### III. STATEMENT OF THE PROBLEM

The study generally aimed to determine the relationship of workplace spirituality on work well-being and job satisfaction of faculty members in State Universities and Colleges (SUCs) in Region XII.

Specifically, it endeavored to answer the following questions:

1. What is the profile of faculty members of SUCs in Region XII in terms of:
  - 1.1 Gender,
  - 1.2 Age,
  - 1.3 Educational Attainment; and,
  - 1.4 Length of Service?

2. What is the extent of workplace spirituality of faculty members in SUCs, Region XII when categorized according to:
  - 2.1 Team’s Sense of Community (Esprit de Corps),
  - 2.2 Alignment with Organization Values (Human Relationships),
  - 2.3 Sense of Contribution to the Community (Meaningful Work),
  - 2.4 Sense of Enjoyment at Work; and,
  - 2.5 Opportunities in Life?
3. What is the SUC faculty’s extent of work well-being when analyzed according to:
  - 3.1 Affective Commitment;
  - 3.2 Normative Commitment; and,

### 3.3 Continuance Commitment?

4. What is the level of Job Satisfaction of faculty members in SUCs, Region XII?
5. Is there a significant relationship between the extent of workplace spirituality and the work well-being of faculty members of SUCs, Region XII?
6. Is there a significant relationship between workplace spirituality and job satisfaction of faculty members in SUCs, Region XII?

## IV. RESEARCH HYPOTHESIS

The following are formulated null hypotheses of the study:

**Ho<sub>1</sub>** There is no significant relationship between workplace spirituality and the work well-being of faculty members in SUCs, Region XII.

**Ho<sub>2</sub>** There is no significant relationship between workplace spirituality and job satisfaction of faculty members in SUCs, Region XII.

## V. METHODOLOGY

### 5.1 Research Design

This study utilized the descriptive survey as well as the correlational method of research. It aimed to determine the workplace spirituality in the SUCs and its relation to the work well-being and job satisfaction of the faculty members. The design showed the extent of workplace spirituality with a focus on its five (5) dimensions which are the team's sense of community (esprit de corps), alignment with organization values (human relationships), sense of contribution to the

community (meaningful work), sense of enjoyment at work, and opportunities in life. It sought to find out its relationship on the work well-being of faculty members along with affective, normative, and continuance commitment. Likewise, it sought to find out the relationship between workplace spirituality and job satisfaction of faculty members in SUCs of Region XII.

### 5.2 Locale of the Study

Region XII, also known as the SOCSKSARGEN Region, is located in the South-Central area of Mindanao. It has four (4) provinces namely: South Cotabato, North Cotabato, Sultan Kudarat, Sarangani Province, and one (1) highly urbanized independent city, General Santos City.

This study was conducted among selected SUCs in Region XII. These are the Mindanao State University (MSU), General Santos City; Sultan Kudarat State University (SKSU), Tacurong City, Sultan Kudarat; Cotabato Cotabato City State Polytechnic College (CCSPC), Cotabato City; and the University of Southern Mindanao (USM), Kabacan, Cotabato.

### 5.3 Respondents of the Study

The respondents of the study were the 234 faculty members in SUCs, Region XII which were chosen using the scientific determination of sample size presented by Calmorin (2010) utilizing the stratified random sampling technique. Only those who are regular or faculty members with permanent employment status were considered as respondents of the study.

Table 1 shows the total number of population and number size under the study. They were assigned with a corresponding letter code to protect its identity and to avoid comparing of results.

**Table 1: Population and Sample Size**

| SUC          | Population   | Sample     | %          |
|--------------|--------------|------------|------------|
| A            | 425          | 61         | 26         |
| B            | 392          | 57         | 24         |
| C            | 325          | 47         | 20         |
| D            | 476          | 69         | 30         |
| <b>Total</b> | <b>1,618</b> | <b>234</b> | <b>100</b> |

### 5.5 Data Analysis

The data gathered from each group of school respondents were tallied, tabulated, and subjected to statistical treatment.

For the profile of the respondents, frequency distribution, and percentage were used. Computation of the weighted mean was applied in determining the extent of workplace spirituality, work well-being, and job satisfaction

of faculty members. Pearson Product Moment Correlation “r” was utilized to determine the relationship between workplace spirituality and job satisfaction of faculty members.

## VI. RESULTS AND DISCUSSION

**Table 2:** Gender of the Faculty Members of SUCs in Region 12

| Gender       | Frequency  | Percentage |
|--------------|------------|------------|
| Male         | 86         | 37         |
| Female       | 143        | 83         |
| <b>Total</b> | <b>234</b> | <b>100</b> |

As presented in the table, it can be gleaned that the majority of the faculty members in SUCs Region XII comprising 83% females and only 37% were males. This is an expected ratio as there are more female faculty than male faculty in the teaching profession. This can be attributed to the large proportion of females who are in the teaching service as against their male counterparts.

The result implies that females are more inclined to the teaching profession than men. Dela Peña (2011), in

### 6.1 Profile of Faculty Members

#### Gender

Table 2 presents the gender of the respondents. Frequency distribution and percentage were used to describe the result of the study.

his study, stated that teaching in College Education is dominated by female teachers. Teaching, as a profession, has less attraction to men, he added.

#### Age

Table 3 presents the age of the faculty members of SUCs in Region XII using frequency counts and percentages to describe the respondents' age.

**Table 3:** Age of the Faculty Members of SUCs in Region XII

| Age             | Frequency  | Percentage |
|-----------------|------------|------------|
| 20-29 years old | 76         | 32         |
| 30-39 years old | 49         | 21         |
| 40-49 years old | 49         | 21         |
| 50-59 years old | 48         | 16         |
| 60 and above    | 22         | 10         |
| <b>Total</b>    | <b>234</b> | <b>100</b> |

As presented in the table, it can be observed that a large number of respondents (32%) were 20-29 years old, followed by those whose ages ranged from 30-39 years old and 40-49 years old with the same frequency. Those aging 50-59 years old was observed to be 16% while only 22 or 10% comprised the most senior faculty members of 60 years and above.

The results showed that nowadays, the SUCs are hiring younger faculty probably because the younger age group is aggressive, active, dynamic, and productive.

However, combining the result of the age group 30-39 years old and 40-49 years old, it can be gleaned from the study that most of the faculty members in SUCs were from the young adults' age group. This indicates that they are in the peak of exhibiting their skills and knowledge and are still active in doing their job as teachers of the SUCs.

#### Educational Attainment

Table 4 presents the faculty's educational attainment which is classified into five (5) programs.

**Table 4:** Educational Attainment of the Faculty Members of SUCs in Region XII

| Educational Attainment  | Frequency  | Percentage |
|-------------------------|------------|------------|
| Bachelors               | 16         | 7          |
| MA/MS Units             | 88         | 38         |
| MA/MS Graduates         | 75         | 32         |
| Ph.D/Ed.D/D.M. Units    | 30         | 13         |
| Ph.D/Ed.D/D.M. Graduate | 25         | 10         |
| <b>Total</b>            | <b>234</b> | <b>100</b> |

The above table shows that 38% of the respondents were earning units in the MA/MS Degree, followed by 32% who are MA/MS Graduates, 13% who were with Ph.D/Ed.D/D.M, 10% who were full-fledged Ph.D/Ed.D/D.M Degree holders and the least were those Bachelor Degree which composed only of 7% of the respondents.

This implies that the majority of the respondents are continuously pursuing their higher level of educational attainment for their professional growth and development.

This fact is attributed to one of the basic requirements for teachers in tertiary education which is a Masteral degree holder. The institution needs highly qualified applicants in terms of their education so that they could give the quality education the students deserve.

**Length of Service**

Table 5 shows the length of service of the faculty members of SUCs in Region XII. Frequency counts and percentages were used to describe the length of service of the faculty members to the SUCs.

**Table 5:** Length of Service of Faculty Members of SUCs in Region XII

| Length of Service  | Frequency  | Percentage |
|--------------------|------------|------------|
| 0-10 years         | 124        | 53         |
| 11-20 years        | 44         | 19         |
| 21 years and above | 66         | 28         |
| <b>Total</b>       | <b>234</b> | <b>100</b> |

As presented in the table, the majority of the faculty members of SUCs in Region XII had taught for 0-10 years (53%). Faculty members who had served for 11-20 years and above and 21 years and above are 19% and 28%, respectively.

This reveals the most of the faculty members of SUCs are still young in service (0-10 years only). This can be attributed to the fact that since the students' population in SUCs increased tremendously, SUCs hired teachers to meet the need of the increasing students' population.

This signifies that SUCs in Region XII have younger teachers. This is due to the reason that this group of teachers (with 10 years or more in teaching experience) has the utmost energy and productivity to do their task that the institution could benefit from.

**6.2 Workplace Spirituality of Faculty Members in SUCs Team's Sense of Community or Esprit de Corps**

The first dimension of workplace spirituality along the team's sense of community with items used to measure its level is presented in table 6.

**Table 6:** Team's Sense of Community (Esprit de Corps)

| Item   | Mean        | Qualitative Description |
|--|-------------|-------------------------|
| In this institution, we reunited.  | 3.52        | High                    |
| In this, we maintain harmony and sustain a strong connection with one another.                       | 3.53        | High                    |
| In this institution, we support one another.   | 3.53        | High                    |
| This institution really cares about us.  | 3.31        | High                    |
| Teamwork binds us together hence; this institution continues to operate effectively and efficiently. | 3.53        | High                    |
| <b>Mean</b>  | <b>3.48</b> | <b>High</b>             |

n=234

As shown in Table 8, the team's sense of community (or esprit de corps) was high in item 2 (we maintain harmony and sustain strong connection with one another), item 3 (we support one another), and item 5 (Teamwork binds us together...) with the same mean of 3.53. Likewise, a similar observation was noted in item 1

(we are united) and item 4 (the institution really cares about us) with mean 3.52 and 3.31, respectively. Similarly, these items were rated high. The study shows that generally, the extent of workplace spirituality of faculty members in SUCs along the team's sense of community or esprit de corps was high as reflected by the mean of 3.48.

Based on the data, one could tell that SUCs Region XII the faculty members above all maintain harmony and sustain a strong connection with one another. Teachers responded that they were supportive of one another and that teamwork binds them together and, because of this, the institution continues to operate effectively and efficiently. Results also manifested that in their institution, teachers were united. Though it appears the least among the items, it was still rated as “high” which somehow reveals that the institution cares for its faculty members.

It signifies that in general, the team’s sense of community as one of the dimensions of workplace spirituality highly prevails in SUCs, Region XII. It makes the faculty members feel that their social, intimacy and security needs are satisfied by their institutions. Haller &

Hadler (2006) stated that it can make people feel that team’s sense of community can satisfy workers’ social, intimacy, and security needs, thus experiencing higher psychological well-being. When employees perceive a strong team’s sense of community and feel that the organization provides opportunities for the inner life, and perform meaningful work, they feel respected and appreciated as valuable emotional, intellectual, and spiritual beings and not merely as “resources” (Strack et. al., 2002).

**Alignment with Organization Values or Human Relationship**

The second dimension of workplace spirituality was about alignment with the organization’s values. Table 7 presents this dimension with assigned items to determine its level.

**Table 7:** Alignment with Organization Values (Human Relationship) of Faculty Members of SUCs in Region XII

| Item  | Mean        | Qualitative Description |
|---|-------------|-------------------------|
| I feel positive about the values prevailing in this institution.        | 3.47        | High                    |
| I feel good about my future with this institution.                      | 3.27        | High                    |
| I am valued more than things in this institution.                       | 3.56        | High                    |
| This institution helps me live in peace and harmony.                    | 3.59        | High                    |
| The institution communicates that it genuinely cares for its personnel. | 3.39        | High                    |
| <b>Mean</b>   | <b>3.46</b> | <b>High</b>             |

n=234

In the table under the second dimension of workplace spirituality, the faculty members highly or strongly feel that their institution has helped them to live in peace and harmony (3.59) and they were valued more than things (3.56). These make them optimistic about the values prevailing in their institution (3.47) and they were able to express positively that their institution genuinely cares for them (3.39). Without a shadow of a doubt, they feel good about their future with their institution (3.27). All items were rated high to describe the faculty’s alignment with organizational values.

The study reveals that generally, the extent of workplace spirituality of faculty members in the SUCs of Region XII along alignment with the organization’s values is high as shown by the mean of 3.46. This signifies that alignment with the organization’s values as part of

workplace spirituality is practiced by the faculty members among SUCs in Region XII.

It implies that when employees are aligned with organizational values, higher commitment to work and the organization can be expected. As stated by Cooper-Thomas, Van-Vianen, & Anderson (2004), when employees are aligned with the organization’s and their own values, they experience greater satisfaction and develop stronger affective and normative commitment. Moreover, the organization that expresses spirituality as defined by the presence of certain values and cultural traits creates an environment where the integration of the personal and professional selves as possible, engaging the whole person in the work process (Krahnke, Giacalone & Jurkiewicz, 2003).

**Sense of Contribution to the Community or Meaningful Work**

community or meaningful work with corresponding items assigned to measure its level.

Table 8 presents the third dimension of workplace spirituality along with the sense of contribution to the

**Table 8:** Sense of Contribution to the Community or Meaningful Work

| Item  | Mean        | Qualitative Description |
|---|-------------|-------------------------|
| I have found a meaningful career in this institution.                     | 3.87        | High                    |
| I view my work as contributing to my personal growth in this institution. | 4.04        | High                    |
| I feel close to other people in this community.                           | 3.81        | High                    |
| My work in this institution helps me better understand myself             | 4.03        | High                    |
| I show concern for others in the community.                               | 4.04        | High                    |
| <b>Mean</b>   | <b>3.96</b> | <b>High</b>             |

n=234

As shown by the table, the faculty members of SUCs view their work as highly contributing to their personal growth (4.04) and reveal that they show concern for others in the community (4.04). They disclose that their work in their institution helps them better understand themselves (4.03) and in their institution, they find a meaningful career (3.87). Although found the least among items, feeling close to other people in the community was also rated high to indicate the faculty’s sense of contribution to the community.

Based on the result, one could see that workplace spirituality along with the sense of contribution to the community or meaningful work was generally high as shown by the mean of 3.96. It implies that meaningful work is highly experienced and manifested among the faculty members in SUCs. It means, that in their institution, their lives become meaningful because they show concern for others in the community, their work helps them better understand themselves, they find a meaningful career as they work with their institution and they feel close to others

in the community thus making their lives highly meaningful.

Duchon & Plowman (2005) asserted that the meaningful work component of workplace spirituality has some roots in the job design literature of the organization. If work content can provide people with a positive spiritual experience, it will result in spiritual development. From the individuals’ point of view, their work will become lovable and compassionate and what is previously was boring will seem like a magical tool for growth, enhancement, and fostering their working life. Likewise, Krahnke, Giacalone & Jurkiewicz (2003) stated that meaningful work is about cognitively meaningful tasks and it is also about work that creates a sense of joy that connects workers to a larger good and to things viewed by the worker as important in life.

**Sense of Enjoyment**

Table 9 represents the fourth dimension of workplace spirituality along with the sense of enjoyment at work with the items assigned to measure its level.

**Table 9:** Sense of Enjoyment at Work by Faculty Members of SUCs in Region XII

| Item   | Mean        | Qualitative Description |
|--|-------------|-------------------------|
| In this institution, I experience joy in my work.    | 3.99        | High                    |
| Most days, I feel glad when coming to work.          | 3.96        | High                    |
| In this institution, I feel hopeful about life.      | 3.95        | High                    |
| My life is energized by my work in this institution. | 3.89        | High                    |
| In this institution, I embrace generosity.           | 3.94        | High                    |
| <b>Mean</b>  | <b>3.94</b> | <b>High</b>             |

n=234



From the above presentation, it can be gleaned that workplace spirituality along with the sense of enjoyment at work by faculty members in SUCs in Region XII was qualitatively described as “high” (3.94). As may be seen, the faculty members experience joy in their work (3.99), they feel glad when coming to work most days (3.96), they feel hopeful about life (3.95) and in their institution, and they embrace generosity (3.94). Though found with the least mean among the items, yet, the faculty members observed a similarly high rating on the item that their lives are energized by their work (3.89).

It implies that this particular dimension is manifested in the institution and the lives of the faculty members. The result implies that in terms of the sense of enjoyment at work which has a high mean, it follows that the faculty members enjoy their work as teachers. This is substantiated by the fact that their job is a noble profession. Having a noble job, they come to school glad most days. They are positive and hopeful about life as they are working in their respective institution. What makes their lives meaningful also is the fact that they embrace generosity and

lastly, they responded that their lives are energized with the kind of work they had.

With this kind of attitude being possessed by the faculty members towards their work in their institution, meaningful work in its workplace prevails. It is supported by the study conducted by Milliman, Czaplewski & Ferguson (2003) and Ashmos-Dunchon (2000) that if positive attitudes prevail under this dimension, it represents a different way of achieving meaning at work. This empirical distinction makes sense: an individual can feel joy at work not only because they feel they are benefitting the whole society but because, for example, they can put imagination and creativity at work, and feel like having involvement and concentration in whatever they are doing (Kets de Vries, 2001). When people experience a sense of joy and pleasure when coming to work, higher commitment towards the organization is manifested (Rego, et. al., 2004).

**Opportunities for Inner Life**

Table 10 presents the last dimension of workplace spirituality along with opportunities for inner life with assigned items to determine its degree.

**Table 10:** Opportunities for Inner Life of Faculty Members of SUCs in Region XII

| Item   | Mean        | Qualitative Description |
|--|-------------|-------------------------|
| I always pray before I begin my work (short meditation).   | 3.81        | High                    |
| In my workplace, there is an opportunity for spirituality.   | 3.71        | High                    |
| My spiritual values (truthfulness, righteousness, peaceable, loving, non-violent, etc.), influence the choices I make. | 3.95        | High                    |
| I consider myself a spiritual being (good, honest, righteous, upright, etc.).  | 4.06        | High                    |
| I end the day with a prayer (short meditation).  | 3.87        | High                    |
| <b>Mean</b>  | <b>3.88</b> | <b>High</b>             |

n=234

As shown in the table, the faculty members consider themselves high in spiritual being (4.06), and the spiritual values they possess influence the choices they make (3.95). A similar observation was noted when they end their day’s work with a prayer (3.87) closer to the fact they also begin the day’s work with a prayer (3.81). Likewise, they are high in manifesting that there is an opportunity for their spirituality in their institution (3.71). Generally speaking, workplace spirituality along with opportunities for the inner life of faculty members in SUCs Region XII is high as shown by the mean of (3.88).

The results imply that in terms of opportunity for inner being as a dimension of workplace spirituality, the faculty members in SUCs, Region XII consider themselves above all as spiritual beings. The rest of the spiritual values

follow. Spiritual values such as truthfulness, righteousness, peaceable, loving, non-violent, and others manifest themselves in the teachers’ lives. They spend time to begin and end the day with a short prayer which implies that they are prayerful. Furthermore, spiritual values influence the choices they make and no doubt are manifested in their lives as revealed by the findings.

It is proven by the fact that teachers are models of everything and because they are living visual aids, they must live what they teach to the students as they are living examples. This dimension represents the absence or presence of the “blocks to spirituality” identified by Ashmos & Dunchon (2000). It is also related to the “spiritual bonding” identified by Burroughs & Eby (1998)

as a dimension of the “psychological sense of community at work” construct.

**Summary of Workplace Spirituality along its Five (5) Dimensions**

Table 11 depicts the summary of the extent of workplace spirituality of faculty members in SUCs, Region

XII along five dimensions, namely: Team’s Sense of Community, Alignment with Organization’s Values, Sense of Contribution to the Community, Sense of Enjoyment at Work and Opportunities for Inner Life.

**Table 11: Summary of Workplace Spirituality of Faculty Members in SUCs, Region XII**

| Dimension                              | Mean        | Qualitative Description |
|--|-------------|-------------------------|
| Team’s Sense of Community              | 3.48        | High                    |
| Alignment with Organization Values     | 3.46        | High                    |
| Sense of Contribution to the Community | 3.96        | High                    |
| Sense of Enjoyment at Work             | 3.95        | High                    |
| Opportunities for Inner Life           | 3.88        | High                    |
| <b>Mean</b>                            | <b>3.75</b> | <b>High</b>             |

As shown above, although numerically leading among these dimensions is dimension sense of contribution to the community (3.96), followed by a sense of enjoyment at work (3.95), opportunities for inner life (3.88), and team’s sense of community and alignment with organization values with a mean rating of 3.88, 3.48 and 3.46. All dimensions are rated high.

This reveals the extent of workplace spirituality of faculty members in SUCs, Region XII is generally high. It,

therefore, implies that workplace spirituality is highly practiced and manifested among the lives of the faculty members in SUCs Region XII.

**6.3 Work Well-being of Faculty Members in SUCs, Region XII**

**Affective Commitment**

Table 12 presents the first dimension of work-being along with affective commitment with four (4) items to determine its degree.

**Table 12: Affective Commitment of Faculty Members in SUCs Region XII**

| Item  | Mean        | Qualitative Description |
|---|-------------|-------------------------|
| I am proud to tell others that I am part of this institution.               | 4.20        | High                    |
| I have a strong affection for this institution.                             | 4.05        | High                    |
| I feel like “part of the family” at my institution.                         | 4.06        | High                    |
| I would be very happy to spend the rest of my career with this institution. | 3.96        | High                    |
| <b>Mean</b>   | <b>4.07</b> | <b>High</b>             |

The table depicts the result of work-being resulting along with the affective commitment of faculty members in SUCs Region XII. It can be gleaned that the faculty members are rated high on the item that they are proud to tell others that they are part of their institution (4.20). The same rating is given that they feel like “part of the family” at their institution (4.06), they have a strong affection for

their institution (4.09) and they would be very happy to spend the rest of their career with their institution (3.96).

Based on the findings, it can be gleaned that generally, the work-being of faculty members along affective commitment is high as reflected by its mean (4.07). It goes to show that the faculty members want to remain with their institution because they “want to” instead of remaining because “they need to”.

The result is supported by the idea of Porter, et. al (1974) who commented that affective commitment is present when employees remain with an organization. After all, they want to, instead of remaining because they need to. Affective professional commitment is the relative strength of identification with and involvement in an organization. Smith & Gall (2008) stated that the extent to which individuals “want to stay” in the profession because they identify with the profession’s goals and want to help the profession to achieve those goals. Hall, Smith & Smith

(2005) also concluded that a person with high affective professional commitment will more strongly identify with and experience more positive feelings about their profession compared to the person with low affective professional commitment.

**Normative Commitment**

Table 13 presents the second dimension of work well-being along with normative commitment with items assigned to measure its level.

**Table 13:** Normative Commitment of Faculty Members in SUCs Region XII

| Item  | Mean        | Qualitative Description |
|---|-------------|-------------------------|
| Even if it were to my advantage, it would not be right to leave my institution now.                       | 3.85        | High                    |
| I would not leave my institution right now because I have a sense of commitment to it.                    | 3.64        | High                    |
| I feel I owe great to my institution.   | 3.92        | High                    |
| If I got another offer for a better job elsewhere, I would not feel it was right to leave my institution. | 3.71        | High                    |
| <b>Mean</b>   | <b>3.78</b> | <b>High</b>             |

n=234

As shown in the table, in terms of normative commitment, the faculty members of SUCs Region XII are high on their feeling that they owe great to their institution (3.92), that even if it were to their advantage, it would not be right to leave their institution now (3.85), and that if they got another offer for a job elsewhere, they would not feel it was right to leave their institution (3.71). Similarly, they would not leave their institution right now because they have a sense of commitment to it (3.64). As observed, generally, the work well-being along the normative commitment of faculty members in SUCs is high as reflected by its mean of 3.78.

The result implies that in terms of normative commitment, the faculty expresses their high and positive commitment to their institution. They want to remain because they are obliged to. It is supported by the study of Meyer & Allen (1991) who stated that normative professional commitment refers to a worker’s feeling of obligation to remain with an organization. A worker is

influenced by pre-entry experiences (e.g. familial/cultural socialization) as well as post-entry experiences (e.g. organizational socialization) that stress the importance of loyalty, the extent to which individual feel they ought to stay in the profession through a sense of obligation (Smith & Gall, 2008). The normative professional commitment may arise as a result of experiencing significant benefits from working in the profession or pressure from colleagues or family that emphasizes the importance of remaining in the profession (Hall, Smith & Smith, 2005). Psychological contracts are the beliefs that a person has about what will be exchanged between them, the employee, and the organization, therefore influencing their obligation to the organization (Meyer & Allen, 1997).

**Continuance Commitment**

Table 14 shows the work well-being of faculty members along with continuance commitment with items assigned to find out its degree.

**Table 14:** Continuance Commitment of Faculty Members in SUCs of Region XII

| Item  | Mean | Qualitative Description |
|---|------|-------------------------|
| I remain in this institution because I feel that it would not be easy to enter into another organization. | 2.48 | Moderately High         |
| I believe that I have just a few options to consider leaving this institution.                            | 2.53 | Moderately High         |

|  |             |                        |
|--|-------------|------------------------|
| I do not leave this institution due to the losses that I would incur in that case. | 2.60        | Moderately High        |
| Right now, staying with my institution is a matter of necessity as much as desire. | 2.71        | Moderately High        |
| <b>Mean</b>  | <b>3.78</b> | <b>Moderately High</b> |

n=234

The table shows that in terms of work well-being along with continuance commitment the faculty members in SUCs Region XII have rated moderately high the items that right now, staying with their institution is a matter of necessity as much as desire (2.71), they do not leave their institution due to the losses that they would incur in that case (2.60), they believe that they have few options to consider leaving their institution (2.53), and they remained in their institution because they feel that it would not be easy to enter into another organization (2.48). Based on the information, the general work well-being of faculty members along continuance commitment is moderately high as reflected by its mean of 2.58. It implies that faculty members in SUCs feel that there are a willingness and a need for them to stay in their institution.

The result is supported by the fact that continuance professional commitment is the commitment based upon the costs that a worker associates with leaving the

organization. As time accrues with an organization, a worker begins to recognize the accumulation of investment such as benefits, skills, training, and seniority privileges (Meyer & Allen, 1991). Ugboro (2006) supported this idea that continuance commitment is defined as the willingness to remain in an organization because of personal investment in form of non-transferable investments such as close working relationships with co-workers, retirement investments, career investment, and other benefits that make it too costly for one to leave and seek employment elsewhere.

**Summary of Work Well-being of Faculty Members in SUCs Region XII**

Table 15 summarizes the extent of the work well-being of faculty members in SUCs along with three (3) types of organizational commitment, namely: affective, normative, and continuance commitments.

**Table 15:** Summary of Work Well-being of Faculty Members in SUCs

| Dimension              | Mean        | Qualitative Description |
|------------------------|-------------|-------------------------|
| Affective Commitment   | 4.01        | High                    |
| Normative Commitment   | 3.78        | High                    |
| Continuance Commitment | 2.58        | High                    |
| <b>Grand Mean</b>      | <b>3.46</b> | <b>High</b>             |

n=234

Based on the table, it can be observed that the work well-being of faculty members in SUCs Region XII along with affective commitment, normative commitment, and continuance commitment is high with a mean of 4.01, 3.78, and 2.58, respectively. It signifies that the work well-being (attitudes) of faculty members in SUCs, Region XII is

high. It also implies that their commitment towards the institution is high.

**6.4 Extent of Job Satisfaction**

The table that follows is the summary of the ratings for job satisfaction of faculty members in SUCs, Region XII.

**Table 16:** Extent of Job Satisfaction of Faculty Members in SUCs of Region XII

| Item  | Mean | Qualitative Description |
|---|------|-------------------------|
| I have a good salary.                         | 3.67 | Satisfied               |
| I have good job security.                     | 3.78 | Satisfied               |
| I have good fringe benefits.                  | 3.47 | Satisfied               |
| There are clear rules and procedures at work. | 3.60 | Satisfied               |
| I have a manageable workload.                 | 3.88 | Satisfied               |
| My work is a noble profession.                | 4.53 | Very Satisfied          |

|  |             |                |
|--|-------------|----------------|
| I am included in my organization’s goal-setting process.       | 3.80        | Satisfied      |
| I have a job in which I can perform to the best of my ability. | 4.30        | Very Satisfied |
| I have prospects for promotion.                                | 3.63        | Satisfied      |
| <b>Mean</b>  | <b>3.78</b> | <b>High</b>    |

n=234

The table depicts the summary of the respondents’ ratings for job satisfaction of faculty members of SUCs Region XII. It can be observed that in terms of work as a noble profession, the faculty members are very satisfied as shown by its mean (4.53). A similar item is rated very satisfied as the faculty members of SUCs have a job that they can perform to the best of their ability (4.30). The rest of the items have “satisfied” ratings on manageable workload (3.88), involvement in organization’s goal-setting (3.80), good job security (3.78), good salary (3.67), prospects for promotion (3.63), clear rules and procedures at work (3.60), and good fringe benefits (3.47). Based on the information above, generally, the extent of job satisfaction among faculty members of SUCs is rated high as reflected by its mean of 3.78.

Data based shown that their “work is a noble profession” got the highest rating, it can be gleaned that the faculty members are very satisfied in terms of their profession and considered it as a noble one. It implies that their work is not just a job but also a “calling”. It is supported by a teacher, “Live to Teach!” Teaching is a noble profession as it can read in the credo of a teacher. Mkumbo (2012) proved in their study wherein respondents described teaching as a noble profession, a meaningful, worthwhile, and satisfying job.

Data based also shown that faculty members are also very satisfied with their ability to perform their job as the second highest rating for job satisfaction. This is one of the reasons why the majority of the faculty members in

SUCs Region XII go for their further studies so that they can give the quality and the best education their students deserve. It is always their pride to see good numbers of their graduates who satisfactorily pass the licensure examinations of any board courses offered by their institution. As stated by Medina (2011), if employees performed in the job well and they feel a sense of achievement in accomplishing their tasks, as a result, they tend to be more motivated and satisfied in doing with their jobs.

All other items for job satisfaction were all rated satisfied. It implies as supported by the different researches that they like their jobs (Ellickson & Logsdon, 2002) because of the benefits and rewards that they get (Statt, 2004). It can also because of the feeling of a sense of achievement and success about the job (Shweta, Mayank, Shivkant, 2016). On the other hand, Aziri (2008) considered job satisfaction in connection with the fulfillment of material and psychological needs. While Singh & Jain (2013) stated the following can influence satisfaction like the policies, leadership styles, work relationships, and working conditions.

**6.5 Relationship between Workplace Spirituality and Work Well-being of the SUCs Faculty Members in Region XII**

Table 17 describes the relationship between workplace spirituality of faculty members of SUCs Region XII and their work well-being.

**Table 17: Relationship of Workplace Spirituality and Work Well-being**

| <b>Dimension</b>  | <b>Pearson r</b> | <b>Interpretation</b>        |
|---|------------------|------------------------------|
| Team’s Sense of Community and Well-being                    | .979*            | Very High Correlation        |
| Alignment with Organization Values and Work Well-being.     | .978*            | Very High Correlation        |
| Sense of Contribution to the Community and Work Well-being. | .989             | Very High Correlation        |
| Sense of Enjoyment at Work and Work Well-being.             | .989             | Very High Correlation        |
| Opportunities for Inner Life and Work Well-being.           | .991             | Very High Correlation        |
| <b>Pearson “r”</b>  | <b>.985</b>      | <b>Very High Correlation</b> |

n=234

r tab (2, .05) = .950

\*-Significant

Generally, based on the table, it can be gleaned that the workplace spirituality of faculty members in SUCs Region XII along its five (5) dimensions and their work well-being obtained a very high correlation or relationship. Since the grand computed r-value of .985 is greater than the tabulated r value of .950 at .05, the null hypothesis which states that there is no significant relationship between workplace spirituality and the well-being of the work of faculty members in SUCs, Region XII is, therefore, rejected. It implies that there is, in fact, a significant

relationship between workplace spirituality and the work well-being of faculty members in SUCs of Region XII.

The findings are supported by the research findings of Rego & Cunha (2008) who found that there is a positive relationship between workplace spirituality and work well being of employees.

**6.6 Relationship between Workplace Spirituality and Job Satisfaction of the SUCs Faculty Members in Region XII**

Table 18 presents the relationship between workplace spirituality and job satisfaction of SUCs faculty members in Region XII

**Table 18:** Relationship of Workplace Spirituality and Job Satisfaction

| Dimension  | Pearson r    | Interpretation               |
|--|--------------|------------------------------|
| Team Sense of Community and Job Satisfaction.                | .991*        | Very High Correlation        |
| Alignment with Organization Values and Job Satisfaction.     | .984*        | Very High Correlation        |
| Sense of Contribution to the Community and Job Satisfaction. | .998*        | Very High Correlation        |
| Sense of Enjoyment and Job Satisfaction.                     | .997*        | Very High Correlation        |
| Opportunities for Inner Life and Job Satisfaction.           | .996*        | Very High Correlation        |
| <b>Pearson “r”</b>   | <b>.993*</b> | <b>Very High Correlation</b> |

n=231

r tab (2, .05)=.950

\*-Significant

Generally, based on the table presented, it can be gleaned that the SUC faculty’s workplace spirituality along its five (5) dimensions and their job satisfaction obtained a very high correlation or relationship. Since the grand computed r values of .993 of both workplace spirituality and job satisfaction are greater than the tabulated r value of .950 at .05, the null hypothesis that there was no significant relationship between workplace spirituality and job satisfaction of faculty members in SUCs of Region XII is therefore rejected. It implies that there is, in fact, a significant relationship between workplace spirituality and job satisfaction of faculty members in SUCs, Region XII.

This finding is supported by the research findings of Milliman, Czaplewski & Ferguson (2003) that workplace spirituality is related to job satisfaction of the employees. The study findings are parallel to the findings found out by Mitroff & Denton (1999) who stated that the employees want to realize their full potential as human beings, either on or off the job; they want to perform meaningful work; although making money is important, it is not the most important goal for most people; and organizations perceived as “more spiritual” are also viewed as more profitable. Workplace spirituality plays a vital role in all these things.

**VII. CONCLUSIONS**

Based on the results, the following are formulated as conclusions of the study:

1. Generally, a very high correlation between workplace spirituality and work well-being is revealed. Therefore, the null hypothesis that “there is no significant relationship between workplace spirituality and work well-being” is rejected. It implies that on the contrary, there is a significant relationship between workplace spirituality and the work well-being of faculty members in SUCs, Region XII.
2. Generally, a very high correlation between workplace spirituality and job satisfaction is revealed. Therefore, the null hypothesis that “there is no significant relationship between workplace spirituality and job satisfaction” is rejected. Clearly, there is a significant relationship between workplace spirituality and the work well-being of faculty members in SUCs of Region XII.

**RECOMMENDATIONS**

The following are recommended based on the findings of the study:

1. That the least-found dimensions of workplace spirituality and the work well-being among faculty members of SUCs in Region XII be enhanced.
2. That program interventions and activities be implemented to maintain and enhance workplace spirituality and work well-being of faculty members to keep them active, productive and spirituality energized.
3. That the administration reviews the benefits of its workers to keep them productive, sustain their satisfaction, and be motivated to perform their job to the best of their ability.
4. Since this study only limits itself to workplace spirituality in SUCs of Region XII with its faculty, future researchers can conduct related studies to it.

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